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Literary Department.

THE HEIRESS OF GROVE HALL. A ROMANCE.

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

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

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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 muslin curtains, looked toward the crested 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 of nature's noblemen—who was noble-looking still, despite the ravages that time, sickness, poverty and despair had wrought. The large brilliant black eyes somewhat resembled Mary's, excepting where hers were wild and sometimes evil in their expression, his were thoughtful and soft—and this man was her cousin, Mary, bending over the bed, softly brushed the damp, curling black hair from off the white 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 counterpane.

"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 work."

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 exhaustion. Mad Mary and her mother silently withdrew 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 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."

[This romance is intended to convey to the intelligent reader a glimpse of the awful depths and supreme heights which alike subtend or overhang the tolling march of weary humanity; to act as an object-lesson in that great field of what this age nonchalantly discusses under the term "hereditary tendencies" or "conditions," a fact of human life which finds Hebrew endorsement when the Pentateuch tells of the judgments of "the Infinite"—though Spiritualists 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 woman he has loved so long once more into the breathing presence of the invalid Italian.

Sad to say, she accomplishes more—carrying out the threat she made to the foundling infant regarding the family of Mrs. Merideth. Abetted

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 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 as that of the dying man. Trouble and anguish in every countenance—most of all on that of Mrs. Maud Merideth! Dead and in her coffin, she would never look paler than she did now. Old Mrs. Dalton was the first to 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 you taken care of long before this. Here, Mrs. 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 shrank 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 her in a lunatic asylum long ago, if you are her 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 bedside. "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 should you know of such a lowly one as that? Most beautiful and kind benefactress, look me in the face and tell me if you have forgotten 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 of the young girl, Dora, might have meant either—a blithe and comely young girl, with demure brown eyes, long, hanging braids of nut-brown hair and an olive-tinted, oval face. "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 mysterious meaning.

"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 you call me crazy, and tell her that I am your sister. I never set eyes on you before."

"Oh! my children, my children," the old lady cried, imploringly; "for heaven's sake do not quarrel now. Your cousin is lying here like one dead, and if he ever recovers no time

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 lady 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 obnoxious, trying to make love to me. Such a 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 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 her lips.

"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 Henri! he will not be alive when to-morrow dawns."

"She is an impudent and daring creature, and 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, indeed, you walk. Perhaps Dora will go with you."

"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.

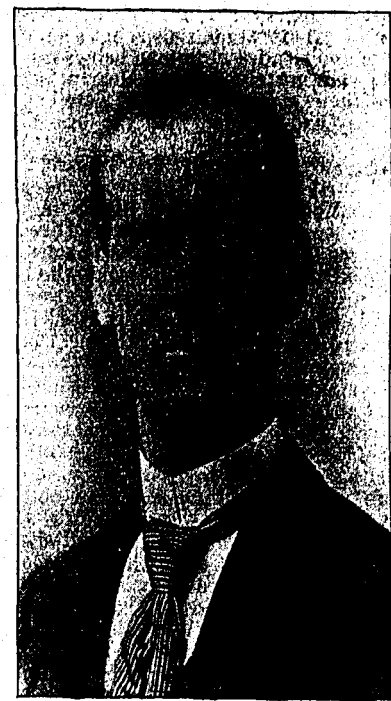
"What business is that of yours?" broke in the irrepressible Mary. "She cannot take her cousin to the nursery, and so she comes to see him here. She has a little more feeling for the poor fellow than his haughty wife manifests!"

"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 make of your darling Alice? Mad woman as 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 Dimples*—"I learned something awful about Miss Plymouth Rock to-day," Mrs. Zephora Whyte—"For gracious sake, what was it?" "She prides herself on her family connections, you know; and she has not any. She was hatched in an incubator."—*Christian Register*.



REV. J. C. F. GRUMBINE.

REV. J. C. F. GRUMBINE was born in Cincinnati, 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 independent 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 Empire State. At this time he edited two periodicals, *Justice* and *The Literary World*, which were short-lived. A book on "Evolution and Christianity," appeared about this time from the literary publishing house of Charles H. Kerr & Co. of Chicago, and received very favorable notice from the press throughout the country. He was suddenly called to the pulpit of Chapin Memorial Church, Oneonta, N. Y. 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 mediocrity of inspiration, clairvoyance and metaphysics.

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 history 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, originality, forcefulness and brilliancy.

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, believing in the immortality of the soul, but regarding all alleged demonstration as out of the sphere and law of natural causation. His conversion 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 Psychological Review*, in May number of the same year. His connection with the book "Marguerite Hunter," is as phenomenal as interesting. Together 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 respect—everything in it being the composition of 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 admission fee.

Mrs. Olive A. Blodgett gave, by independent slate-writing, the tests of spirit-communication and return, which created a profound sensation, as did also the discourses. He was then called to New Boston and Warren, Ill., Indianapolis, Cincinnati, St. Louis and Rochester, Ind., 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 guides have led him into a new field of work which augurs great good to Spiritualists and Spiritualism. They have given through him a 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," "Clairvoyance," and on "Mediumship and Spiritual Phenomena."

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 gentleman whose name leads this sketch, and his family.

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:

AMONG the many good results that may follow to individuals and communities from knowledge 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 corporeal, 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 in 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 of. It is the entity which thinks, wills and feels, and which every person speaking or thinking of himself, designates as "I, myself." Spiritualists believe that the "Ego," the "I," does not die at the time when the body does, but that as it loses its connection with the body, itself becomes more sensitive, and aware of what is being said and done near to and about it, yet all the while may be utterly unable to breathe, speak or to manifest life in any of its bodily organs. Proofs of the verity of this belief may be found in countless cases of trance 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, answered: "What a man not dead who is cold and stiff as a snake?" The important 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 wife, 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 still, 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. On the 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 signs of returning life appeared. She at once opened her eyes and uttered a most pitiable shriek!

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 or 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, Minneapolis, 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 unqualifiedly, "He is dead." Some fourteen physicians, among them 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

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THE OTHER ROOM.

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 casement, 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 our hearts, 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 unsuited
Stole through that door, and left this vacant chair,
That book unread, unused that well-known strain.

Beyond that door, how dream I that they fare,
What life for them the heart here foresees?
Whether through other windows they may share
My view of nature and the earth's scenes.
Sing round them books and pictures 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 shame.
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 splendors seen and unforeseen
Strikes me upon that threshold. May my hand
Find near a hand that held it in the gloom,
A voice that speak to me in the silence,
So leave this tumble parlor of my own
For the broad space 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.

IT seems strange that there should be such
indisposition by the public at large, and
especially by the members of church or-
ganizations, 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 her-
alded from Beersheba to Dan; yes, throughout
the world wherever print travels, and due at-
tention is given it, and due respect paid it. If
a new planet is discovered, or a comet's tail
can be described 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 splendor of the god of day veiled
from the eyes. When Dr. Koch, in Berlin, an-
nounces a peculiar lymph, which, it is sup-
posed, may lead off the 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 nullify the poison of a mad dog; or Prof.
Roux discovers an anti-toxin, 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 de-
light. 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 dis-
covered remedy for bodily ills is of temporary
importance. The advent of an unknown star,
whose light from the morning of time trav-
ersing the inconceivable spaces has just reached
our telescope, only enlarges our astronomical
knowledge, and adds one more heavenly twink-
ler to the uncounted list. Fraud is not charged
upon the observers, for all that the sable cur-
tains of night are drawn are the lenses are di-
rected to the skies, and daylight hides the
glittering planet. Honesty is presumed to
sit in the observatory. But here is an affair
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 phys-
ical discoveries are received with earnest zeal,
inquiry is set afoot and experiments every-
where practiced to prove their truth or dem-
onstrate their falsity. But the revelation of
spirit life meets with ridicule; presumptions
of collusion prevail, and those who accept it
are derided as credulous, or it is dismissed in-
differently 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 earnest 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 revelation of the mys-
tery 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. Have
we mortals any other knowledge of the Al-
mighty or of the future life than through his
revelations? Has He given us any other revelation
than by His Word and through Spiritualism?
Men may have a creative power, 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 im-
planted 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, char-
acter and attributes of that being, men would be
profoundly ignorant, except from such infer-
ences as they might deduce from the creation
itself, had He withheld all suggestions of Him-
self. 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 cre-
ation." Another savant lays it to the toes—
thus calling on the two extremities of the hu-
man form for opposing explanations. Another
declares it to be nothing but electricity—light-
ning playing its freaks—being the only in-
stance known where the electric fluid has exhib-
ited consciousness, memory and mentality.
Another sage says it is all fraud and trickery—
specimens of prestidigitatorism. 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-
gician, whose lives have been devoted to heart,
since the greatest of them, Houdin, and others,
have conceded that the phenomena they have
seen were beyond their power to perform or ex-
plain. Another wise man says it is "odious forces,"
whatever that may be, which means about as
much as to declare it accomplished by ox-power.
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 suspension or infraction of a
known law by arbitrary power. They are an
illustration, so common, of the overruling of
laws which we are familiar, by the applica-
tion or intervention of higher laws to us un-
known before. Fifty years ago it would have
been said that the human voice could not over-
come the resistance of the atmosphere through a
distance of ten miles, and that it would be a
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 illus-
trations 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 be-
tween natural and supernatural. All God's
laws are natural.

Spiritualism in its present form and manifes-
tation is a new dispensation. In itself it is old.
Nothing is new 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 tes-
tify of it. Again it was manifested in a special
form in 1743 A. D.—one hundred and fifty
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, astron-
omy, mineralogy, philosophy, anatomy, chem-
istry, tides, docks, coinage and measures, phys-
ics, hydrostatics, commerce and manufactures,
geometry, algebra, furnaces, longitudes, the
magnet, metallurgy—an acknowledged master
in each—and to many another study far re-
moved from imaginative pursuits, and calling
for the logical application of the intellectual
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 quies-
cent, until in the fullness of time it sounded
its gentle intimations in infant ears and was
prattled by their innocent lips—to the confu-
sion 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 occu-
pation, men of judicial qualities of mind and
solid in affairs. Glance at some of the head-
lights—among clergymen, George Bush and
John Pierpont; among statesmen, Nathaniel
T. Talmadge, Lincoln and Stanton; among
poets, Longfellow, Alice and Phoebe 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, Lord
Lytton and Durnaven, men—and the list might
be indefinitely extended—whose conversion
should be some evidence that Spiritualism is
worth investigating. Beside its millions of at-
tendants, every man, if he will, may be a wit-
ness 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 ques-
tion of more importance than all the law con-
tests 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 sug-
gest 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 indif-
ferent affair. And when a fair and full in-
vestigation is had, we know that the investigator
is pretty sure to enroll himself as a convert;
even those who, like the eminent judge, John
V. 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 ca-
reer of Jesus Christ are accepted on the au-
thority of the four evangelists, confirmed by
Paul and others. This, of course, is to us mere
hearsay testimony. So is all history one hun-
dred years of age. On such evidence we be-
lieve that Rome was built and Carthage ex-
isted; that Alexander fought and Demosthenes
declaimed. We do not hesitate. We do not
doubt. The historians were dead, interested 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, Shakespeare a
sham and Napoleon non-existent. But the con-
sensus is so general as to be practically un-
iversal. But in Spiritualism the living wit-
nesses are counted in myriads, and are of char-
acter unimpeachable.

If, in the advancing providences in regard to
humanity, there has come the morning of a
new dispensation, in which the spirits of de-
parted dwellers on the earth can show to mor-
tals 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 conjec-
ture," 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, hav-
ing 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: "Here
is something I must and will attend to, for it
overshadows, out-poses 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 antag-
onistic attitude to Spiritualism, especially those
whose minds have broadened out into Unita-
rianism and Universalism, is a mystery, and
since they might call on fact to bastion faith,
demonstration to confirm speculation and a
cure immense aid to their teachings from these
spiritual developments. Christianity and Spiritu-
alism should go hand-in-hand. There 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 Pri-
mitive 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 Spiritu-
alism. I quote this, though I am an avowed
of my brief two columns, from the introduction
to his great work: "I have never found any-
thing, in the course of my investigation of the
subject, which has conflicted with liberal Chris-

tianity; but, on the contrary, have found suffi-
cient in it to convince me of the great truths
of the existence of a good God, of the immor-
tality of the soul, of rewards for the virtues,
and punishment for the wicked. My investi-
gations have also drawn me toward the Bible,
which I now read in a new light. My views of
Christ are greatly exalted, as being the in-
spired of God; and the doctrines he taught I
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
manifold.

What a revolution in human thought and
human happiness wrought in less than fifty
years; since the first interpretations of phys-
ical 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 Elysium. 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 im-
pediments 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 given his autobiography upon
the spirit in legible characters; he is got to
his place by an irresistible affinity and gravi-
tation; and all this is not concealed by any
veil of flesh, but is revealed to all. However,
by an impassive countenance and judicious re-
tience, 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
ids widespread, the pages all exposed, and the
type large and unobscured. No one can en-
dorse 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. Rich-
mond'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 mat-
erial 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. Dur-
ville of the "Ecole pratique de Magnetisme
et Massage, Paris." Bound, 1 franc. Li-
brairie du Magnetisme, 23 rue Saint-Merri,
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 Phys-
ics 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 inge-
nuous that any one can verify them for himself, demon-
strate 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
into the sphere of their action.

Upon this point the author is very positive, for the
number and constancy of the facts which he has ob-
served 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 ter-
restrial magnetism and electricity; in the second, he
proposes to study the magnetic effects of light, heat,
sound, motion and chemical changes, and of all bodies
or agents that, as he affirms, obey the same physical
laws.

This work of the eminent Professor 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
conceptions and laws.

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day, Jan. 17th, 1895, by DR. F. L. H. WILLIS.
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life strengthens and invigorates the system and tone up
the action of all the organs. The change from cold to
warm weather causes a depression of the vital forces,
resulting in weakened nerves, impure blood and inac-
tive organs.

Our esteemed correspondent, Mrs. A. S. Gould, writes
us from Garland, Me., some facts in regard to this sub-
ject 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 weaker. 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 diffi-
culty I could walk. I had to place my foot every way
to keep from falling. My hands at 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 dis-
tance, 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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help me much; but the second bottle did, and made
me better. I kept on using it.



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sleep well nights. I feel as though a great burden had
been rolled away from me. I am doing a great amount
of work every day, and often walk, besides, as much
as two miles.

"I think I will pass for a smart old lady; so much for
Dr. Greene's Nervura blood and nerve remedy! I can
truly say it has done wonders for me. I cannot speak
too much in praise of it, for it has been the greatest
blessing to me.

"I only wish with other people afflicted with disease
would try it—not one bottle, but several, in order to
give it a fair trial. I truly think they would never be
sorry. My earnest prayer is that this wonderful rem-
edy may go out into the wide world to sick and suffer-
ing humanity."

If you want to be perfectly strong and healthy, the
best possible thing to do is to take this great curer and
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surance of the beneficial action of this wonderful med-
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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 multiplying 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 railroad, there is no reason to believe that the Southern camp should not soon be the peer of the older associations in the North and West.

The opposition to Spiritualism was very feeble, and came almost entirely from a few belated preachers (mostly Close-Communion Baptists), who never lose an opportunity to have a fling at all advanced thought from their pulpits. 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 irreligious 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 séances given by Mr. and Mrs. Concanon and many other well-known mediums were largely attended by earnest inquirers, many of whom expressed themselves highly pleased and strongly impressed 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 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 veritable 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 dollars. 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 Wilman 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 co-operative 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 with, to a large extent, in far too many other-wise delightful places.

Having been there myself, breathed its bracing atmosphere, mingled with its progressive 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 Spiritual 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 southward.

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 Senator James K. Jones is dangerously ill at his home in Washington, D. C. He was vaccinated Wednesday last, and on Thursday was seized with fever. His physicians pronounce his condition critical.

Two vaccination deaths occurred last week. On Friday, the 15th, a Health officer 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 trustee officer arrests them; and if not vaccinated the teachers turn them adrift.

Dr. E. B. Foote, Jr., a young man of much "go," 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, mesmerists, faith curists, metaphysicians. The Board has now won power akin to Emperor William, and is aiming to get that of Czar Nicholas.

ALEXANDER WILDER.
Newark, N. J., March 22.

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

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. Twiss was serving the Conference in her usual kindly and practical way.

Philadelphia is our largest American city, and the benevolent and spiritual 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 of the brute creation. I saw but few horses with docked tails, with high and tense cheek-reins, and with the infamous curb-bit. Rich social tone manifested there by quiet, 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-ending torture, and the very fiercer agony produced by the underlip of the wretched sufferer. How is it possible for the hard-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 Humane Literature Committee, of Westminster street, Providence, R. I., for the leaflets entitled, "Is It a Desirable Fashion?" "The Check-rein," and "The Appeal of the Horse." 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 Society, of which Mrs. E. 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.

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 Mrs. E. T. Brigham is the "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.

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 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 leaving on Sunday afternoon.

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 kaleidoscope changes. I prefer a consecutive Sunday 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 speak more at large. In order to secure a longer stay at different points my schedule of prices is proportionately so, so that each society will pay me less per each additional Sunday.

My general, permanent address continues to be Cincinnati, 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 Philadelphia visited us, and spoke in behalf of the National Spiritualists' Association. Her remarks were well received; and before the closing lecture the President of our Association, E. S. Stratton, asked the members to vote upon the taking out of a charter, and it was a 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 stance 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, piano, and Miss Carrie 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 address.

[Owing to lateness of receipt, this report is materially and necessarily condensed.—Ed.]

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 29, at the residence of Dr. Roscoe, the following officers were elected: a unanimous vote of Dr. F. H. Roscoe, President; Mr. David E. Buffington, Vice-President.

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 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 Haverhill, Mass., spoke to appreciative audiences, afternoon and evening. Mrs. May S. Pepper of this city followed each lecture with recognized tests.

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 (eighty 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' Reading Room, toilet and committee room. The auditorium, on the second story, will be sixty-seven by ninety-six feet, approached by marble stairs, 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.

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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 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 incessantly 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. Adelaine Winslow, 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 closed the meeting with benediction.

The Spiritualists of Lynn last Sunday met in Clerk's Hall, 33 Summer street. Mrs. E. C. Kimball was the principal addresser. 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 "Spiritualism"; Mrs. E. C. Kimball of Lawrence read selections; her remarks on "Spiritualism and Spiritualism" were well received, after which she gave many recognized tests and communications from spirit-friends.

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.

Salmon.—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 pleasant and acceptable manner, making a lecture in themselves, which are afterwards followed by descriptions of spirits which she may see for 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 for anything, it will not be in vain.

Next Sunday, March 31, our platform will be occupied by Mrs. M. E. Cadwallader of Philadelphia, Pa., as our speaker and medium, assisted by members of the Lynn Society 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. I. Hall, 606 Main street; turkey supper, followed by a social and dance. All invited.

Lawrence.—Dr. C. A. Stevens writes: The Pythian Hall meetings are largely attended. Mrs. Elie I. Webster of Lynn spoke and gave tests Sunday, March 24. March 31, the Anniversary of Modern Spiritualism, Mrs. Nettie 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 Hill's instructive and interesting lectures last Friday evening, March 22. Mrs. Mattie C. Mason rendered some of her soul-inspiring music. Sunday Dr. W. J. 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. Nettie Holt-Harding of East Somerville, Mass., gave us two interesting lectures and many tests, all recognized.

March 31, 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

Should early learn the necessity of keeping on hand Supply of Gail Borden Eagle Brand Condensed Milk for nursing babies, as well as for general cooking. It has stood the test for thirty years, and its value is recognized.

SPECIAL NOTICES.

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OUTLINE OF CONTENTS:
Parentage; Place of Birth; Childhood; School Experiences; First Mediumistic Work; Letters and Statements from Relatives and Friends
Hopedale; Mr. Scott in Massachusetts; Removal to Wisconsin; The Ballou Family; Adin Ballou's Work; Work of Spirit Adin Augustus Ballou
Oulna
Other Controls; The Guides.
Work in Cuba, N. Y.; Buffalo Pastorate; Workers in Buffalo; Thomas Gates Foster; Sarah Brooks; Horace H. Day; Removal to New York City, 1856; Philadelphia; Boston; Baltimore.
NEW YORK CITY CONTINUED.
Prof. J. J. Mapes; Hon. J. W. Edmonds; Dr. Gray; New York Editors and Clergy; Other Places in the East; Meadville, Pa., 1864; Hon. A. B. Richmond.
Washington, D. C.; Reconstruction; Senator J. M. Howard; George W. Julian; Gen. N. P. Banks; Nettie Colburn Maynard.
England; Robert Dale Owen; George Thompson; Countess of Cathness; Mrs. Strawbridge; Mr. and Mrs. Tob; Mrs. Nosworthy, et al.
Work in England Continued.
California Work; Other Visits.
Chicago Work, 1876 to 1885; First Society Chartered, 1880.
Camp-Meeting Work; Cassadaga; Lake Pleasant; Onset Bay; Lake Brady, etc., etc.
Literary Work; Hesperia; Volumes of Discourses and Lectures; Psychopathy; Soul Teachings; Poems; Other Literary Work.
Literary Work Continued; Lecture on Gyroscopes, 1887; "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.
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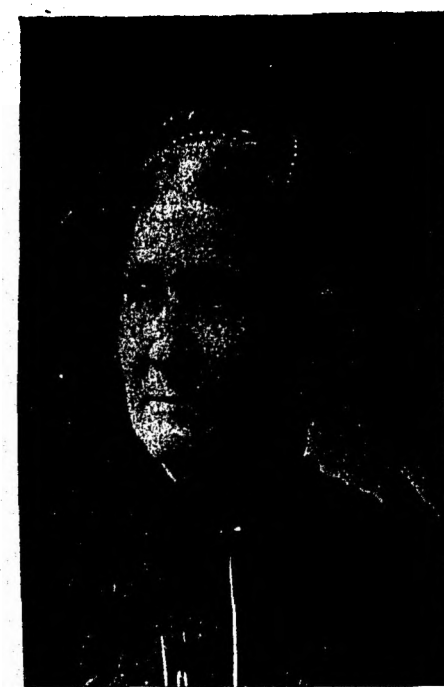
It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact for publication.

As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so disposed, to place natural flowers upon our séance-table, the reasons for which were stated in our editorial columns of a recent date. Also, we are requested to state that all letters of inquiry, or otherwise, appertaining to this Department, should be addressed to the undersigned.

HENRY W. PITMAN, Chairman.

SPRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held Dec. 28, 1894—Continued from last issue.

INDIVIDUAL MESSAGES.

Hannah Constantine.

"Blessed are they that die in the Lord." I have often thought, "Why are we taught here 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 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 and you go higher.

As my spirit-friends gathered around me, the new-born friend to see, oh! how pleased they 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.

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 not mean to be unkind, but I did not 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 spirit-communication.

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 Hal-lie, 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 not 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 don'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 wait your coming and the children's, and I wasn't a day but what I come to you, sometimes for a short period, and at other times I remain longer.

Father, mother, I have grown spiritually since I entered the higher life. It is a blessed knowledge that we can return. Further than that, we live on just the same as we did here, only we are more spiritual and less material. 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.

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 not 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 firmer impression than all I ever got from my 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 deal! They will be glad to know through some friends that John 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 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 duty.

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 me—yes, 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 him.

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:

Jan. 4.—Horace Treat; Henrietta Weston; Morris Marks; Andrew Anderson; William A. Brown; Lucy Ann Holden; Ethel Parker; Mary Merrill.
Jan. 11.—Dr. Charles F. Woodruff; Mary G. Wyman-Perham; John Wooster; Jas. J. Burke; Ellen A. Sloan; John H. Leigh; Hannah E. Matkham; Homer W. E. Metcalf.
Jan. 18.—Benjamin Goodspeed; Hannah Hulse; Irving Whitaker; Stephen A. Davis; Luther J. Fletcher; Sophia Egerton; Joseph Taylor; Washington Starr; Jacob Tibbey; Jacob Worthen.
Jan. 25.—Walter Wood; Charles Winkley; Lizzie C. Reed; Lucy J. Hill; Thomas H. Harris; Charles H. Stevens; Martha Matthews; Dr. John H. Currier; George T. Smith.
Feb. 1.—Orestes A. Merrifield; Willie Hawkins; Rev. Samuel B. Kelly; Samuel Prentiss; James H. Ewings; Alice R. Dearborn; Robert J. Campbell; Artemus L. Ford; Annie Louise McIntyre.
Feb. 8.—Henry R. Sherman; Eben Cox; Mrs. Thomas S. Simonds; John Wm. La Croix; Almon Hubrey; Bessie Newton; Herbert P. Damon; Alex. Vogtle; Alec Clark.
Feb. 15.—Prof. H. B. Hackett; Eliza A. Blood; John H. Searles; Chaud Pettengill, Jr.; John Rankin; Alice Purvess; Theodora Richardson; Maria Jane Olsen; Evelyn Hardy.
Feb. 21.—Henry T. Davis; Myra Johnson; Benjamin Tuttle; David Waterhouse; David Truitt; Rosie Miles; James Le-favor; Mary Isabelle Foy; Hiram Abbott; Nellie Olsen.
March 1.—Jacob Smith; John Ruddlelin; Adeline Bishop; James M. Palmer; John Meers; James H. Mattheeson; Lotie F. Johnson; George Folcom; Geo. L. Bibbs.
March 8.—Isaac N. Tucker; Edith Gates; Sumner E. Garfield; Kirk Smith; Jesse Plummer; Amanda Putnam; Lucy B. Holbrook; Joseph Wood; Nancy Cuthbert.
March 15.—Charles Douglas; Mrs. Florence Wilson; Freeman B. Persons; Hannah Eliza Root; Charles Cooper; Fannie Clark; Harriet Allen; Annettie Holden; Margaret Thayer; Dr. John H. Currier.
March 22.—Rev. Simeon Bonner; George F. Gardner; George C. Spaulding; Polly Whitman; James F. Senter; Col. George M. Atwood; Nancy Harrington; Hannah Sargent.

Free and What Everybody Wants.

Perfect health and strength, to dare and to do, that's what you want, and you know it. Here is a sure way to get it. Dr. Greene, of 34 Temple Place, Boston, Mass., is the most successful specialist in the world in curing nervous and chronic diseases. He is also the discoverer of that wonderful medicine, Dr. Greene's Nervous blood and nerve remedy. He has established a remarkable system of letter correspondence, by which you can write him about your complaint, telling him just how you feel, and stating each symptom from which you are suffering. He will answer your letter, describing your case thoroughly, and telling you a sure way to regain health and strength. And for all this you have nothing to pay. He gives most careful attention to every letter, and describes each symptom so exactly that you cannot fail to understand precisely what is the matter with you, and the exact way of curing patients through letter correspondence. You have no fee to pay, and you don't have to leave home. Here is the best opportunity you ever had to get well. Will you accept or reject it?

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By G. A. B.] A M. Norton, in the *Christian Register*, recently elaborated at length upon 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 disclaimer 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?

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 of healing.

It is well known that Christian Scientists of the Eddy school take Mr. Norton's position exactly, and are therefore fairly represented in his article; but the other schools of Christian Scientists—notably the one headed by Mrs. Emma Hopkins of Chicago, whose Bible Lessons are published weekly in the Sunday edition of the *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 unclean spirits; by the followers of Dr. Cullis, and many who share his doctrine; and notably in England at the great Faith Healing Institute 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 all-absorbing theme.

TO OUR FRIENDS:

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

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 angel-world comfort her bereaved family and many sorrowing friends."

BENNINGTON.—Edgar E. Blodd writes: "The remarks of Ed. S. Varney, in THE BANNER of March 16, regarding the essay of Luther R. Marsh on 'The Ministry,' etc., are really, I think, of more importance than at first appears. 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 reveals not only its many imperfections, but its semi-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 anthropomorphic deity, whose character it is 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 accuse 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 declared 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. C. Cortwell, who is a physical medium; Mr. and Mrs. Snowdele are mediums for raps and other phases.

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 and hostess.

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 manifested to know more of Spiritualism. Mrs. M. Boynton, Mrs. Carlton, Mr. Champerry, Mr. W. N. Pierce, and several others, had felt the need of an organization; so we brought the matter before the audience and circles, and started a society with twenty-four members, under the name of The Rockport Spiritual Union for Practical Progress, with Mr. Champerry as President.

Mrs. Boynton tendered our correspondent a 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. Holt; Clerk and Secretary, Mrs. N. S. Merrill; 140 Congress 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. Holt and Mrs. Grace Patten, test mediums; Mrs. Cotrell, excellent magnetic healer.

The Independent Spiritualists' Club is having 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 represent 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 aill 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 interests 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 sovereignty of his own mode of practice is the Allopathic 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 half'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 be petitioners instead of remonstrants for change of base, and grow not weary until justice is recognized and meted."

Missouri.

ST. LOUIS.—A correspondent writes: "Sunday, the 17th, was a glorious day for the First Association of Spiritualists. Mr. F. A. Wiggins, 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. Wiggins poured forth after shot right upon the forts of iniquity and upon the strongholds behind which lie entrenched the enemies to freedom and progress. Mr. Wiggins's way of handling subjects apparently in the effect of drawing together people of all shades of belief who are anxious to hear unadorned 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. Wiggins.

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. Wiggins 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 'Underhill 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 speakers.

The officers of the Society were chosen as follows: Rev. J. C. F. Grumbine, President and speaker; Mrs. K. A. McFarlane, Vice President; 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 Religious 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 Gaulle upon the same rostrum great results are assured. The work of the Lyceum is growing rapidly. Miss Gaulle has been a great sufferer with grip, but last Sunday Mrs. Whitlock and Miss Gaulle gave short talks and tests to the

children, and many of their elders found it interesting. The Society has secured the services of Miss Gault 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.

California.

SAN FRANCISCO.—Magie 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 roster. The Cause has lost not only an earnest worker, but a valued friend; and yet why should I say we have lost her; she will continue to work with perhaps greater zeal and earnestness 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 veil, 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 instructive lectures, which have been highly appreciated 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 Holm 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 our regret."

Written for the Banner of Light.
EXPERIENCE

BY MARY WOODWARD WEATHERS.

He makes poor reckonings of life,
And his supremest ends,
Who underrates experience,
Whatever fortune sends.
They intermix the good and ill,
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,
Of grief, or toll, 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, "Aunt Tom," by J. MacLaren Cobban. "A Chat with Miss Fannie 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," by A. E. Bonser. "The Voice of the Chariot" is increasing in interest. "A Message from Mars" is one of J. Monroe's best. "A Royal Deckyard" 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 Anderson; "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 QUERIES. S. C. & L. M. Gould, Manchester, N. H. THE INDEPENDENT PULPIT (March). J. D. Shaw, Waco, Tex.

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.

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 fulfillment of those 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.

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 cremated, 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. ANGE BEEBE BARTLETT, aged 57 years.

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

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

From his home in Mountonborough, N. H., March 12, after an illness of ten weeks, ELIAS H. P. ABBOTT, aged 61 years.

He was at one time an active member of the Free Will 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 espoused. He was a kind husband and father, and was for the last years of his life, believing that "what was good to live by was good to die by."

[Spiritual papers please copy.]

From Toronto, Canada, March 12, after an illness of eighteen months, 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 "what was good to live by was good to die by."

H. ABBOTT.

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

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JOHN T. LEWIS & BROS., Philadelphia
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OUR MAGNETIC FOOT BATTERIES challenge the world for any potency which will equal them for keeping your feet warm. These FOOT BATTERIES remove all aches and pains from feet and limbs, cause a feeling of new life and vigor equal to the days of youth. Think of the luxury of warm feet all winter in all weather! These MAGNETIC BATTERIES increase the flow of blood, vitalize it and cause a most delightful feeling the moment you rest upon these powerful MAGNETIC INSOLES. Every pair gives comfort and satisfaction. If you keep your feet warm you cannot catch cold. What's the use of suffering from those tired, all-gone, worn out feet? A pair of our MAGNETIC FOOT BATTERIES will act like a charm on your blood, and give you a sensation of warmth and vigor at once. Try a pair of them quick. \$1.00, or 3 pairs for \$2.00, any size, by mail. Send for our book, "A Plain Talk to Health." FREE.
CHICAGO MAGNETIC SHIELD CO., 1401 Masonic Temple, CHICAGO, Jan. 5.

Miss Judson's Books.
"Why She Became a Spiritualist." 264 pages. One copy, \$1.00; six, \$5.00.
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"The Bridge Between Two Worlds." 209 pages. One copy, 75 cents; six, \$4.00; bound, \$1.00.
Apply permanently to ABBY A. JUDSON, Cincinnati, O., or Boston, Mass., by P. O. Order or Express Order.
Mar. 2. 5w

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

Magnetic Institute of Psychometry.
A RARE 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. SCHERERHOHN, M. D., Manager, Graduate of Michigan State University, 14 Boston street, Grand Rapids, Mich.
Feb. 2. 13w

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Send three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. MRS. DR. A. B. DOBSON San Jose, Cal.
Oct. 20. 25w

ONLY 10% ABOVE ACTUAL COST.
Send three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. MRS. DR. A. B. DOBSON San Jose, Cal.
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Than a pretty face with a fresh, bright complexion? For it, use Pozzoni's Powder.
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by my invisible instrument. Sold only by F. H. HOOVER, 855 B'way, New York. Write for proof FREE.
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FOR SALE.—At Onset, cottage on Fifth street, near Longwood Ave. Inquire on premises, or address DR. C. D. KING, Onset, Mass., Box 288. 4w Mar. 16.

The Writing Planchette.
SCIENCE is unable to explain the mysterious phenomena of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.
The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.
PLANCHETTE, with Pentagram Wheels, 40 cents, securely packed in a box, and sent by mail, postage free.
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If sick, send a cent in postage, a lock of your hair, name, age and sex, "leading symptom" and I will give you a Clairvoyant. "Remedy of your disease FREE." Twenty years as a successful Clairvoyant. Address, J. C. BARTON, M. D., Grand Rapids, Mich.
Mar. 1.

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EPPS'S COCOA.
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"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided for our breakfast and supper a delicately flavored beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up to resist every attack of disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape, many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette.
Made simply with boiling water or milk. Sold only in half-pounds and tins, by Grocers, labelled thus:
JAMES EPPS & CO., Ltd., Homeopathic Chemists,
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Horse high, built strong, like chicken light, like it yourself for 3 to 20 rods. A man and boy can make 2000 ft. of woven wire fence in a day. KITSUMAN BROS., Ridgeville, Ind.
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A Niantic camp grounds, two-room Cottage, one of the best lots there; water front, but a stone's throw to every object of interest, speakers' stand, etc. Price \$130, cash. Address R. S. TAYLOR, 24 Cross street, Waltham, Mass.
Mar. 2. 4w

MRS. B. F. SMITH, TRANCE MEDIUM.
M will hold sittings on Monday, Tuesday and Wednesday of each week from 9 A. M. to 6 P. M.; on Thursday from 9 A. M. to 1 P. M. No sittings held Friday, Saturday or Sunday. Terms, \$2.00. All letters regarding applications for sittings must contain name and address. Vermont Cottage, Crescent Beach, Beverly, Mass.
Oct. 12. 1c

MRS. JENNIE CROSSE, Business, Test and Medical Medium.
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with Lord's Prayer coined in smallest characters.
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LIGHT proclaims a belief in the existence and life of the spirit apart from and independent of the material organism, and in the reality and value of intelligent intercourse between spirits embodied and 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 sole object being, in the words of its motto "LIGHT: More Light."

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J. K. D. Conant,
Trance and Business Psychometrist.
SITTINGS daily from 10 A. M. to 4 P. M., 83 Bowditch street (BANNER OF LIGHT Building), Boston, Mass. Readings Sundays at 2:30 and 7:30, Fridays at 8:30. Mar. 2.

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

Mrs. A. Peabody-McKenna
Business, Test and Developing Medium. Nittingdally, 400 Essex street, Boston. Readings, Tuesday and Wednesday at 8 o'clock. Sit developing sittings for \$4.00. 34 Common street, near Tremont street, Boston. Mar. 30. 1w

Mrs. Ida P. A. Whitlock, Psychometrist.
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MATERIALIZATION.
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CHALDEAN and Egyptian Astrology. Life-Readings from the cradle to the grave. Advice given on all points of business, health, wealth, love, success, and failure. Also Teacher of Astrology. Readings \$1.00 and upwards. 83 Bowditch street, Boston. Mar. 2.

Dr. Abbie K. M. Heath
GIVES sittings by mail for clairvoyant diagnosis, and general advice upon business, health, wealth, success, and failure. Also Teacher of Astrology. Readings \$1.00 and upwards. 83 Bowditch street, Boston. Mar. 2.

DR. ARTHUR HODGES will be pleased to see his friends at 1403 Washington Street, Boston, Mass. Will hold sittings Thursdays, at 3 P. M.; Sundays at 7:30. Also have to see at "Hotel Hodges," 28 Shepard street, Lynn, Mass., suite of five rooms, all modern improvements. Apply as above. 3w Mar. 16.

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CEO. B. EMERSON will cure all diseases from all causes. Ten cures, \$5; thirty, \$10. Address 30 Shawmut Avenue, Boston. Extensive editorial from BANNER: "G. B. Emerson is continually receiving evidence of cures made at distance." Mar. 30. 1w

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

Marshall O. Wilcox,
MAGNETIC Healer, 84 Bowditch street, Room 5, Boston, Mass. Office hours, 9 to 12 A. M., 1 to 5 P. M. Will visit patients at residence by appointment. Magnetized paper, \$1.00 a package. Mar. 2.

Mrs. M. A. Stickney,
MEDIUM—formerly located at Mount Pleasant, Roxbury—has removed to 411 Shawmut Avenue (near Brookline station), Boston, where she will be pleased to meet her friends and the public. 4w Mar. 9.

Mrs. Williams,
MASSAGE, Swedish Movements. Trained Nursing. Patients treated at residence and Pierce Building, Room 56, Copple Square, Boston. 2w Mar. 23.

Mrs. Fannie A. Dodd,
MAGNETIC HEALER and Test Medium, No. 233 Tremont street, corner of Eliot street, Boston. 1w Mar. 3.

Mrs. M. E. Johnson,
Business and Test Medium. Hours 10 A. M. to 3 P. M. Circles Thursday and Sunday evenings, 8 o'clock. 14 Winter street, Room 6, Boston. 1c

Mrs. C. B. Bliss,
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Dr. Samuel Barker Pratt,
475 Massachusetts Avenue, Boston, Mass. Mar. 9. 4w

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

DR. JULIA CRAFTS SMITH. 25 years successful experience. Gives free Clairvoyant Examination Thursdays to ladies. 15 Warren Avenue, Boston. Jan. 19. 9c

Mrs. J. M. CARPENTER, No. 2 Stanmore
Place, off Warren street, Roxbury Dist., Boston. Mar. 16. 1c

MRS. DEFOREST, Scientific Massage. 241 Tremont street, Boston, two flights from. 4w Mar. 16.

MRS. J. C. EWELL, Inspirational and Medical Physician. 443 Tremont street, cor. Hanson, Boston. Mar. 2.

SEEK MRS. J. RHIND. Business Letters answered. Send 2-cent stamp. 101 Essex street, Boston. 1w Mar. 30.

MRS. MORSE, Magnetic Healer. 1734 Washington street, Boston. Hours 10 to 4. Mar. 30.

DR. FRED CROCKETT, 314 Shawmut Avenue, Boston. Mar. 30. 1w

MRS. M. W. LESLIE, Trance Medium. 387 Tremont street, Boston. 2w Mar. 21.

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

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DRS. PEEBLES & WATKINS,
San Diego, Cal.
We wish to hear from those who are poor as well as the rich. Feb. 9.

