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Niterary Department.

THE HEIRESS OF GROVE HALL. A ROMANCE.

Written Expressly for the Banner of Light, BY CARLYLE PETERSILEA.

Author of "The Discovered Country," "Oceanides, A Psychical Novel," "Mary Anne Carew Wife, Mother, Spirit, Angel," "Philip Carlisle, A Romance," Etc., Etc., Etc. [Copyrighted by the Author.]

CHAPTER III-CONTINUED.

"Mary!" called the voice of her mother from behind the curtain, "if you have finished your breakfast come here. Henri is awake and is asking for you." "Yes, mother!"

She put the child back into its cradle and stepped lightly into the little bed-room. This room was more comfortable than the outer apartment. There was a decent bed covered by a counterpane; a large easy-chair stood near the bed's head, also a table with spoons and glasses upon it; a window, with white mountains. Near the window old Esther sat, gazing with dimmed eyes on the cold and wintry scene without.

On the bed lay a man over whom Mary bent with loving and anxious face the moment she entered the room. It was the wreck of a man who, in the days gone by, must have been one as that of the dying man. Trouble and an of nature's noblemen-who was noble-looking guish in every countenance-most of all on still, despite the ravages that time, sickness, poverty and despair had wrought. The large brilliant black eyes somewhat resembled Ma- she did now. Old Mrs. Dalton was the first to ry's, excepting where hers were wild and some times evil in their expression, his were thoughtful and soft-and this man was her cousin. brow. The great mournful eyes turned upon her inquiringly.

"You have been to see her, Mary?" his voice came faint and weak. "Aunt Esther has told me.'

"I have seen her, dear Henri; I have spoken to her. I spent hours under the same roof with Maud Merideth last night."

"Did you, indeed!" His words came slowly. while an expression of painful interest overspread his pale, emaciated countenance. "And there is an heiress born to Grove Hall?" "Yes. Henri."

He clasped her hand convulsively, and his voice grew stronger and clearer.

"And I lie here, a helpless burden, and she is happy! I, Henri, the Italian artist-I, once robust and strong, ambitious and hopeful! I lie here, wretched through her perfidy! while she and those belonging to her are rich and happy."

As if the thought were more than he could bear, he sat upright in the bed, his transparent hands moving about restlessly over the her in a lunatic asylum long ago, if you are her

"Bring her to me, if you still love me, that I may look upon her once more before I die. Bring her to me, that she may behold her

He fell back with a hollow groan, and Mary encircled him with her arms. Coughing violently, the blood gushing in a stream from his mouth, ghastly pale, he lay as though in the last agonies of death.

"Oh! my God; he is dying!" Mary said: "hand me the wine, mother."

Old Esther poured some wine into a glass, and Mary wiping the blood from the pale lips, forced a small quantity between the set teeth. He gurgled, and at last swallowed; the dark eyes opened, and then he lay passive and still

in her arms.

"Try and sleep now, Henri," she said. And presently he slept the sleep of utter exhausdrew into the outer apartment. The daughter sank into a chair despairingly.

"Watch him very closely, mother," she said, "for he will not be with us long; and I will do my best to bring Maud Merideth here before | in the face and tell me if you have forgotten he dies. He must not die until she is brought face to face with the ruin her hands have wrought. So watch him closely and well in my absence."

intelligent reader a glimpse of the awful depths and supreme heights which alike subtend or | demure brown eyes, long, hanging braids of overhang the toiling march of weary humanity; | nut-brown hair and an olive-tinted, oval face. to act as an object lesson in that great field of what this age nonchalantly discusses under the term "heredity tendencies" or "conditions," a fact of human life which finds Hebraic endorsement when the Pentateuch tells of the judgments of "the Infinite"—though Spiritual- ous meaning. ists prefer to call it Natural Law-which are extended to and visited upon even "the third and fourth generation of them that hate" him, i. e.,

break the fundamental rules of being. The mad woman goes on her way to arrange for an interview between the sick man and Mrs. Merideth; and, as we shall see further on, in a method best known to herself brings the you call me crazy, and tell her that I am your woman he has loved so long once more into the breathing presence of the invalid Italian.

at least, if not actively aided, by Dora Dalton, the young nurse, the grief-and-rage demented Mary enters the richly furnished nursery and in an instant changes the occupants of the cradle-bearing away in triumph an innocent heiress to the doom of bitter poverty and substituting in her stead the outlaw's child. We meet Mad Mary once more at the bedside of her invalid relative, when she disappears from our story, carrying the heiress away with her, and only once again comes in sight when, after years have flown, death claims her as his own in a squalid garret in a noisome quarter of the muslin curtains, looked toward the crested great metropolis, and the heiress, a friendless wanderer, is cast out without a home upon the welcome (?) of a hard and hostile world.]

CHAPTER IV.

THE DYING MAN'S LEGACY.

A dead pause of affright; each face as pale that of Mrs. Maud Merideth! Dead and in her coffin, she would never look paler than recover presence of mind, the first to speak:

"You have killed him at last! He is dying!" she said to Mad Mary. "I ought to have had Mary, bending over the bed, softly brushed | you taken care of long before this. Here, Mrs. the damp, curling black hair from off the white | Merideth, help me to lift him up, and we will try to restore him if possible."

"Ah-ha!" laughed the mad woman, scornfully. "Catch her to as much as touch him with the tips of her dainty fingers!'

And she was right. The proud lady shrunk away, a look bordering on disgust overspreading her face, and a something within her eyes that would lead one to think she hoped he was already dead.

The old lady looked at her in wondering surprise. Mad Mary, throwing the baby into the cradle, came forward to assist her mother.

"You ought to have had me taken care of before this. Indeed!" said she mockingly. Then who would have taken care of you, and of him, poor darling! and who would there have been to avenge his wrongs?'

"I think I will go now," Mrs. Merideth said, approaching the door as she spoke. "The man is nothing-less than nothing-to me. I knew him once, years ago. I thought him dead and buried until this crazed creature intercepted and brought me hither. You should have put mother. I think I heard her call you 'mother.' Is she not your daughter?"

She lifted the curtain, and although she had tried to speak in a careless and indifferent manner, her face was bloodless. Old Esther looked with grave, sad eyes for a moment at the pallid face of the speaker.

"You have done him a fearful wrong," she said-"a wrong that you can never set right; and you are a most guilty woman; but it is not for me or mine to wreak vengeance upon you. 'Vengeance is mine; I will repay, saith the Lord of hosts,' and in the hands of the Lord we will leave it."

"You canting old hypocrite!" the lady cried with fierce impatience; "what terrible wrong or guilt are you talking about?'

"Of what do they accuse you, Mrs. Merideth?" cried a ringing voice, as a young girl made her way into the room and to the bedtion. Mad Mary and her mother silently with- side. "Cowards, all of them! They call you guilty and false, do they? You are too high and grand a lady even to think of guilt! What | indeed, you walk. Perhaps Dora will go with should you know of such a lowly one as that? you." Most beautiful and kind benefactress, look me your most humble dependent?"

They all stood looking at her in silent surprise. Mrs. Merideth turned, staring at her, as if she could not tell whether she had found a friend or foe. The mischievous, flashing eyes [This romance is intended to convey to the | of the young girl, Dora, might have meant either-a blithe and comely young girl, with

"Merciful heaven! Dora Dalton, how came you here? and what are these people to you?' cried Mrs. Merideth.

The great brown eyes turned slowly upon her, holding within them a depth of mysteri-

"I am the daughter of this canting old hypocrite! Yes, Mrs. Merideth, she is my mother. And if you want to know who is my sister, you can just ask Crazy Mary!"

"You little cat!" the mad woman cried, her tender anxiety for the sick man suddenly changing into the fury of a tiger. "How dare sister. I never set eyes on you before."

"Oh! my children, my children," the old Sad to say, she accomplishes more—carrying lady cried, imploringly; "for heaven's sake regarding the family of Mrs. Merideth. Abetted like one dead, and if he ever recovers no time Register.

is to be lost in attending to him. Dora, go and look after the child immediately; our haughty lady will take care of herself."

A wailing cry was heard from the child lying in the cradle. That feeble cry, and her mother's tone of command, acted like magic upon the willful Dora.

"Your intrusion and impudence have made us forget everything else, you saucy minx!' muttered Mary, again bending with solicitude over the bed. "Mrs. Merideth, we can dispense with your company altogether."

"Do not go," sighed Dora. "I shall not recover my spirits for a month. Mary is better than an actress at the theatre-or like one of Cinderella's sisters. Were you ever acquainted with poor Cousin Henri, Mrs. Merideth?"

"I was slightly acquainted with him," the laid said, very haughtily; "so many years ago that I had almost forgotten he ever existed. He was puny and sickly always, if I remember rightly. I think he told me once that he inherited consumption from his mother. You all seem to be insane or not over-bright in intellect."

"My dear Mrs. Merideth! how can you say unkind things of us, when we hold you in such high esteem?"

The lady looked at her a little suspiciously: "To tell the truth, Dora;"-said the lady, trying to laugh carelessly-"your cousin was nothing but a very poor portrait painter, who imagined himself a great artist. I was simple and credulous in those, my youthful days, and thinking to be very charitable, I engaged him to paint my portrait; but he soon became very

crazy vagabond as he proved to be!" Her assumed carelessness was a complete failure, and the ghost of a smile she had forced to her lips, vanished into nothingness as her

obnoxious, trying to make love to me. Such a

eyes met Dora's inscrutable look. "But I must go; the carriage has been waiting all this time."

She did not stop to say a word of farewell, or even to take one last glance at the sick man, but hastened from the room, and out of the cabin door, only to see the stately carriage whirling rapidly out of sight in a cloud of dust. For an instant she stood looking after it. Her haughty face darkened with chagrin and disappointment. A bitter, vindictive smile curled

"This is the work of that crazy creature! I missed her from the room but a few moments ago. It is incredible that my coachman has been foolish enough to obey an order given by her. Well, what am I to do now, I should like to know? How very troublesome this has all been to me! I thought he was dead and gone, long ago, and now, after all these years, he rises like one from the grave to render me miserable. But that child! I had nearly forgotten it. Whose child can it possibly be? Good heavens! what strange thoughts take possession of me. If I had not seen Alice's baby just before I started, I could have sworn it was she."

She turned, and went back into the hut once more. The sick man lay, his eyes closed, his jaw fallen, the upturned face awfully corpse-like in the waning light. By the bedside, with one hand supporting his head, Mary Dalton stood, holding a glass of water to his lips; Dora Dalton gravely looked on.

"Is he dead?" Mrs. Merideth asked, in a hard, cold voice. She asked the question of Dora, but Mary looked fiercely up, her black eyes glittering wildly, her tones like a serpent's hiss:

"Not dead yet, Mrs. Maud Merideth! I suppose you are sorry that he is still alive. Oh, but our day will yet come! Look on him. most proud and unwomanly woman, and shed a tear if you can, for he is your husband."

"Cease your prating, Mary," her mother said, with some asperity. "Can you never learn to forgive? He is not dead, Mrs. Merideth, but he is dying, I think. Mary tells me that she sent your carriage home without you, that you might be compelled to stay and witness his departure. Poor Heuri! he will not

be alive when to-morrow dawns." "She is an impertinent and daring creature, and not as insane as she pretends to be. I do not care to witness his death."

"I fear you will be obliged to stay. There is no way that you can return to-night unless,

"Dear mother," said Dora, with tears in her bright eyes, "I cannot leave poor Henri. Mrs. Merideth must stay, or walk home alone. There is no moon, and the darkness is intense."

"How does it happen, miss, that you are away from your post in the nursery?" asked Mrs. Merideth, turning to Dora.

'What business is that of yours!" broke in the irrepressible Mary. "She cannot take her cousin to the nursery, and so she comes to see him here. She has a little more feeling for the poor fellow than his haughty wife manifests!" "Woman, how dare you call me his wife!" hissed Mrs. Merideth.

"You know well, madam, that it is the truth. His wife you are; then what were you to that other man? You could not have been the wife of two men at the same time. What does that guides have led him into a new field of work make of your darling Alice? Mad woman as which augurs great good to Spiritualists and Spiritualism. They have given through him a you call me, and nothing but a servant as you consider Dora, we are children of honest parents, and legitimate in our birth."

[To be continued.]

OVERHEARD IN THE HEN-HOUSE.—Speckled Do-minicker—"I learned something awful about Miss Plymouth Rock to-day." Mrs. Leghorn Whyte—"For gracious sake, what was it?" "She prides herself



REV. J. C. F. GRUMBINE.

EV. J. C. F. GRUMBINE was born in Cin. cinnati, O., October 19, 1861; educated in the public schools, Woodward High School and University of Art in Cincinnati, from which institution he graduated. He then entered the Theological department of St. Lawrence University and graduated in two years. During his seminary life he served a Universalist church of Dexter, N. Y., but after graduation was called to the pulpit of the Syracuse, N. Y., Universalist church, where he remained three years. Left the pulpit there and took up the Industrial Question at the time Henry George ran for Secretary of the State of N. Y., and with Dr. Edward McGlynn and Hugh O. Pentecost he became an apostle of the New Socialism of Henry George.

He also championed truth from an independ

ent rostrum in Syracuse and spoke to crowded houses. His loyalty to truth and his service to the poor and down-trodden masses was the theme of newspapers throughout the Em nristianity," appeared about this time fr the literary publishing house of Charles II. Kerr & Co. of Chicago, and received very fa vorable notice from the press throughout the country. He was suddenly called to the pulpit of Chapin Memorial Church, Oneonta, Here he resigned after a short ministry, left the Universalist denomination and became admitted to the Unitarian fellowship.

This occurred July 20, 1889. He lectured in

several churches of the Unitarian denomination in the East, and finally accepted a call to the Unitarian church of St. Joseph, Mo., where he remained two years. Several deaths and the severe financial panic of 1890-1891 forced the church to the wall, and he then accepted a call to the Unitarian church of Geneseo. Ill.. where he remained for three years. His resignation took effect Sept. 1, 1894, when he was led by the spirit out into the world, having become aware of his medial gifts of inspiration, clairvoyance and psychometry.

He was convinced through the mental and phenomenal mediumship of Lizzie S. Bangs, Mr. Allen Campbell, Helen Stuart-Richings and Dr. Rogers, but chiefly through Miss Bangs and Mrs. Richings. His development was one of the most rapid, though uniformly natural, educational and harmonious, known in the his tory of Spiritualism. A narrative of it would be important data in the literature and philosophy of Spiritualism and mediumship. While in the church his sermons were written, short, and in part memorized in their delivery. They were characterized by their simplicity, origi

nality, forcefulness and brillance. The last year of his ministry in Geneseo he is said to have written his sermons under the inspiration chiefly of Spirits Elizabeth Barrett Browning and Thomas Starr King. Up to a year and a half ago he did not read a spiritual paper, being a rationalist and agnostic, believe ing in the immortality of the soul, but regarding all alleged demonstration as out of the sphere and law of natural causation. His conersion occurred in the home of Mrs. K. A. McFarlane of Geneseo in January, 1893, a full record of the facts there witnessed being written for and published in The Psychical Review, in May number of the same year. His connection with the book "Marguerite Hunter is as phenomenal as interesting. with Miss Lizzie Bangs and Allen Campbell of Chicago, they were the chosen media of earth. Mr. G. was styled the "Inspirational Staff," Miss Bangs the "Mirror," and through Allen Campbell the beautiful pictures were received. In the introduction to "Marguerite Hunter, occurs a full account of circumstances concerning the conditions which led to his connection with and completion of the volume, which it is not necessary here to quote. Mr. Grumbine has no hesitancy in pronouncing the book the most popular work on Spiritualism given through spirit agency, as it is phenomenal in every re everything in it being the composition f spirit.

Mr. Grumbine began his public ministry as an inspired speaker in Geneseo, his present home, Sept. 16, 1894, when he lectured before over two hundred people, who paid an admis sion fee.

Mrs. Olive A. Blodgett gave, by independent slate-writing, the tests of spirit-communion and return, which created a profound sensa-tion, as did also the discourses. He was then called to New Boston and Warren, Ill., Indianapolis, Cincinnati, St. Louis and Rochester,

, where he spoke to crowded houses His test work, for one who does not claim to be a test medium, is remarkable, and his work in this direction deserves special notice. His series of teachings on psychometry, consisting of sixteen lessons, followed by a post-course on astrological science, which, with the ten practical experiments, make a most valuable aid to the student of the occult or the sensitive desiring medial unfoldment. Other series are also being prepared on "Inspiration," "Clair-yoyance," and on "Mediumship and Spiritual henomena."

This is an original departure, the results of which cannot be at all calculated. He is kept very busy, and the public may expect to hear the

higher teachings eloquently expressed and powerfully championed by the guides through his mediumship.

Mr. Grumbine was married Sept. 8, 1884, to

Helen Louise Gilbert, at Syracuse, N. Y. They have two beautiful children, Bessie and Beatrice, eight and seven years old respectively. Their home is a most welcome abiding place for friends, of whom there are many who find pleasure and profit in visiting the talented gen-tleman whose name leads this sketch, and his

Original Essay.

Funerals, Suspended Animation, Premature Burials, "Therapeutics," Spiritual and Medical, Diplomated Doctors' Plot for Examinations and Registrations.

To the Editor of the Banner of Light:

MONG the many good results that may follow to individuals and communities from hnowledge of certain special principles of Modern Spiritualism, will certainly be more considerate and beneficent methods in the preparation and conduct of funerals. With the conviction that Spiritualists hold that every human being is a living spiritual being, composed of soul and spirit, and that this composite soul spirit is a substance interfused and blended with every molecule in every corpuscle, nerve and tissue of the human body, vivifying and energizing its organs, using and controlling them, as the necessary intermediary agents or instruments that enable it to come and be en rapport with the matter, objects and attractions of the external world, comes the consequent assurance that a person is not always really dead when the body appears as a corpse. Appearances are deceitful. Things are not what they seem.

The soul and spirit constitute the "Ego," the I," that every person is or may be conscious It is the entity which thinks, wills and feels, and which every person speaking or think-ing of himself, designates as "I, myself." Spir-itualists believe that the "Ego," the "I," does not die at the time when the body does, but that as it looses its connection with the body. itself becomes more sensitive, and aware of what is being said and done near to and about pire State. At this time he edited two periodicals, Justice and The Literary World, which to breather, speak or to manifest life in any of were short-lived. A book on "Evolution and its bodily organs. Proofs of the verity of this hallof may be found in soundless eases of trance.

beliet may be found in countless and suspended animation. At times, here and there, as one's daily life passes on, come rumors in the news of the day, and sometimes paragraphs and articles in the papers, that some person supposed to be dead had just before, or at the moment of burial, manifested signs of life, that the funeral had been postponed, and that the efforts made to further resuscitate the supposed dead person had, or had not been, successful. The case of Rev. William Tennent, formerly pastor of the Presbyterian church at Freehold in New Jersey, was a noted one. He was three days in a trance, apparently lifeless; the funeral was appointed; the people collected, and to a friendly request of one of the mourners that the burial might be delayed, Gilbert Tennent, a brother. and stiff as a snake?" The importunate friend, however, prevailed; another day was appointed for the burial. The people met again to bury him, but could not even then obtain the consent of his friend, who pleaded for one hour more; and when that was gone, for half an hour; and then for a quarter of an hour, when, just at the close of this period, Mr. Tennent opened his eyes. Then they pried open his mouth, which was stiff, so as to get a pipe into it, through which some liquid was conveyed into the stomach, and he by degrees recovered Richard A. Proctor, the astronomer, in the

Contemporary Review of November, 1879, page 511, mentions a case in which a young lady, who had seemed gradually to sink until she died, had been placed in her coffin, careful scrutiny revealing no signs of vitality. day appointed for her funeral several hymns were sung before her door. She was conscious of all that happened around her, and heard her friends lamenting her death. She felt them put on her the dead-clothes and lay her in her coffin, which produced in her an indescribable mental anxiety. She tried to cry, but her mind was without power, and could not act on the body. It was equally impossible to her to stretch out her arms, or to open her eyes, or to cry, although she continually endeavored to do so. The intense agony of her mind was, however, at its utmost height when the funeral hymns began to be sung. and when the lid of the coffin was about to be nailed down. The thought that she was to be buried alive was the first one that gave activity to her mind, and caused it to operate on her corporeal frame. Just as the people were about to nail on the lid, a kind of perspiration was observed to appear on the surface of the body. It grew greater every moment, and at last a kind of convulsive motion was observed in the hands and feet of the corpse a few minutes after, during which fresh sigus of re-turning life appeared. She at once opened her eyes and uttered a most pitiable shrick!

Dr. M. S. Tanner, in his letter to the New York Times, Jan. 18, 1880, mentions two cases where persons awakened from trance at the moment of sepulture, described in turn what

their feelings had been. Said one: "Have you ever felt the paralyzing influence of a horrible nightmare? If you have had such experience, then you are prepared to conceive of the mental agonies I endured when I realized that my friends believed me dead, and were making preparations for my burial." Said he: "Once I believed there was no hell; now I not only believe but possess positive knowledge. The hours and days of mental struggle spent in the vain endeavor to break loose from the vice-like grasp of this worse than horrible nightmare was a hell of torment such as no tongue can describe

r pen portray." "The other instance mentioned by Dr. Tanner is that of Dr. Johnson of St. Charles, Ill., who in the hearing of Dr. Tanner and in the presence of a large audience in Harrison's Hall, Minneapolts, stated that when a young man he was prostrated with a fever. He swooned away, apparently dead. His attending physician said he was dead. His father was faithless and unbelieving, and refused to bury him. He lay in this condition apparently dead fourteen days. The attending physician brought other physicians to examine the apparently lifeless form and all stated propagilistics. itly lifeless form, and all stated unqualifiedly, lead.' Some fourteen physicians, among then many eminent professors, examined the body, and there was no ambiguity in the expression of their conclusion that the boy was dead. But the father still turned a deaf ear to all entreaties to prepare the body for the grave. Public feeling was at last aroused. The health officer and other city officers, acting in their official capacity, and by the advice of physicians, peremptorily demanded that the body be interred

without delay. On the fourteenth day the father yielded under protect: preparations were made for the fungral, when the emotions of the still living subject, who was conscious of all conspiring around him, were so intense as to be the means of his deliverance. He awoke from his trance."

Similar cases, wherein the patient was conscious of preparations being made for his funeral, yet unable to manifest the slightest sign of life, are from time to time reported in one or another of the newspapers of the day. Without specially looking for any, the following are

Melancholy as such recitals are, there are other experiences even more dismal, that certain survivors of regular old-school doctor-practice have undergone, and yet survived to tell the story. A man of great endurance and clear thoughts, relates his experience in the October, 1821, issue of Blackwood's Edinburgh Magazine:

"I had been ill some time of a slow and lingering fever, my strength wasted, but the sense of life seemed to become more and more acute, as my corporeal powers became weakened. I could see by the looks of the doctor that he despaired of my recovery, and the soft and whispering sorrow of my friends, taught me that I had nothing to hope.

One day, toward evening, the crisis took place: I

One day, toward evening, the crisis took place: I was seized with a strange and indescribable quivering—a rushing sound was in my ears; I saw around my couch innumerable strange faces: they were bright and visionary and without bodies. Ther was light and solemnity, and I tried to move but could not; for a short time a terrible confusion overwhelmed me, and when it passed off, all my recollection returned with the most perfect distinctness, but the power of motion had departed. I heard the sound of weeping at my pillow, and the voice of the nurse say: 'He is dead.' I cannot describe what I felt at these words. I exercised my utmost power of volition to stir myself, but I could not move or cry out.

cised my utmost power of volition to stir myself, but I could not move or cry out.

After a short pause, my friend drew near, and, sobbing and convulsed with grief, drew his hand over my face and closed my eyes. The world was then darkened, but I still could hear, and feel, and suffer.

When my eyes were closed, I heard, by the attendants, that my friend had left the room; and I soon after found the undertakers were preparing to habit me in the garments of the grave. Their thoughtlessness was more awful than the grief of my friend. They laughed at one another as they turned me from side to side, and treated what they believed a corpse with the most appalling ribaldry...

For three days a number of friends called to see me. I heard them in low accents speak of what I was, and more than one touched me with his finger. On the third day some of them talked of the smell of corruption in the room.

corruption in the room.

The coffin was procured; I was lifted and laid within it. My friend placed my head on what was deemed its last pillow, and I felt his tears drop on

my face.

When all who had any peculiar interest in me had refired, the undertaker's men placed the lid on the

coffin and screwed it down.

I was then left alone—every one shunned the room I was then left alone—every one shared, and though them, however, I was not yet buried, and though darkened and motionless I had still hope. The day of interment arrived. I felt the comin lifted and borne darkened and motionless I had sun hoborne interment arrived. I felt the coffin litted and borne away; I heard and felt it placed in the hearse. There was a crowd of people around; some of them spoke sorrowfully of me. The hearse began to move; I knew it carried me to the grave. It halted, and the coffin was taken out. I felt myself carried on the shoulders of men, by the inequality of the motion. A pause ensued; I heard the cords on the coffin moved; I felt it swing as dependent by them. It was lowered and rested on the bottom of the grave. I headful was the effort I then made to exert the power of action; but my whole frame was immovable. Soon after, a few handfuls of earth were thrown upon the coffin—then there was another pause—after which the shovel was employed, and the sound of the rattling mould as it covered me was far more trement. raitling mould as it covered me was far more tremendous than thunder. But I could make no effort. The sound gradually became less and less, and by a surging reverberation in the coffin I knew that the grave

ing reverberation in the coffin I knew that the grave was filled up and the sexton was treading in the earth, slapping the grave with the flat of his spade. This too ceased, and then all was silent.

This is death, thought I, and I am doomed to remain on the earth till the resurrection. Presently the body will fall into corruption, and the worm will come to partake of its banquet. In the contemplation of this hideous thought, I heard a low sound on the earth above me and fancied that the node and rat of the above me, and fancied that the mole and rat of the grave would soon be upon me. The sound grew louder and nearer. Can it be possible, I thought, that my friends suspect they have burled me too soon? The hope was like light bursting through the gloom of

The sound ceased, and presently I felt the hands of some being working at my throat. They dragged me out of the coffin by the head. I felt again the living air, but it was piercingly cold. I was carried swiftly away, I thought to judgment, perhaps perdition. After being borne to some distance I was thrown down like a clod—it was not upon the ground. A moment after I was lifted into a cart, and by the interchange of two our three brief sentences. I became aware that I was in the hands of two of those robbers who live by plundering the grave, and selling to doctors the bodies of parents, and children, and friends.

parents, and children, and friends.

When the cart halted, I was lifted out, and carried into a room, my shroud rudely stripped off, and I placed naked on a table. My eyes were still shut, but in a short time I heard by the bustle in the room, that students of anatomy were assembling. Some of them came round the table, and examined me minutely. They were pleased that so good a subject had been procured. The demonstrator himself at last came in. Previous to beginning the dissection he proposed to try on me some galvanic experiments. The first shock vibrated through all my nerves. The students expressed their admiration at the convulsive effect. The second shock threw my eyes open, and the first persecond shock threw my eyes open, and the first person I saw was the doctor who had attended me. But I was, as it were, dead, and could not move. Among the students I saw the faces of many with whom I was familiar, and when my eyes were opened I heard my name pronounced by several of the students, with accents of awe and compassion, and a wish that it had been some other without been some other subject.

When they had satisfied themselves with the galvanic phenomena, the demonstrator took the knife. at d pierced me on the bosom with the point. I felt a dreadful crackling, as it were, throughout my whole frame-a convulsive shuddering instantly followed, and a shrick of horror rose from all present. The ice of death was broken up—my trance ended. The utmost exertions were made to restore me, and in the course of an hour I was in the full possession of all my

Awful as is the preceding narration, and other similar ones, which may be found in the oldschool medical records—wherein the supposed dead person does not manifest signs of life until the very moment that the autopsy was to be made-there are doubtless thousands and tens of thousands of burials alive wherein the victims died in fearful agonies, and of which no memorial remained except as here and there it might survive in the fragments of shattered coffin or misplaced skeletons. James F. Otis tells the following in the Southern Literary Messenger of June, 1837:

BURIED ALIVE-AN OVER-TRUE TALE. It was at mid-day in a populous city. The church-yard wall separated the sleeping from the moving crowd. As I passed the gate leading into the burial ground I observed some persons near a spot at the turther end of the yard, where the soll had been ireshly turned up; I joined them. The sexton was removing the earth preparatory to opening the tomb for the interment of one of the family to whom it appertained, and whose remains were to be placed there that day. He had thrown up the earth which covered the stone steps leading to the door of the vault. It had not been opened for fifteen years. Descending the steps he drew wide open the old door upon its rusty hinges. As he did so, there fell outward at his feet—nay, upon them, as he stood on the stones—a fleshless skeleton! The knee-joints bent downward upon the edge of the lower step which formed the sill of the iron door while closed. The arms were extended over the head, and fell be-yond the skull, which rested on the last stair but one, while the finger joints dropped upon the stair above. The skull was partially covered with long hair, plainly denoting the sex of the deceased. I noticed also that the teeth were very fine, and in a state of wonderful preservation. On the floor of the vault were strewn the decaying remains of a shattered coffin, that seemed to have fallen from a high niche in the side of the tomb, where others were arranged entire in black and mouldering array.

All these particulars were glanced at in a moment, and the whole story was thus revealed as if by some terrible convulsion of nature. My companion stood in speechless terror. The sexton seemed ready to sink lifeless into the tomb he had been opening for an-

As I walked out of the churchyard the sexton in-As 1 walked out of the churchyard the sexton informed me that the last person buried there was a lady of about twenty-two years of age, who had been married a year prior to her decease, and whose death was thought at the time to have been occasioned by some disease of the heart, superinduced by imprudence in the manner of diessing. And thither she had been carried during a temporary suspension of animation from all the cheeriulness of her once happy home, where she was surrounded by smilling faces, and every from all the cheerfulness of her once happy home, where she was surrounded by smiling faces, and every charm that could render domestic life a continuous scene of joy and sunshine, to the cold, dark, dreary vaults of a charnel-house. Oh! what a waking must have been hers!... Methought, as I went away, I could see her with almost superhuman energy bursting open her coffin prison, tearing off the cerements in which she had been laid, and, applying herself to the iron door of her living tomb, attempt to break it from its hinges, screaming the white in agony for succoralas! alas! how valuly... last last how vainly...

Friends were mourning her in their sad home, made

desoiste by her departure. Music had lost for them all charms, because her voice to them was mute. . . . But where was she the while? on what were her

*[Here follows a list of over thirty names of such sufferers and the titles and dates of the newspayers containing them, but there is not room for them in our columns.—ED.]

thoughts intent—this soft and delicate one, the chosen and cherished, the lost and lamented of fond and fathful hearis? Beparated from them, from home and happiness, by an iron door and a few feet of earth—her ortes unheard and her misery unknown by the many friends, neighbors and strangers who daily passed the churchyard.

If any one thinks the foregoing to be simply a tale of the imagination, let him reflect on the following, published in the *Progressive* Thinker of Nov. 14, 1891:

BURIED ALIVE.

Farmer George Hefdecker, who lived at Erie, Pa., died very suddenly two weeks ago, of what is supposed to have been heart failure. The body was buried temporarily four days later in a neighbor's lot in the Erie cemetery, pending the purchase of one by his family. The transfer was made in a few days, and when the casket was opened at the request of his family, a horrifying spectacle was presented. The body had turned round, and the face and interior of the casket before the traces of a terrible struggle with death in its most awful shape. The distorted and blood-covered features bore evidence of the agony endured. The clothing about the head and neck had been torn into shreds, as was likewise the lining of the BURIED ALIVE. been torn into shreds, as was likewise the lining of the coffin. Bloody marks of finger nails on the face, throat and neck told of the awful despair of the doomed man, who tore his own fiesh in his terrible anguish. Several fingers had been entirely bitten off. and the hands torn with the teeth until they scarcely resembled those of a human belog. Poor fellowi what horrifying feelings must have taken possession of him when he realized his situation,

It is not unreasonable to infer, from the preceding cases, that as the bulk of an iceberg is unseen, being beneath the surface of water, exhibiting to the observer only its highe parts, so the number of discovered cases of premature burials is but a small fraction of multitudes of human beings undiscovered who mutely suffered fearful agonies, while their attendant friends were believing that they had entered into the joys of Paradise.

Some few years ago, Dr. Moore Russel Fletcher, for forty-six years a fellow of the Massa-chusetts Medical Society, published "A Treat-ise on Suspended Animation, with Directions for Restoration." It contains the names of, or reference to one thousand persons who had in their suspended animation been buried alive by their relatives or friends. It forms the appendix to his volume, "Our Home Doctor," and though out of print, some few copies are yet obtainable in Boston. But let it not be inferred, that if their funerals had been delayed for seven, ten or more days beyond the actual time of their obsequies, that all those sufferers would have become again so alive as to be known as living men, women and children. They were dying-but were not dead. Physicians have relied on what they call signs of death, and classified some thirty or more of them. Among such are cessation of breathing and of the heart's action, corpse like face, glazed eyes, absence of sensation and intelli-gence, rigidity and coldness of the body, discoloration of certain of its parts, inability to draw blood from an artery, and recently the diaphanous test, so-called, for which the French Academy paid to its originator a large sum of money, but which is now discredited.

Franz Hartmann, M. D., of Hallien, Austria, has recently written a small volume of 147 pages entitled, "Buried Alive, an Examination into the Occult Causes of Apparent Death, Trance and Catalepsy." It is dedicated to the people of the United States, and to all medical

practitioners who enjoy freedom of thought. In it, he examines all the thirty or more signs usually relied upon by physicians as proofs of death, then by the relation of one hundred and eight cases, (three of which were from his own experience,) wherein the supposed dead persons had revived, demonstrates that such signs are fallible and untrustworthy. He makes mention of the London Humane Society having brought back to life twenty one hundred and seventy-five apparently dead persons; that of Amsterdam having saved nine hundred and ninety and the Hamburg Society has rescued one hundred and seven persons. He says that in 1829, at a cemetery in New York where arrangements were made to so bury the corpses as to enable them by strings attached to their hands, to ring a bell, six out of twelve hundred came to life again in the grave. But for all that, there might have been a much larger number who, not being really dead, felt themselves consciously alive to the horrors of their situation, but were powerless to pull the string. Truthful are his words:

Apparent death is a state which resembles real death so closely, that even the most experienced persons believe such a person to be really dead. In many cases, not even the most experienced physician, coroner or undertaker, can distinguish a case of apparent death from real death, neither by external examination, nor by means of the stethoscope, nor by any of the various tests which have been proposed by this or that writer; for all those tests have proved to be fallible: and it is now u-eless to discuss them at length, because the medical profession has already agreed that there is no certain sign that a person is really and not apparently dead except the beginning of a certain stage of putrefaction. All other tests ought to be set down as defusive and unreliable, if not as misleading humbugs and lies."-p. 44.

Specially pertinent and instructive is the following portion of a private letter, dated June 25, 1894, which Dr. Hartmann quotes, from Emma Hardinge Britten, so well and extensively known to Spiritualists:

"I have good reason to believe that many hapless victims have been, and may be buried alive, of whom the world knows nothing. My own personal knowledge of such cases was obtained thus: When I first commenced to investigate Spiritualism, some thirtyfive years ago, among the thousands of spirits giving their names and professions, and modes of death. I am sure there were at least fifty, who, when giving other and indubitable proof of their identity, declared that they had been buried alive; and asserted that this was the result of hasty burials. Prof. S. B. Brittan, a well-known editor, was in a trance for over twelve days, and would have been buried but for the interven-tion of a friend. Fannie Davis Smith was also in a trance forty days, and was only saved from being buried alive in Troy, N. Y., by a clairvoyant who in-sisted that she was still alive."

A medical communication in the New York Sun of July 2, 1893, points out the inadequacy of the diaphanous test; and after remarking that twelve other tests had been recommended by eminent physicians, thus finishes: "all these tests have in one way or another fallen short of the requirements of medical science; and physicians are still searching for a satisfactory one." To which it may be answered, that cremation or an advanced stage of putrefaction is a satisfactory, final and conclusive one, and no

Doubtless the sad end which befell Washington Irving Bishop, the mind-reader, a few years ago, is not yet wholly forgotten. He had peen invited to a Lamb's club-meeting in New York, and there gave proofs of some occult power of his, in discovering such articles or tangible objects as had previously been purposely and secretly hidden by one or another of the party. After giving satisfactory tests in a state of trance, before he came out of it, and while he was apparently a corpse, certain young but "Regular" doctors there, thinking him to be dead, performed an autopsy on his dead body. They were afterward indicted, but at last accounts had not been brought to trial. His mother, Mrs. Eleanor Fletcher Bishop, in February, 1891, petitioned the United States Senate for the passage of a law, forbidding the holding of an autopsy on a human being, or its interment, until there were sure signs of decomposition. She herself had been subject to cataleptic trances, which tendency her son probably inherited. The Celestial City (N. Y.) of June 15, 1889, thus records mention of them:

"MRS. BISHOP'S EXPERIENCE. Mrs. Eleanor Fletcher Bishop, the mother of the dead mind-reader, has a thrilling experience of her own regarding the horrors of being railroaded into the grave. Anent the unseemly haste exercised by the doctors who made the autopsy on her son, the old lady stated what terrible perils she at one time barely lady stated what terrible perifs she at one time barely escaped. 'I am subject to the same cataleptic trances in which my boy often fell,' said Mrs. Bishop. 'One can see and hear everything, but speech and movement are paralyzed. It is horrible. For six days some years ago I was in a trance, and saw arrangements being made for my funeral. Only my brother's determined resistance prevented them from embalming me, and I lay there and heard it all. On the aeventh day I came to myself, but the agony I endured seventh day I came to myself, but the agony I endured left its mark forever.'"

Here it may be pertinent to briefly state a personal observation and experience of my own, which further enlightened me in respect to some of these occult matters. During several years, at uncertain interims, I have had experiences of psychical perception or inward light—a light "that never was on sea or land" in which I have seen what I believe were the spirit-forms and faces of friends, relatives

in the morning of Saturday Sept. 30, 1865, in Roxbury, as I lay on my bed—consciously awake, though I had not opened my eyes—the inward light dawned as it were within me; and therein suddenly appeared the full face and bust of a reverend Doctor of Divinity whom I well knew and loved, and who was then alive in a climate that or morning the second seco then alive in a city some thirty or more miles distant. His and my eyes met; there was speechless agony in his, but no recognition. The light faced the vision ceased; I made a minute of the occurrence in a memorandum book, which is now before me. That morning, after breakfast, as I with a neighbor walked to our places of business two or three miles distant in Boston, he remarked that he had heard that Rev. Dr. ——was very sick. I answered nothing, but thought of my vision. In an evening paper of that day appeared an item, that Rev. Dr. —— of —— had died hearing the state of some for some two having been in a state of coma for some two or three days. If there ever was a wise and good Christian man, Rev. Dr. —— was that man. Why, then, that agonizing look on his countenance? From the memoir of his life subsequently published, it appears that at twenty minutes before six of Saturday afternoon, Sept. 30, 1865, his daughter, seeing that the end was near, gently laid her hand upon his cheek. He opened his eyes with an expres-sion of entire consciousness, "and of perfect intelligence, but an intelligence not of this world. Then he closed them, and all was over." That look of agony as I now explain it to myself was caused by being conscious that he was alive, that he was unable to speak or move, and that he was soon perhaps to be buried alive. Later in the day the psychical substance which constitutes the ego further unmeshed itself from his body, angelic friends dispelled his fears and enwrapped him in the vital magnetic atmosphere of a land that is fairer than day!

Certain diseases and certain medicines often and quickly produce apparent death; but real death, that is, the complete elimination or escape of the psychical substance of the Ego from its physical organism, may often be a very slow process. We die daily, said an apostle, and equally true it is, that daily we revive. It is not certain that decapitation, or amputation, or electrocution can at once extinguish or otherwise deprive a person of his life. I heath is otherwise deprive a person of his life. Death is an evolution from one state of life into another of a more refined nature and a widened scope It is the birth of the Ego into a spiritual realm. There is a case in the books where, as the exe cutioner, holding up to the crowd the head of a decapitated prisoner, and saying: "Behold the head of a traitor," a voice seemingly from the head, said: "It is false," or words to that effect. As to amputation, there are many well-known as to amputation, there are many well-known instances where patients have felt pain in their limbs—the same limbs which had been amputated and carried far away and buried. In respect to electrocution, the following, from the March, 1895, issue of The Lancet, the leading English medical journal, is worthy of attention. of attention:

' Electricity may be but a mode of producing anæs thesia.... It might lead practically to burying a man alive,... one of the most calamitous brutalities that even an uncivilized community could be guilty of.

Dr. Gibbons, an American writer, has come to the conclusion 'that more murderers have paid the penalty for their misdeeds on the dissecting table than in the electric chair.' He considers that a murderer named Taylor, who was presumed to be executed by electricity, was alive when supposed to be dead, and adds that 'during my warr of preside I have had adds that during my years of practice, I have had three cases of persons struck by lightning, who were supposed to be dead. They showed all the symptoms of death. They were entirely unconscious, and the accepted signs of life were suspended; yet they recov-

It is Modern Spiritualism that has revealed and continues to unfold, the fundamental truths that constitute the philosophy of health, disease and death, of psychology and healing. There are probably no books that so clearly elucidate the subjects touched upon in this article, as certain volumes of Andrew Jackson Davis, S. B. Brittan, Hudson Tuttle, and other writers on Spiritualism. Mr. Davis, in Chap. XXXIII. of his autobiography, entitled "The Magic Staff," describes his feelings while the polarities of his Ego took a reverse action in his tne silver cord. Between pages 348 and 349 of the same volume, is a pictorial illustration of the Ego, the spiritual body, leaving the physical body of a dying woman; also on page 57 of the second volume of his biography, entitled "Beyond the Valley," is a picture of the spirit forms of persons buried alive, ascending from out of a caved in coal mine. As for the conclusive sign that an apparently dead person is really dead, he says, n Vol. I. of the Great Harmonia (entitled 'The Physician,") page 168:

"The Physician,") page 168:

"It is not proper that a body should be deposited in the earth until after decomposition has positively commenced; for should there be no positive evidence of such structural change, even though life seems surely to have departed, it is not right to consign the body to the grave. The umbilical life cord of which I speak, is sometimes not severed, but is drawn out into the finest possible medium of sympathetic connection between the body and the spirit. This is inevitably the case when individuals apparently die, and after being absent for a few days or hours, return as from a peaceful journey to relate their spiritual experiences. Such phenomena are modernly termed riences. Such phenomena are modernly termed trances, catalepsy, somnambulism and spiritual ec-

If one would know of the feelings that per vaded the consciousness of an ancient wise and historic personage, as he passed through the process of dying, and awoke into a serener sphere of life, let him read the melodious and majestic thoughts which Solon, the Athenian lawgiver, breathed into the soul and language of Mr. Davis as they appear on pp. 181-187 of that same volume. A new generation of readers has arisen since Mr. Davis's volume, "The Physician," was published forty-five years ago. He was then extensively known as "The Poughkeepsie Seer" and "Clairvoyant," from the circumstance that in that city, he had conspicuously manifested his remarkable clairvoyant powers. For the past eight or nine years he has been in active practice in Boston, as "Physician to Body and Soul," with marvelous success in curing patients suffering from chronic diseases. Not many Allopathic, or old school, diplomated M. D. doctors, understand, nor are they anxious to know, spiritual, i. e., improved modes of healing, often far better than, and never so injurious as is the "Regular's" ordi-nary drug medication. "The light shineth in darkness, and the darkness comprehendeth it not." It is from acquaintance with the works o writers and speakers on Spiritualism, and from the instruction and suggestions ever and anon received from good and wise invisible friends that this therapeutic knowledge and their spiritual gifts of healing have been derived.

Fortunate is it for the good health, happiness and finances of many people in Massachusetts, that that monopolistic, selfish, assumptive and obnoxious Act, providing for the registration of physicians and surgeons, enacted last year (1894 contained Section II., which declared that said Act should not apply to clairvoyants or to per sons practicing hypnotism, magnetic healing, mind cure, massage methods, Christian Science, cosmopathic or any other method of healing. If the diplomated old-school "M. D. doctors could not tell to a certainty whether apparently dead persons were or were not really dead (and the many cases herein cited and referred to prove they could not), and have for many years relied on fallacious signs and tests, which reliance has resulted in causing fearful agonies and real death to some or many of their patients-and are still searching for a satisfactory sign of real death, as the medical article herein before quoted from the New York Sun, July 2, 1893, asserts they are doing—is it not time now that other practitioners and health-restorers, who do not trust to doubtful and misleading death signs, and who, more or less acquainted with the medical truths promulgated by A. J. Davis, Hudson Tuttle, Cora L. V. Richmond, W. J. Colville and other prominent Spiritualists, regard putridity as the only conclusive sign and proof of real death-is it not time now that such practitioners and healers should be relieved from intermeddlings instigated by diplomated moss backs, and that the afore legislative Act, a wolf as it is, in sheep's clothing, should be repealed?

pealed? The examinations required for applicants to be registered as physicians or surgeons, are, in the words of the Statute, "to be in the general spirit-forms and faces of friends, relatives subjects of surgery, physiology, pathology, ob-and unknown persons in spirit-realms. Early stetrics and practice of medicine." But not in

therapeutics, that most important of all medical knowledges, does it call for any sentiny or examination. In the medical Bill which the Allopaths and Homeopaths proposed to the Legislature in 1830, and for the enactment of which they worked hard, its second section provided that applicants should be examined in such subjects as the Board of Medical Registration shall require, "not including therapeutics." Such are the exact words of the section. Now, please bear in mind that therapeutics is the knowledge of remedies and the art of applying them, and thus curing the sick of their diseases. It is the only department of medicine wherein Allopaths, Homeopaths, Eclectics, do not agree, and wherein they quarrel, each with the other two, and wherein all of them unite in opposing and quarreling with Spiritualists, Clairvoyants, Christian Scientists, Mind-curers, and all other medical reformers. Why this opposition? It is because of the difference of the principles on which their respective systems of medicine are founded. The therapeutics taught in most, if not all, Charterd Medical Colleges, go on the principle that draws bleading nurging and blisters are the tered Medical Colleges, go on the principle that drugs, bleeding, purging and blisters are the curative agencies. It is only recently that they have begun to recognize the efficacy of electricity, magnetism and hydropathy. Progressive physicians have farther enlarged the old materia medica. They have added to it Magnetism, Hygiene and Spiritual Therapeutics. Allopaths and Homeopaths saw that the body was diseased—they perceived no deeper; and

hence concluded that disease was to be ex-pelled by doses of medicine. Allopaths almin-istered large, Homeopaths small ones. Allopaths, as it were, fired siege guns, twelve-pound ers, and big guns; Homeopaths did execution with little guns, shraprels and small shot, and filled over and over again many and many a graveyard. Most of their patients were stalwart men and women, youths and maidens, who, under better doctor craft, would have lived to their threescore and ten years, or by reason of strength, even to fourscore. New School physicians avail themselves of all good medicines in the pharmacopeias, seldom, if ever using minerals or poisons, preferring other less dangerous, but more potent curatives. They recognize the truth that the disease is in the connize the truth that the disease is in the con stituents of the Ego, prior to its manifestation in the body. Cure it there, and the body be-comes healed. This is the principle on which A. J. Davis acted, when during two years, he then not twenty years of age, holding no char-tered college diploma, actually cured nearly three thousand old chronic cases of almost every imaginable disease, from internal cancer to elephantiasis—cases which had been given up as incurable, by very distinguished medi cal gentlemen, and graduates of the medical schools. About the same number, though not cured, were greatly helped, and made comfortable through his treatment. No patient ever died from disease while under his clairvoyant treatment. This is the principle that he promulgated in Vol. I. "Great Harmonia," page 103, published in the year 1850; namely, "Disease is discord. It is a want of equilibrium in the circulation of the spiritual principle through the physical organization." This discord cord or derangement exists primarily in the spiritual forces; i. e., in the Ego, by which the organism is actuated and governed. In "The Penetralia," page 118, published in 1856, he further states the principle: "Disease is a want of equilibrium in the circulation of the superficial elements of the spiritual principle."

This is the gist, life and soul of all therapeu-tics. It is the principle of cure, which the common people, clairvoyants, magnetic healers, mind-curers, massage-shampooers and christian Scientists have more or less acted upon. It is a principle which, if "graduates of chartered medical colleges having power to confer degrees in medicine," were examined upon, by "a Board of Registration in Medicine"—it is quite probable that not all—perhaps not one—of them would pass the examination.

But here, many intelligent and candid persons, who have not had time or opportunity to consider the foregoing matters, may honestly ask: Do not the chartered college graduated M. D. doctors who administer Allopathic drugs body, and were there retained, only by the substantial tissue, find than magnetism, which in tients? Eminent medical college professors. and medicines, promote the health of their partients? Eminent medical college professors, Dr. Jacob Bigelow, formerly President of the Massachusetts Medical Society, and the late beloved and talented Dr. Oliver Wendell Holmes, Professor of Anatomy in the Medical Holmes, Professor of An Massachusetts Medical Society, and the late beloved and talented Dr. Oliver Wendell Holmes, Professor of Anatomy in the Medical School of Harvard University, where the writer hereof, for many no this attended his lectures, proving the current of the sections of follows. answer the question as follows: Dr. Bigelow, in his "Expositions of Rational Medicine," says: "I sincerely believe that the unbiased opinion of most medical men of sound judgment and long experience is, that the amount of death and disaster in the world would be less than it now is, if all disease were left to itself." Meaning, not interfered with by administration of medicine; but left to the inherent self-curative energies of the sick per-

son's bodily constitution. Dr. Holmes, in his "Border Lines of Knowledge," page 70, says: "The disgrace of medicine has been that colossal system of selfdeception, in obedience to which mines have been emptied of their cankering minerals, the entrails of animals taxed for their impurities. the poisoned bags of reptiles drained of their venom, and all the inconceivable abomination thus obtained thrust down the throats of human beings suffering from some fault of organization, nourishment or vital stimulation." And Dr. A. J. Davis clinches and broadens these expressions of opinion, by his communication in the BANNER OF LIGHT of Jan. 11, 1873, wherein he says: "The medical profession is based upon a huge mass of learned igno-

rance and assumption."

He was a wise and liberal man who said: The convictions of the individual should be as inviolable in the domain of medicine, as is that of religion or politics; and coercion in this direction is nothing less than tyranny." Surely he spoke a truth; why should statutes be enacted for the examination of M. D. Doctors of Medicine, and not of D. D. Doctors of Divinity? Is not the soul as precious as the body? There are Catholics and Protestants, Episcopalians and Salvationists, believers and unbelievers; but the State does not require the registration of any of their respective titled bishops, priests, ministers or speakers. As the State wisely trusts to the good common sense and preference of each and every person in its domain, in the matter of caring for his or her own soul, so let it be no less wise and liberal to every person in its territory, in the matter of caring for the health of his or her own body, and choosing their own doctors.

The practical deductions from the foregoing are, that a person is not to be interred or cre-mated as dead until his body plainly manifests visible and offensive evidences of putridity and decay, even though a delay of ten, twenty, forty or more days intervene before those proofs appear. Let not the body be chilled by ice, nor touched by the surgeon's knife. Let it be tenderly cared for, by the gentle hands of relatives or friends, with such further assistance as may be necessary, but not by an undertaker alone. Let not the coffin (if one be used) compress the limbs, nor its cover be closed; let it remain in the home, and in some safe and convenient room till the body decomposes. Let the religious exercises, if there are any, be held at the grave, at the crematory, or at some convenient time and place, in the interval be-tween the apparent and the real death. Such procedure, though not so floral and ceremonial as certain existing modes of speeding a body to its last resting place, would be more considerate and beneficent.

Furthermore, in respect to the aforementioned act of last year's legislation, only certain diplomated doctors and their friends favor it—thousands of people are Protestants against it, and believe, as does the writer, that it should be repealed. ALFRED E. GILES. Hyde Park, Mass., March 20, 1895.

The United States Secretary of War sent to Con gress before adjournment an abstract showing the militia force of the country by States and Territories. The entire force is placed at 118.899, of whom 107.394 are privates and non-commissioned officers, and 9,550 commissioned officers. The unorganized military force of the country numbers 9,582,806.

Hall's Hair Renewer is pronounced the best preparation made for thickening the growth of the hair and storing that which is gray to its original color.

AN ANXIOUS INQUIRY.

Why is the cherished fond gazelle
The one that's sure to die?
Why does the lairest wild-wood flower
The soopest withered lie?

Why does the bread that you let fall
Your clothes with grease anoint?
Why does the pencil that you lose
Land siways on its point?

Why is the single dollar prized
The eagerest to fly?
Why are the girls who cannot sing
The willingest to try? Why do the sweetest cherries grow Upon the topmost bough? And why do tolks waste time upon

In Memoriam.

Friday, March 15, MRS. CHARLOTTE BROOKS of Greenwich Village passed to spirit-life, aged 81 years and 5 months.

This "mother in Israel" was born in Webster.

This "mother in Israel" was born in Webster, Mass., and was reared in the Orthodox faith; but being naturally intuitive, and possessed of remarkable reasoning powers and great moral courage, she commenced at its first manifestation the investigation of Spiritualism, which resulted in its acceptance after her eidest son was killed in battle April 14.1863. Soon after the first appearance of the BANNER OF LIGHT she joined with a neighbor in subscribing for it, but eventually became a subscriber in full, and continued it during her life.

For sixteen years her home had been in Greenwich Village, and in the same house have dwelt her daughter and daughter's husband, Mr. and Mrs. William H. Fervell and their two sons, and her artist son, "Bert Brooks," and his wife. Loving and beloved, this noble woman has been the cherished centre of home affection, and with anxious solicitude all have striven to so cherish and care for the dear one that she might to so cherish and care for the dear one that she might bide with them a little longer. These vigils during the last few weeks have been shared by her daughter, Mrs. Deming of Providence.

These words of her son beautifully describe her

home life: "Of her qualities as a mother, I know of no language in which I could do justice to her, or express my feelings. Even her weakest points—if she had any—were too pure and holy to be criticised." In every relation of life the same might be said of her. No appeal from helpless suffering was ever un-heeded by her and no encouraging word withheld. Were it not for the blessed light of Spiritualism, the home she has left would indeed be desolate.

Mrs. Brooks's annual visits to Lake Pleasant were unny spots in her life, and she had many warm friends

The Independent Liberal Church was very dear to her, and with indomicable courage she continued constant in her attendance when her failing bodily powers wholly unfitted her for the effort. Her generous ers wholly unfitted her for the effort. Her generous appreciation of the words of the speaker, and apt observations, were always so helpful that only time can reconcile one to the loss of her earthly presence. Her funeral took place Monday, March 18, at the home where her life had diffused sunshine, and where her welcoming smile had greeted children and children's children. It was largely attended by relatives, friends and neighbors. In another room her son and wife were too ill to be within sound of the tender service of sweet music and consoling words from the speaker and choir of her beloved church.

In the light of the waning day the body was laid to rest in the home place, beside that of the husband.

rest in the home place, beside that of the husband, who had six years awaited her coming to the spirithome, and who, no longer sightless, will greet his faithful companion face to face.

JULIETTE YEAW.

From her home in Whitman, Mass., in the early morning of March 16, Mrs. JENNIE P. RICKER, at the age of 59 years.

Mrs. Ricker has been a summer resident of Onset

Mrs. Ricker has been a summer resident of Onset ever since that resort was first established, and for some years a member of the Board of Directors of Onset Bay Association. Her cottage—Bayside—at Onset has been the scene of many a pleasant gathering of Spiritualists, and of many musical sotrées.

Mrs. Ricker was a medium of rare attainment; her gifts were ver-atile; in the trance state she could lecture philosophically upon a variety of important subjects, or give instruction in medical or physiological matters. In earlier life she was widely known throughout New Hampshire and elsewhere as a platform lecout New Hampshire and elsewhere as a platform lec-turer on Spiritualism—her girlish lips being used by wise spirits to voice the truths of our noble Cause, with no uncertain sound. She was a reformer in principle and action; she sympathized with the downtrodden, and presented an undaunted front against injustice of every kind. Her benefactions were large, and the good that this true lover of humanity has done for her fellow-beings cannot be told in mortal speech. For some months the health of Mrs. Ricker has not

All that loving care and tender ministration could do were bestowed upon the sufferer by the dear ones of her household, but the patient felt that her hours were numbered, and calmly made preparation for the change—her last words being: "My feet are almost on the other shore!

The funeral service was held at her residence Tues-The funeral service was held at her residence Tuesday morning, March 19. The form, encased in a handsome casket, and surrounded with beautiful flowers (the glits of kindred and friends), bore the imprint of perfect peace upon its placid face. According to the lady's request the services were conducted by her warm personal friends, Rev. Vm. Brunton and Mrs. M. T. Longley, and were of a most impressive character. The reading of original poems, the delivery of an invocation, the volcing of words of comfort the offer-invocation, the volcing of words of comfort the offerinvocation, the voicing of words of comfort, the offering of an address replete with beautiful memories of the life and work of her departed friend, the outpour-ing of a prayer, and of a final blessing by Mrs. Lougley, with the rendition of several choice vocal selections by a quartet of mixed voices, comprised the exercises.

At the close of the service the body was conveyed to the Crematory at Forest Hills and there subjected to the process of incineration; this being the request A wreath of rare exotics, fastened with lavender

A wreath of rare exones, fastened with lavender ribbons, which depended from the bell handle outside the door while the body remained within the house, told the passing eye of the beauty—not the gloom—of death. A bright soul has gone forth to her reward.

MRS. ANNA M. DIXON of Cleveland, O., passed to spirit-life Saturday, March 9, aged 81 years 7 months and 23 days.

She was born in Newtown, Fairfield County, Conn. but removed to the West with her husband in early womanhood. She became deeply interested in Modern Spiritualism soon after its advent, by reason of manifestations occurring through her own organism. She remained a steady adherent to the New Dispensation for over forty years, and zealously proclaimed her knowledge to all with whom she came in contact. She had been reared in the Disciple Church, and held many controversies with its believers after she had discovered the light of Spiritualism.

Her husband and one child passed to spirit life several years before her departure to the realm invisible. All, save one, of the remaining six children are firm believers in the truths of Spiritualism, and all gladly carried out the wishes of the mother that Mrs. H. S. Lake, pastor of the Spiritual Alliance, should deliver the funeral discourse, which she did in the old homestesd on Swiss street, where the deceased had lived since coming to the Forest City.

The dwelling was filled with sympathizing friends

The dwelling was lilled with sympathizing friends and acquaintances, who came to testify to their interest in the event, and respect for the departed one.

The Russell family rendered most beautifully some spiritual selections, and Mrs. Lake spoke earnestly and eloquently of the consolations and advantages of the phenomena and philosophy of Shiritualian.

the phenomena and philosophy of Spiritualism.

Mr. Thomas Lees added a few explanatory remarks in relation to the views of the deceased closing his tribute by reading a fine appropriate poem by Ella Wheeler Wilcox.

The body was then conveyed to the cemetery, accompanied by a numerous concourse of friends, who tearfully listened to the tender farewell words and

Now Germany shuts out our dried apples. Probably Hans has been eating them with his beer. – Ex.

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This pleasant room, you say, holds all I need; Here are my books, my plants, my pictures; friends Are round my hearth. Before my eyes recede Through the broad easement, river, hill and mead; And better still, at evening there ascends. Twilight's one star, made to console the gloom. There's the door where one enters; here, the fire; What more could mortal ask or heart desire? And there; the portal of the Other Room.

The life I lead is fair, yet here and there
Its very sweetness wakes a secret pain
For some remembered friends, who unaware
Stole through that door, and left this vacant chair,
That book unread, unsung that well-known strain.

Beyond that door, how dream I that they fare. What life for them the heart lett here foresees? Whether through other windows they may share My view of hill and stream, and everywhere Set round them books and pictures like to these-Set round them books and petities like to these— Sing songs like mine, and tend their rose in bloom-Whether for them as well, when day is done, If there be any setting of their sun, My one star charms the twilight of their room.

Surely, with purer hearts and clearer eyes, Linked with the old life, but with ampler aims. Fuller achievement—the old joys they prize For joy's sole purpose—that the life should rise Beyond the touch of any earthly shames. All wisdom there translated into deeds— All beauty there traced further to its source, My life in theirs pursues its intercourse.

And theirs in mine still answers to my needs.

When I have finished here my day's routine, For me that door shall open. May I stand Not trembling, as the larger light serene, With its fresh spleudors seen and unforeseen Strikes me upon that threshold. May my hand Find near a hand that held it in the gloom, A voice that sp-aks in a remembered tone, So leave this numble parlor of my own For the broad sp-ic- of that With-drawing-Room. -E Blair Oliphant, in Chambers' Journal.

[From the New York Recorder, March 17.] The Prejudice Against Spiritualism.

BY LUTHER R. MARSH.

TT seems strange that there should be such indisposition by the public at large, and especially by the members of church organizations, to look into the question of the reality of Spiritualism; such a tendency to dismiss it without examination, as if the mat-ter could easily be judged of by first impres sion; such a habit of ridiculing it as unworthy of serious consideration. Let any new discov ery of importance be announced, and it is heralded from Beersheba to Dan; yes, throughout the world wherever print travels, and due attention is given it, and due respect paid it. If a new planet is discovered, or a comet's tail can be descried waving in the heavens, then all astronomy is alive; every watch-tower is occupied, and a thousand tubes are pointed upward to catch a glimpse of the blazing stranger. Let an eclipse of the sun be pre-dicted, and all the loose glass in the house is smoked, so that the phenomenon may be safely seen, and the splendors of the god of day veiled from the eye. When Dr. Koch, in Berlin, an nounces a precious lymph, which, it is sup posed, may head off that destroyer of our race consumption; or if Dr. Pasteur produces in his Paris laboratory a remedy which conquers cholera, or a substance which will antagonize and nullity the poison of a mad dog; or Prof. Roux discovers an anti toxine, whose specialty is to counteract the dread diphtheria, which so thins the ranks of youth—the entire medical world is astir, conspicuous head-lines in the newspapers catch the eye, and the people at large hail the invention with alacrity and delight. So, in every department of life, except the most important.

But now a new era dawns on the world in regard to the most momentous matter that can affect humanity. Compared with it, a discovered remedy for bodily ills is of temporary influence. The advent of an unknown star, whose light from the morning of time travers. ing the inconceivable spaces has just reached our telescope, only enlarges our astronomical knowledge, and adds one more heavenly twinkler to the uncounted list. Fraud is not charged upon the observers, for all that the sable curtains of night are drawn ere the lenses are directed to the skies, and daylight hides the glimmering planet. Honesty is presumed to which is near, and not remote; which is not temporary, but eternal; which affects the destiny of every man, and of all men; of every woman, and of all women, not only through this life, but during unending ages. The physical discoveries are received with earnest zeal, inquiry is set affoat and experiments everywhere practiced to prove their truth or demonstrate their falsity. But the revealment of spirit life meets with ridicule; presumptions of collusion prevail, and those who accept it are derided as credulous, or it is dismissed indifferently as unworthy serious consideration. Men think they have the ability to judge of this Divine disclosure without investigation. And this seems to be eminently the case with those religious organizations which profess to have a great interest in the subject to which the new revelation relates: they hedge them selves around with orthodoxical palisades, the pews close their doors more tightly, the pulpit bars the carpeted steps to its cushioned seats, and the so-called religious world—content with its conjectures, its doubts and fears-will not consider or even hear.

One would suppose that all mortals would hail with rapture any revealment of the mystery of life, of death and of their final destiny. Without light from above nothing can be known. The finite cannot comprehend the infinite. Man cannot understand God. The created cannot take in the sense of the Creator. Ilave we mortals any other knowledge of the Al mighty or of the future life than through his rev elations? Has He given us any other revelation than by His Word and through Spiritualism? Men may imagine there must be a creative pow- | new dispensation, in which the spirits of de er, from the fact of creation, which must have had a cause, and fancy and conjecture may be active in trying to form some thought of that cause. But fancy would run riot without a guide. There is implanted in the soul a tendency to believe in the existence of a controlling being, who made and manages the universe. The red men have it in their Great Spirit, their Gitche Manitou. All nations have had it. But as to the nature, character and attributes of that being, men would be profoundly ignorant, except from such inferences as they might deduce from the creation itself, had He withheld all suggestions of Himself. Man's unaided efforts would be all in vain.

It seems unaccountable that men will try so hard to imagine every possible, yes, impossible and absurd, solution of the manifestations of Spiritualism rather than accept the one claimed by itself, and which lies directly before them. One scientist says it is done by some action of the molecules of the brain, unknown to the owner of the brain, and which process he digni-fies by the sounding phrase, "Unconscious cer-ebration." Another savant lays it to the toes thus calling on the two extremities of the human form for opposing explanations. Another declares it to be nothing but electricity—lightning playing its freaks—being the only instance known where the electric fluid has exhibited consciousness, memory and mentality. Another sage says it is all fraud and trickery—specimens of prestidigitateurism. This puts the women through whom these manifestations often come and whose fingers are unskilled in legerdemain and commonly accustomed only to domestic uses, far ahead of the practiced ma-gicians, whose lives have been devoted to the art, for the greatest of them, Houdin, and others, have conceded that the phenomena they have seen were beyond their power to perform or explain. Another wise man says it is "odio force," whatever that may be, which means about as much as to declare it accomplished by ox-pow-er. Others say "it is the devil or evil spirits," which is as good an explanation as either of the others, and if it comes from that source, it must be by a force from the spirit-world. Then why necessarily evil? Are not good spirits stronger than evil ones?

To seek to find any other cause for these manifestations than that claimed is, to use Mrs. Richmond's illustration, like an investiga-tion of the phenomena of the light of day with

a view to find another source of light than the sun.

Are these phenomena miracles? They may seem so to some; but they are not, if, by mira-

cle, is meant the auspension or infraction of a known law by arbitrary power. They are an illustration, so common, of the overruling of laws with which we are familiar, by the application or intervention of higher laws to us unknown before. Fifty years ago it would have been said that the human voice could not overcome the resistance of the atmosphere through a distance of ten miles, and that it would be a miracle if an intelligent conversation could be regard as being the most nearly perfect of any miracle if an intelligent conversation could be carried on over the thousand miles between Chicago and New York. But I have done it, and it was no miracle. A higher law than that of atmospheric resistance to the tones of the voice comes in, and carries them easily and practically instantaneously over a thousand miles of space. Ever has it been known that a hand intervened between a falling apple and the ground would, to that extent, override the law of gravitation. The world is full of illustration where familiar laws are suspended or overruled by the intervention of superior power. There is nothing miraculous in it, nor supernatural. There is no real distinction between natural and supernatural. All God's laws are natural.

Spiritualism in its present form and manifestation is a new dispensation. In itself it is old. Nothing known that is older. It has come down from earliest time. It is announced in sacred annals as before the dawn of profane history. It is manifested all through Holy Writ. Both the Old and New Testaments testify of it. Again it was manifested in a special form in 1743 A. D.—one hundred and fifty one years ago—through Emanuel Swedenborg. It took a man of purest life who, up to his fifty-fifth year, had been devoted to the strictest in vestigation of science and the closest analysis and to practical affairs; to mathematics, astronomy, mineralogy, philosophy, anatomy, chemistry, tides, docks, coinage and measures, physics, hydrostatics, commerce and manufactures. geometry, algebra, furnaces, longitudes, the magnet, metallurgy—an acknowledged master in each—and to many another study far temoved from imaginative pursuits, and calling for the logical application of the intellectua powers. For twenty-nine years thereafter it made him its minister.

So, with occasional outbursts-as with the founder of Methodism, and afterward among the Shakers-it remained comparatively quiescent, until in the fullness of time it sounded its gentle intimations in infant ears and was prattled by their innocent lips-to the confounding of the learned-whence, with con stantly augmenting volume, it has traversed the globe and brought thousands and millions within its sphere. Not millions of weak, de luded men, but embracing scholars, statesmen, clergymen, doctors, philosophers, scientists, poets, lawyers, judges, men of every occupa-tion, men of judicial qualities of mind and solid in affairs. Glance at some of the headlights-as, among clergymen, George Bush and John Pierpont: among statesmen, Nathaniel P. Talmadge, Lincoln and Stanton; among poets. Longfellow, Alice and Phœbe Cary, Tennyson and Victor Hugo; among scientists Wallace, Crookes, Varley, Flammarion and Zöllner; among foreign statesmen Lord Lynd-hurst, the ablest Englishman of his time, Lords Lytton and Dunraven, men—and the list might be indefinitely extended -- whose conversion should be some evidence that Spiritualism is worth investigating. Beside its millions of attestants, every man, if he will, may be a witness for himself. The opportunities lie clear before him. If he will take the same pains as he would in collecting proofs in a lawsuit, he can easily put an end to all doubt on a question of more importance than all the law contests that ever existed, from the time Moses presided over Hebrew disputes to the last case in our Court of Appeals. In many a family in this and other countries sensitives have arisen to spiritual perceptions, and public mediums have increased without number. New phases of demonstration have come forth, and suggest the thought that the new dispensation is a growing one, which, in the councils above, is

to overspread the world.

These multitudinous accessions to the ranks of Spiritualism, composed of men of all grades of the common people as well as the higher strata, and of the greatest intellectual calibre -is testimony in itself that it is not an indifferent affair. And when a fair and full investigation is had, we know that the investigator even those who, like the eminent judge, John W. Edmonds, and the distinguished professors, Robert Hare and James J. Mapes, enter upon the examination with preconceived hostility and a confident expectation to demolish all benefit in it. "It is absurd," said Prof. Hare, as he commenced his crusade, "to suppose that this power comes from spirits"; and he ended by being an enthusiastic advocate that it does come from spirits.

It is thus seen that Spiritualism establishes its claim by evidence at least as credible and abundant as that which compels our belief in the Scriptural records. These ancient records are received on the testimony of Moses, Joshua, Daniel and the rest; and the facts in the career of Jesus Christ are accepted on the authority of the four evangelists, confirmed by Paul and others. This, of course, is to us mere hearsay testimony. So is all history one hundred years of age. On such evidence we believe that Rome was built and Carthage exist ed; that Alexander fought and Demosthenes declaimed. We do not hestitate. We do not into the sphere of their action. doubt. The historians were disinterested and more credible than the witnesses in a lawsuit. We cannot afford to throw history away. Cranks arise who deny the authentic page, and hold that Homer was a myth, Shakspeare a sham and Napoleon non-existent. But the consensus is so general as to be practically universal. But in Spiritualism the living witnesses are counted in myriads, and are of character unimpeachable.

If, in the advancing providences in regard to laws. humanity, there has come the morning of a parted dwellers on the earth can show to mortals yet in the flesh that they have survived death, as it is called, and can, indeed, commune with them, and prove that they still maintain an interest in us and our affairs; why, it seems to me to be a fact which all seriously minded men must place, in influence, above all other facts that can reach our cognizance here. Who, pausing long enough to look at this, can regard it with indifference? Men, glancing in their haste and business absorption, may cry:
"It is visionary, fraudulent and wild conjecture," and so give it the go-by and plunge into

what they call the realities of life. But bring it home to a man, satisfy him it is true, put it right before his eyes, and let him be convinced that it is an impending actuality; that his own former friends of the earth are around him, know what he does, know what he thinks, and that sooner or later—not long in any possible event-he will be, must be, among them, having left all the interests which bound him here —his property, his position, his honors, his family and friends—and will take his place for aye, though progressing there, yet high or low, according to the deeds done in the body; do this, and he must be a careless man, indeed, and of a strange formation, if he does not pause in mid-career and say to himself: is something I must and will attend to, for it overshadows, out tops and outweighs all the interests and pursuits to which I have hitherto devoted my life."

Why the so-called Orthodox clergy should stand, as a general thing in such an antago-nistic attitude to Spiritualism, especially those whose minds have broadened out into Unitarianism and Universalism, is a mystery to me since they might call on fact to bastion faith, demonstration to confirm speculation and derive immense aid to their teachings from these spiritual developments. Christianity and Spirituality should go hand-in-hand. They are not really in opposition. Perhaps there is no higher authority as to what Spiritualism means, and is, than the late Dr. Eugene Crowell, who gave his life to its illustration; whose two oc-tavo volumes, entitled "The Identity of Prim-itive Christianity and Modern Spiritualism," constitute one of the best compendiums of the phenomena and philosophy yet produced; who, up to the time of his transit, in October last, maintained the truth and purity of Spiritualism. I quote this, though I am avaricious of

regard as being the most nearly perfect of any yet known to man." Surely there is nothing in this that should frighten or arouse the hostility of any minister of any denomination! Spiritu-alism cannot be confined to a denomination or a sect. No single name yet invented can ade quately define it. It should enter the portals of every church, speak from its desk, resound through its aisles and galleries. No gowned or mitred priest can monopolize its truths. They are meant for all humanity. Already has it honeycombed many a congregation, and sits in many a pew. Its destiny is universal; its home

What a revolution in human thought and human happiness wrought in less than fifty years; since the first interpretations of physical tokens produced by spirit power. Hope for immortality is converted into absolute proof; the King of Terrors has become the King of Peace, crowned with joy; the dark river, silent and dreadful, is a cool and crystal urn. The horror of blackness at life's end beams with light ineffable. The brimstone lake, with everlasting smoke sulphurous, has become fields of Elsyium. Our friends, though dead, are alive. Instead of hibernating in their graves till the judgment day, in the far off and unknown future, they are around us, and can see our needs and help provide for them. The real man is the spirit; the body is not him, but a mere material envelope for the time; and, when this is laid aside at death, all his impediments are gone and he is free; he moves from this earth-sphere into the spirit-world as he might pass from one room into another, and is a real man among men, and with real environment. He finds that, by his acts in this life, he has graven his autobiography upon the spirit in legible characters; he is got to his place by an irresistible affinity and gravitation; and all this is not concealed by any value of fisch by its revealed to all. Herever, vell of flesh, but is revealed to all. However, by an impassive countenance and judicious reti-cence, he may in the earth life have hidden his faults, vices and deeds from friends and foes, and from the world, concealment is no longer possible. His life has become a book, with the lids widespread, the pages all exposed, and the type large and unobscured. No one can endorse him. He stands for himself, alone; what he has been, what he is, in his own beauty, or in his own deformity. He cannot complain, for he has done it all himself, and it is only himself that can redeem him. He has retained all his faculties, and lives in his individuality. He has not changed his nature; his memory is clear, his affections are as they were, and his capacities enlarged and quickened. Aspira-tion and effort will carry him up and up into more shining spheres of light and happiness. Children whose eyelids early closed are taught and grow into angelhood. God no longer frowns, but smiles. Vengeance is banished, and Love is all in all.

But all too soon my pen is at the end of my two columns, and I close my limited essay with the concluding words of Cora L. V. Richmond's peerless paper on Spiritualism, sub-mitted to the World's Parliament of Religions, at Chicago:

The whole world, touched, awakened, thrilled, aroused from the lethargy of material propositions and dogmatic assertions, from charnel houses of the senses, the tombs of death and despair, from sepulchres wherein their hope and faith and highest love were well-nigh buried, turns toward this new day-dawn, saying: 'Is not this the light that light eth every man that cometh into the world?'
LUTHER R. MARSH.

The Reviewer.

A TREATISE ON EXPERIMENTAL MAGNETISM AND MAGNETIC PHYSICS. By Prof. H. Durville of the "Ecole pratique de Magnétisme et Massage, Paris." Bound, 3 francs. Libraire du Magnétisme, 23 rue Saint-Merri, If you want to be perfectly strong and healthy, the Paris.

The director of the School of Practical Magnetism and Massage has just published a very curious work upon Magnetism.

The work, which is to be completed in two volumes, is written in the form of a treatise on Physics, with scientific vigor and precision; in fact, the author treats only of Physics; but it is of unknown Physics that he speaks. By it, however, he demonstrates that Magnetism, which is a very different thing from Hypnotism, is perfectly explained by the dynamic theory. He contends that it is nothing but a mode of vibration of the ether; that is to say, it is another manifestation of energy.

Experimental demonstrations, so simple and ingenious that any one can verify them for himself, demonstrate that the human body emits radiations that are propagated by an undulatory movement, in the same manner as heat, light and electricity, and that these radiations affect modifications in the physical and moral condition of any person whatever who comes

Upon this point the author is very positive, for the number and constancy of the facts which he has observed enable him to formulate the laws that govern them. In the first volume he gives the result of his study of the magnetism of the natural magnet, of terrestrial magnetism and electricity; in the second, he or agents that, as he affirms, obey the same physical

This work of the eminent l'rofessor Durville is of the greatest interest when regarded from the point of view of science; for, if his affirmations are true, animal magnetism, so much talked about since the time of Mesmer, is a veritable department of Physics, and M. Durville will have established its fundamental W. N. EAYRS. conceptions and laws.

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Our esteemed correspondent, Mrs. A. S. Gould, writes us from Garland, Me., some facts in regard to this subect which will be of great interest and value just at this season;

"Through the loss of my mother, the sickness of my husband, and the extra work which fell upon me, I was thrown into a condition of nervous and physical exhaustion. I grew constantly worse. I cannot find words to express that terrible feeling that existed through my whole system—a feeling of utter weakness and prostration, with strange nervous sensations.

"My right foot was so bad it was with great difficulty I could walk. I had to place my foot every way to keep from falling. My hands at d arms were weak, numb and prickly. I was very tired all the time. There was a heavy, dull feeling in my limbs. Nights they seemed like lead weights. When out riding a mile distance, they would feel as though I had lost the use of them. I would move my fingers and arms to see if I could. I expected any day to be found paralyzed.

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THE BANNER is a first-class Family Newspaper of RIGHT PAGES—containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING—embracing

A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Spiritual, Philosophical and Scien-EDITORIAL DEPARTMENT, which treats upon spiritual

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SPIRITMESSAGE DEPARTMENT,
REPORTS OF SPIRITUAL PHENOMENA, and
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In remitting by mail, a Post-Office Money Order on Bos-ton, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of COLBY & BIOH, is preferable to Bank Notes. Our patrons can remit the frac-tional part of a dollar in postage stamps—ones and twes pre-ferred.

forred.

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AGENTS.

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New York, N. Y.—BRENTANO BROS., No. 5 Union Square; (Branch Stores, 1015 Pennsylvania Avenue, Washington, D. C., and 204 Wabash Avenue, Chicago, Ill.;) The office of The Truth-Seeker, 28 Clinton Piace; H. F. TOWER, 517 6th Avenue, corner 31st street. Onset, Mass.-D. N. FORD.

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THIS PAPER may be found on file at GEO. P. ROW *LL (10 Spruce street), where advertising contracts may be used for it in New York.

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A Scientific and Mystical Novel.

Dealing with Spiritual Law and the Latest Attainments in Practical Science. BY W. J. COLVILLE.

This book embodies statements of priceless value to every truth-secker and scientific experimentalist. The story is exceedingly rich in incident, and will entertain and edity readers of all ages and conditions. 316 pages, with diagrams, cloth, \$1.00. In extra heavy

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that it is a most readable compilation of rich and enduring thoughts as well.

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BANNER OF LIGHT BOOKSTORE. SPECIAL NOTICE.

Colby & Rich, Publishers and Booksellers, 9
Bosworth Etreet (formerly Montgomery Place),
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the safest method to remit orders.

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

of good faith. We cannot undertain a process of canceled articles.

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

Panner of Fight.

BOSTON, SATURDAY, MARCH 30, 1895. 186UED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Bosworth Street, corner Province Street, (Lower Floor.)

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COLBY & RICH. ISAAC B. RICH AND JOHN W. DAY, PROPRIETORS.

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

New Trial Subscriptions!

in its prospectus) be furnished to NEW TRIAL subscribers at 50 cents for 3 months.

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

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

Anniversary Number.

THE BANNER will publish APRIL 13 a twelvepage number—the better to accommodate the reports of meetings held at various points in celebration of the Forty-Seventh Auniversary 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 re ports publication—as in years gone by—as fast as space is available.

The Great Anniversary.

On Sunday next, the Forty-Seventh Anni versary of the advent of Modern Spiritualism to the people of the earth will occur-an event that is to make glad the hearts of men and women so long as the earth itself stands. As soon may the globe be expected to take an aimless flight from its appointed orbit as that this new illumination from the spheres of spiritual life will take its departure never again to return, to regenerate and restore humanity to its undeniable birthright in the universe of

It is of all times the one at which to pause for grateful thought and serious contemplation, for it signifies to the great brotherhood of humanity a long step upward in the life of man, the opening of the unseen life to human recognition, a knowledge of the vital truth of the close relation of the two worlds, a larger and more perfect interpretation of life, and the unmistakable revelation of immortality. Greater gifts than these were never bestowed on the long-blinded human family. Richer blessings were never made to descend on the sons of men. At last the supernal light broke and the illumination found its ready way into every waiting heart.

It was time in God's providence for this to be, and the event occurred. The father spake: "Let there be Light," and there was Light! It penetrated to all places, into the secret places of all conditions; among the hungering humble and lowly; where the proud and high trampled the unresisting and feeble; into every social nook and hiding place; to the hearts of earth's children wherever they were stumbling on over the hard highways of life or calling for the help that comes only from on high. The world was baptized in the new wave of Spirit that rolled over it from the great centre of Love-that Love which is all life and law. The tidings were joyfully received by the poor and needy of earth; while the high and haughty, the rulers, the pharisees, the selfsatisfied, and those who believed that all power was from themselves rather than from God. thrust it aside, ridiculed its sacred mission, scoffed at its human agencies, charged it with blasphemy, and at last called on the law of man to compel its suppression. They could not endure to see their old and dead power passing from their hands. What they could not contest as truth, they were resolved to si-

Through a long and continuous series of adverse and testing experiences of this sort, we Physical Culture," by Dr. M. Cora Bland, given have come to this new day on which the anni- in Washington March 19, will appear hereafter. 11, 1895.

lence with vain authority.

versary of the new birth for man is most deservedly held sacred in the hearts of all who have been born into this larger and grander and richer life. Here again Spiritualism sets up its banner. To this living centre tend the uncounted, long lines of believers. From the humble house in Rochester the tiny spirit signals have awakened life among the multitudes over the habitable globe, such as no man can number. Yet it is no merely numerical truth whose dawning upon the souls of mankind we now celebrate; it would still remain the truth, though it were held in the hollow of a single hand. The blessed truth whose revelation at last compels our highest adoration is that which instructs us in the living fact of immortality, that we continue to live after our earthly departure, that love never dies, and that life hereafter, as life should grow, yields its deepest and largest experience through service to others. HAIL TO THE BIRTHTIME OF MODERN SPIRITUALISM.

Spiritualism a Religion!

At the present day, when dust clad city or dinances, which have laid dormant for years, are brought forward in persecutive form regarding spiritual media and their séances (as not being the expositors of religious thought), and when church-bound fanatics are seeking to fasten this revived Puritanism by law upon the minds of the hitherto free people of Massachusetts, we hear much assertion that Spiritualism is not a religion, within the meaning of the word. But it is nevertheless a religion in perfect harmony with the progressive spirit of the age; and its believers are worthy all the rights accorded to those holding to the varied systems which exist to-day under the ægis of the United States Constitution.

Theology-which generally stands for religion in the popular acceptance—is far from being religion, and that will explain in some measure why the devotees of creeds reject what the believers in the vital doctrine of love are so much more ready to accept. A new coming, a new revelation, so to call it, was needed above all things to satisfy the cravings of human souls to whom the husks of theology yielded no sustenance. Religion being rooted in the soul instead of in the intellect, it was full time for the pouring out of the influences of direct spiritintercourse after the starvation of so many years. Out of this communion of worlds brought out by Modern Spiritualism is to Matter for publication must be addressed to the spring a new and better theology, that shall before. All business letters should be forwarded to the Business Manager. fied also. Union is to be the desirable result of communion. Authority has had its day; as established by mere human interpreters, its natural tendency is to become selfish and arbitrary. Spirit-intercourse sets it aside, so far as it is humanly derived, and substitutes the The BANNER of LIGHT will (as announced rule of knowledge, and sight, and actual presence, all of which are a perpetual stimulus to love. What could possibly tend more to make men profoundly religious than actual and continual intercourse with spiritual beings? What could bring down heaven into human hearts more effectually, and keep it there through all the changing experiences of life? What is preaching, however eloquent and impressive, in comparison with the actual presence of spirits amongst us? and what is authority by the side of an undeniable personal experience?

Demise of Mrs. W. F. Jamieson.

Mrs. Melissa A. Jamieson, wife of W. F. Jamieson well known to the older readers of THE BANNER, passed to spirit-life from her home in Mosca, Col., the 10th inst., at the age of fifty six years ten months and two days. A

Discontinued.

Owing to circumstances over which we have no control, the Sealed Letter Department which has been conducted by The Banner for nearly twelve months past is hereby, and from this date, discontinued.

THE BANNER will give its readers next week an article upon the close connection which must exist between Organization and Individual Effort among Spiritualists, from the pen of CAPT. E. W. GOULD of St. Louis, Mo. We shall also print an original essay on 'Light, Sound and Spirit," by Dr. JCHN WES-LEY DAILY of Boston, Mass.

THE BURNS MEMORIAL MEETING, in sympathetic memory of the late James Burns, the veteran editor of the Medium and Daybreak, London, Eng., occurred in Holborn Town Hall. Sunday, March 10; the proceedings, from first to last, gave general satisfaction, and were largelv attended. The Banner will refer to the matter at greater length hereafter.

On renewing subscription E. Y. Cornell of Holdrege, Neb., writes the following appreciative words: "I have taken THE BANNER so long that I have forgotten when I begun. My father took it before me, commencing back early in the sixties, I think. So you see it has grown to be almost a household companion with us."

An interesting article, descriptive of experiences in phenomena, contributed by a Lynn correspondent to the Boston Advertiser, was put in type for this number, but the pressure of Anniversary and other matters necessitates its deference to next issue.

Charles T. Wood, whose advertisement appears on our seventh page, announces (in a note which came to hand after the forms had gone to press) that he has removed to 179A Tremont street, Boston, where his business will hereafter be conducted.

A. Hille of Archer's Fork, Ohio, says, among other commendatory things, on renewing subscription to THE BANNER: "You publish a number one paper. I like the Message Department very much; also the editorial

Mrs. M. E. Cadwallader of Philadelphia, Pa. is entitled to a great deal of credit for her efforts in assisting in legislative matters affecting the Spiritualists of Massachusetts.

Dr. W. L. Jack announces the decease, at Springfield, Mass., of Mrs. Adelaide H. Coburn, an old Spiritualist and BANNER reader. The obituary notice will appear next week.

Mrs. M. E. Saunders, widow of the late John F. Saunders, wishes through the columns of THE BANNER to thank the friends who so kindly assisted in the time of her great trouble.

An account of a lecture on "Psycho-

A. E. Giles, Esq.,

Has on our first page a sterling article on premature burials, etc., wherein he stoutly maintains that real death consists in the separation of the constituent principles and molecules of the constituent principles and molecules of the spiritual body from the corpuscles, atoms and elements of the physical body. In the same article, "Therapeutics, Spiritual and Med-ical," are differentiated, and it is worthy the special attention of Spiritualists, Christian Scientists, the disciples of "mental cure," healing mediums and all progressive physicians.

Wanted-Copies of either or all of the following works by Thomas Lake Harris:

"LYRIC OF THE GOLDEN AGE," "LYRIC OF THE MORNING LAND," "EPIC OF THE STARRY HEAVENS." Address, stating prices, N. M. L., care BAN-

NER OF LIGHT. By reference to the list of Boston meet ings it will be seen that the First Spiritualist Ladies' Aid Society has moved from its old hall at 1031 Washington street to 241 Tremont street,

Mr. Colville in Boston.

near Eliot. The Society will celebrate the Anniversary at its new quarters.

W. J. Colville commences a new series of Monday evening lectures at the Spiritual Temple, Exeter and Newbury streets, Boston, April 1, at 8 P. M. Subject of first lecture: "Psychometry, or the Spiritual Key to the Universe." All seats free. Voluntary collections. Questions invited after each discourse.

We are informed that our esteemed friend and contributor, Mr. J. J. Morse, of London, England, lectured to a large and appreciative audience on Monday evening, the 4th inst., at the Spiritualists' Hall, Preston. Mr. Morse selected for his theme "From Atom to Angel," which he handled in an able and highly interesting manner, eliciting frequent and hearty applause from his auditors. The Preston Herald of the 6th inst., we are pleased to note, published a lengthy and accurate report of the same.

There are a few Spiritualists in Berlin, N. H. we are informed, who would feel grateful if a good speaker and test medium would visit that place and assist in awakening an interest in the Cause. Communication on the subject may be addressed to Mrs. W. W. McGown, Box 51, as above.

NEWSY NOTES AND PITHY POINTS.

Written for the Banner of Light. DREAMS.

Who says that we are dead at last? Sweet sleep denies the thought by dreams: From out her silence great and vast She constant ha: h these blossoms cast To show with her the sunlight beams! WILLIAM BRUNTON

Victorious Japan is about to make demand on China for satisfaction in the matter of the war between them. But she is made to feel that she must go slow, in view of the fact that Russia is very likely to have something to say about the terms.

The BANNER OF LIGHT is the only one of the East ern Spiritualist papers that has been generous enough to give the little *Medium* even a passing notice. The Medium is content to work in its own field and fill its own little niche in the newspaper world. There is room for all of us, without crowding, and The Me dium is always ready to say a good word for any of its co-laborers when opportunity offers.—The Median I say Angelse Cal ım, Los Angeles, Cal. Queen Victoria, says an exchange, is always trying

some patent medicine or other on herself for her rheumatism, and other ailments. She does it very quietly for fear of offending the court physicians. The "regulars" seem to predominate in the palace, "don'tyou know?" Even the Empress of all the Indies cannot exercise her right of choice as to remedies.

Teacher-"You have named all domestic animals facedly) - "That's me." - Hallo.

The Searchlight presents portraits and sketches of the officers of the California State Woman's Suffrage and Educational Association, and gives short opinsketch in memoriam will be published next lons of leading women on universal suffrage. The paper gives every evidence of prosperity, and cannot fail of being of great help to the cause of woman's emancipation. The office is at 417 Van Ness Avenue, San Francisco, Cal.

> When March's stormy weather comes, From out the Northland sent, We wish the days were given away Instead of being Lent. - Chicago Inter-Ocean.

Mr. John Davies, whom middle-aged theatre-goers will remember as the "villain" of their youth in the old Boston Museum stock company, where he shared with Warren, Keach, Whitman, Mrs. Skerritt, Mrs. Vincent, et al., in the applause which used to ring out when "Valentine and Orson" and other melodramas were given, has answered his last "call "-as he passed to the grander stage of the spirit-life, in the early part of March, at the City Hospital.

An electric gun is said to have been invented by an Ohio citizen, that will discharge up to a thousand balls a minute, and in fact will continue to fire away at that rate so long as it can be fed. Such an invention ought to be regarded as a decided peacemaker.

The New York General Assembly has decided, by a vote of over forty majority, to submit the question of woman suffrage to the people of the State. That is putting the legislature of Massachusetts to shame.

The Colorado Senate passed, on Feb. 28, a bill prohibiting capital punishment in the State.

A Plea for The Banner at Anniversary Time.

To the Editor of the Banner of Light:

Would it not be justice to the Banner of Light Publishing Company if Spiritualists would remember that our Anniversary would be of very little account if it was not for the constant work and everlasting defence of our Cause, so dear to us, on the part of the publishers and editors of the BANNER OF LIGHT? It would be well to make this day a special one to return thanks to the Publishers, and to devote part of it in trying to have people subscribe for the best spiritualistic paper.

Your correspondent knows of the hardships it takes to have a live paper. Few of us know it, it is true; but all ought to know they have received many a benefit from the paper, spiritual as well as material. They ought not to forget it, but return thanks. Let it be a stimulus to all. Watch over this BANNER OF LIGHT Support it! Work for it! Subscribe for it! Have your neighbors read it! As a party once told me, "The BANNER OF LIGHT is just as much the cradle of Spiritualism as were the little tiny raps at Hydesville, N. Y., coming through the Fox children;" and let me add, the BANNER OF LIGHT is the truth-bearer, which in the past, present and even future was, is, and always will be the guide, leader and teacher, as well as defender of our glorious Cause—that is if you, dear readers, take it upon yourselves to assist it by trying to add to its subscription

616 Tremont street, Boston, March 25, 1895. Old but ever young is the Banner or LIGHT of Boston, which has just entered upon its seventy seventh volume. For thirty eight years has this journal been the zealous advocate of Modern Spiritualism; and now that our old friend Colby has passed to the beyond, ripe in years and esteemed by all, other hands are at the helm. Under the guidance of Messrs. Isaac B. Rich, John W. Day and Henry W. Pitman, this valuable publication will without doubt enter upon a new era of well-deserved prosper-

THE ANNIVERSARY.

The Children's Progressive Lyceum Association. The Committee desires to report favorable advance-

ment 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 wellknown as to need no praise here; and for the afterthe American Psychical Society, and a talented lecturer in the line of "Practical Spiritualism." Music all day and evening by the Neilson Quartet; the artist, Mr. Richard Crosby, jr., will also present violin solos.

The amount of telegraphic

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 Auniversary."
The tickets have been placed at 10 cents each for

morning and afternoon, and 25 cents for the evening.
Societies and others wishing a quantity, can procure them at a discount by addressing J. A. SHELHAMER,

178 Tremont street, Boston.
Tickets also for sale at the BANNER OF LIGHT

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:

Morning at 10:30: The Concordia Quartet, Mrs. M.
T. Longley, M. D., President Wm. H. Banks, Mrs. Cora
Simes Barker, H. B. Storer, Longley Quartet, Moses
Hull, Charlie Hatch and Master Wilhe Sheldon, will

participate.

Afternoon at 2:30: The Concordia Quartet, Mrs. M. Florence Johnson, Mrs. Cora Simes Barker, Mrs. M. Florence Johnson, Mrs. Cora Simes Barker, Mrs. M. T. Longley, M. D., Charles Wesley Sullivan, Prof. A. E. Tisdale, Miss Bertha Johnson, Edith Lane Thompson, Mrs. May S Pepper.

Evening at 7:30: The Concordia Quartet, Mrs. M. T. Longley, M. D., Eddle W. Hatch, (Anniversary Poem, written by Mrs. Longley); Charlie Hatch, Miss Lucette Webster, Longley Quartet, Wille Sheldon. Charles Wesley Sullivan. Misses Bertha. Pearl and Ollie Johnson, Moses Hull, Edith Lane Thompson, Ella Von Velson Penniman and Mrs. May S. Pepper, are aunoninced.

nounced.
J. W. Lane, Miss Pearl Buxton, Accompanists.
President W. H. Bank, Chairman of meeting.
The price of admission has been put at the low sum of 10 cents for each session, and 25 cents for all day tickets—admitting to all sessions.

Tickets—admitting to all sessions.

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

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

74 Sydney street. Savin Hill, Boston, Mass.

Tickets also for sale at The Banner Office.

The First Spiritualist Ladies' Aid Society

Will celebrate the Forty-Seventh Anniversary of Modern Spiritualism Friday afternoon and evening, March 29, Saturday morning, afternoon and evening, March 30—at its new hall, 241 TREMONT STREET, near Ellot 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. S. Twing, Mrs. Waterhouse; Test Mediums, Mrs. Nellie Burbeck, Mrs. E. I. Webster, Mrs. Hattle C. Mason, Mrs. L. M. Shackley, Mrs. M. A. Brown, Mrs. Chandler, Mrs. Leslie; Elocutionists, Miss Lucette Webster, Miss Nellie Wood; Music, Miss Ellen Burnett, Longley Quartet, Miss Ananda Balley, Charles W. Sul'ivan. Admission to each session 10 cents.

The public will please note change of hall.

CARRIE L. HATCH, Sec'y.

Hiawatha Hall.

The United Spiritualists of America (incorporated) will hold Anniversary exercises at Hiawatha Hall, 241 Tremont street, Boston, Sunday, March 31, at 2:30 MARY C. WESTON, President. and 7:30 P. M.

Lynn, Mass.

The Lynn Spiritualist Association will observe the Forty-Seventh Anniversary of the Advent of Modern save one. It has bristly hair, is filthy, likes dirt, and is found in the mud. Well, Ton?" Tom (shamewith varied exercises, both afternoon and evening.

Spiritualism in Cadet Hall on Sunday next, 31st inst., with varied exercises, both afternoon and evening. The principal address of the occasion will be by Mr. J. Frank Baxter, who also will appear in song selections and exercise in mediumship. Speeches will be made by several, among them Mrs. M. C. Chase, the President of the Ladles' Ald, which Society will unite with the First Association at this time, and Dr. Chas. with the First Association at this time, and Dr. Chas. S. Dennis, who after his talk will demonstrate his powers. Recitations and selections in music will be rendered by several, among them the young cornetist wonder, Miss Annie Foster Larcom of Beverly. A supper is to be served, so that parties coming from a distance can be provided for, and at the same time enjoy a social visit between meetings with the friends of these associations. Flowers and refreshment are of these associations. Flowers and refreshments are solicited from among the members and those inter-

[Mrs. A. A. Averill adds to the above that the Lyceum scholars will also take part.—Ed. 1 "THE SPIRITUALISTS OF LYNN" SOCIETY WILL

celebrate the Anniversary next Sunday at Clerk's Hall, 33 Summer street, with appropriate exercises. Prof. Charles McLean will give the principal address; Mrs. E. C. Kimball, Mrs. Dr. M. K. Dowland, Capt. Jonas Bascom and others will take part.

Springfield, Mass.

The Anniversary will be celebrated in this city by a meeting in "Ladies' Aid Hall," corner Main and State streets, Saturday, March 30.

Mrs. Hortense G. Holcombe, (of this city) Mrs. N. J. Willis, (of Cambridge, Mass.) inspirational speakers; Dr. Wm. Franks (of Boston) test medium will efficiate. Also readings, recitations, vocal and instrumental music etc. mental music, etc.
HORTENSE G. HOLCOMBE, Pres't.

ELIZA B. WOOD, Sec'y.

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.

North Scituate, Mass. Sunday, March 31, the Anniversary will be celebrated by an address to the Lyceum at 2 P.M., at Gannett Hall, and an evening service at 7:30 by Mrs.

Nellie G. Burbeck of Plymouth. [Lyceum report next week.—Ed.]

New Bedford, Mass. The First Spiritual Society will celebrate the Anniversary on Sunday, March 31, at 2:30 and 7 P. M., in Pythian Hall, 34 Purchase street. Mrs. Carrie F. Loring and Mrs. Minnle M. Soule will be with us. The Children's Progressive Lyceum will be present

in a body, and assist by singing, recitations, etc.

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 Spiritual-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 Metzerott 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.

Belfast, Me.

The Spiritualists' Union will hold Anniversary ser-

vices March 31 at Masonic Block, Belfast, Me. Mrs. M. J. Wentworth will address the meeting.

Cleveland, O. THE CHILDREN'S PROGRESSIVE LYCEUM of Cleveland. O., will celebrate the forthcoming Forty-Seventh Anniversary on Sunday, March 31, with appropriate exercises of speaking, singing, etc.; and a banquet

and ball on Tuesday, April 2. THE PEOPLE'S SPIRITUAL ALLIANCE has arranged for the celebration of the Anniversary of the advent of Modern Spiritualism, on Sunday, March 31, and invite all Spiritualists, and the public generally, of Cleveland and vicinity, to participate. The program will em-brace services in the afternoon and evening at Memoity.—Deutsche Zeitung, Charleston, S. C., March rial Hall, 170 Superior street. Mrs. H. S. Lake, the pastor, will probably be assisted by another speaker,

and other features will be in accord with the occasion, not the least of which will be for a offerings to spirit-friends by any who desire. Further andouncement will be made in the daily press. Tom CLIFFORD.

New York City.

The Anniversary will be celebrated at CARNEGIR MUSIC HALL (57th street and Seventh Avenue), on Sunday, March 31, 1895, commencing at 2 o'clock, Sunday, March 31, 1895, commencing at 2 o'clock, P. M. Exercises: Singing by audience; introductory remarks, Henry J. Newton, President; song, Robert de Leon Myers; address, J. Clegg Wright; song, Otto A. Severance; address, Mrs. Milton Rathbun; platform tests, Edgar W. Emerson; address, Hon. Luther R. Marsh; singing by the audience; platform tests, by various mediums. Admission, 25 cents.

In the course of the program the following pleces will be executed by Prof. J. Jay Watson and daughter: "Grand Overture," violin and plano, by Boildieu; "Soanish Malden's Dream." duet for two guitars; "Norwegian Romances," by Ole Bull, and "Enchanted Flute," by Mozart, violin and plano.

The ladies have arranged for a very interesting

The ladies have arranged for a very interesting meeting on Saturday evening, the 30th, at ADELPHI HALL. This is designed to be a part of the Anniver-

Providence, R. I.

The Providence Spiritualist Association at Columbia Hall, No. 248 Weybosset street, will celebrate the Forty Seventh Anniversary of Modern Spiritualism Saturday and Sunday, March 30 and 31. Services at 2:30 and 7:30 P. M. The speakers for Saturday will be Miss Lizzle Har-

low of Haydenville, Mass., Mrs. May S. Pepper of this city, Mrs. Sarah E. Humes, Mrs. Mary L. Conklin of Worcester, Mass In Jude evening Moses Hull of Chicago will speak.
Sunday afternoon there will be a conference. In
the evening W. J. Colville of Boston speaks.

Milwaukec, Wis.

The Unity Spiritual Society will celebrate the Forty Seventh Anniversary of Modern Spiritualism at Fraternity Hall, 216 Grand Avenue, beginning the 29th, when the annual Anniversay ball and social will be given, and clo-ing on Sunday, the 31st, with the following program: Conference meeting, 10 to 11:30 A. M., when several speakers and mediums will be present; test séances, 2:30 to 4 P. M.; supper. 4 to 7 P. M.; evening service at 7:30 P. M.; Anniversary address by Mr. Frank T. Ripley, followed by tests. Preparations are being made for one of the largest and grandest celebrations of this kind that Wisconsin has ever held. The Spiritualists of the State are cordially invited to be present.

C. F. RAY, Secretary, J. S. BIGLER, President.

415 Chestnut street.

Additional Places. By reference to various accounts in other portions of this issue, it will be seen that the Anniversary will be celebrated at St. Louis, Mo., Salem, Mass. The PROVIDENCE, R. I., societies at B. T. and Columbia Halls, will also remember the day, etc. The Anniversary will also be remembered in Cincinnati, O., Chicago, Ill., and most of the great cities of the country.

London, Eng.

The Anniversary will be celebrated by a grand meeting at Cavendish Rooms, 51 Mortimer street, W., on Friday, March 29, 1895. This conversazione is being organized by Mr. J. J. Morse at the request of numerous friends who attended a similar assembly at Morse's Library last year. Commence at 7:30. Tick-ets, 2s.; to members of Morse's Library, 1s. 6d.

Closing Days at Florida's Camp. To the Editor of the Banner of Light:

On Saturday, March 16, the last Conference in the great lecture tent was held at 10:30 A. M., under the presidency of W. J. Colville, who made a few remarks upon the good time enjoyed by every one, and urged upon all the pleasant duty of recounting benefits received, and treasuring in memory the sweetest and most helpful impressions made during the four weeks of this, the first really successful camp-meeting ever held in Florida. About twenty members of the audience followed, with records of interesting experience, many of which referred directly to blessings received on the spot.

In the afternoon a large delegation of visitors attended W. J. Colville's lecture on "The Origin of Man, and His Future Destiny," which was followed by a poem on subjects presented by some who had never listened to inspirational speaking before, and who confessed themselves greatly amazed and de-

Sunday, March 17, was the closing day, and never had weather been more auspicious. The grounds were covered with vehicles of all descriptions, which had brought thence eager inquirers into the Spiritual Philosophy.

Geo. P. Colby lectured in the morning on several subjects presented by the audience. His address was

very fine, full of powerful argument and cogent illustration.

At 2 P. M. the largest audience of the season convened. Mrs. Volusia Hall (the faithful organist), Geo. P. Colby and Mr. Lawton discoursed sweet music before and after the impressive invocation given through the mediumship of W. J. Colville, who was the valedictory speaker. "What Are Our Employments in Spirit Life, and How are Children Educated There?" was the subject chosen by the audience, and the lecturer instantly arose and delivered what was universally declared to be the most astounding discourse ever pronounced in the neighborhood. It was listened to with rapt attention by a vast concourse of people of

all shades of opinion.

After musical selections the farewell poem was Alter rutables of Sharon and the Lliy of the Valley," "Good-by," and "The Future of Florida." Mrs. Concannon also gave delineations of spirit-

friends, which were extremely accurate.

During the last evening in camp, several smaller assemblies were held, including a scance by Mr. Con-cannon, a reception by W. J. Colville, and another by George P. Colby.

George P. Colby,
Among the most delightful features of the camp
have been the small evening gatherings, when personal poems have been given through W. J. Colville's
mediumship. Fully one hundred persons have received these individual tributes in the course of the
last two weeks of the term. Cottage dedications have
also been in order—that of Mrs. Emma Huff's cottage, "Light-Tower on the Hill," being an especially
enjoyable eccasion. The building itself is simple, but
the parlor is commodious, and the situation is exthe parlor is commodious, and the situation is ex-tremely beautiful, overlooking land and water on

The best of good feeling has dominated the entire assembly, and no one who has had experience there can doubt that the chances of future prosperity for Lake Helen Camp are firmly rooted in fertile soil.

A beautiful and extensive library is now being built as a memorial tribute to Mrs. Skidmore, who is so greatly beloved as the mother of this, the Southern Cassadaga. It is known as Marion Library, and it is considered a high privilege by Mrs. Skidmore's many

considered a night privilege by airs, oxidinore's many friends to be granted an opportunity to contribute books to its rapidly-filling shelves.

Mrs. E. J. Huff and George P. Colby have been indefatigable workers, and their efforts have been ably seconded by a corps of earnest assistants far too numerous to designate in this brief missive.
On Monday, March 18, very early in the morning, a

host of campers took their departure with regret, and many fervently expressed hopes of glad reunions. The afternoon train bore away nearly everybody who Mr. Colville lectured on that evening in the Opera
House, Deland, to three hundred people. The local
papers gave a glowing report of both his lectures in
that enterprising town.

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

Mrs. M. W. Leslie, speaker and platform test medium, has open dates for April. Correspondence with societies solicited. Address 587 Tremont street, Bos-

Prof. J. Madison Allen left Hot Springs, Ark., on the 15th inst., after seven weeks of successful labors, and is now under engagement at Springfield, Mo. Address till after the Anniversary in care of Mr. Shimmons, South Street House, Springfield, Mo.

N. P. Smith officiated Sunday evening, March 24, for the Spiritualist Society of Stoughton. He may be engaged for Spiritualist societies by addressing him at 694 Washington street, Boston.

Mrs. Maggle Waite, the renowned platform-test medium, is now on her way eastward from California, and may be addressed for engagements in the care of this office.

Mr. J. C. F. Grumbine, whose picture appears on our first page, is arranging a tour through England and Australia for the spring of 1896. He would be glad to make advance engagements, for which he can be addressed Geneseo, Ili.

dressed Geneseo, III.

Mr. J. Frank Baxter will close his series of lectures in Lynn, Mass., for the present season on next Sunday, March 31, giving appropriate Anniversary addresses—particularly in the evening. He will lecture, sing and delineate spirits in Indianapolis, Ind., on every Sunday in April, and is ready to serve vicinity places the week-evenings of that month. Address him 181 Walnut street, Chelsea, Mass.

Mrs. E. Cutler of Philadelphia. Pa., speaker, test medium and spirit-reading, will only remain in Lowell, Mass., at 13 Tyler street, for the mouth of April, leaving for Parkland, Pa., in May; will make engagements for April on liberal terms.

Be cheerful. A light heart lives long.

Letter from W. J. Colville.

ITEMS OF SOUTHERN TRAVEL.

To the Editor of the Banner of Light: Now that I have left Florida, after spending three weeks in that attractive Southern State, I will venture to intrude upon your many indulgent readers a few added words concerning the progress of affairs in that region, as I have been able to regard it.

In some respects Florida appears very far behind California, with which, as a flower growing, fruit-raising country, it is often compared. I am not speaking now of the dearth of fruits and blossoms which marks this particular season, but of the general condition of the land

itself.

But having said this I hasten to remark that nowhere have I seen greater possibilities confronting one at every turn; and while in the past Floridians have been somewhat backward in developing their country, signs are now mul-tiplying on every hand that Northern capital and enterprise are determined, with Southern cooperation, to build up the State as it deserves.

The camp-meeting at Lake Helen was a great success, and promises to be a far greater success next season. There seems no lack of interest, money or enthusiasm on the part of the projectors of the idea, and as the situation of the grounds is beautiful, and accessible to the railroads, there seems no reason why this Southern camp should not soon be the peer of the older associations in the North and West. The opposition to Spiritualism was very fee-ble, and came almost entirely from a few be-

lated preachers (mostly Close-Communion Baptists), who never lose an opportunity to have a fling at all advanced thought from their pul-pits. The priest-ridden age is rapidly passing, and no sign of the times is more encouraging than the dauntless freedom of the younger generation, which, though not as a whole irre-ligious or irreverent, is rightly determined to demand a substantial reason for every doctrine promulgated or practice enjoined.

Philosophy and phenomena appealed to the people together at Lake Helen and in the neighboring towns, where the seances given by Mr. and Mrs. Concannon and many other well-known mediums were largely attended by earnest inquirers, many of whom expressed themselves highly pleased and strongly im-pressed with the wonderful manifestations and surprising tests presented to them.

Among the many points I have visited in Florida, I wish to make special mention of Daytona, which is for situation one of the loveling transport for loveliest resorts for summer or winter on the American continent. Close to Daytona is the new town of Halifax, which has already grown to considerable dimensions.

Col. and Mrs. Post are employing quite an army of workmen to make this place a verita-ble paradise of beauty. It is situated between a handsome river three-fourths of a mile wide and the broad ocean. The beach is one of the very finest I have ever trod. I had no sooner stepped upon the broad, firm sand, and gazed upon the boundless expanse of ocean, than I hoped that fortune might so favor me as to direct my steps thither often and long. Lots for building, and raising of every kind of garden produce, are now selling freely at from five hundred to seven hundred and fifty dol lars. Many beautiful cottages are being erected, and as timber is cheap in that region, a lovely home can be erected for about five hundred dollars.

At present there are about one hundred and fifty people in Halifax, and three thousand in Daytona, one mile distant. Mrs. Helen Wilmans is doing a great work

there; she has a lovely cottage by the river, and is on very friendly terms with all the neighbors, many of whom have organized a cooperative dining-room, where excellent meals are served on very moderate terms.

The community at Halifax is made up almost entirely of Spiritualists and Mental Scientists, and this feature alone, to say nothing of the exquisite natural scenery and countless other advantages, serves to make the place a singularly attractive rendezvous for those who are weary of the intrusions and depressing influence of narrowmindedness which is met

people, and inspected the land and noted the manifold improvements, I can speak confidently as an eye and ear witness when I commend it heartily to all who may be seeking a health and culture resort where mind and body alike are ministered to in the most healthful and delightful manner.

Returning to Jacksonville, prior to leaving the State, I gave three lectures there under the auspices of the local society for Psychical Research, which rents a commodious hall in a good locality by the year, and holds regular meetings

every Sunday at 3 P. M. The local press is giving utterance to the fact that spiritual thought is spreading in Florida, and that workers receive respectful mention and a kindly welcome when they journey

Receiving an urgent invitation to visit Cleveland for the purpose of giving a number of lectures in a few days before returning to Boston, I am just now in that city, and hope to see all my Boston friends again Sunday next, March 31, in the Spiritual Temple, Exeter and Newbury streets, at 2:45 P. M. W. J. COLVILLE.

Letter from Prof. Wilder.

SENATOR JONES ILL. Fever Follows Vaccination and His Condition

is Critical. LITTLE ROCK, Ark., March 21.—United States-Senstor James K. Jones is dangerously ill at his home in Washington, Hempstead County. He was vaccinated Wednesday last, and on Thursday was selzed with fever. His physicians pronounce his condition critical.

Two vaccination deaths occurred last week. On Friday, the 15th, a Health official vaccinated two young children in Third Avenue, New York. On Sunday, one died in convulsions, and the other on Tuesday. The family physician would not certify specifically to the cause of death, nor say it was vaccination. The mother said that both had always been healthy In the Bureau of the Health Board it is set down as dying from undeveloped scarlet fever. The coroner was called in each case.

We may easily perceive why we have so few accounts of death from vaccination. They are not permitted to appear on the returns when they do occur. The rule is, as Jenner laid it down, that when death or ill results ensued from vaccination, the fact must not be allowed

to be made public.

There is a bill in the Legislature of New York to repeal the acts requiring children to be vaccinated as a condition of attending school. If the parents keep them at home the truant officer arrests them; and if not vaccinated the teachers turn them adrift.

Dr. E. B. Foote, Jr., a young man of much has undertaken to procure the repeal of the odious measure. Appearing before the Committee of the Assembly, he cited Dr. Crookshank of London. At once Dr. Doty, the new-fledged health officer of the port of New York, asserted that Dr. Crookshank had retracted that belief.

Some years ago Dr. R. A. Gunn cited Dr. Creighton's article in the "Encyclopedia Britannica" to the Medical Committee of the Assembly, when one of them averred that Dr. Creighton had since changed his views.

Are these men really, or only by pretension, ignorant of the facts in the case?

Boards of Health everywhere are lording it over the people with a high hand, yet we have to find the State where the death-rate has been made any smaller since the erecting of a Board of Health, or the doctors become more skillful

because of a State Examining Board.

The Legislature of Connecticut is at work on a bill against "irregulars," including non-diplomated physicians, clairvoyant healers, mes-merists, faith curists, metaphysicians. The Board has now won power akin to Emperor William, and is aiming to get that of Czar ALEXANDER WILDER.

Letter from Abby A. Judson. To the Editor of the Banner of Light:

The month of February was spent by me in work for the First Spiritual Association of Philadelphia. Their hall is not so pleasant as that occupied by the Conference, but the influences are excellent and uplifting. Our audiences increased steadily, not only in numbers, but by the ingathering of intelligent and spiritual souls.

During the same month, Mrs. Carrie E. S. Twing was serving the Conference in her usual kindly and practical way.

Philadelphia is our largest American city, and the benign and tolerant spirit of William Penn is reflected in its present inhabitants. It is a clean city, physically and morally. The appellation, "the city of brotherly love," is not a misnomer. The Quaker influence is manifest in the humane treatment of children and the brother credition.

brotherly love, 'Is not a misnomer. The Quaker influence is manifest in the humane treatment of children and of the brute creation. I saw but few horses with docked tails, with high and tense check-reios, and with the infamous curb-bit. High social tone is manifested there by quiet though elegant dress, by gentle breeding, and not by inflicting constant torture on their beautiful horses.

But alas! It is very different in New York City, While the trolley and the cable car have relieved the working horses in all our large cities, the pains inflicted on those poor brutes by fashionable men and women are far worse in New York City than in any other that I have visited. It is distressing to one who suffers with an animal's pain to walk on the handsome thoroughfares and see noble brutes with mutilated tails, with the over-check rein causing never-ceasing torture, and the yet fiercer agony produced by the curb-bit, an agony that is manifested by the quivering under-lip of the wrefched sufferer. How is the possible for the bard-hearted sons and daughters of fashion to thus do is inconceivable.

We hope that every reader who is interested in this matter will send to the Muman I theretize Commit

We hope that every reader who is interested in this matter will send to the Humane Literature Commit-

matter will send to the Humane Literature Committee. 61 Westminster street, Providence, R. I., for the leaflets entitled, "Is It a Desirable Fashion?" "The Check-rein," and "The Appeal of the Horses." By giving them judiciously and kindly to coachmen, owners and drivers, much good can be done.

After leaving Philadelphia I spoke three Sundays in New York City, in Adelphi Hall, to the Ethical Spiritual Society, of which Mrs. H. T. Brigham is the loved and admired pastor. Our work there was very pleasant, and ties were formed that will continue in the life beyond. the life beyond.

the life beyond.

As I am often asked in conversation, and by letter,
"How do your ministerial brothers in New York and
Philadelphia receive you?" I will merely say, "Right
brotherly." While they are not yet ready to receive
as "gospel truth" the teachings that have made me
glad, they show a kind interest in what interests me.
One, a distinguished theologian, said to me in private
conversation, "Why, Abby, you have a complete system of theology." Our philosophy was a revelation to
him.

him.
Another minister brother said to me, "I am so busy with the practical, the executive work, that I cannot get much chance to look into these deeper things." And yet another brother, who came to the meeting, and heard his sister speak on "The Nature of Death," said it was "most uplifting," and that he enjoyed it exceedingly. These things make me glad. "Blood is thicker than water," says the old proverb; and it is sweet to know that the links that will continue to bind members of the same family together in the

thicker than water," says the old proverb; and it is sweet to know that the links that will continue to blind members of the same family together in the spirit-world have begun to brighten here.

My engagements during the remainder of the season are as follows: March 24 and 31, Haverhill, Mass.; April 7 and 14, Meriden, Conn.; April 21, Manchester, N. H.; April 28, Malden, Mass.; May 12 and 19. Lawrence, Mass.; June 2 and 9, Stafford, Conn. During the above I will, if my physical strength permits, speak once a week between the Sunday services, in any town near the one in which I am engaged.

I expect to serve at Queen City Park for two weeks, beginning July 28, giving four lectures there, and also lessons on soul development.

My engagements for the season of 1895 to 1896 are partially made. I expect to confine my labors during that season to New England and the Middle States. In all cases I prefer an engagement of at least a month. Strength is wasted and influence frittered away by constant kaleidoscopic changes, while several consecutive Sundays enable a speaker to make a distinct impression on the community. Though urged to accept a pastorate over one of the New England societies where I have served a month during the current season. I prefer for the present to sneak more at societies where I have served a month during the current season, I prefer for the present to speak more at large. In order to secure a longer stay at different points my schedule of prices is proportioned, so that each society will pay me less per each additional Sundariants.

My general, permanent address continues to be Cin-cinnati, O.; and my letters are forwarded to me from that point, wherever I may be.

ABBY A. JUDSON.

RHODE ISLAND.

Providence.-Sarah D. C. Ames, Sec'y, writes: Sunday, March 17, Mrs. M. E. Cadwallader of Philawith, to a large extent, in far too many otherwise delightful places.

Having been there myself, breathed its bracing atmosphere, mingled with its progressive to vote upon the taking out of a charter, and it was a delphia visited us, and spoke in behalf of the National unanimous one.

Mrs. F. H. Roscoe reports that the People's Progressive Spiritualists' Association was addressed at B. T. Hall March 24 by Dr. Fred. L. H. Willis, at 2:30. Subject, "Destiny." The lecture was logical and brilliant. At 7:30, subject for lecture, "Spiritualism and Its Different Phases of Mediumship." A séance of remarkable interest followed both services, held by Mrs. Ida E. Downing of Boston. Mrs. Downing will be here again on Sunday, March 31, at 2:30, lecture and tests. Prof. Joslyn of this city, plano, and Mrs. Gertie Lobreon sollet render fine music at Miss Gertie Johnson, soloist, render fine music at these meetings.

March 31, a large array of talent, afternoon and evening; Dr. F. H. Roscoe will give the Anniversary

[Owing to lateness of receipt, this report is materially and necessarily condensed.-ED.1

Mrs. Roscoe, under another date, also writes: At a business meeting of the People's Progressive Spiritualist Association of this city, held on Wednesday, March 20, at the residence of Dr. Roscoe, the follow-ing officers were elected by a unanimous vote: Dr. F. H. Roscoe, President: Mr. David E. Buffington, Vice-

Another correspondent says: On April 1, a birthday reception is to be tendered Mrs. F. H. Roscoe, who with her husband, has been thirteen years an able and efficient worker in the Cause of Spiritualism throughout New England. The many friends of Dr. and Mrs. Roscoe in Boston are thus notified, and it is hoped those who live too far away to be present will send letters of congratulation.

Sarah D. C. Ames, Sec'y, writes: Spiritualist Association met at Columbia Hall. March 24, Miss Lizzie Harlow of Haydenville, Mass., spoke to appreciative audiences, afternoon and evening. Mrs. May S. Pepper of this city followed each lecture with recognized

Sunday, March 31, afternoon, conference; evening, Mr. W. J. Colville.

Verification of Spirit-Message.

In the Message Department of the BANNER OF LIGHT for Nov. 17, 1894, is printed a message from BERTHA MARGARETTA PETERSEN, addressed to her father; in it she states that she passed away at Ballarat, Australia. Mr. C. H. Petersen, of 301 Sturt street, Ballarat, writes to us to get a copy of the paper (which had been shown to him by a friend), and verifies the message, which he recognizes as from his daughter, who died upwards of two years since; the name is correct, and she died at Ballarat, as stated. Mr. Petersen expresses his willingness to reply to any questions concerning the message put to him by sincere inquirers.—The Harbinger of Light [Australia], Feb. 1, 1895.

The Banner of Light (Feb. 23) gives an illustration of the proposed Spiritual Temple to be erected at St. Louis, Mo., U. S. A., at a cost of forty thousand dollars (eight thousand pounds). It will be a building seventy-five feet front by one hundred and twenty five feet deep, and consist of two stories. The first floor will be divided into seven rooms; the lower hall, for the use of the Ladies' Aid Society, dining-room, kitchen, pantry, ladies' dressing, toilet and committee rooms. The auditorium, on the second story, will be sixty seven by ninety-six feet, approached by a marble staircase twenty-two feet wide. The building, which is to be as near fireproof as possible, will be faced with buff Roman brick, trimmed with white Carthage limestone, and lighted throughout by electricity and heated by hot water. The architect, Mr. A. B. Corwin, in designing the building, has closely followed the ideas and suggestions of Mr. Joseph Brown, ex Mayor and present Auditor of the city of St. Louis, an enthusiastic and earnest worker in the Cause of Spiritualism.—The Medium and Daybreak, London, Eng.

Time-tried and Proved.

Nicholas. ALEXANDER WILDER.

Newark, N. J., March 22.

The bill to establish flogging for certain criminal ofences has been defeated in the New York legislature.

The bill to establish flogging for certain criminal ofences has been defeated in the New York legislature.

There is nothing like a well-tried and proved remedy. For more than thirty years Adamson's Botanic Cough Balsam has been the favorite in thousands of homes for Coughs, and all forms of Throat and Lung Troubles. Sold by all Druggists.



Mrs. J. G. Clark

Fainting Spells

Caused by heart failure, sleeplessness and that dreadful tired feeling, and piles, made my life misery. Captain Clark urged me to take Hood's Sarsaparilla and it has built up my whole system. The piles are gone and I am able to work hard and sleep soundly at night. I shall ever praise Hood's Sarsaparilla, MRs. J. G. CLARK, Ash Point, Maine.

Hood's Parilla Cures

Hood's Pilis are purely vegetable and do tot purge, pain or gripe. Try a box. 250.

MEETINGS IN MASSACHUSETTS.

Lynn, Cadet Hall .- "Sagamore" writes: The First Association of Lynn on Sunday, March 24, had J. Frank Baxter as lecturer and delineator. His audiences listened with marked attention and seeming appreciation to his discourses.

The lecture of the afternoon on "The Education of

The lecture of the afternoon on "The Education of the Young" was excellent.

The evening lecture, entitled "Humanity versus Christianity," was extremely radical, yet logical, and therefore acceptable. In opening Mr. Baxter said he chose such a subject not that he would have one less a true Christian necessarily; but rather that he wished all were more humane and just; not that he must indispensably love Christianity less, but that he certainly did love humanitarianism more.

As usual in the evening, Mr. Baxter gave one of his descriptive séances, and it is to be ranked among the best, it creating much interest, and carrying great weight.

On next Sunday, March 31, the Association will celebrate the Forty-Seventh Anniversary, afternoon and evening, with varied talent.

It will be Mr. Baxter's last appearance in Lynn for this season. He will give the principal addresses of the day.

T. H. B. James writes: At 130 Market street Tuesday evening interesting services were held. Mrs. Dr. M. K. Dowland gave a sublime invocation and able remarks on "Matter and Spirit"; also answered questions. Mrs. Adeline Wilkinson, President of the Ethical and Spiritual Culture Society of Boston, made remarks and gave numerous recognized tests. Prof. Charles McLean made remarks and answered questions. Rev. Mr. Roberts alouged the meating with heavings. tions. Rev. Mr. Roberts closed the meeting with ben

The Spiritualists of Lynn last Sunday met in Clerk's Hall, 33 Summer street. Mrs. E. C. Kimball was the medium. At 2:30 and 7:30 appropriate music by Prof. E. F. Pierce of Boston and Mr. Charles W. Priest; Mrs. Dr. Dowland presided; Prof. Charles McLean gave an invocation and excellent remarks on "Spirit-ualism"; Mrs. E. C. Klinball of Lawrence read selec-tions; her remarks on "Spiritualists and Spiritualism" were well received, after which she gave many recognized tests and communications from spirit-

Next Sunday, the Forty-Seventh Anniversary of Modern Spiritualism, Prof Charles McLean will give the principal address; Mrs. E. C. Kimball, tests and communications; remarks, Mrs. Dr. M. K. Dowland, Capt. Jonas Balcom and others.

Salem .- Mrs. G. R. Knowles, Sec'y, writes: Sunday, March 24, our platform was occupied by Miss Mary B. Williams of Fall River as a lecturer and test medium. Miss Williams answers questions proposed by the audience in a very pleasing and acceptable manner, making a lecture in themselves, which are afterwards followed by descriptions of spirits which she may see for these left has any less than the surface of the confidence of the second those in the audience.

Miss Williams is as yet young in years, but is doing

a good work.

The Salem Society of Spiritualists is to hold a Fair the second week in April for the benefit of the building fund. We are trying hard to erect a memorial to Spiritualism, and if earnest work and endeavor count

Spiritualism, and it earness work and endeavor count for anything, it will not be in vain.

Next Sunday, March 31, our platform will be occupled by Mrs. M. E. Cadwallader of Philadelphia, Pa., as our speaker and medium, assisted by members of the Lyceum in recitations, etc., thus appropriately celebrating the Anniversary of Modern Spiritualism.

Worcester .- D. M. Lowe reports: Our platform was occupied March 17 and 24 by Mrs. Sarah A. Byrnes, whose lectures were highly appreciated. The Forty-Seventh Anniversary will be duly celebrated next Sunday. Children's Lyceum at 11 A. M.; at 2 P. M., short addresses by mediums and friends and at 7 P. M. an address by Mrs. N. J. Willis of

Cambridgeport.

The Woman's Auxiliary will meet on Friday afternoon, March 29, at U. V. L. Hall, 566 Main street; turkey supper, followed by a social and dance. All

Lawrence .- Dr. C. A. Stevens writes: The Pythian Hall meetings are largely attended. Mrs. Effie I. Webster of Lynn spoke and gave tests Sunday, March 24. March 31, the Anniversary of Modern Spiritualism, Mrs. Nettle Holt Harding of Somerville will lecture

and give tests.

Mr. W. J. Colville will be here April 7; Miss Abby
A. Judson will speak here several Sundays in May.

Rockland.-" Minerva" writes: We were favored with one of Moses Hull's instructive and interesting lectures last Friday evening, March 22. Mrs. Hattle C. Mason rendered some of her soul-inspiring music. Sunday Dr. W. L. Johnson of Boston and W. W. Reed of Newburyport were with us. Sunday, March 31, Dr. Tripp of Onset will be here, at 2 and 7 P. M.

Fitchburg.-Mrs. E. O. Pierce, Sec'y, writes: Sunday, March 24, Mrs. Nellie Holt-Harding of East Semerville, Mass., gave us two interesting lectures and many tests, all recognized.

March 31 F. Alexis Heath will be with us.

Stoughton .- Mrs. Geo. E. Morse, Sec'y, writes: Sunday evening, March 24, Dr. N. P. Smith of Boston lectured and gave psychometric readings. Sunday

evening, March 31, W. A. Hale, M. D., of Dorchester will be with us. Young Mothers

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

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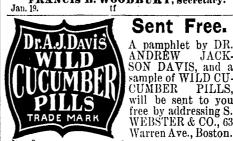
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Parentage; Place of Birth; Childhood; School Experiences; First Mediumistic Work; Letters and Statements from Relatives and Friends Hopedale; Mr. Scott in Massachusetts; Removal to Wiscon-sin; The Ballou Family; Adin Ballou's Work; Work of Spirit Adin Augustus Ballou.

Work in Cuba, N. Y.; Buffalo Pastorate; Workers in Buffalo; Thomas Gafes Forster; Sarah Brooks; Horace H. Day; Removal to New York City, 1856; Philadelphia; Boston; Baltimore. NEW YORK CITY CONTINUED.

Prof. J. J. Manes; Hon. J. W. Edmonds; Dr. Gray; New York Editors and Clergy; Other Places in the East; Mead-ville, Pa., 1884; Hon. A. B. Richmond. Washington, D. C.; Reconstruction; Senator J. M. Howard; George W. Julien; Gen. N. P. Banks; Nettle Colburn May-nard.

England; Robert Dale Owen; George Thompson; Countess of Calthness; Mrs. Strawbridge; Mr. and Mrs. Tebb; Mrs. Nosworthy, et al. Work in England Continued. California Work: Other Visits.

Other Controls; The Guides.

Chicago Work, 1876 to 1895; First Society Chartered, 1869. Camp-Meeting Work; Cassadaga; Lake Pleasant; Onset Bay; Lake Brady, etc., etc. Literary Work; Hesperla; Volumes of Discourses and Lectures; Psychopathy; Soul Teachings; Poems; Other Literary Work.

Literary Work Continued; Lecture on Gyroscope, 1858; "The Shadow of a Great Rock I. a Weary Land," 1887; Heaven's Greeting to Columbia (poem); Other Selections In Prose and Verse; Work of William Richmond. Letters from Personal Friends; Appreciation of the Work. Mrs. Richmond's Experiences while in the Trance State never before given to the Public, written by herself.

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SPIRIT Message Bepartment.

SPECIAL NOTICE.

The Spirit Messages published from week to week down the above heading are reported verbatim by MISS IDA.
SPALDING, an expert stenographer.

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

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

HENRY W. PITMAN, Chairman.

SPIRIT-MESSAGES. GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Seance held Dec. 28, 1894-Continued

INDIVIDUAL MESSAGES.

Hannah Constantine.

"Blessed are they that die in the Lord." have often thought, "Why are we taught here firmer impression than all I ever got from my that God is a person?" I believed it firmly, and when my friends knew I could not stay, one dear friend in the church came often to visit me. As we conversed together, we would speak of his friends who had passed on before deal! They will be glad to know through some him, and of the friends that had gone who belonged to me, and of what a joyous meeting it would be when the body would be laid aside and we should meet spirit loved ones; but when that day of reunion should come we knew not. I answer here, the great reunion takes place when you are freed from this earthly tabernacle

As my spirit friends gathered around me, the were to welcome me into their homes-buildings apparently as real and tangible as yours. Oh, how surprised I was! I firmly believed the teachings that had been given me, that we must wait for the Judgment Day; but I found the Judgment Day is every day, and every hour in the day.

and you go higher.

It was in 1854 that I passed away. All this period seems long to me only when I am on the earth-plane.

I am very happy now, but when I first passed over disappointment made me restless. I could not understand why we were not to see the God whom I had so long worshiped. I soon learned through the teachings of advanced spirits that there was no personal God, but that there was a God of nature, God of love. Then I set myself to learn the best I could after that.

In all these years I have never spoken through mortal lips, but I have been where others have had the privilege of communicating, and it has aided me a great deal; I certainly feel to return thanks to angels and mortals for the privilege of speaking to day.

Hannah Constantine, of Plainfield, Conn.

Charles Wass.

Well, I have always said, "No, you won't get me there to say anything;" but when my children have said, "Papa, why don't you talk?" -one of my sweet little ones has spoken here-I felt ashamed to continue to hold that rebellious feeling with which I went away. I have repented of my obstinate feelings. Mother and father have forgiven me. Fannie, I know you have in your heart, for you never felt I meant to say anything wrong. I have spoken so sarcastically of what you call Spiritualists. I ought not to have said it even if I thought it. I did n't mean to be unkind, but I did n't believe that the friends that had died, as we are educated to believe, could come back here and talk. That's what I suppose they call spiritcommunion.

What with the express business and my nice little family, I had about all I could attend to. Father and mother, no son ever loved parents any better than Charlie did. I have been often urged, not only by dear little Bessie and Hallie, but many others; so for that reason, mother, I will not rebel any longer. Old Dr. Stevens of Somerville has said to me, "Why, who are you going to harm if you report?" Well. I did n't like to speak here after being so positive in the mortal.

Fannie, doubt not as I did. It was no comfort to me-those doubts. Tell the children I live, and if any one can communicate I can. I know there have been many difficulties for you all, and I did not know I should be called into eternity so suddenly. I think it is well that we do n't any of us know how or when we are going. I wanted to go out quickly, with no suffering and no trouble to anybody, and I went quickly. I am very happy; and, Fannie, I await your coming and the children's, and there isn't a day but what I come to you, sometimes for a short period, and at other times I

Father, mother, I have grown spiritually since I entered the higher life. It is a blessed

I have announced myself, and I feel happier for so doing.

The children are all here.

Hannah M. Bates.

I with many others have stood listening to those who have spoken, for your walls are nothing to us. I gladly avail myself of the privilege to speak here, for I have long felt if some of the friends in Waterbury, Vt., knew we could return and give messages, they would try to come into communication with us. Because of early teachings many cultivate doubts who would be much happier if they would investigate these matters.

It is quite a number of years, as you count your time here, since I passed away.

Alpheus and Gibbs are standing beside me. We all have a desire to send a few words, hoping it may be some little proof of immortality, and that we are here upon the earth-plane with our friends. There would n't be so much mourning for us if they could only believe that we are with them. I remember when my mother passed away I thought it was the hardest blow that could ever be brought to a mortal. I have learned it was just like going across the way to the other home. Still dear old Grandma Bates says, "Hannah Maria, you have much to learn." Yes, I know I have, but have I not all eternity to learn it in? It is a great school of life we have entered, and I feel to say to day that we are better scholars than we are on the earth plane, more desirous of obtaining knowledge, that we may impart it to others; then again, the spirit is quickened so that we learn much easier.

Hannah M. Bates, Waterbury, Vt.

John W. Harris.

I come from Macon, Georgia. I wandered around a good deal for a few years while in the mortal. I went into Tennessee for a time, then I went to Louisiana, and back to Macon, where I passed away. When in the spirit-world I am in the heaven my life built. I don't think I was a bad fellow; my motives were right; I was full of life and fun, and there's a lot more just the same.

I well remember at one time, when Joey passed out, how sad it made me. I did more thinking at that period than I ever had before. It seemed to have an impression upon me at that time, and I studied to get an answer to the question, "Where are the friends who have passed on?" That eternal silence seemed so hard to me, so dark; but before I went out of the body I was pretty confident that my spirit friends could not be a great way from us. There was an old gentleman who used to converse with me a great deal, by the name of William Donnelly, and what he said seemed to leave a own people, and that's why I am here to report. Mentally I have been asked by two people (one in Chattanooga and one in Macon) to report if there was anything of me left. There is a good friends that Jonn W. Harris has spoken.

Isa Richardson.

How pleasant it is to know we are all privileged to come here and leave a few words as a proof that we are in existence somewhere. Where is that somewhere? You shall all know for a certainty when the time shall arrive for new-born friend to see, oh! how pleased they you to pass from the earth. I have often thought, "Why can't mortals realize we can come?" But all any mortal knows of the other life is by hearsay-by what has been brought to him or her-for some have one talent, some have another. Clairvoyance is more of a test, a proof. When in the mortal I didn't realize that the other life would seem so real to us after we passed on, by what had been said; but still I hoped it was all true. I find now that it is only the outlines of the picture that are given us. There are so many who will not investigate or try to learn of the future state while in the mortal, but if they do not they will have ample time to regret their neglected

> Mother, I know you have had many anxious feelings in regard to Willie and Della, and that you reach out in your spirit for father and meyes, and Frank, too, for we all come to the home; but now, mother, you know much more than you did. I have known of all the trials that have come when we have been upon the earth-plane. Frank, my husband, is beside me, and I know you will understand that we are inseparable.

[To the Chairman:] He passed on, and in a little while I went to meet and to dwell with

Isa Richardson. I was Isa Barrett before marriage-my father Joseph, and my mother Sarah Barrett, of Stoneham. Frank's aunt, Susan Richardson, is here, too.

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:

appear in due order on our sixth page:

Jan. 4.—Horace Treat; Henrietta Weston; Morris Marks;
Andrew Anderson; William A. Brown; Lucy Ann Holden;
Ethel Parker: Mary Mertill.

Jan. 11.—Dr. Charles F. Woodruff; Mary G. Wyman-Perham; John Wooster: Jas. J. Burke; Ellen A. Bloan; John H. Leigh; Hannah E. Maikham; Homer W. E. Metcalf.

Jan. 18.—Benjamin Goodspeed; Hannah Hulse; Irving Whitter; Stephen A. Davis; Luther J. Fletcher; Sophia Egerton; Joseph Taylor; Washington Stair; Jacob Titsey; Jacob Worthen.

Jan. 23.—Waiter Wood; Charles Winkley; Lizzie C. Reed; Lucy J. Hill; Thomas S. Harris; Charles H. Stevens; Martha Matthews; Dr. John H. Currier; George T. Smith.

Feb. 1.—Chester A. Mertifield; Willie Bawkins; Rev. Samuel S. Kelly; Samuel Prentiss; James H. Ewings; Alice R. Dearborn; Robert J. Campbell; Artemas L. Ford; Annie Louise McIntyre.

nel S. Kelly; Samuel Prentiss; James H. Ewings; Alice R. Dearborn; Robert J. Campbell; Artemas 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 Vogile; Alec Clark.

Feb. 15.—Prof. H. B. Hackett; Eliza A. Blood; John H. Searles; Cutting Pettengill, Jr.; John Rankin; Alice Furness; Thaddeus Richardson; Maria Jane Olsen; Evelyn Hardy.

Feb. 21.—Henry T. Davis; Myra Johnson; Benjamin Tutt; David Waterhouse; David Traff; Rosie Miles; James Lefavor; Mary Isabelle Fogg; Hiram Abbott; Neilie Olsen.

March 1.—Jacob Smith; John Ruddlesin; Adeline Bishop; James M. Palmer; John Meers; James H. Mattheson; Lottle F. Johnson; George Folsom; Geo. L. Bibbs.

March 8.—Isaac N. Tucker; Lulu Gates; Sunner E. Garfield; Kirk Smith; Jesse Plummer; Amanda Putnam; Lucy B. Holbrook; Joseph Wood; Nancy Cutter.

March 13.—Charles Douglas; Mrs. Florence Wilson; Freeman B. Person; Hannah Eliza Roaf; Charles Cooper; Fannle Clark; Harriet Allen; Annettle Holden; Margaret Thayer; Dr. John H. Currier.

March 22.—Rev. Simeon Bowles; George F. Gardner; George C. Spaulding; Polly Withem; James F. Senter; Col. George M. Atwood; Nancy Harrington; Hannah Sargent.

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In Stoneham I shall be remembered by many, and many will say, "I don't believe Charles Wass would ever have spoken in a spiritual meeting." Oh! little do we know ourselves.

ANSWERS TO QUESTIONS



W. J. COLVILLE.

Ques - [By G. A. B.] A. M. Norton, in the Christian Register, recently elaborated at length up on the subject of Christian Science, wherein he sought to show how universal its applications were to physical, mental and spiritual life; but by way of disclaumer obviously, adds: "The principles of Christian Science have nothing in common with Spiritualism Faith-cure, Mind-cure and Theosophy." Will Mr. Colville's guides comment on the above? comment on the above?

Ans.-Knowing the Christian Register as we do to be a fair-minded, liberal, religious paper, advocating the best phases of Christian and non-Christian thought also, we are not the least surprised that the editor allowed Mr. Norton full expression of his views in its columns; but while agreeing fully with the editorial policy of that journal, and also fully admitting the contributor's right to his own statement, we beg to say that any system as narrow as the special type of Christian Science indicated, can never take rank as a universal system

It is well known that Christian Scientists of the Eddy school take Mr. Norton's position exactly, and are therefore fairly represented in his | veals not only its many imperfections, but its article; but the other schools of Christian Sci entists-notably the one headed by Mrs. Emma Hopkins of Chicago, whose Bible Lessons are published weekly in the Sunday edition of the anthropomorphic deity, whose character it is Inter-Ocean of that city-are by no means so contracted in their definitions, though we are led to suppose that all sincere Christian Scientists consider their system in some way superior to all others; and that is but natural, as in most cases those who entertain this view have been released from sore distress and painful ailments through its benignant aid.

Admitting, as we do, that the primal propositions of Christian Scientists are undeniably correct, we do not see how such an admission justifies the assumption that only through Mrs. Eddy can truth enter the modern world.

Theosophy does not as a system contradict the truth that is emphasized by Christian Science; it only presents it in other language, and treats the entire subject of human life from a distinctly esoteric standpoint, couching its statements usually in Oriental language.

Faith-cure and Mind-cure are phases of Spiritual Healing, and as fractions are less than the whole, all that is signified when those terms are employed is included in what may be aptly designated spiritual and even divine science; or, to speak as inclusively as possible, the science of being.

It is well to hear and read all sides of a question; therefore we are glad that Mr. Norton, and those who agree with him, should be given space in public print to ventilate what are doubtless their honest convictions. But as The Christian Register circulates widely among Unitarians, who are, of all people in the religious world, the most given to free inquiry and many sided comment, we dare say several articles, from broader points of view on the same subject, will be admitted in due course to the same columns.

What we teach ourselves on the subject of health of mind, body and estate, we do not call Christian Science, for two reasons: First, the title is claimed as proprietary by Mrs. Eddy and her immediate disciples. Second, we are not favorable to a name which necessarily arouses controversy, accentuates differences between Jews and Christians, as well as between Christians and those who profess some Oriental faith, and which, though in our opinion fully justified from the New Testament usage, is not calculated to simplify the work of introducing universal truth to agnostics and others who have no ecclesiastical affiliations. Limited views of Spiritual Healing distinctly colored by special religious opinions are entertained by Roman Catholics, who acknowledge cures performed in churches, and at various sacred shrines; by members of the Christian Alliance movement, who believe literally in restoring the sick to health by the casting out of unin England at the great Faith Healing Insti tute known as Beth Shan in Liverpool.

It is useless for professed Christian Scientists to utter a sweeping disclaimer, and declare that their system of healing has no connection with any other, for when they do so they appear illogical and petty-minded in the eyes of all unprejudiced persons. As they claim that the Almighty is the only true healer, and they are nothing but God's instruments (which is doubtless true), they are arrogantly presuming that the Infinite Eternal Being can or does work only through their sect, and through the agency of those who employ their shibboleth. No intelligent Christian Scientist really, believes that; therefore for his own and his party's credit he should carefully refrain from

speaking or writing as though he believed it. The true view of healing is, in our opinion, twofold. In the first place, the ailments of humanity are largely imaginary, and to dispel illusions is always necessary if healing is to ensue. In the second place, whenever we exercise faith in any spiritual power, we remove barriers which formerly stood in the way of its beneficent operation to our consciousness.

It would, in our opinion, be very interesting and instructive to see in print a series of essays from independent authors, all written at the same time, on the following topic: "The Real Source of Healing Energy, and the Best

Known Methods of Its Operation." If this subject is of sufficient interest to many readers of the BANNER OF LIGHT, we hope they will call upon us to answer some definitely-formulated questions on this allabsorbing theme.

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?

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.

Vermont. BRANDON.-E. A. Smith, President of the

Queen City Park Spiritualist Association, contributes the following tribute to the memory of MRS. CLARA H. BANKS: "For many seasons past she has been with us at our meetings at Queen City Park, and I cannot speak too highly of her work there. A fearless, powerful speaker, she was an ornament to the platform, while her noble, lovely, womanly character in private endeared her to us all. I had partially engaged her for this season at the Park, but in her last letter to me she said that she feared she might not be well enough to come, though little she or I thought then that her earthly life's work was ended. For her we can truly say, 'It is well,' but to us who still linger here her transition is a sad loss, leaving our hearts empty and desolate. May the angelworld comfort her bereaved family and many sorrowing triends.'

BENNINGTON. - Edgar E. Blodd writes: The remarks of Ed. S. Varney, in THE BAN-NER of March 16, regarding the essay of Luther R. Marsh on 'The Ministry,' etc., are really, I think, of more importance than at first ap-They suggest the inquiry as to whether an unquestioning belief in the authenticity of the Bible, or the Divinity of Christ, is essentially necessary to render a person a good Spiritualist, a good citizen, or an upright and religious being? A proper study of the Bible resemi barbarous origin. Its various authors knew nothing of nature's laws, of the universe, or even what sort of world they lived upon. The Jehovah (Yahveh) of the Hebrews was an not advisable to examine into, provided one desires to retain respect for him-the prototype of a powerful, revengeful and arbitrary earthly monarch.

It seems highly improbable that Jesus Christ -an 'Israelite indeed'-could have declared himself God, one with God, or the Son of God, among such fanatical monotheists as were the Jews of that period; and I feel altogether too much respect for him and his teachings to ac cuse him of such declaration. Nor, from what we know of the Jews, is it probable that any person making such a claim would have been suffered to live twenty-four hours among them. It does not appear that he was crucified for making such a claim, but his enemies (the priesthood) endeavored to prove that he had deared himself to be the 'King of the Jews.'

Many of the greatest scholars and philosophers, the most truthful, useful and upright men and women the world has ever known, have not felt it necessary to believe these things in order to live properly, justly and nobly; and I considered the remarks referred to by Mr. Varney as somewhat peculiar, to say the least, in an article otherwise containing so much good sound sense and general merit."

Maine.

MILLTOWN.-Mary E. Blanchard writes: "In contemplating the character of Luther Colby we are impressed with his moral courage and unselfishness, without which qualities he could not for so many years, in the face of opposition, have advocated a Cause which had in it neither money nor popularity. How tremendous was the conviction of the man, and how admirable his fidelity to one purpose. As a writer he had clearness, dignity and finish. He did not belittle his productions by making them the vehicle of spleen. 'The dull horizon of personal bickerings,' to use his own words, had for him no charm.

ROCKPORT.-Mrs. M. J. Wentworth writes "Very marked spirit manifestations have of late been witnessed in this place, a picturesque and beautiful village near the city of Rockland. Séances are held at the home of Mr. W. Corthell, who is a physical medium; Mr. and Mrs. Snowdele are mediums for raps and other

Feb. 26 a party from Rockland, most of whom were skeptics or doubters, came to investigate the demonstrations. All who could sit around the extension table, or stand close to it, were soon listening to raps so loud and distinct that all in the room could hear them, and by means of which intelligent and satisfactory answers were given by unseen intelligences to the questions propounded. Table-tipping and other manifestations occurred, and the séance proved so interesting that the Rockland party requested the privilege of coming the next Tuesday evening, which was cordially granted by host

These manifestations had awakened such an interest in Spiritualism that the few Spiritualists arranged for your correspondent to lecture for them Feb. 24 and March 3, when I gave two lectures each Sunday in Grand Army Hall, and also did quite a little missionary and circle work, as there was much earnestness manifest clean spirits; by the followers of Dr. Cullis, ed to know more of Spiritualism. Mrs. M. Boyand many who share his doctrine; and notably enton, Mrs. Carlton, Mr. Champerny, Mr. W. N. Pierce, and several others, had felt the need of an organization; so we brought the matter before the audiences and circles, and started a society with twenty-four members, under the name of The Rockport Spiritual Union for Practical Progress, with Mr. Champerny as Mrs. Boyenton tendered your correspondent

reception, and what with music, speaking and physical manifestations, it proved an occasion long to be remembered by those present.

Massachusetts.

NEWBURYPORT.-"Lincoln" writes: Although we have not held Sunday meetings since the first of the year, a great work has been done for the Cause in a quiet way. A most important event has been the incorporation of a new society in accordance with the laws of the State of Massachusetts, under the name of the First Spiritualists' Association of Newburyport. The officers are: President, Wm. Poole; Vice President, Wm. P. Hoit; Clerk and Secretary, Mrs. N. S. Merrill, 140 ongress street, Amesbury; Treasurer, Walter Morrill. It is intended to hold meetings from October, 1895, to April, 1896. Our local mediums have been kept busy,

among whom we may mention Mrs. Dr. Green, Mrs. Hattie C. Webber-fine test mediums and medical clairvoyants; Wm. P. Hoit and Mrs. Grace Patten, test mediums; Mrs. Cotrell, excellent magnetic healer.

The Independent Spiritualists' Club is have ng interesting meetings, and is getting ready to celebrate its eighth anniversary, April 17.'

MARLBORO.-S. L. Hard. M. D., writes

A favorite medical device for relief of irritated or diseased membranes or organs is the application of counter-irritants. Why not apply this to the body politic for relief from the exclusive medical law? A petition to a Legislature by the people for protection from the drugs and the knife so many intelligently de-

nounce and fear on scientific principles, a petition as persistently presented as the few medical aspirants and monopolists have presented

theirs, would certainly make an impression.

The success of the medical bills, like many another on other lines equally unjust, shows a failure in the understanding of legislative prerogatives, or an error in our legislative systems. A government that favors monopolies fails to protect its citizens: it is not a republic exemplifying liberty. The blame lies primarily less with the medical fraternity than with the opportunity our Legislatures afford for a very few selfish, narrow aspirants to rep-resent the whole body, and so long as human nature is as it is, so long as we are comfortable by our warm firesides, at our well-filled tables, with so much business on hand that we cannot take time to consider the rights and wrongs of others, we shall not consider them. Not until the oppressed bring a blow or raise a riot to arouse us, do many awake to the situation they themselves may be responsible for.

The intelligent, successful physician has not had time nor occasion to demand a medical law to increase his practice, but the young and crowded out have, and the naturally inefficient also. The old adage of finding mischief still for idle hands to do has been proven. A petition can be presented by less than a half dozen to our Legislature, the hearing of which is deferred to a very small committee, and the in-terests of a large community, ignorant of what is being done, may be dependent upon the decision of a few who may know absolutely nothing of the merits of the case presented.

Jealous? Yes, indeed; jealous of the ov-reignty of his own mode of practice is the Alopathic school physician; so is he of any other school of more modern date. Let them each make it sovereign by well earned, proven success in results. Infringement on the rights of others, a step one hair's breadth beyond the line of equal rights and justice to all, betrays weakness and distrust in one's own inherent and intrinsic power, and though advantage may accrue for a time, in the end true sovereignty will certainly be lost.

A demand must come from the people for their liberty in the exercise of their own intelligence in the choice of their school of medical practice, as in their religion, though forty more schools arise than already exist.

A counter irritant that will balance the circulation, remove monopoly and restore the rights of the people to elect their own mode of practice will greatly improve the body politic; but let it come from the people rather than any class of practitioners, although each class of practitioners has equal rights with another to petition and a hearing. But let them both petitioners instead of remonstrants for change of base, and grow not weary until

Missouri.

ST. LOUIS.-A correspondent writes: "Sunday, the 17th, was a glorious day for the First Association of Spiritualists. Mr. F. A. Wiggin, our present speaker, and Mr. A. J. Maxham, vocalist, were both at their best. Both morning and evening crowded houses were the order, as usual. The lectures of the day were largely upon topics of reform. Mr. Wiggin poured shot after shot right upon the forts of iniquity and upon the strongholds behind which lie entrenched the enemies to freedom and progress. Mr. Wiggin's way of handling subjects apparently has the effect of drawing together people of all shades of belief who are anxious to hear ungilded truth. His tests were never better, and out of a large number given not one failed of a ready recognition. Mr. Maxham's solos make a grand accompaniment to the work of Mr. Wiggin.

These two workers are to be with us for only two more Sundays for the present, a time altogether too short.

On the 31st we are to hold Anniversary exercises commemorative of the forty-seventh year of the history of Modern Spiritualism. Mr. Wiggin will soon be in the East again, but there is certainly a large field here in the West for such indefatigable workers."

OREGON.-C. I. writes: "The article of Mr. Stebbins in The Banner of Feb. 23, wherein he speaks of the predictions of clairvoyants, or of spirits through them, of the coming spiritual phenomena, reminds me that there were enough such predictions prior to March, 1848, to amply confirm the fulfillments that came and establish the connection between them, if they could all be gathered up. For instance, if any one will refer to the first edition of A. J. Davis's 'Divine Revelations,' of 1846, he shall find therein a positive declaration that the spiritual world of former earth mortals is preparing to interfere and communicate with earthly denizens, and that millions will soon rejoice over it as an established fact. Here, then, is a record made in 1846 which cannot be called a prophecy after the event. Again in 'Under ill on Mesmerism,' there is powerful evidence to the same facts. At a certain time years anterior to the inauguration of modern spiritual rappings of March, 1848, Underhill says he was startled by several strange actions of his mesmeric subjects. He asked them with whom they had been talking, and they replied with spirits of the departed, giving their names. This was a novelty to this veteran mesmerist, who had at that time no belief in a future state. If I remember rightly, he says that the clairvoyants reported that a great interest was moving the spirits on the subject of communion with mortals."

Illinois.

GENESEO.-Miss Nellie L. Follett, Sec'y, writes: "Under the name of 'The First Spiritual Society of Geneseo, the Spiritualists of this town organized, on the afternoon of March 14, 1895, at the home of Mrs. K. A. McFarlane.

The meeting was harmonious to a full degree, and augurs well for the future of the Society. Though small in numbers, it is not lacking in earnestness and energy, nor can it well be surpassed in quality of inspiration. since we are so fortunate as to secure the services of Rev. J. C. F. Grumbine of this city, whose occult and spiritual teachings have placed him in the front rank of inspired speak-

The officers of the Society were chosen as follows: Rev. J. C. F. Grumbine, President and speaker; Mrs. K. A. McFarlane, Vice Presilent; Mrs. Hiram Davis, Treasurer; Miss Nellie L. Follett. Secretary; Mr. C. L. Nordholm, Librarian. Trustees: Rev. J. C. F. Grumbine, to serve three years; Mrs. K. A. McFarlane, two years, and Mrs. Daisy Bauer, one year.

Maryland.

BALTIMORE.-Mrs. M. R. Walker writes: We are having a feast of good things here. Many séances are held all over the city. Two societies, the first with Mrs. Rachel Walcott as pastor, the second society, or Religio-Philosophical Society, which has secured the services of Mrs. Ida P. A. Whitlock for two months, and which did a wise thing by so doing, as she is energetic and greatly liked-are both doing good work.

With Mrs. Whitlock and Miss Maggie Gaule upon the same rostrum great results are assured. The work of the Lyceum is growing rapidly. Miss Gaule has been a great sufferer with grip, but last Sunday Mrs. Whitlock and Miss Gaule gave short talks and tests to the children, and many of their elders found it interesting. The Society has secured the services of Miss Gaule for the Anniversary, and great preparations are being made to make it a success, as they spare neither labor nor money. It is a wide-awake Society, with live mediums deeply interested."

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California.

SAN FRANCISCO.-Maggie Waite writes: "It is with feelings of regret I learned through the columns of your paper of the transition of another of our prominent workers, Mrs. Clara H. Banks of Haydenville, Mass., whom I had the pleasure of meeting at Onset Bay during the summer camp season of '93. I was in hopes of again seeing her this summer, and listening to her soul-stirring addresses, delivered with such enthusiasm and earnestness that gained for her the respect, good will and friendship of all who had the pleasure of listening to her inspired words, bringing knowledge and comfort

to many a sorrowing heart.

It was her noble and self-sacrificing devotion to the Cause which she loved that endeared her to me. For one, I feel the loss very much. She was a worker that could ill be spared, for she was a veritable pillar to the Cause of Spiritualism, having very few equals on the rostrum. The Cause has lost not only an earnest worker, but a valued friend; and vet why worker, but a valued friend; and yet why should I say we have lost her; she will con-tinue to work with perhaps greater zeal and earnestpess though unseen to mortal eye. Her form has passed away, yet the memory of her

noble work and kindly acts will live for years.

To those she has left behind I would extend my heartfelt sympathy, trusting that the knowledge of life beyond the vail, which she taught, may tend to comfort in a measure their sorrowing hearts.'

Wyoming.

CHEYENNE.-C. C. Lassen writes, under date of March 16: "We have had staying with us for the past four weeks, Rev. L. Colburn of Vermont, teaching us the beautiful truths of Spiritualism and giving us interesting and in-structive lectures, which have been highly ap-preciated by all. He is a true and noble worker, and has aroused considerable enthusiasm for the Cause of Spiritualism in this city. On Wednesday evening, the large circle of friends which he has made while here, tendered him a farewell reception at the residence of Mr. Sam Wilcox. Mr. Colburn and Mr. Bernard Holtum of California, a young medium and magnetic healer, entertained the company by giving fine and convincing tests. We bid him God speed as he leaves for his home in Vermont, much to

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He makes poor reckonings of life, And its supremest ends. Who underrates experience, Whatever fortune sends.

They intermix the good and il, No river runs pure gold, And so we need experience To test them in the mold.

Time-honored ruler of life's stage-She portions each his part; And each must have her discipline, To educate the heart.

Come, then, whatever seems it best, Or grief, or toil, or pain; So through this gate, experience, We find our heaven again.

April Magazines.

CASSELL'S .- After the frontispiece, " Will it Bear?' comes a pretty story, "Awr Tom," by J. Maclaren Cobban. "A Chat with Miss Fanuie Davies," the vocalist, follows. "Some Differences between English and American Homes," by Elizabeth L. Banks. "Mr. Adolph" has its concluding chapter. "People who Face Death: Miners;" is by A. E. Bonser. "The Voice of the Charmer" is increasing in interest. " A Message from Mars" is one of J. Monroe's best. "A Royal Dockyard" was written by Fred T. Jane. "A Modern Vampire" does credit to the author, W. L. Alden. Fashions, gardening and "The Gatherer' are well cared for. The Cassell Publishing Co., 31 East Seventeenth street, N. Y.

THE QUIVER .- Among the articles to be noticed in this issue are the following: "Angus Vaughan's Widow," and a new serial, "The Fortunes of Salome"; "Some Marvels in Nesting," "His Friend's Sister," by John Anderton; "Women Workers for Women," by Frederick Dolman; "In Heather Land," by Kathleen Watson; "A Day at the Docks," by F. M. Holmes; "Ideal Friends and Lovers," by Rev. E. J. Hardy, author of "How to Be Happy Though Married"; "An Old Head on Young Shoulders," "Some Last Words of Monarchs," by J. T. Denny.

THE HUMANITARIAN [March] .- Penelope Holland writes on "Women's Claims and Men's Monopolies"; Mrs. Aubrey Richardson on "Monastic Life and Social Reform"; E. A. Skurray on "Browning as a Prophet of Humanity"; Thomas H. Childs on "The Position of Italian Women." The notes and comments, reviews, correspondence and open column departments treat of live matters. 302 West Seventy-Second street, New York.

RECEIVED: MISCELLANEOUS NOTES AND QUE-RIES. S. C. & L. M. Gould, Manchester, N. H. THE INDEPENDENT PULPIT (March). J. D. Shaw, Waco,

Passed to Spirit-Life.

From Appleton, Me., March 2, J. ESTEN, eldest son of George F. and Ellen Stuart, aged 26 years 8 months and 18 days.

days.
Young, ambitious, upright, with bright prospects, beloved by all, it is sad to think he had to lay down earthly life, but in the spirit-world he will find opportunities for the unfoldment of these talents which, because of long-continued illness, he was prevented from doing here. Our dear friend Esten rejoiced in the full knowledge of our beautiful Philosophy, and all through his long weary sickness patiently waited for the hour of his release from pain and suffering. He leaves a father, mother and brother, who, while they mourn the loss of his physical presence, are comforted by the knowledge that he lives and loves them still, and can return to them.

them.

Funeral services were held at Appleton March 5, conducted by Dr. S. P. Strickland. The favorite poem, "There is no Death," was read.

It had always been his earnest wish that his earthly body should be creinated, and in compliance with that desire the body was taken to the Forest Hill Crematory at Boston and cremated.

H. C. BERRY. Portland, Me.

From Attleboro, Mass., March 10, MRS. ANGIE BEEBE BARTLETT, aged 57 years.

BARTLETT, aged 57 years.

If we did not know "there is no death," sad indeed would we be at this hour. For many years our dear friend served the immortals well and faithfully, being an instrument most delicately attuned for their use, until disease rendered the life-forces no longer adequate for their purpose. Bhe leaves a dearly loved husband and son.

A. E. Tisdale of Boston voiced some of the beautiful truths which Spiritualism has to offer, at the Murray Church, where the funeral services were held. The luterment was at Guilford. Conn.

M.

at Guilford, Conn.

From his home in Moultonborough, N. H., March 12, after an illness of ten weeks, ELIAS H. P. ABBOTT, aged 63 years. He was at one time an active member of the Freewill Baptist Church, but became a convert to Spiritualism many years ago. An honest, upright man, he has been earnest in his advocacy of the Cause he esponsed. He was a kind husband and father, whose physical presence will be sadly missed, not only by his family, but by a large circle of friends and acquaintauces.

[Spiritual papers please copy.]

From Toronto, Canada, March 12, after an illness of elighteen mouths, JAMES GREGORY ABBOTT, in the 66th year of his age.

For twenty years he had been a devoted Spiritualist, working earnestly for the Cause, and never losing an opportunity of spreading the truths of our beautiful Philosophy. He was sustained to the last by his firm faith, believing that ie was sustained to the last by mis m.... what was good to live by was good to die by." H. ABBOTT.

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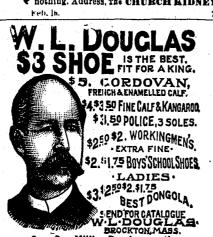
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Oct. 6.

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ARRE OFFER. Send lock of hair, name, age, sex, one leading symptom, and 6c. in stamps, and get a free diagnosis and psychometric reading by spirit power. F. SCHERMERHORN, M. D., Manager, Graduate of Michigan State University, 74 Bostwick street, Grand Rapids, Mich. Feb. 2.

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Mar. 23.

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Mar. 2.

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Mar. 30.

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Mar. 2.

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Mr. and Mrs. Osgood F. Stiles, DEVELOPING, Business and Test Mediums. Development of Mediums a specialty. Hours 9 to 5. Circle Sunday at 7:45 P. M. 22 Milford street, Boston. Mar. 30.

M will hold stitings on Monday, Tuesday and Wednesday of each week from 9 a.m. to 6 p.m.; on Thursday from 9 a.m. to 1 p.m. No sittings given Friday, Saturday or Sunday. Terms, \$2.00. All letters regarding applications for sittings must contain stamp for reply. Vernon Cottage, Crescent Beach, Revere, Mass. CEO. B. EMERSON will cure all diseases from any distance. Ten exercises, \$5; thirty do., \$10. Address 30! Shawmut Avenue, Boston Extract from editorial from Banner: "G. B. Emerson is continually receiving evidence of cures made at distance."

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MRS. THAXTER, Mar. 2. Banner of Light Building, Boston, Mass.

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4w*
Mar. 9. Mrs. Williams,

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121 WEST CONCORD STREET, Boston. Friday and Sunday at 8. Wednesday and Sunday afternoon. Dr. Addison Crabtree,

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Mrs. S. S. Martin, 474 SHAWMUT AVENUE, Boston. Sundays and Thursdays at 2:30 P. M.; Tuesdays at 8.

Miss Helen A. Sloan, Magnetic Physician. Vapor Baths. No. 178 Tremont Feb. 16.

pener in the existence and life of the spirit apart from and independent of the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits disembodied. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to a full and free discussion—conducted in a spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto 'Light! More Light!"

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Mrs. A. E. Cunningham, 247 Columbus Avenue, Boston. R. JULIA CRAFTS SMITH. 25 years

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Jan. 19.

9teow* MRS. J. M. CARPENTER, No. 2 Stanmore Place, off Warren street, Roxbury Dist., Boston. Mar. 16.

MRS. DEFORREST, Scientific Massage, 241
Mar. 16.
MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremont street, cor. Hanson, Boeton.
Mar. 2.

SEER MISS J. RHIND. Business Letters answered. Send handwriting. \$1. Circles Thursday at 3 and 7:30 P. M. 1064 Washington street, Boston. lw* Mar. 39. MRS. MORSE, Magnetic Healer, 1734 Washington street, Boston. Hours 10 to 4. Mar. 3v.

DR. FRED CROCKETT, 314 Shawmut Ave-mar. 23. THE SOWER. A Monthly Magazine, the Mediums' True Friend. Devoted to the Interest of Mediumship, Spiritualism, Liberalism and Nationalism. \$1.00 per annum. Address MRS. JAMES A. BLISS, 1904 Wabash Avenue, Chicago, Ill. MRS. M. W. LESLIE, Trance Medium, 587 Tremont street, Boston. 2w* Mar. 22.

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Mar. 2.

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DR. F. L. H. WILLIS

May be Addressed until further notice. No. 243 Alexander Street, Rochester, N. Y.

R. WILLIS may be addressed as above. From this poins he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are univaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

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Jan. 6.

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12w FREE. SEND two 2-ct. stamps, name, age and sex, in own hand-writing, and I will diagnose your disease free. P. L. PECK, No. 3 Taylor street, Portland, Me. 13w Jan. 18. Send you a FREE Clairvoyant diagnosts of your disease if you will send me a lock of your hair, name, age and sex. DR. MME.

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Unscrew the end of nickel-plated cylinder charm; write your name and address on the silp of paper, and the name and address of a relative or friend on the opposite side; roll up the paper and insert in inner tube and screw it fast. It is then ready to be worm on the key-ring or as charm; and in case of accident or death among strangers, the wearer may be identified and returned to his friends. No traveling person should be without it. ing person should be without it.
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Banner of Light.

BOSTOM, SATURDAY, MARCH 80, 1895.

MEETINGS IN BOSTON.

Beston Spiritual Temple, at Berkeley Hall, Old Fellows Building, 4 Berkeley street.—Sundays at 10% A. M. and Ty. P. M. Speaker for March, Moses Hull. William H. Banks, President; J. B. Hatch, Jr., Secretary, 74 Sydney street, Bavin Hill.

First Spiritual Temple, Exeter and Newbury Streets.—Sundays, meetings for children and investigaters at 11 A.M. Lectures at 23 P.M. Wednesday evenings, at 13, sociable, conference and phenomena. Other meetings announced from the platform.

First Spiritualist Ladies' Aid Society, 241 Tremont street, meets every Friday. Business meeting at 4 P. M.; supper at 6 o'clock. Tests and speaking in the evening. A public circle will be held on the last Friday of each month at 3 P. M. Mrs. Carrie L. Hatch (74 Sydney street, Borchester), Secretary.

Weteran Spiritualists' Union will meet the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, at 7½ P. M. Dr. H. B. Storer, President, 406 Shawmut

Children's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10%. All welcome. Charles T. Wood, Conductor.

The Ladies' Lyceum Union meets every Wednesday. Business meeting at 4 P.M. Supper at 6. Entertainment in the evening.

Hagle Hall, 616 Washington Street.—Sundays at 1 A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Eathbone Hall, 694 Washington Street, cor-mer of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commer-cial Hall) Thursday at 2½ P. M. N. P. Smith, Chairman. Elysian Hall, 820 Washington Street.—Meetings are held every Sunday at 11 a. M., 2½ and 7½ P. M.; Tuesday and Thursday at 2½—and at 7½ P. M. in ante-room; Friday at 2½, and Saturday 7½ P. M. W. L. Lathrop, Conductor

ductor.

Society of Spiritual Endearor meets every Tuesday evening at 7½, in hall. T. Klernan, President.

America Hall, 724 Washington Street.—Meetings Bandays at 10% A.M. and 2% and 7% P.M. Good mediums, fine music. Eben Cobb, Conductor.

The Ladles Spiritualistic Industrial Society
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Harmony Hall, 724 Washington Street, one
Flight.—Sundays at 11 a. M., 2½ and 7½ P. M. Tuesday and
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The Boston Psychic Conference holds meetings at Holls Hall, 789 Washington street, corner of Hollis, every Bunday, morning, afternoon and evening, for the study of all classes of psychic subjects. L. L. Whitlock, President. Society of Spiritual and Ethical Culture, Monigomery Hall, 735 Washington street.—Meetings Sunday II A. M., 2½ and 7½ P. M.; Tuesday and Saturday at 2½ P. M. Mrs. M. A. Wilkinson, Conductor.

Hiawatha Hall, 241 Tremont Street.—United Spiritualists of America (incorporated), Sundays, at 21/2 and 7/4 P. M. Mary C. Weston, President.

Ohelsen, Mass.—Spiritual meetings every Sunday: Developing circle 214, meeting 714. 196 Division street. 196 Chestnut Street—Sunday evenings. E. S. Wells, Conductor.

Boston Spiritual Temple-Berkeley Hall .-J. B. Hatch Jr., Secretary, writes: Sunday, March 24, Mr. Moses Hull delivered one of his interesting lectures upon Biblical Spiritualism to a large audi-

ence.

The services opened with a song by Mrs. Cora Simes Barker, after which Mrs. Florence Johnson, a daughter of Mr. Hull's, gave a reading, "If I were a Voice," which was appreciated by all. Mr. Hull, Mrs. Johnson and Mr. C. W. Sullivan then favored us with a trio, "Sing for the Beautiful Hills."

Mr. Hull then began his discourse, taking his text

from John, first chapter, forty-sixth verse.

I do not know as I will keep to this subject or not—

very likely not. I wish to speak upon the moral tendencies of Modern Spiritualism. What good has Spiritualism done in these days? Has any good or can any good come from this source? I do not say the opponents ask this question, I do not say that Spiritualism has done any good. ism has done any good. I do not say that Spiritualists are all good, and all

others are bad. I do not say that any one is perfect. We are all God-makers. Why do I say all this? Because we never have worshiped a God that we did cause we never have worshiped a God that we did not make. We take God in all his parts, if we wor-ship him. We try in our own daily lives to live up to the God we make. This is a progressive age; people cannot think and debate, and still cling to the old ideas, and so as they do their work they slip away, and new and better ideas come to fill the places.

Spiritualists ought to be better than other people. Spiritualists ought to be better than other people. Why? Because Christians build up a fence, and then say, come and do as we do and you will go to heaven; and if not you will go to hell. Our church is an insurance company, and we are the best and safest way to get to heaven. We cannot have a sinner in the church. All the hallows in us shall be saved.

church. All that believe in us shall be saved.

Spiritualism never throws out sinners. We reach out with our hands and lead the sinner into our midst. We do not exhort him; we talk to him and treat him kindly; we are not surprised if he falls by the wayside many times, but we know that he has that within him that will make him a better man; so we con-

thus to help him.

A man goes to a church where they are having a revival: every one is full of excitement; they are intoxicated, for the time being, with religion, just as much as the drunkard is with whiskey, that has affected his brain. After the excitement has worn away he does not feel any different than he did before, but he stays in the church because he feels ashamed to withdraw. Spiritualism has come to save the sinners who have been thrown out of the church. I had a mother once, and I have a mother now, although she has passed away from earth-life for forty years. My mother was just like your mother—the best mother in the world. I have just passed my sixtieth birthday, but if there

I have just passed by sixtient outlinear, out it there is anything of good in me I owe it to my mother. Let me say right here to the parents—never beat your children; it is the meanest thing you can do. The child that yieldeth to the rod never becomes a free man. If your child has brains, teach him; if he has no brains do not whip him.

no brains, do not whip him.

Mr. Hull spoke in touching tones of his mother—bringing tears to the eyes of his audience. At nine-teen years of age he became a minister; he fell in love with a beautiful girl and she became his wife. After only eight weeks of wedded bliss, his wife was called to the spirit-world. He thought at that time that all earthly happiness had flown from him. After eight years, his mother having passed away also, he went to a place and visited a medium; his mother and his beloved wife came to him. I know it was they. My mother told me of my childhood, and of things that mother told me of my childhood, and of things that happened on my way to manhood; that she was proud I had chosen my calling, and she wanted me to try and make the world better. My wife told me of the plans we had made for the future, and of the prayer I had made at her bedside. She said: "I love you the same now as I ever did. I want you to go on in life and be the man you promised to be when we were made one. Itemember every failure of yours to be honest and upright will sadden me in my spirit-home." And I promised her I would ever strive to do that which I knew to be right.

which I knew to be right.

I have now a dear wife; no woman on earth can be better. I simply tell you this to show you that Spiritualism will make better men of us.

I have given you a history of every Spiritualist in the world. I do not mean that every man has a saint-ed mother or wife in spirit-life; but they have friends watching over them, and are grieved if they do wrong; how can we do wrong if we know our loved ones are grieved? Spiritualism says that every man and woman must bear the consequences of every act they do. All roads are open to us, and we will travel the one we have mad for ourselves.

roads are open to us, and we will travel the one we have made for ourselves.

I want to enter heaven upon my own merits, not because somebody died for me. I want to be myself. I want to live and be honest, and when I look into a mirror I want to look into the face of an honest man. That is what Spiritualism teaches me.

After Mr. Hull's lecture Mr. Banks introduced Mr. A. E. Tisdale for a few remarks. He said he considered it an honor to be upon the platform with such an eloquent speaker s Moses Hull, and wished it might be that he could he present at all his lectures. He closed his remarks with a beautiful poem.

In the evening our hall was again filled to listen to

In the evening our hall was again filled to listen to The exercises opened with a vocal selection by Mrs.
Bdith Lane Thompson.
Mr. Hull read a poem, "There are No Bables in
Hell."

Mr. Hull took for his text "The Old and the New," which he handled in a very able manner. One of the most pleasing features of Mr. Hull's lectures is the number of young people who come to listen to him

The Board of Directors to-day voted to engage Mo-ses Hull for the months of March and May, 1896. Mr. Hull's New England engagements next season will extend from January to May, taking in Lynn, Lowell and Norwich, Conn.

Mr. Hull's engagements close this season next Sun-ay. See the program of Anniversary in another

Society of Ethical and Spiritual Culture, a correspondent writes, held the regular Saturday afternoon meeting, the service commencing with Scrip-

ternoon meeting, the service commencing with Scripture reading by Mrs. Pratt; prayer, Mrs. Carrie Bishop; tests. Mrs. Woodbury, Mrs. Mason, Mrs. Cunningham, Mr. Emerson, the President, Mrs. Wilkinson, and Mr. Hardy.

Tuesday, a conference meeting; a large attendance and harmonious feeling.

Sunday morning, Mrs. Lovering was organist. Sunday afternoon, service opened with organ voluntary by Miss Brehem; Scripture reading, Mrs. Pratt; prayer, Mrs. R. B. Golding; opening address and tests, F. Alexis Heath; solo, Mrs. Laidlaw; tests, Miss Annie Hanson, Dr. R. Sanders, Mrs. Woodbury, Mrs. M. R. Sannders. In the evening there was a sacred concert, with graphophone manipulated by Mr. Grabam; Scripture reading, Mrs. Bishop; remarks, Mr. Matthews and Mrs. Haven; solo, Mrs. Laidlaw; psychometric

MRS. MAGGIE J. BUTLER.

Whose portrait accompanies this article, is one of the best known workers in the ranks of Spiritualism in the United States. She has been identified not only with the introduction of Spiritualism among the adult class of truth seekers, but has been for many years devoted to the education of the young in the glorious teachings of this most beautiful philosophy, and through her exertions the Children's Progressive Lyceum of Boston is to-day prospering in its grand work. For this she has given freely of her time, powers of mediumship and money, that the world might benefit thereby.
Not alone has she labored in
this field, but her name has been

connected with many a charitable enterprise as a noble worker for the succor of the needy and fallen, the rescue of the unfortunate, and the exaltation of humanity. As a medical clairvoy-ant she has for twenty-four years been known and recognized as a remarkable medium, and has been the instrument for some of the most wonderful cures recorded. Her valuable services have been sought from far and near, and during her married life she has continued her mediical receptions, two days in each week. She now proposes to give her entire time to the Cause, which she believes the spirit-world demands of her, and will

give sittings, prescribe, and have for sale her remedies, at the office of Mr. and Mrs. Chas. T. Wood, 179A. Tremont street, where she may be found after April 1, on Monday, Wednesday Friday and Saturday of each week, from 10 A. M. to 3 r. M.

Examinations from lock of hair, \$2.00. All communications will receive prompt attention, and Mrs. Butler will be glad to meet her patients and friends.

son gave fine tests, all recognized. Soul-communion service in the hall on the 27th of every month at 3.

Next Sunday the Forty-Seventh Anniversary of Modern Spiritualism will be observed. Tuesday, the 9th of April, Indian Peace Council will be held. Mediums specially invited.

Elysian Hall, 820 Washington Street .- W. L. Lathrop writes: Our circles and meetings on Tuesday, Thursday, Friday and Saturday were more than were: Mrs. Hutchlos, "Cyrus," the Mediums assisting were: Mrs. Hutchlos, "Cyrus," the Persian, Miss Bugbee, Mrs. O. R. Hatch, Mrs. Frederick, L. F. Thayer, Mrs. S. C. Cunningham, Mrs. Kendall, Mr. Lathrop and

Sunday morning our circle was well attended, and satisfactory in tests and development. Mrs. Hatch, Miss Moore, Mr. Lathrop and others were the me-

In the afternoon and evening, "Wild Rose" gave two sterling addresses; "Cyrus," the Persian, gave a lecture; Mrs. Hutchins gave tests; L. F. Thayer, Mr. Lathrop and others also gave tests.

We shall have special talent next Sunday, March

31, for the Anniversary.

Meetings on Tuesday, Thursday, at 2:30 and 7:30; and Friday at 2:30, and Saturday at 7:30.

The Banner of Light always for sale.

First Spiritualist Ladies' Aid Society, 1031 Washington Street.-Carrie L. Hatch, Secretary, writes: March 22 the regular meeting was held as usual, the President, Mrs. A. E. Barnes, presiding. The evening exercises consisted of a song by Mr. Charles W. Sullivan, with piano accompaniment by Miss Ellen Burnett; brief remarks, Mrs. Waterhouse; selection. Longley quartet; Mr. J. B. Hatch, Sen, made a stirring speech; song, Mr. Sullivan, followed by remarks and humorous representations, which were highly appreciated; song, Longley quartet; Mrs. Cadwallader was called upon, and responded with

some very spley remarks.

In another column of the Banner of Light will seen the announcement of our Anniversary cele-ation. We have added to the list of those taking part the names of Dr. Richardson, Mrs. M. Thompson, Mrs. Johnson and daughters. We will serve supper Friday night for twenty cents; dinner, Saturday, twenty five activation of the server of the serv cents, at our hall, 241 Tremont street.

We are receiving congratulations from all sources upon our removal, and we earnestly hope it will prove a success.

America Hall, 724 Washington Street.- A correspondent writes: Sunday morning last a large, harmonious circle, with fine manifestations, was held. At'the afternoon and evening sessions the following At'the afternoon and evening sessions the following able workers took part.: Eben Cobb, Mrs. A. lice Waterhouse, Mr. F. A. Heath, Mrs. A. Peabody-Mc-Kenna, Mrs. A. Forrester, Mr. and Mrs. Walter Anderson, Mrs. A. Howe, Mrs. F. E. Bird, Geo. F. Slight, Mrs. G. M. Hughes, Mrs. S. C. Cunningham, Mrs. E. A. Mason, Mrs. Jackson, Dr. C. Huot, Mrs. M. Robertson, Mrs. Dr. Wildes. Dr. Foss gave a very interesting lecture on "Hypnotism." Mrs. Johnson, Swedish medium, Mrs. Bird, Mrs. Peak, Mr. Hardy, Mrs. Colyer, also participated.

We shall hold on Sunday next Anniversary services with a variety of talent. The phenomena will be pre-

with a variety of talent. The phenomena will be presented at each session. Music by Prof. Peak, Mrs. Lovering, Mr. Huxly. Mr. and Mrs. Anderson. BANNER OF LIGHT for sale.

Eagle Hall, 616 Washington Street.- Hartwell writes: Wednesday afternoon, March 20, remarks readings and tests were given by Dr. C. E. Huot, E.

H. Tutt'e, Mrs. M. Knowles, Mrs. F. Stratton, Mrs. Fox; select reading, Miss Burkett.
Sunday, March 24. the three sessions were well attended and full of interest. Mrs. J. E. Woods, Mrs. F. Stratton, Mrs. M. Knowles, Mrs. J. C. Boyden, Miss J. Rhind, Mrs. M. E. Saunders, Dr. J. T. Coombs, J. Lee Cobb, E. H. Tuttle rendered pleasing remarks and satisfactory lests and readings. Mr. Tuttle en and satisfactory tests and readings; Mr. Tuttle answered mental questions. Musical selections. Mrs. Carlton; plano solos. H. C. Grimes; songs, Little Edel; solo, W. H. Rollins, C. A. Abbott, accompanist. Banner of Light for sale each session.

Rathbone Hall, 694 Washington Street. -N. P. S. writes: Thursday, March 24, at 2:45 P. M., N. P. Smith opened the meeting with remarks; Geo. B. Emerson gave readings; Mrs. E. C. Dickinson, Miss Annie Hanson, Mrs. See, Mrs. S. C. Cunningham. Mrs. Adeline Wilkinson, Mrs. A. Woodbury gave psychometric delineations; Mrs. Mary F. Lovering, song. Commercial Hall .- Owing to the absence of the Chairman, the meetings for Sunday cannot be re-

Anniversary exercises will be held in Commercial Hall next Saturday afternoon, and all day Sunday.

Hiawatha Hall. - Mary C. Weston, President, writes: The United Spiritualists of America (incorporated) are now holding meetings at Hiawatha Hall, porated are now holding meetings at Hiawatha Hall, 241 Tremont street, and are attracting earnest attention. Meeting opened by invocation by Mrs. Erwin, solo by Charlie Sullivan, also by Bro. Rollins; remarks and tests, Dr. Arthur Hodges, Mrs. Wheeler. Mrs. Saunders of Roxbury, Mrs. Fredericks, L. L. Whitlock, Mrs. J. W. Hill, Mrs. C. H. Smith, Mrs. Heath and Mrs. Hughes; Jennie Rhind gave an original poem and some excellent readings; inspirational poem, Mollie Bates; Mrs. M. C. Weston by request gave a reading, which was well received. ing, which was well received.

Meetings conducted by ex-President C. D. Fuller.

Boston Psychic Conference, Hellis Hall 789 Washington Street.—A correspondent writes: Sunday, after a short prelude by the President, L. L.

readings, Mr. Frank Todd. Mrs. M. Adeline Wilkin- | Dr. Coombs spoke on "Mediumship"; Mrs. Dickey gave a poem; Mrs. Charter, Mrs. Howe, Mrs. Saunders, gave fine readings and tests; Mrs. Campbell and Mrs. Geraldine Morris furnished the musical selec-

> The Children's Progressive Lyceum-writes Irving Pratt, Sec'y-held its regular Sunday session March 24, in Red Men's Hall, 514 Tremont street. The session opened with an overture by the orchestra. A song by the school and an invocation by Conductor Charles T. Wood followed. The Guardian, Mrs. But-ler, made remarks both to Mrs. Jordan's group of young ladies and Mrs. C. T. Wood's group of young gentlemen.

Dr. J. R. Root spoke upon the proper care and education of the young by the parents.

The "Banner March" was entered into, the children by their cheeriul faces making a bright scene.

The entertainment was given principally by the young people of the Lyceum having the good of Spiritualism at heart and working for the Cause Mr. Albion Watt. spoke inspirationally, taking for his subject "Concentration of Thought." This young man bids fair to attain to great heights as a Spiritu-

alist speaker.

Mr. Packard read an inspirational essay bringing out thoughts surgested by the subject "Sowers and Reapers." Miss Gertrude Laidlaw favored the school Reapers. with a ballad; Jessie Smith sang sweetly Away"; Walter Hayes rendered finely the sublime plano selection, "The Lost Chord," followed by "The Touch of a Vanished Hand," sung by Irving Pratt. Recitations were given by Elsie Clark, "Pretty Stars"; Leona Smith, "The Magic Mirror," and Josie Gerrish; Helen Hermanson recited "Curfew Shall Not Ring To Night" Not Ring To-Night."

Mrs. Sylvester sang very acceptably. "Lullaby, My Darling"; a violin solo by Prof. Schaller concluded a session long to be remembered by those present.

First Spiritual Temple; Exeter and New bury Streets.-A special correspondent writes: Last Sunday, March 24, at 11 A. M., a séance for full-form expression was given by Mrs. S. S. Martin; at 2:45 P M. Mr. Virchand R. Gandhi spoke upon "The True Mission Work for India"; and at 8 P. M. a séance was held for full-form materializations, through the mediumship of Hattle Stafford Stansbury. The scances were very successful, both morning and evening, and the lecture, as the subject would suggest

vas practical and interesting.

Next Sunday, March 31, the Forty-Seventh Anniversary will be celebrated by appropriate meetings, as follows: At 11 A. M., full-form materializations; at 2:45 P. M., lecture through the mediumship of W. J. Colville; and at 8 P. M., full-form materializations. Admission free; collection will be taken at the conclusion of each service.

The Ladies' Spiritualistic Industrial Society-writes S. E. Appleton-met Thursday afternoon and evening, March 21, at Dwight Hall. Business meeting at 4. President Davis presiding.

In the evening Rev. Moses Hull was given a recep-tion. After congregational singing Capt. Holmes welcomed Mr. Hull, and also a delegation of friends from camed Mr. Hull, and also a delegation of friends from Cambridge. Plano solo followed by Mrs. Burnett; reading, Miss O. J. Smith; Mrs. Cadwallader spoke in behalf of the National Spiritualists' Association, which she represents; plano solo. Mrs. Brehms; recitation, Mrs. Wright. Mr. Hull made an eloquent plea for organization, and concluded the exercises with benediction.

Our regular monthly dance will be held on Thursday evening, March 28.

Harmony Hall, 724 Washington Street .-James Higgins writes: Tuesday circle and Thursday meeting were, as usual, well patronized. Sunday, at 11 A. M., the developing circle had many investigators and willing subjects for the spirit to work on, which proved to be a great assistance toward mediumship. Afternoon and evening meetings were large in attendance. Mr. Nelke was assisted by the following mediums, whose tests were fine, and all recognized: Mrs. J. A. Woods, Mrs. Reitzel, Miss S. B. Lamb, Mr. J. Milton White, Mrs. Hatch, Mrs. Nason, W. B. Wood. Mr. Martin, Mrs. French of Port Harbor, Mass., Mrs. Jennie Wilson Hill, Mrs. C. H. Clark, and others. Music was furnished by Miss Sadie B. Lamb, "Little

Eddie," and Mr. S. H. Nelke.

Next Sunday grand celebration.

The Banner of Light for sale at the hall, and at S. H. Nelke's, 616 Tremont street.

The Home Rostrum (21 Soley street, Charlestown, E. M. Sanders, President). - "C. B." writes: March 19 and 21, usual services. Dr. Sanders, Mr. A. W. Thayer, Mr. Sprague, Mr. Macumber, Mrs. Robertson and Mrs. Mason participating; Mrs. Nellie Carlton, planist.

Sunday last, Chairman, remarks and psychometric readings; Mr. Hall, tests; Mr. Thayer, address; Mrs. Armstrong, planist.

Reeled off 24.8 Miles an Hour. Speed Qualties of the Norwich Line Twin Screw

Flyer City of Lowell Tested.

NEW YORK, March 19, 1895. - The Norwich line twin-screw flyer, City of Lowell, recently provided with manganese bronze wheels, tested her speeding qualities on the trip from New London last night. Between Bartlett's reef and Faulkuer island she reeled off 24.8 miles in one hour. In October last the Lowell beat all records between New York and New London, making the run of 122 miles in 5 hours and 34 minutes heart new hours are about a proper house of 124 miles in 5 hours and 34 minutes house house where heart and a second property and the second property of the second property and the second property a minutes, her average hourly speed being 21% miles.

Women suffering from rheumatism should use Mi-Sunday, after a short prelude by the President, L. L. nard's Liniment. Mrs. Prathers was not able to sweep Whitlock, on the subject "All are Mediums," Dr. her own room, but after a few applications of Minard's Leighton made interesting remarks; Mrs. Haven and Liniment she could do so with ease.

MEETINGS IN NEW YORK.

Adelphi Hall, 53% Street, between Broadway and 7th Avenue.—The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 7% F. M. Mrs. Helen Temple Brigham, speaker.

New York Psychical Society, Spencer Hall, 114 West 14th street. Every Wednesday, 8p. M. Seventh year. Prominent local and visiting speakers and mediums. Good music, live topics and stirring tests. J. F. Snipes, President, 26 Broadway.

The First Society of Spiritualists holds its meetings in Garnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, where the Bannen of Light can be had. Services Sundays, 10% A.M. and 7% P. M. Afternoon meetings for facts and phenomena at 2%. Henry J. Newton, President.

The Ladies' Aid Society holds its meetings through the summer once a month—third Wednesday in the month— at Adelphi Hall, 52d and 7th Avenue, For information rela-tive to the work of the Society, address Mrs. Kate D. Knoz, (749 Columbus Avenue), Sec'y.

Soul Communion Meeting on Friday of each week.
3 P. M.—doors close at 32—at 330 West 53th street. Mrs.
Mary C. Morrell, Conductor.

Spiritual Thought Society, 108 West 48d street. Meetings Sunday evenings. J. W. Fletcher, regular speak

The New York Psychical Society. J. F. Suipes writes: Wednesday evening, March 20, we had a large audience, and a varied program of much interest, as usual.

Mr. Moorey, our regular medium, was confined to bed with illness. Mrs. Bell offered some remarks upon the science of Astrology, and Mr. Hastings amusingly entertained us with his contrary views of the influence of the stars

and our revolutionary lives in a circle. Mr. Gray spoke of attending a meeting devoted to Theosophy, and found it patronized by thinkers, possessed of a cold temperament, with little development of the emotional. The Spiritualist believes that spirit intelligences communicate with him, and that we constantly progress gradually to higher states, while the Theosophist thinks we are to return to earth-

life many times and revolve around the circle until we drop out again.

Mr. Gray proceeded to psychometrize some of the articles on the table, and many of his statements were acknowledged as entirely correct.

acknowledged as entirely correct.

Mrs. Wakeman thought that if we get some good word of comfort at these meetings to cheer and encourage us on our journey, and some of the strength which we so much need from the higher life, it is worth all our pains and speculation. When sorrow comes to us we can look ahead and see and feel that our spirit friends are around us and that they stretch out their hards to help we have a reverse the such times as hands to help us, in many ways. At such times especially, it seems to her as if she wanted to tell every one of the glorious fact; to speak a kind word to everybody, and tell them to be honest and earnest in their work, for life is so short, even if we live to be as old as she; and let it not be in vain, but let us aim for the higher and better things of life, in preparation for

the life to come.

Mrs. Wakeman then approached various persons in the audience and gave them names and messages, which were promptly recognized, receiving warm ap-

Spiritual Thought Society, 108 West Forty-Third Street .- F. H. writes: Mr. J. W. Fletcher delivered on Sunday evening a highly instructive lecture upon "Stumbling-Blocks in the Path of the General Investigator of Spiritual Phenomena," and again demonstrated the deep penetration and profound logic of his inspirers. Tests of a clear incisive character

followed.

Next Sunday evening he will deliver a lecture upon

"The Birth and Growth of Modern Spiritualism," in commemoration of the Anniversary. Mr. Fletcher will remove about May 1 to 1554 Broadway, where he has taken a lease of the entire floor for some years. He will open at the same place a Spirit ual and Occult bookstore, and keep a bureau of information for strangers visiting the city, will also act as agent for the BANNER OF LIGHT, and other Spiritual publications. This will supply a want long since felt in New York for some up town place where such ad-

Carnegie Hall, corner Seventh Avenue and Fifty-Seventh Street .- [Up to time of going to press no report of this Society's meetings last Sunday has reached this office. See "Anniversary" department (fourth page) for a statement of the intended services next Sunday.—ED.]

COLORADO.

Idaho Springs .- Robert P. Milne writes: We holding meetings twice a week. Several local test mediums are giving great satisfaction to our people, and there is prospect of much good being accomplished for the Cause.

Banner of Light have recently organized a society under the name of

If you are weak and worn out, or have that tired feeling, Hood's Sarsaparilla is just the medicine to restore your strength and give you a good appetite. Hood's makes pure blood.

For a dinner pill and general family cathartic, we confidently recommend Hood's Pills.

MAINE.

Lewiston .- "H." writes: Good audiences greeted Mrs. Carville and Dr. Merrill at Golden Cross Hall. After lecture and tests in the evening, Mrs. Carville read from articles given by the audience, giving great satisfaction.—Next Sunday the Anniversary will be observed. Mrs. Carville, Dr. Merrill and others will take part.

ECZEMA

Most Distressing of Skin Diseases Instantly Relieved by

WHEN ALL ELSE FAILS

A warm bath with Cuticura Soap, and a single application of Cuticura, the great Skin Cure, afford instant relief, permit rest and sleep, and point to a speedy, permanent, and economical cure when all other methods and remedies fail. Sold throughout the world. British depot: F. NEW BERT & BONS, 1, King-Edward-st., London. POTTER DRUG & CHEMICAL CORP., Sole Props., Boston, U. S.

Hypnotism:

Its Facts, Theories and Related Phenomena,

With Explanatory Anecdotes, Descriptions and Reminiscences.

BY CARL SEXTUS. Illustrated with Numerous Original Engravings.

CONTENTS. Puysegurian Somnambulism; Hypnotism as a Remedy, Hypnotism; Hypnotic Methods and Conditions; Hypnotism Defined; Hypnotic Clairvoyance; Crystal Visions; Magnets and Od; Hypnotism and Animals; Hypnotic Miscellanies; Natural Somnambulism, or Sleep-Walking; Introduction of Hypnotism into Chicago; Public Press Comments.

Octave, election and Price 28, 200; postage 13 cents.

Octavo, cloth, pp. 304. Price \$2.00; postage 13 cents. For sale by COLBY & BICH.

A Narrative Descriptive of Life in the Material and Spiritual Spheres, As Transcribed by a Co-operative Spirit Band Com-

bined with Chosen Media of Earth. The subject translated through independent slate-writing, The subject translated through independent slate-writing, and the illustrations in oil painting on porcelain plate by spirit artists. It is not a fiction, but a narrative of real life, without a precedent in its origin or a parallel in the literature of Spiritualism, being a clear and succinct exposition of the philosophy, religion and science of Spiritualism.

The book contains 30 pages, with six illustrations in half tone and twelve pages in original independent writing, beautifully bound in blue silk cloth, stamped in silver.

Price \$1.35.

For sale by COLBY & RICH.

Simple Theosophy.

Pamphlet; price 15 cents. For sale by COLBY & RICH.

A Nut Cake* made with **Baking Powder** is delicious.

Cleveland's, the best that money can buy A hickory-nut cake is a treat for

the young folks. The recipe in the Cleveland cook book tells just how to make it; mailed free on receipt of stamp and address.
Cleveland Baking Powder Co.,

CONNECTICUT.

Norwich.-Mrs. J. A. Chapman writes: Sunday. March 24, after singing by the quartet, Dr. Geo. A. Fuller of Worcester was introduced as an old friend who was ever welcome to our platform. Dr. Fuller said that he always enjoyed speaking to a Norwich audience, and presented as a subject for the afternoon discourse, "The New Testament and Jesus." The subject had been suggested by a statement made recently by the Governor of the State in which he lives that Massachusette was a Christian Componwealth. that Massachusetts was a Christian Commonwealth, and it seemed best for all to have some idea what conand it seemed best for all to have some idea what constituted a Christian Commonwealth, and upon what it was based. A careful review of the "Gospels" was presented, showing the contradictions of the New Testament, and that the teachings of Jesus were not original, but handed down by older teachers.

The evening discourse upon "What Spiritualism Stands For," was of deep interest, and well appreciated ciated.

Dr. Fuller will occupy our platform next Sunday, giving the Anniversary address.

For the cure of all female disorders and irregularities, Ayer's Sarsaparilla has no equal.

MISSOURI.

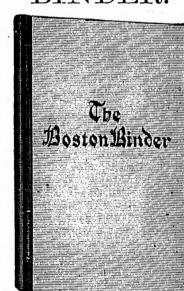
St. Louis .- F. A. Wiggin says: I write you a line relative to a plan which I have in view, the holding a series of Spiritualist meetings during the month of April in the city of Boston, in connection with Mr. Maxham-the vocalist, well known to Onset Bay Spir-

itualists and Queen City Park Camp-Meetingites—who is here with me in St. Louis filling an engagement.

I propose to hold three afternoon meetings in Boston of each week of the month of April, except the first week. We finish our work here in St. Louis on March 31. and lecture in Indianapolis on Wednesday and Thursday, April 3 and 4, and Fitchburg, Mass., the first Sunday of April.



BINDER.



As many of our subscribers have expressed'a desire for some form of a binder in which they can preserve the weekly issues of THE BAN-NER, we have arranged for one that is strong and durable, and will admirably answer the The covers are flexible, and will easily hold fifty-two numbers—or a complete year's issue of the paper.

The engraved heading of the BANNER OF LIGHT is printed across the face in place of "The Boston Binder," as in above cut. Binders the quality and size of the one we now offer usually sell for 50 cents and upward, but by purchasing a large quantity at one-time we are enabled to supply them to our patrons by mail, POSTAGE FREE, for

Only 35 Cents.

The Binder is also included, the same as Books and Pamphlets, in our offer made in another column to our subscribers for securing new subscribers to the BANNER OF LIGHT.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 o'clock. Good speak-ers and mediums. Mrs. M. Evans, President. Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 1024 Bedford Avenue (near DeKaib Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference meets every Saturday evening at 102 Court street. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y. The Woman's Progressive Union will hold its usual Friday night meetings at Robertson Hall, 162 Gates Avenue. Miss Irene Mason, General Secretary.

Psychical Society, Jackson Hall, 515 Fulton street, Mondays, 8 P. M. Prominent speakers and mediums. Au-gusta Chambers, President.

Fraternity Hall, 869 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 3 and 8 P. M. J. Edward Bartlett, Medium and Conductor. Other mediums regu-larly provided.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Custer Post Hall, 85 South Sangamon street, every Sunday at 10%, 24 and 7%. Lyceum at 1%. Mrs. Mary C. Lyman, permanent speaker. E. N. Pickering, President. First Society of Spiritualists meets at Hooley's Theatre, at 11 A. M. Speaker, Mrs. Cora L. V. Richmond. Band of Harmony, Thursday, 7% P. M., Orpheus Hall, Schiller Theatre.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1832) meets at First Association Hall, 8th and Callowhill streets. President, J. C. Steinmetz; Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 18% A. M. and 7% P. M. Lyceum at 2% P. M. Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2½ P. M. S. Wheeler, President, 473 N. 8th street.

MEETINGS IN WASHINGTON, D.C. First Society, Metserott Hall, 13th Street, between E and F.—Every Sunday, lly A.M., ly P.M.
M.O. Edson, Pres. Second Society—"Progressive Spiritual Church"—meets every Sunday, 7½ P. M., at the Temple, 425 G street, N. W., epposite Pension Office. Mrs. J. D. Compton, Pres.

