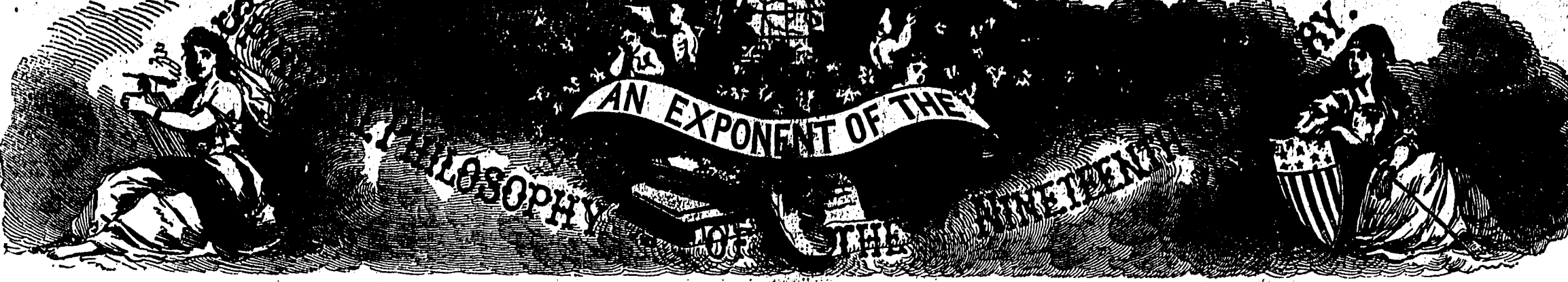


BANNER OF LIGHT.



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The Rostrum.

THE BUCHANAN ANTHROPOLOGICAL SOCIETY, And the Introductory Address, BY PROF. J. R. BUCHANAN.

On the 11th of December, 1889, being the seventy-fifth birthday of Prof. Buchanan, the organization of the Buchanan Anthropological Society was established, and the following address on the scope of Anthropology was delivered before the society by Prof. Buchanan. The purpose of this society, as stated in its articles of incorporation, is to promote the publication and circulation of the Anthropological works of Prof. Buchanan, and also to cultivate the Science of Anthropology. The following are the original charter members of the society who petitioned for corporation:

Rev. A. A. Miner, Elizabeth P. Peabody, Lucy Goddard, Rev. M. J. Savage, Rev. O. P. Gifford, Benj. O. Wilson, Rev. Wm. Bradley, Albert S. Phelps, Walter K. Fobes, Rev. Wm. K. Applebee, Andrew Jackson Davis, M. D., Wm. E. Wheeler, B. O. Flower, Prof. G. D. Drury, J. P. Chamberlain, Adelaide N. Abbott, Mary E. Steingardt, Bessie Eddy, J. Winfield Scott, J. A. Denkiner, M. D., Lester A. Hulse.

INTRODUCTORY ADDRESS.

He who would portray a continent on canvas could give but meagre outline which would not recall its beauty or its grandeur; but if he would portray the scenes—the objects whose beauty and grandeur make it interesting, he would require a larger canvas and a longer time than is possible.

The attempt to portray Anthropology in a single evening meets the same obstacle—either we must generalize until the charm is lost by vagueness, or if we specify and portray, many evenings will be necessary. I would therefore generalize by comprehensive statements, and trust to the intelligence of those who know how to complete the future in their own minds.

In establishing a society for the diffusion of Anthropology you express your conviction of its supreme importance to the world, and consequently your own desire to enjoy it. I consider you, therefore, not merely propagandists but fellow students of the greatest mysteries that have ever challenged human investigation.

Hence it is requisite at the inauguration of our society to look over the field, to realize its magnitude, to understand what needs to be done, to ascertain what can be done in each department, and to determine in our own minds what each of us can undertake, and what all may aspire to achieve by society action.

The magnitude of our purpose is sufficient to inspire us with that humility which astronomers feel in contemplating the Universe, whose stars they are unable even to record, for the extent of anthropological science is so vast that in whatever direction we pursue the investigation, it extends far beyond the capacity of human minds to comprehend, record, and retain all that is revealed.

We stand at the dawn of true philosophy—philosophy that has no limit. Before the present century the world had many sciences, but no philosophy. The fanciful and self-sufficient speculations of the Greeks and their lineal successors down to Kant and Hegel, which have been called philosophy in the universities, had much less connection with philosophy than alchemy had with chemistry; for they were the very opposite of true philosophy—mere verbose and pretentious elaborations of Ignorance—as Plato wondered and speculated over the great mystery, to him, that one and one made two, and Hegel speculated to the result that different and opposite things were all the same—speculations which look like an elaborate hoax or elaborate insanity.

Philosophy is that form of knowledge which is commensurate with the Universe, and which includes within its boundaries all special sciences, as the map of the American continent includes its mountains, hills, plains, valleys, forests and streams.

It has never been suspected that the word *Anthropology* was the synonym of such a Philosophy; for anterior to the exploration of the brain there was no Anthropology, and the very definition of Philosophy had not been realized.

Let me show, then, as briefly as possible, that Anthropology is the *unlimited Philosophy*, and after considering the blessings that it may confer upon mankind, approach the practical question, what we may do for its cultivation.

In the first place, Anthropology reveals the Divinity in man. The elements of Divinity are Omnipotence, Omnipresence and Omnipotence, pervaded by the divine element of Love. Man, though not a god, has in a certain degree, and in proportion as he attains perfect manhood, his share of each of these divine elements.

Through his body he displays as much of Omnipotence as the juvenile age of humanity permits. He pierces mountains, dams the rivers and seas, bridges ocean channels, seizes the lightning to make it his servant, navigates the air, demolishes forests, dries morasses, unites oceans, spreads foliage over barren deserts, and changes the faces of continents. But what he has done is only a hint of what he will do when the race has attained maturity. These things are already known to all enlightened persons; but what the Universities don't know is what Anthropology reveals as the *omnipotence and omnipresence of man*.

These things cannot be predicted of matter, for matter is void of knowledge and rigidly limited as to locality. Omnipotence and omnipresence are necessarily spiritual attributes, which cannot be understood in the Universities until they are emancipated from dogmatic, theoretic materialism.

Those who have followed my path of investigation already understand the omnipotence of which I speak. You understand what Psychometry teaches—that while your body rests passively here, you may by your divine intuition be in close conscious rapport with Pouchow in China, or with scenes on the banks of the Nile, wondering at the strange scenes and strange faces that appear before the mind's eye, and gathering knowledge of distant lands and barbarian races not accessible even to a Stanley or a Livingston.

It is very true that this psychic exploration of unknown lands and unknown nations has not been carried on as an elaborate scientific work, because the motive is not sufficient, the workers have not yet appeared, and my time has not been sufficient for more than a demonstration of its possibility, while works of more practical value demanded my attention. But Psychometry has spoken of the ancient ruins and extinct civilizations of this continent, which it is competent to describe more fully. It has even spoken of conditions which must have existed a hundred thousand years ago, in California, and it has spoken of a region at the North Pole which has never been reached by man—and its report awaits the confirmation of the explorer.

This is the human aspect that Divinity assumes in man—to rise above the limitations of physical science—to go to all quarters of the globe with the exploring eye, and with a realized presence, even to enter into conscious sympathy with the invalid a thousand miles away. This is the omnipotent, omnipresent and all-powerful which we know has been demonstrated to exist, and which is one of the noblest additions to the healing art as well as to the brotherhood of mankind, for it may bring millions on continents far apart into fraternal sympathy.

But omnipotence transcends time as well as space, and the psychometric intuition recalls the lost, the buried and forgotten, the scenes of recorded history, and the countless scenes beneath the pall of oblivion, that have never been recorded. When the psychometric power of a thousand explorers is brought into requisition, the effect will be as if upon a boundless canvas the awful melodrama of a hundred thousand years had been slowly unrolled for human inspection, revealing the origin of man and successive developments of life since the Aztec age—the rise, the fall, the whirl of tribes and nations and the mighty contemporaneous changes of the globe.

As man in his adult age understands his own forgotten juvenile life and the mystery of his birth, so will mankind when they have attained maturity as a race, understand their own lost history and what we may call the ante-natal period, when the gestative power of love—the Oversoul of the Universe—produced in the midst of a rude world a nobler race of beings, feeble and ignorant, but possessing vast latent capacities.

In Psychometric explorations you reach the foundations and the beginnings of all things—not only the foundations of Cosmic Philosophy, but the foundations of all religions—you reach the grand supernal facts of the Infinite world above us, toward which the blind groping of humanity has given rise to its religions. You trace in the origin of those religions the true character of their founders and the moral darkness of the prehistoric and statecraft that have changed religion into despotism. By Psychometric exploration mankind will thus be led into that one universal religion which is the embodiment of Divine Love and Divine Wisdom, and as this comes, all superstitions and sects will pass away as pass the shades and mists of night at sunrise.

I speak these things as the voice of a sentinel on the mountain's top, announcing the approach of the rising sun, and in the twentieth century this promise and prophecy will perhaps be remembered, when we are all in a higher sphere.

If we understand these things—if we see in psychometry the sunshine of a new civilization, and the wisdom and power of a new religion, the final religion of humanity—there is not enough of manhood in us to impress this truth upon the society around us, and to speak upon this subject with the dignity and power of the apostles, and the disciples of the new dispensation which belongs to the full manhood of the race?

You belong to that rare class, the early friends of new truths, but I do not ask you to become martyrs or fanatics, for martyrdom and fanaticism properly belong to the past, although one might be proud to live and to die, if death were necessary, for such a world-redeeming truth as this; but I do ask you to speak frankly and firmly to all, of the majestic nature and power of the new truth, a science which in its vast capabilities is more than all the universities can give us, and is more pregnant with beneficence to man than any system of faith or doctrine that has ever been accepted by millions.

The man who rises to the full height and breadth of Psychometric Science is the man in sympathy with future centuries, and in sympathy with the loving and far-seeing circles of the upper world—preeminently fitted to be a guide and counsellor for humanity. Upon him has devolved the modest task of announcing these truths—upon others of more heroic energy and untiring eloquence will devolve their propagation, leading the millions along the path of light.

The problem of religion looks toward the beginnings of all things, and science too is looking more carefully and safely to the same problems for this world. But that problem is neither a physical problem alone nor a spiritual problem alone, for it involves the cooperation of all the power that exists in both worlds, and the problem must be solved by a science which comprehends alike spiritual powers, physical powers and the intermediate agencies.

Physical scientists are looking into these mysteries along one line of causation, but it is the Divine Science alone that can master them. That science you are cultivating, and every step of your progress will enlarge your area and increase your interest.

To the psychometric eye the universe is a boundless magazine of divine benevolence, of which we know very little at present. There are far more than a hundred thousand agencies which Psychometry will enable us to understand, every one of which is in many ways potential for the relief of human disease, and the modification of the human constitution. About one thousand or one thousand two hundred are understood—imperfectly understood, at present—but there is nothing in the animal, vegetable or mineral kingdom, which has not important relations to man, which Psychometry will master—though the capacity of the human mind may be unable to hold and wield this cyclopaedic knowledge.

The world will be slow to learn what you already understand by Psychometry—that universal unity in which man exists—in which he is influenced by the remotest elements of high spirit-worlds and by all the psychic and physical elements of the starry universe. The nobler the human being, the wider and grander the realm with which he is correlated in destiny. The practical side of this grand doctrine is that Psychometry gives us the unlimited command of medical agencies; and the highly-endowed psychometer who couples this

field may truthfully utter the wild boast of Paracelsus, "The monarchy of *Physio to mine*." Hence I hope to hear in time that your labors, even as amateurs, have added materially to the resources of the healing art.

In every direction in which the human mind can advance, the senses have their limitation. There are rays that the eye cannot perceive, vibrations that the ear cannot hear, a minuteness of structure that defies vision, and a remoteness that is equally inaccessible. The microscope reaches the minute and the telescope the remote, but there are vital powers and intricate causes in all departments of life which are beyond the reach of scientific apparatus, which Psychometry alone can reach—the diagnosis of obscure diseases, the diagnosis of character, the diagnosis of insanity, the diagnosis of men that have made history and originated religions—of Charlemagne and Ghengis Kahn, of Caesar, Lycurgus, Solon, Socrates, Alexander and Cyrus, of Mohammed, Buddha and Confucius, of the founders of Christianity, and those who have perverted it. In all these matters we enter a new world of knowledge to which Psychometry is the only road, and I already feel that I have a definite knowledge of the ancient leaders of mankind which I may give you in future discourses and publications. To all sciences that men cultivate which are not mathematical, Psychometry gives a vast enlargement. To Geology, after physical exploration has done its best, it adds a fascinating world of Paleontology, which we see rising before our eyes in the wonderful pages of Denton, the boldest and most far-seeing of American scientists. To him was revealed the working of the ancient copper mines of Lake Superior, of which there is in history no record, and the strange animals of which no fossil remains, that occupied the North American Continent in the tertiary period.

The Mastodon, Megatherium, Megalosaurus, Ichthyosaurus and many other extinct animals are known by their fossil remains, but Psychometry alone can reveal the lost tribes of the animal kingdom that came in the early ages of evolution, and Psychometry alone can portray the life-history of the mound-builders, the cliff-dwellers and the races of those ancient civilizations that have left in Central America those cities and temples buried in ancient tropical growths, and those grand ancient civilizations that the submerged in the Atlantic ocean. Psychometry has recognized the grand men who sixteen thousand years ago made a part of that grand tropical civilization; and all the records of authentic history which the world can realize by manuscripts, inscriptions and monuments will be dull and prosaic reading in comparison with the far grander revelation of unwritten, unrecorded history coming from the night of antiquity that is reached by Psychometry.

My noble colleague in this work, Prof. Denton, lost his life in the South Pacific in his fearless pursuit of knowledge, just when he was about to reveal the mysteries of ancient Egypt. He died too soon, before his fame had attained its growth, but I have no hesitation in saying, whatever the popular acclaim may have accorded to Darwin, that Denton was in truth the foremost scientist of the present age. Yet I have no fear but that others will come to carry on our work which he has left, and which I too shall be compelled to leave unfinished. I must rest on the borders of the promised land of the new civilization.

The honest labors of a Darwin have familiarized the public with the theory of evolution, but it requires a higher power than scientists have yet used to rise above the physical into the transcendental realm of life, which strangely correlates with physical organization, yet rises far above it in a realm that physical science cannot reach.

As the child beholds a rainbow which seems to rest in the forest on a distant hill, he may run to find its lower extremity, but will find it ever receding further and further as he approaches; he may cling to his opinion that the rainbow rises from the ground until he is better informed, and if he does he will but imitate the physical scientists, who think they see life somewhere or other rising from matter. But as they trace its origin it travels before them like a vanishing rainbow, for they can only trace life to preceding life, and that to still more ancient life, going on *ad infinitum*, until they find they cannot grasp it, they can only speculate. But when they fall and blindly wonder, the transcendental science of spiritual causation and spiritual reality, which is realized in Psychometry, is destined to perfect the Science of Evolution.

This grand science has its practical side in geology, revealing the profitable mines, the underground streams, and other sources of wealth which have often been discovered, and which will reward the fearless seeker of the truth; for, with all its transcendental power of revelation, it is a solid science, widely distinct from the speculations and dreams which have fascinated and deluded so many ambitious and credulous seekers of wisdom.

To the medical profession it gives that transcendent skill in diagnosis which overcomes all competition and leads its fortunate possessor to eminence.

To the artist the psychometric faculty gives that intuitive perception of the soul of things which enables him to make his canvas speak as a thing of life.

To the musician it gives—as to Mozart—a penetration into a world of beauty and soul-thrilling expression which science alone cannot give.

To the leaders in business, in politics and in law it gives the mastery of human nature, the insight into character which reveals the road to success.

There is no department of human culture which promises its votaries so much as Psychometry, and you can engage in no scientific pursuit which will be so fascinating and so instructive. Perform your experiments, engage in your investigations, and meet for conference, and I shall often be with you to suggest methods of investigation. I would suggest as one of the themes for your first investigations, the effect of clothing of different colors on human health—a very important subject entirely neglected, which I think the public would appreciate.

Scientists are beginning to explore the psychology of the animal kingdom. Psychometry will lead them into the interior of this science; and it is a cherished hope that I may be able to illustrate the psychology of the animal kingdom by the combined powers of Psychometry and Cranioscopy.

The spectroscopy is beginning to tell us of the chemistry of the heavenly bodies, but Psychometry promises to reveal the planetary life which is beyond all telescopes and spectroscopic science. What Denton has done in his three fascinating volumes is but a hint of what is to come.

I have given you as yet but one fragment of Anthropology. It was already a broad and world-embracing science when its last and brightest additions, Psychometry and Sarcognomy, were added to it.

Sarcognomy is the solution of the grand problem—the grandest problem of all science, from which the wisest of all ages have shrunk back, not even daring to attempt it—the problem of the true constitution of man—soul, brain and body. I shall not attempt to dwell upon Sarcognomy as a philosophy, and as the

basis of the arts that deplete the human form, and the laws of its development; I refer only to its practical value.

The healing art—the therapeutic sciences, which have been called the *medical sciences*, as if there were no healing powers but medicines or drugs—the therapeutic sciences are based upon Biology, the science of life, and if the basis be too narrow the edifice must totter or fall.

It has been extremely narrow. The attempt is made to build a science of life upon a basis of mechanics and chemistry alone, which is self-evidently impossible, and to understand the constitution without understanding its chief and governing organ, the brain—to manage the body of man forgetting that he has a soul—to deal with life as a collection of *tissue phenomena*, and ignore its origin in the nervous system.

Sarcognomy completes Biology, explains the entire mechanism of health and disease, of sanity and insanity, and upon this broader basis establishes a medical philosophy, and reveals new methods of practice which bring hope and salvation to those whom medical scientists have abandoned as hopeless. I am sending forth annually pupils who are competent to demonstrate this, and they report marvelous success. As a specimen of the cure of hopeless cases I would quote from a letter from one of the oldest and most successful practitioners in the light of Sarcognomy, who graduated under my instruction in 1850, who has often restored to health patients abandoned by educated physicians.

I might present many more remarkable statements, but this is a fair specimen of what frequently occurs:

"On the 27th day of last January Mr. Josiah Cornell, of this city, applied to me for treatment; his trouble was in his stomach, and he had been for some months trying in vain to get relief. He had become nearly discouraged, was exceedingly despondent, and had lost nearly all faith in doctors, and everything else.

"I made an examination of the epigastric region, and just below the sternum, and extending down obliquely to the left, I found an enlargement or tumor that appeared to be about three and a half inches in length, and two and a half in width, which was so sensitive that he could scarcely endure the manipulations of my examination. He had not for months been able to take a mouthful of food that had not cost him sickness and distress. The patient had become considerably emaciated, and I considered the tumor that I felt to be a thickening of the walls of the stomach. By some the suspicion had been indulged that it was cancer of the stomach, and if I were in the habit of making a diagnosis on the authority of a guess I might possibly conclude that they were not far from right.

"I commenced my treatment by making dispersive passes over the region of the tumor, and soon I removed the soreness so that he could endure the percussion and pressure which I deemed it necessary to make in my manipulations. I then gave my attention to that region of the spinal column that stimulates and energizes the action of the stomach (from the eighth to the twelfth dorsal vertebrae), being careful not to neglect the region of Nutrition and Assimilation, which is a little above the umbilicus. At the conclusion of my treatment I had him sit up, and I placed my hands on each side under his arms, and after holding them there for a few moments, he exclaimed, 'Well, you do make me feel better; I do not know but you are going to cure me after all,' and from that moment his melancholy was dispelled, his hope inspired, and he began rapidly to improve, but it took me eight or ten weeks, I think, to entirely dispose of the tumor, but he now claims to be as well and healthy a man as you can find in the city of Hartford. The Science of Sarcognomy will not disappoint any one who will study and faithfully practice it.

"We must not expect that the grandest revolution in medical science that it is possible for the world to conceive can take place in the lifetime of one generation. It has taken time for that dancing tumbler to convince the world of the power there is in steam; so a grander discovery than that may take more time for its development, but it is sure to come, and the Science of Sarcognomy will be known and acknowledged to be the grandest scientific discovery of this age of wonderful discoveries.

"I met Mr. Cornell a few evenings ago, and I told him that I had sent you a report in his case. He said that he was glad of it, and he wished that the whole world might know it, for it was about as near a miracle as anything that we hear about in these times. 'For,' said he, 'I considered myself the same as a dead man when I first called on you. But,' said he, 'there is one part of the treatment and the success of it I think you have not put into your report, for I have never told you of it.' " (Mr. C. then related the great increase of his vital force and restoration of youthful vigor.)

The new methods introduced by Sarcognomy are so efficient and complete that in any warm climate they may entirely supersede the old methods of practice, and in any climate there is a large portion of the community who will find in our new therapeutics what the colleges and their pupils cannot give, and what, enslaved as they are by authority, they are unwilling to learn.

When we combine the benevolent methods of Sarcognomy, which reveals the seat of every vital power, with the accurate diagnosis of Psychometry and the Psychometric revelation of medicines, we make a revolution in the healing art more comprehensive and important than all the innovations of the nineteenth century, and I speak of this to those who know it to be true and are prepared to prove it.

Have I not, then, a right to ask the personal cooperation of every friend of humanity, and a liberal contribution from the superfluous capital of wealth, to aid the introduction of these mighty changes in the healing art, in enlarging the empire of science, and in the establishment of religion, removing every encumbering superstition and every obstacle to human brotherhood? Surely I have a right to ask it while millions are going to the perpetuation of ancient ignorance.

I am not disposed to criticize the plan of the universe, which embodies an intelligence far beyond all human capacities, but if I were disposed to comment as a fly might criticize the painting on which it crawls, I might ask why it is that sciences so grand and world-redeeming should be but quietly announced to a few unbiased thinkers by one who is not a propagandist and who has not the heroic energy that would compel the world's attention?

Yet this quiet evolution seems to be the plan of nature, as we see in the quiet unnoticed dropping of the seeds from which in time there comes a mighty forest. These truths are so easily demonstrable that they can neither die nor become dormant, and it will be your pleasing duty as a society to present the claims of the new sciences to the friendly and the generous.

And here I might rest my appeal upon these two practical sciences of the Anthropological group, for the hour does not admit of much more, but I must state that Anthropology as a psychic and practical science—a science of the brain—was fully developed

before it was enlarged into a wider sphere by Psychometry and Sarcognomy.

Cerebral Anthropology, as illustrated by these busts, is an exposition of the nature of man and the psychophysiological nature of the entire animal kingdom—the vertebrate or cerebro-spinal class—an exposition that goes beyond our works of natural history, and is moreover an exposition of the organic structure and character, not only of remarkable men and women, but of all the tribes and nations of the earth and the departed races whose cranial remains have been preserved.

This science rests upon the broad basis that all psychic life and all physiological life are centralized and combined in the brain, and there they have been, for these many hundred thousand years, as accessible as a coal mine that crops out on the surface. For there is absolutely nothing to hinder the investigation and discovery of every faculty of soul and body in its actual location and connections by very simple experiments, which require no prolonged technical training. There are to-day, I am sure, more than a hundred millions of more or less sensitive constitutions—to be found in every nation and tribe on the globe, many thousand in Boston—upon whom these demonstrations can be made, and you may naturally ask why I have not forced the recognition of such facts upon the colleges and the world.

It is simply because the attempt would be a battle against the consolidated forces of ignorance and bigotry, reinforced by the cohesive power of moral cowardice, and I have no pleasure in attacking such a Sebastopol as this. I made the perfect public demonstrations over forty-five years ago. The demonstrations were accepted, but the results were so meagre that I have no disposition to repeat the experiment until I have some assurance of candor and intellectual honesty. When I have any such assurances, I shall be happy to repeat the demonstrations; and it does seem that to any one who can reason and who is willing to reason, the knowledge of the fact that the brain is impressive and its functions demonstrable as those of the nerves, reveals a new empire of knowledge transcending beyond the wisdom of the past.

The establishment of Anthropology makes Ethnology a science; but Ethnology without an Anthropology is the play of Hamlet with Hamlet left out, and I see that for want of an Anthropological science, Ethnology, barren as it is, is being introduced into Universities as Anthropology, when for them Anthropology does not exist.

What signifies the pedantic talk over skulls, that they are Brachio-cephalic or Dolicho-cephalic, when such words have no valuable meaning? Could these Osteologists of the Universities, if they were here, tell us anything about the two skulls here before us? Could they tell whether these persons were good citizens or criminals? And if criminals, why they were criminals, which is plainly indicated?

Forty years ago I described this man accurately when his skull was brought to me at Little Rock, Arkansas, and the fact was published at the time. Could they even tell, as I told from the skull, that one of his lower limbs was defective? I am accustomed to practice my students upon these two skulls in detecting the different development of the lower limbs, but I do not know any medical author who has said a word on this subject, or who knows that the entire constitution may be inferred from the brain. What medical author is there who knows that an angle of forty-five degrees from the brow to the base of the skull, as shown in the last *Journal of Man*, is the unfailing evidence of that excess of the animal nature which leads to crime, as you see in the heads of these criminals contrasted with the heads of George Conbe and Robert Owen.

You see the same contrast as to the basilar angle in these drawings of Eustace, crowned by his virtues, and the French murderer Martin—in the contrast of this benevolent clergyman of Virginia, and the skulls of these two murderers, and the drawing of the statue of an ancient gladiator—and in the comparison of the outline of the warlike New Zealander and the too gentle ancient Peruvian. This basilar angle illustrates the development of the brain behind the face, which we see in fierce, carnivorous animals—the lower section of the brain, that I hold in my hand.

And do these scientific Osteologists know what is the essential, characteristic difference of herbivorous and carnivorous animals? Can they tell what makes the lion a contrast to the gazelle, which you see so conspicuous in their heads? It is more fully explained when you look at the skull of the lion, which shows the brain behind the face instead of above it.

Can they tell why the tiger and hyena are a contrast to the shepherd's dog? and why the polar bear differs so widely from this noble St. Bernard dog—a portrait from life—when they all belong to the class of carnivora? Why have they been so blind to that upward and downward development of the brain, which is so conspicuous that you see it a glance?

Can they explain the contrast of the eagles and the doves, which you see so plainly indicated in these heads? Have they ever mentioned the contrast between these doves and this group of hawks and falcons, which you see in the forms of their heads? Look again at the contrast between this lovely goldenfinch and its amiable associates and this terrific hairy eagle and the fierce Uhu. You cannot keep two of these eagles in the same cage, for one will destroy the other. Look again at the contrast of the goldfinch and the villainous cuckoo. All contrasts of character are explained in the contrasts of brain, as you see in comparing the narrow brain of the gentle sheep with the broad basis of the brain of the fox, and other carnivorous animals.

Can our physical scientists tell why this sacred bull of Benares is such an amiable contrast to this fierce and dangerous Cape Buffalo of Africa, an animal as dangerous as the tiger? Or why it is dangerous to keep this stag of North Carolina in a park, while this reindeer is man's best companion? Can they give a reason why this famous Arabian stallion was the beloved companion of man, while this wild horse of Tartary is an unconquerable savage, that will not bear the saddle or bridle? Can they tell whether this quagga is or is not susceptible of domestication when they examine his brain? Can they give the effective cause of the contrast between this lowliest of the monkey race and this fierce dog-faced baboon? or the contrast between this ferocious baboon and the lovely hoolock and the young orang, the playmate of children? To the dishonor of the universities they confess their ignorance in these fundamental questions of Biology.

They can count the legs of insects, and study the morphology of their skeletons, determine the crooks of a spider's leg, and the various markings of every shell on the seashore—they are profound in everything that is dead, but profoundly dead themselves when they approach the seat of life, the brain. Ought I to speak respectfully of that scientific bigotry which systematically ignores the most conspicuous feature of the animal kingdom, displayed so plainly in these drawings that any child can realize and understand it? I greatly admire the unwearied industry and the

scientific accuracy of those scientists who make Osteology a dead science, but I deplore their lack of judgment and originality.

The study of Craniology, based on the anatomy of the brain, leads you into the entire philosophy of the animal kingdom from man to the fish. It can be very profitably pursued and mastered by all, but we have something beyond this, for Psychometry leaps like a lightning flash to results beyond the reach of inferential science, and on this very skill a medical professor of marked ability as an author, whom I taught to exercise his psychometric power, placed his hand and quickly discovered that the man had a defective limb, and also that he died by means of a rope, round his neck, and there are some before me who are equally competent to such a diagnosis. Such illustrations of Psychometry are so common with me that it made but little impression on my mind, and I had forgotten the circumstance until reminded of it a few days ago in a friendly visit.

Honest science is a magazine of all ascertainable facts; but such facts as these could not be introduced into the curriculum of our present medical colleges, unless, metaphorically speaking, at the point of the bayonet.

When brain-science and psychic-science are left out, the study of man becomes an elaborate system of fumbling in the dark. What do the Universities know of the famous Neanderthal skull and the Calaveras skull of California? To them such skulls are unmeaning, and yet they reveal the nature of the ancient races. The talk of Ethnologists on such matters reminds me of the words of Peter Plunder:

"So have I seen a mangle in the street,
With head avry and cuniling eye,
Peep knowingly into a narrow hole."

The brain is well-known to be the commanding centre of physiological and psychological life, and its development is revealed by the skull, and yet our Universities are not ashamed of the fact that they do not understand, and still worse, are not interested to understand, the meaning of the brain and skull, and not willing to give encouragement or even toleration to those who explore such sciences, and they have tormented the conscience of the entire medical profession on this subject.

How intensely do we need a medical college that will keep up with the progress of civilization—and I have faith to believe that shall have such a college in Boston. That was the settled purpose with which I came to this city.

I have not finished the outline of Anthropology, and time will not permit it now; but we shall have many future meetings in which to enjoy this illimitable theme, and realize its ever increasing interest.

You may study the living by Craniology, and by Psychometry—you may study the dead. You may visit the scientific museums and look into the dark depths of Paleontology. You may study the future of your country and the future of its various agitations. You may test the reality and value of the prophetic faculty. You may test the claims of public candidates. You may test the merits of every new agency offered the medical profession. You may test the power of telepathic sympathy, and it may be that in time we shall have the psychic telegraph organized and spanning the world. It could be done to-day by a concerted effort, not of the credulous enthusiasts but of scientific thinkers who know how to conduct experiments. If you demonstrate telepathic communication between Boston and Lowell, as I believe you can, your first experiment will be a prophecy of Cosmic telepathy, as Morse's first experiment was a prophecy of the Atlantic cable.

But let us not run wild in the pursuit of sensational wonders. The wonderful delights of science expand our genius, but I feel no deep interest in any science except in proportion as it can benefit mankind; and to develop such science I have been very willing indeed to relinquish the honors and profits of a career that conforms to public opinion, and such I believe are your principles. Hence you will discuss in your meetings the marvelous cures of diseases into which you are led by Sarcognomy, and the novel applications of electricity. And there are many ways in which Sarcognomy and Psychometry will enable you to cultivate your own mental power, practical wisdom, health and longevity. Let us resolve, if possible, to live a hundred years, and grow wiser every year. But let us remember that the highest of all wisdom is consummated in love, and you will not be very wise or very efficient unless you attain the unity of love among yourselves. I trust, then, you will admit none in your interior circles whom you cannot receive in the sincerest friendship. Growth in numbers is not so important as growth in spiritual power and harmony.

Your purposes are entirely unselfish. The science you cherish gives expansion and full emancipation to the soul, and thus the soul.

"Untrammelled by the accident of birth,
Bogus celestial life upon the earth."

THE SYN-DICATES!

Some wealthy men the other day
A syndicate would run:
All saline works in a general way
They bought—and the trick was done.
"I was all for the public good, you know,
Though the public might revolt.
When wages went uncommon low,
And up went the price of salt."
This syndicate was a great success,
So another one was tried;
And the public mind in a month or less
Again was horrified.
For all the collieries, "I was found,"
Were bought by these crafty souls;
Then down went the miners' pay all round,
And up went the price of coal.
The corn and flour they bought up next,
For the people's good, they said;
But the public felt a little vexed
When up went the price of bread.
They bought up everything somehow,
By a stroke of business neat;
Each pig and sheep, and calf and cow,
And up went the price of meat.
And when the public muttered: Why,
To live now is so dear,
We must prepare ourselves to die,
These speculators sneered:
At once bought up each burying ground
(The money-grabbing knaves),
And poor men could not die, they found,
For up went the price of graves.

New Publications.

A CHAPLET OF AMARANTH. Being Brief Thoughts on This Life and the Next. From the Writings of the Author of "From Over the Tomb." 16mo, cloth, gilt edge, pp. 102. London: James Burns.

Aphorisms in single lines and short sentences, chiefly of a didactic and reverential character, written or dictated by a spirit. The following will convey an idea of their style and character:

"Teach not that God will punish, but that God will forgive: Not *Vengeance is Mine*, but whose cometh unto Me I will in no wise cast out."
"Appeal not to the time of Christ; all times since his coming are the times of Christ."
"All essential religion is within the apprehension of a child."
"The pursuit of pleasure is not the pursuit of happiness."
"Death should neither change our master nor our service."

"Few things lived in as necessary to salvation really are so; men lived and died countless centuries before creeds were written; creeds do not make one more fit for spiritual life."
"All creeds and forms and ceremonies without deeds are but ashes, for a man may be truly religious without any of them, or have them all and be the further from God for the having."
"Haggle not over words of Scripture; it is but a record of divine things by fallible men."
"Look not to Christ to save you; He is an example and the means of grace, but you must save yourselves."

A QUIET LIFE. A Pathetic Love Story. By Mrs. Frances Hodgson Burnett. 12mo, paper, pp. 230. Philadelphia: T. B. Peterson & Bros. The popularity of the author's "Lord Fauntleroy" has brought to the front her earlier works, of which this is one. In addition to the story named the book contains another, "The Tide on the Moaning Bar."

The friends of the late Edward S. Wheeler—and they are numerous all over the country—should carefully peruse the sketch of his life that has been carefully prepared by Mr. George A. Bacon, and put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bowdoin street, Boston. Price 10 cents.

Spiritual Phenomena.

Experiences with Dr. Stansbury.

To the Editor of the Banner of Light:

Having recently had experiences in the way of independent writing between slates, and pictures purporting to be of spirits on the inner surfaces of a pair of slates as also on white porcelain placed between two slates, through the mediumship of Dr. D. J. Stansbury, of San Francisco, Cal., of a remarkable nature, I propose to write of them so specifically that I shall be willing to make affidavit as to their truth. I have had all of them framed for preservation. [The writings and pictures can now be seen at the Banner of Light Book-store.—En.]

Having had considerable satisfactory experience within the last ten years in independent slate writing through such noted mediums as Charles E. Watkins, Dr. Henry Slade and A. H. Phillips, and having had to meet much questioning from skeptical friends as to conditions, etc., I went to Dr. Stansbury prepared to ask for such conditions every time as would enable me to tell my friends, my skeptical friends in particular, that I had absolute knowledge of how anything I might receive was obtained. My attention was first called to the fact that Dr. S. was located in Boston for a short time by some photographs of writing on slates and pictures in dry colors and oil of what purported to be spirits, obtained through Dr. S. by Wm. Johnson, of this city, who has been quite zealous in his investigations of this phase of spirit phenomena.

Happening to be in Boston Saturday p. m., Oct. 5th, I felt a strong impression to call and see if I could have a sitting with Dr. Stansbury the next morning. I saw Mrs. Stansbury, and she appointed ten o'clock a. m., Sunday, Oct. 6th, being the first for that day. On making my appearance I was at once taken by the Doctor into his seance-room. I told him I was perfectly aware that right conditions were necessary, but as I came for what might interest others more than for myself, I wanted, above all things, to be able to obtain the fullest evidence of my physical senses possible that I was in nowise deceived or duped; and I am much gratified in being able to say that he met me more than half way, and not only at that but all my subsequent sittings he insisted upon my examining everything particularly, and even requested me to write my name upon the frames of both slates after I had examined and cleaned them. I told him I would not be disappointed if I did not obtain anything, but being human, I wanted all I could get.

He first called my attention to his telegraphing apparatus, and told me to examine it thoroughly. I soon ascertained that the telegraph key was enclosed in a small box having a lid and connected by wires with a sounder and a small battery outside. The whole apparatus could be placed anywhere, as it was entirely disconnected with anything else, and the sounder could only be operated by pressing the key in the box, and that only by material means when the lid was raised. He then told me to write the names of persons who had passed to spirit-life, and ask questions of them; so I wrote five names on as many small slips of paper. As these names are intimately connected with my obtaining the pictures I will give them, and the requests I made.

Six or seven years ago peculiar circumstances led me to seek aid or advice from spirits through the mediumship of Mrs. H. H. Sanborn, of 123 Green street, Lynn, Mass. My own mother wrote me many communications, as did Dan Remington, who had been in spirit-life but a few years. These two were of my own band, but there were two of Mrs. Sanborn's band, from whom I received many communications of wise counsel; one, who gave the name of "Thomas the Seer," said he lived many years ago on earth, and had adopted me as his son in spirit. The other, who gave the name of "Bianca," said she was a Spanish gypsy. She wrote me many beautiful letters of advice, and claimed me as her brother in spirit. Many times I received communications from them signed "The Four," and I called them "My Four."

At the interview with Dr. Stansbury, at the time I have mentioned, I wrote on the slips of paper as follows:

"Mrs. Abbie B. Ordway: Will you help me at all times?"

"Dan Remington: Help me to wisdom."

"Thomas the Seer, my father in spirit: Do you help me now?"

"Bianca, my sister in spirit: I need your help."

"Maria A. O. Woodard: Do you help Abbie?"

The latter is my own sister, and had told my wife (Abbie) through many different mediums that she was working with her, and would help her in her development. I folded each slip in as small a compass as possible, and as I laid them on the table by the telegraph box I could not tell one from another. The Doctor had cleaned two slates, which he handed to me, and I cleaned them again, wiping them with my handkerchief. Placing them together, Dr. S. put an elastic around them each way. I laid them on the table and put my hands upon them, then the Doctor began the telegraphing; he put the pellets one by one in the box with the key. Then the sounder began, and he wrote the communication and handed it to me with the pellet that was in the box. Each time the name on the pellet was signed to the answering communication. My mother gave me a test, for while I had written only the name, she began "Dear boy," and gave "mother" before her name at the bottom of the communication. After the pellets had all been answered, the sounder ticked off two names which the Doctor wrote, and then looked up and asked: "Who is Mr. Merrill, Joshua Merrill?" I said: "Those are my given names." Then he wrote "Ordway" after them, and the sounder began to tick very fast, and he wrote as follows:

"Dear friend and brother, I am one of your guides, and desire you to continue your studies in Astrology, for you will need all the wisdom you can obtain to carry forward the work. I am with you. Thomas Lister."

Mr. Lister was a well-known scientific astrologer in Boston and New York. The significant fact is that I was till that morning a total stranger to Dr. Stansbury, and had not in any way conveyed to him that for six years I had been intensely interested in the wonderful science of Astrology. During this time one of my hands had not been off the slates at all, and the Doctor came around, and putting the first two fingers of his right hand upon the top slate with mine, I could hear the writing going on as I laid my ear down upon the other end of the slate. A moment after, I took off the elastics, and there was a communication beginning, "Dear Joshua," and signed "From your Aunt Sophia." I had not mentioned or

written her name, and the telegraphing had come so fast I had not thought of it. Under the signature was written, "Lovey is here and gives you greeting." "Lovey" is a little control of Mrs. R. Shepard Lillie, and often when I meet that lady, Lovey will greet me in a childish voice, "Halloo, Uncle Josh!"

When I first entered the room the Doctor said: "There is a spirit here who gives the name of 'Lovey,'" and upon my saying that I knew who it was, he said: "She says 'Halloo, Uncle Josh, I'm here.'" She was quite persistent in putting her name upon the slates, and at my wife's second sitting with the Doctor she carried a pair of small hinged slates that Mrs. Lillie gave her, hoping to get some writing upon them. They were placed in the cabinet; my wife looked at them several times during the seance, and finding nothing upon them concluded there would be nothing written; but upon looking just as she was ready to leave, she was much pleased to find written, "I'm here, Lovey," thus showing she recognized the slates and was going to do her best, that she need not feel disappointment. The Doctor next handed me a porcelain plate, that I might make sure it was clean, and then placed it between two clean slates and told me to place my hands upon them. I did so, and felt a powerful influence that I knew was of an Indian spirit. He also placed a box of colored crayons between my hands on the top slate, remarking as he did so that he used to put small pieces between, but now they could help themselves from the outside. In less than two minutes after he put his hand upon the slate he said, "It is done," and upon taking out the plate, there was the picture of an Indian Chief in colors, and written below: "I am one of your band, Light Foot."

Dr. Stansbury then said he wanted me to try his telephone, as he called it, so he took me into a small cabinet, which I examined carefully to see that no one was concealed, and was satisfied that there was not; I then examined the telephone. It consisted of a long tin trumpet on a stand like a photographer's head-rest. One end was about three inches in diameter. The small end was attached to a piece of rubber pipe six or eight feet long, with a small cup-shaped attachment to place to the ear. The first sound that reached me was like a loud puff of one's breath, then Charles Foster gave me greeting. I asked him if he was helping the Doctor in his work; he replied that he was. My mother said, "Dear boy, mother is here, and your father, Aunt Sophy"—and she gave some thirty or forty names of relatives and friends of mine who had gone to spirit-life, names that the Doctor could not possibly have known, because many of those who bore them had not been in my own mind for years. Lovey said, "Halloo, Uncle Josh, I'm here; ain't you glad? Halnt seen mamma (meaning Mrs. Lillie) in some time, have you?" Judge Edmonds gave me greeting; Ed. Wheeler entranced the Doctor, and talked to me for several minutes.

All this took place in about forty minutes, and so rapidly I was a good deal stirred up, and felt impressed and impelled to go over to Berkeley Hall and ask Mr. Holmes to let me tell the people about my sitting, when the lecture was done.

I made an engagement for the following three Sundays at 10 a. m., for myself, also for my wife and Mrs. Sanborn of Lynn, on Tuesday and Friday of that same week. At my next sitting, Sunday, Oct. 13th, there was less in quantity, but the quality was very strong. I only wrote one pellet, "To my Four: I leave it with you to give me what I need." The Doctor cleaned a pair of new slates, and I did after him, and then they were placed under my hands. He then handed me a porcelain plate, which I took in one hand and examined. He then placed it on an easel and stood it in the cabinet, and put a chair so as to hold the curtain apart in such a way that I could see the whole surface of the plate over the top of the chair-back all the time. I kept my eyes upon it, and first I saw the outline of the head come, then it was gradually filled in; then a sentence, as I thought, written below with a name; then some small specks appeared upon the plate on the side of the head, all making their appearance without any show of hands or pencil. Dr. S. then brought it to me and I beheld the face of a man with a very sad expression, as though he had undergone much suffering. The sentence was: "The world moves, Galileo," and what I took to be specks proved to be characters representing planets and signs. This picture was in direct connection with my astrological studies. The Doctor was then entranced by "Thomas the Seer," and placing his hand upon my head said: "This spirit who comes to you to-day comes with great power, because of his persecution and sufferings while in earth-life, for the Truth's sake. Ever be as faithful as he, and it will be well with thee."

Then the writing began on the slates under my hands, and the message was as follows: "Dear one: We are all here to give you greeting. Aunt Sophia. Abbie B. Ordway, mother. Sister Maria. A. O. Woodard. Sarah Bishop. John Fuller. Lovey. Starlight and Thomas the Seer."

John Fuller is a cousin of mine whom I have not seen for years, and did not know was in spirit-life. Mrs. Sarah Bishop was a lady living at Santa Monica, Cal., with whom my wife became intimately acquainted while visiting there last winter. She passed to spirit-life last August. Lovey is, as I have said, Mrs. Lillie's childish control, and Starlight Mrs. Sanborn's. My next sitting was Sunday, Oct. 20th. I had made an engagement for a gentleman of this city to go with me, but as he failed to put in an appearance when the train arrived, I at the last moment got Miss Jennie Rhind to go instead. The result obtained made me glad it was so. I wrote but one pellet, "To my Four," as follows: "Give me what I most need; but I should like a picture of Bianca, my sister in spirit, to-day, and of Thomas the Seer next Sunday." Without touching the pellet the Doctor went to the telegraph box, and placing his hand upon it, wrote, in conformity to its ticking:

"Dear One: Welcome to you again to-day, and see and know your heart's desire. We had already anticipated your wish, but we will reverse the operation, giving Thomas the Seer to-day, and Bianca next time. You will understand that this is done because the conditions are more favorable for Thomas to-day, as the Ancients are here in force. All send love to you. God bless you for your fidelity."

FROM THE BAND.
The Doctor then cleaned four slates, two for Miss Rhind, and a pair for me. Miss Rhind had written several names on slips of paper, with questions, and the Doctor seated himself to get the answers by telegraph. While that was going on I remarked that the room seemed so filled with power that I felt to sit in awe and reverence. Miss Rhind said: "Yes, there is great power here. There are many spirits

present. Thomas the Seer is not one of the least by any means."

The Doctor then took two porcelain plates, and after we had examined them he put them in the cabinet. He was then entranced by one of the grandest controls I ever heard, who talked most beautifully to Miss Rhind. He said she was but little understood, consequently her work was not appreciated as it would be in the near future. He then lifted the curtains of the cabinet, and there was a picture on each porcelain plate, the Empress Josephine on Miss Rhind's and Thomas the Seer on mine. In the upper right hand corner of the latter was the symbol of the eighteenth or Rosicrucian Degree of Masonry, and on the opposite corner the square and compass. He then placed a pair of the slates on Miss Rhind's shoulder, and she said she could hear the writing; in about a minute it was pronounced done. It was as follows: "The true light shall shine, and lighten every man that cometh into the world. The Star of Bethlehem shall become the Star of Progress."

At my next sitting, Oct. 26th, the Doctor cleaned a pair of new slates, and I examined them thoroughly before putting on the elastics; I then put my hands upon them, he merely placing one hand thereon, and in less than ten minutes I took off the elastics, and found on one of them a picture of a fine head in colors, with a message to me signed "Abdallah," and writing at one corner bearing a resemblance to Samsurrit; at another, writing like Arabic; at another, planetary signs and emblems, and at the other a cross surmounted by a crescent.

The next day, Sunday, Oct. 27th, I wrote a pellet "To My Four": "You know what I most wish to-day and will help me, I feel sure, to an oil painting of Bianca." The Doctor then cleaned two slates and handed them to me. After I had wiped them with my handkerchief he told me to write my name on both sides of the frame of each slate. I did so; then placed them together and held them while he put elastic bands about them, and laying them on the table; I did not remove my hands from them till he pronounced the work done. While the work was going on he had his right hand upon the top of my head, and was entranced by one of his band, who said the picture would be incorporated into the substance of the slate by an electric process known only to the band. In about fifteen minutes it was pronounced done, and upon separating the slates I beheld my name in full on both sides of the frame of one slate, and on the slate a beautiful picture in oil with the name "Bianca" under it.

I invited the Doctor and his wife to go that afternoon with me to Lynn to make a call on Mrs. Sanborn, and while on the ferry-boat the Doctor said to me: "They tell me they want you to have another sitting, and they will give you the best yet." So I made an engagement for 2 o'clock p. m. the next Friday, Nov. 1st, which was his last day for sittings in Boston. My wife had an engagement for that same afternoon, and he invited Mrs. Sanborn to come at the same time. When we went into the seance room he took a porcelain plate, and allowing me first to examine it particularly, placed it between two slates; all four of us became seated and placed our hands upon them. Mrs. Sanborn was controlled by four of her band, and the name of each was subsequently found to be upon the plate in the order in which they had controlled her. When the spirits said "done," I took it out and found in gold upon the porcelain a beautiful picture of my mother in spirit-life, with this message under it: "Oh! darling one of earth, I come with love to bless you. Your loving mother, Abbie B. Ordway." In addition to these were messages from my Aunt Sophia, Sister Maria, Thomas the Seer, Dan Remington and Bianca Victoire, with the names of Starlight, Lovey, Granny and Chloe, and a spray of Lily of the Valley over my mother's head. The work was all done in gold on porcelain, and good artists to whom I have submitted it for inspection, say it would take hours to do the work that was here done in a few minutes. The picture has a high forehead, round face and short chin, as had my mother, but is a glorified, beatified, spiritualized picture, such as a mother's life spent in trying to uplift humanity, forgetting self in her work for others, would give her.

My wife had two sittings with the Doctor in company with Mrs. Sanborn. At the first, Tuesday, Oct. 8th, she obtained under the same open conditions a picture in colors of a very grand face on a slate with a message which was signed "Amaranthus." At the lower left corner were three amaranth flowers with a name under each, Sophia, Maria and Bianca. Mrs. Sanborn obtained at same time a picture of a Gypsy Queen. In the upper corner was a gypsy encampment, and under it written: "A new guide is coming to you, but I shall always remain the same to you. Bianca."

At the next sitting, Friday, Oct. 11th, my wife received a picture in colors on a porcelain plate, with this inscription under it: "An ancient Chaldean, Persia," and Mrs. Sanborn a picture of her little grand-daughter, "Madeline," who passed to spirit-life less than a year old, about five years ago. They also received communications and tests by the telegraph and telephone.

I feel that I cannot too strongly speak in praise of Dr. Stansbury's candid, honest manner; in all things not the slightest attempt was exhibited to hoodwink or deceive; but I found in all my interviews with him a kindly, honorable, genial gentleman, who quite won my affection thereby.

Yours fraternally for truth and justice,

J. MERRILL ORDWAY.

ESSEX ST., HAVERHILL, MASS., Nov. 29th, 1889.
Personally appeared the above-named J. MERRILL ORDWAY, and made oath that the foregoing statement by him subscribed is true.

Before me, DAVID B. TENNEY,

Justice of the Peace.

STATEMENT OF JENNIE RHIND.

On the morning of the 20th of October, 1889, (Sunday) I went with a friend, Mr. J. M. Ordway, to the rooms of Dr. D. J. Stansbury to have a sitting. We found a pleasant and courteous gentleman, who seated us at a table, requesting us to write such questions as we chose upon small slips of paper. While we were doing this, he took two new slates from a pile, and having allowed us to examine them to see that they were perfectly clean, he bound them together and laid them on the floor at my feet. Our slips having been written upon, we folded them, and the Doctor took them and laid them near the instrument on the table.

He then took two squares of white porcelain, which we examined, and having found them clean and spotless, he placed them within the cabinet, which was a simple curtain on four poles. The corner of this porcelain was visible to me from where I sat, all the time.

Dr. S. then sat at the table, and putting his fingers on the edge of the box containing the

telegraphic instrument, it at once began ticking off answers to our questions as we had written them. Each question was answered, and the name given of the spirit addressed, containing undoubted tests of the identity of the spirits. After this Dr. S. was entranced, and a number of spirits, among whom one giving the name of "Josephine, Empress of France," spoke to me, giving words of encouragement in my spiritual work. Coming out of the trance, Dr. S. took up the slates at my feet and laid them on my left shoulder, when I could hear sounds as of writing within them. Three taps on the slates signifying that it was done, the slates were opened, and the following message was found written within: "The true light shall shine, and lighten every man that cometh into the world. The Star of Bethlehem shall become the Star of Progress" (no signature). This done the Doctor went to the cabinet, and took therefrom the squares of porcelain, upon each of which we were delighted to behold a picture. One of these was the head of a lady crowned with jewels, with the name "Josephine" in colored crayon.

Dr. S. then gave me the "Spirit Telephone," a long rubber tube, one end of which is within the cabinet, while I placed the other to my ear. I heard distinct voices speaking to me, giving the names Ed. Wheeler, Billy, Sir Walter Scott, Robert Burns, Sir William Wallace, Robert the Bruce, and others. With this terminated one of the most remarkable sittings I have ever had, and one in which the conditions were such as to prove undeniably the genuineness of the manifestations, leaving no room for the faintest shadow of doubt.

JENNIE RHIND.

STATEMENT OF A. W. ANDERSON.

To the Editor of the Banner of Light:

Being in the telegraph business in this city, my attention was first called to the wonderful phenomena taking place through Dr. D. J. Stansbury by Messrs. Johnson and Ordway of this city bringing me slates with writing, and porcelain plates with pictures upon them very nicely painted in oil, also drawn in crayon and pastel, from which they wished me to copy cabinet photographs. When they informed me that the writing and pictures were produced between two slates tied together without pencil or paints placed between them, I could not credit it. I did not think they would make false statements knowingly, and I should not say they could be easily duped; but I was thoroughly skeptical as to the possibility of anything of the kind being produced under those conditions.

On Sunday, Oct. 20th, my interest had become aroused to such an extent that I called to see if I could have an opportunity to investigate, and Dr. Stansbury kindly consented to extend the time of his Sunday hours, and I had time after twelve, which was his usual time for closing on Sunday. I first wrote some names of friends in spirit-life and asked questions, which were answered in a wonderful manner by telegraph. Then he took two slates, allowed me to clean them after he had, and placed them upright on my shoulder, close to my ear, we both holding them together. I could hear the writing distinctly, and afterward what my artistic experience assured me was a picture being drawn.

When the sound of the drawing ceased, I opened the slates and found a picture which purported to be one of M. Daguerre, the discoverer of the daguerreotype, accompanied by this message:

"My friend and brother, I greet you from the spirit-world, and bid you be prepared for the grand destination which will come in the near future. I often come to you."

M. DAGUERRE.
The face evidently is French. On showing it to an artist in my employ, without seeing the signature, he at once pronounced it a striking likeness of a picture of Daguerre as he had seen it. This was obtained under conditions so eminently satisfactory to me that I was thoroughly convinced there was no fraud practiced.

On the following Sunday I went again without having made an engagement. The Doctor cleaned a slate, handed it to me to examine, and told me to lay it on the floor. He then placed a box of colored pastels on top of the slate, and put the toe of his boot on one end of the slate, as I also did on the other end, and joined hands. It did not seem more than three minutes before he told me the work was done, and there was a large picture of an Indian Chief in colors, and written under it, "I am your guide for a time, Tecumseh." I was most particularly impressed with Dr. Stansbury's candor and honesty and his evident desire to have me satisfied.

A. W. ANDERSON.
Haverhill, Mass.

Late December Magazines.

THE NEW IDEAL.—Wm. J. Potter, of New Bedford, contributes a paper entitled "Jehannu's Vision," the closing paragraph of which, referring to the anticipated changes in life on earth, is as follows: "Society will be prepared for them gradually. A better moral culture, the larger light of a truer and all-sided education, and the old but ever constant appeals of religion to that which is highest and best in man of religion with its beatitudes for the merciful, for the humble, for the pure in heart, for the just and righteous, for the peace-makers—these will help year by year to bring deliverance. Selfishness, with its foul brood of evils, will be overcome, cast out and chained. The old instinct of self-preservation, redeemed from thrall-dom to base desires, will resume its legitimate sway, working then to preserve and enrich the higher life. When self, with all its accumulated forces, is harnessed to the tasks of universal benefit, doing its work under the law of eternal justice, and in the spirit of fraternal love, then the salvation of human society will be assured; the commonwealth of man will have become the kingdom of God."

Other excellent articles in this number are "The Coming Civilization," "The New Idea of Religion," two poems, one, "Life," by Nelly Booth Simmons; the other, "Life—An Answer," by the editor, James H. West. Boston: 106 Summer street.

HERALD OF HEALTH.—Worthy of consideration is an article upon "Nervousness, and the Necessity for Resting the Brain." New York: P. O. Box 2141.

SIDEREAL MESSENGER.—A portrait of O. M. Mitchell precedes a large number of general articles and reports of current celestial phenomena. Northfield, Minn.: W. W. Payne.

THE HOUSEHOLD.—This excellent monthly, the pioneer of periodicals of its class, and worthily held in high estimation in all sections, closes with the December number the twenty-second year of its publication. Brattleboro, Vt.: Geo. E. Crowell.

The Wonderful Carlsbad Springs.

At the Ninth International Medical Congress, Dr. A. L. A. Tabold, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine imported Powdered Carlsbad Sprudel Salt for chronic constipation, hypochondria, disease of the liver and kidneys, jaundice, adiposity, diabetes, dropsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or spleen, children with marasmus, gout, rheumatism of the joints, gravel, etc., twenty-six were entirely cured, three much improved, and one not treated long enough. Average time of treatment, four weeks.

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In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open to the expression of important free thought, but we decline to endorse the varied shades of opinion to which correspondents give utterance. No notice is taken of the expression of letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve letters not used. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article.

When you have the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state in full their present as well as future address.

Notices of Spiritualist Meetings, to insure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.

Banner of Light.

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

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We shall print next week the verbatim report of a lecture (taken specially for THE BANNER'S columns) wherein the guides of Mrs. (ora L. V. Richmond) discourse on "HELL AND THE DEVIL."

Islamism and Christianity.

A native Armenian, Rev. Mangasa Mungarian, was a guest at the recent dinner of the Liberal Union Club at Young's Hotel, in this city, who has for five years been the pastor of a Presbyterian church in Philadelphia, but is now a Liberal. He delivered an address to the company present on "The Moral Results of Mohammedanism and Christianity," remarking that there are but two missionary religions in the world, and these were the ones, the contest for religious supremacy having narrowed down to them.

Christianity was born in the East, some six centuries before Mohammedanism; yet the younger religion has driven the elder out of that region and forced it to find a home in the West, while the Moslems are still extending their conquests in Asia and Africa. The saying is a common one, that Islamism cannot adapt itself to the progress of the world on account of its doctrine of fatalism; yet the Arabs successfully met the warriors of Christendom in armor, and for a long period were the leaders in literature, art and science, showing conclusively that the progress of a nation is due, not to its religion, but to its genius, which interprets its religion in a way to stimulate rather than to fetter its natural inclinations. The speaker gave it as his opinion that under Mohammedism the Anglo-Saxon and Teutonic races would have clearly led the world to-day.

That the discoveries and inventions of the Caucasian race are in the face of the teachings of the Bible, has not had the effect to hinder its progress in any way. The charges chiefly and invariably brought against Mohammedism are that it encourages and keeps alive despotism, polygamy and the slave trade, and that it suppresses all opposition by persecution. But it is replied to such charges that they are the fault of the country and the people rather than of the religion. Despotism is recognized equally by the Bible and the Koran. There is more freedom to-day in Mohammedan Turkey and Persia than there is in Christian Russia, asserted the speaker; and as much as there is in Austria and a number of other monarchical countries. Christianity enjoys a larger freedom in Turkey than Mohammedism enjoys in British India.

All Christian denominations have representatives in Constantinople, and no Mohammedan is allowed to meddle with the work of the missionaries. There is really no more polygamy in Turkey than there is in America—where it takes a different form. Mohammedanism gives a sacredness to the marriage relation that is not given to it in Christian countries, and divorces are not so general there. Women, too, have rights in Turkey that are not recognized in Christian countries. Polygamy is a product of the Orient, not of Mohammedanism, and it was discouraged by Mohammed, but not by his

disciples. Mohammed said of slavery, that "the worst men are those who sell men." There is nothing whatever in the Bible to compare with this. By the law of the Koran, a slave no sooner becomes a Mohammedan than he receives his freedom, and thus slavery decreases as Mohammedanism advances. As fast as the negroes embrace this religion they advance in intelligence and morality. The gin trade has degraded them by thousands where Christianity has raised them by units.

Another point to be noted, stated the speaker in conclusion: There is more honesty and honor among Mohammedans than among any eastern Christians. Nevertheless, the vital defect in both the Christian and the Mohammedan religion is that they lay the emphasis, not on natural goodness, but on some particular doctrine, thereby creating the impression that there is something better and higher than morality!

A New Division of Time.

In a recent issue of the *Journal of Education* appeared an elaborate but clearly stated article by Prof. F. H. Bailey, the astronomical expert and popular lecturer on the science and poetry of the heavens, on the subject of reconsidering the length of our common day, so as to make it forty-eight instead of twenty-four hours long. Navigators especially have long found themselves beset with practical difficulties of the gravest character, in consequence of the loss or gain of a day according as they went west or came east. If, for example, it takes seven days for them to sail from Honolulu to Japan, and they leave the former on Saturday morning, they should reach Japan on the following Saturday morning. If they strictly followed their own calendar it would be so. But instead of that they arrive in Japan in time to find the people keeping Sunday. So they have lost their own Saturday, or one day in seven, in sailing west. In returning, they discover that instead of losing a day they have gained one. The discrepancy in time is now obviated only by the fact that the one hundred and eightieth meridian happens to cross the globe at the furthest distance from civilization, on the high seas. A sea line that is almost identical with this meridian is called the "Day Line," in crossing which navigators give or take a day, according to the direction in which they are sailing.

Prof. Bailey would divide time, not in relation to any particular locality, but in relation to the entire earth. This will obviously make it clear that the day contains exactly forty-eight hours, and that the week, though for any one locality seven times as long as the day, is, taking the earth as a whole, only four times as long, and that the year contains three hundred and sixty-six times twenty-four hours, or three hundred and sixty-seven times if it is leap year. In order to give proper considerations to this space relation of the day, let us but consider that when it is noon with us it is of course midnight on the opposite side of the earth. One day is ending and another is beginning, but the question is, is to-day ending or beginning? The time of day being later for places east of us, when we reckon in that direction it seems to be the close of our day; but being earlier for places west of us, when we reckon in that direction it seems to be the beginning of our day. Both cannot be true; which is, depends on our own longitude. This leads to the fact that there are two days on the earth at the same time.

The next question is: On what part of the earth is it to-day at the present time, and what day is it on the rest of the earth—yesterday or to-morrow? It is always one or the other, since no day exists upon the earth for even a second of time without being accompanied by its predecessor or successor. If we live on the seventy-fifth meridian west of Greenwich when it is noon with us it is some time of the same day on nineteen-twenty-fourths of the earth, but on the other five-twenty-fourths it is to-morrow. When it is 5 A. M. with us, it is yesterday on one-twelfth of the earth. When it is 7 A. M., the same day prevails over the entire earth, but it is only for a length of time infinitely less than a second. Hence 7 A. M. on the seventy-fifth meridian west of Greenwich is the moment in which the previous day expires and its successor is born, and the middle moment of the duration of the present day.

All we have to do, therefore, in any proper solution of the question, is to ascertain the time and place of the beginning of the day, its life and death, and then apply the facts to the case. The natural day travels around the earth with the sun, and therefore never ends; it being day-time on the half of the earth toward the sun, and night-time on the opposite half. The almanac day travels the same way and with the same speed, and it would always be the same day if it had no place for beginning or ending.

We have no room for citing the explanatory details of Prof. Bailey's demonstration at further length. He applies the above facts relative to a day to a longer period of time, as the week. A simple diagram of lines illustrates the co-existence of a week's days and its length of eight times twenty-four hours. Each line represents a day of the week, the last half, or twenty-four hours, of each existing contemporaneously with the first half of the following day. The week itself overlaps both the previous and succeeding weeks twenty-four hours. And the same in relation to the month, year, or century.

Holding the Fort.

One man holds the fort of the American Board of Foreign Missions. He is the Secretary of the Board, and an obstinate foe to heathendom he is. Almost one-half of the Board is opposed to his assumed position, yet he holds on for dear life and cannot be driven from it by threat or persuasion. Clearly he is a full-fledged captain in the ranks of the church-militant. The position held by the Board under his captaincy, as all men by this time know, is that to intimate or even to hope that there is a future probation for the heathen who have never heard of Christ, disqualifies one to become a missionary under the auspices of the Board.

Would not such a body of iron-clad dogmatic ecclesiastics be a fine set of men to entrust our civil affairs with, even in any of their various departments? Yet they constitute the very class of men who are so eager to force God into the Constitution, if by the means they may be able somehow to make everybody good according to their own idea and measure. It is hypocrisy in the Board to act as it now does, and the churches would be justified in withholding further contributions.

Now is the time to subscribe for THE BANNER—THE BEST PAPER IN THE WORLD.

The Poverty Problem.

This most serious of all living problems is being pressed closer and closer upon the public attention all the time, and the day is not distant when it will imperatively assert its right to a final solution in this country. Here now are thousands of men, women and children in certain localities in Pennsylvania who are suffering from want of food, and must inevitably starve unless they obtain outside relief. All because the men cannot get work. A certain rich company has absolute control of the coal mines in that region, which yield its valuable product, whose members have decided to suspend work altogether for a time so as to let the market supply of coal decrease and thus advance the prices again. These men are wholly indifferent to the suffering condition into which enforced idleness is sure to plunge an entire population, the cries of starving women and children having no effect upon them.

They own a monopoly, and are too well aware of it. All they care for is to work it for their still further enrichment. They are desirous above all else to earn dividends on heavily-watered stock. Such stock reads on the face of every certificate that it is equivalent to the robbery of labor to just such an extent.

It is no way different from the familiar operation of all other grinding monopolies. They are fastening themselves on industries of every kind everywhere. A very few rich men are masters and owners of all the rest. Negro slavery never exacted more or imposed greater hardships. Slaves are at least sure of their food, which white laborers are not. It is for the interest of their owners to maintain them in good physical condition, while these heartless monopolists care not whether their laborers live or die, feeling sure that their vacant places will be promptly supplied by others who are just ready to starve. It is a fair picture of plutocracy in our legislation.

The Old Puritan Colonies.

There were three of them originally. At the recent Forefathers' Day celebration at Springfield, Mass., by the Connecticut Valley Congregational Club, Dr. A. H. Quint delineated the types of the different Puritan colonies that settled in New England during the first years of the seventeenth century. The three colonies were planted at Plymouth, Boston and Piscataqua. Each represented a social as well as a religious character that was different from those of the other two.

The Plymouth Puritans were separatists from the Established Church of England, and hired Miles Standish to fight their battles for them. The Boston Puritans were not separatists at the first, holding that fighting, when there was a call for it, was of quite as much importance as the gospel itself.

The Piscataqua Puritans consisted of emigrants from Dover, England, and of dissenters and refugees from the Boston colony.

The Boston Puritans, believing as they did in fighting, were naturally persecutors. They made the Church and State one and the same thing. It was among them that the defection arose by which nearly all the churches in eastern Massachusetts went over to Unitarianism. From their number, likewise, went forth that party into the June wilderness, having all its earthly possessions with it, that emerged on the banks of the Connecticut and settled under John Hooker at Windsor.

In New Hampshire, not one of these early churches became Unitarian, probably because religious liberty was scrupulously allowed. The obvious moral which Rev. Dr. Quint sought to enforce was that neither in Massachusetts nor in England, no more than in Spain, could any church or sect, small or great, be entrusted to-day with civil power.

Once More a New Year.

1889 has finished its course, and "The New Year," 1890, is before the world. As an opportunity for doing good for humanity, and for the advancement of the Cause, the new twelve-month presents itself to the acceptance of the disciples of the spiritual dispensation. Let us all so live that each passing year shall by its progressive experiences lift us to higher levels of action, and fit us truly to harmoniously enter—in due season—into the grander conditions and happier environments which await the ripened soul in the Better Land.

It is now said that Maggie Fox Kane, the derelict medium, has given up her proposed "lecturing tour," as she had come to the conclusion it would not pay. But in lieu thereof it has been announced that she intends holding circles. Apropos of this person *The Two Worlds* (edited by Mrs. Emma H. Britten) remarks:

"The public will have scarcely yet forgotten the attempt of Margaret Fox Kane and Kate Jencken, her sister (née Fox), to discredit the spirit rappings that for many years had occurred through their mediumship, by alleging that the sounds were made through the snapping of toe-joints. After having made a solemn recantation of her life-long powers as a spirit medium, asked pardon of offended Heaven for her wickedness, and boldly charged every other medium with being the same huge fraud as herself, Margaret Fox Kane now proceeds to unsay all she has said—takes it all back, and has the audacity to place herself again before the public as a 'spirit medium,' and to demand from Spiritualists their confidence for having first declared herself a fraud as a spirit medium, and now for declaring she was a fraud when she denied being a spirit medium! . . . Now, whether Mrs. Margaret Fox Kane was the greatest fraud when she recanted her mediumship and went on to the public platforms of New York and Boston to proclaim herself such, or now, when she proclaims her former recantation an imposture, it boots not much to inquire. In her real or pretended first recantation she was evidently inspired with the idea that she should make a grand success and a great fortune. Under the stimulus of this hope she scrupled not to denounce herself, her sisters, and thousands of her generous patrons, friends and associates, as cold-blooded, heartless impostors. But now that the success and the fortune both have failed, she comes back to her former position, coolly and deliberately trying once more which side will pay best."

La Lumiere.

We are in receipt of a circular—in French—from Lucie Grange, the editor and proprietor of the above named weekly spiritualistic journal, issued in Paris, wherein she makes a unifying appeal for the friends of the Cause to contribute sufficient funds to enable her to continue its publication. All such funds, so received by her, will be gratefully acknowledged in its columns.

One thing THE BANNER OF LIGHT wishes the public to distinctly understand, and that is, that no deenerated individual who may apply to Mr. Pierpont, the Spirit-President of our Free Circles, for an opportunity to speak from our platform, is ever denied the privilege of doing so.

Important Manifestations in State.

Mr. William Hudson, of West Hingham, Mass., called on our office on Monday last, having in his possession four slates, covered with independent writing, which he received on the afternoon of Dec. 12th, under peculiarly satisfactory circumstances, in presence of Pierre L. O. A. Keeler, at his office in Boston.

These slates were bought by Mr. Hudson at a store where such articles are kept, and before leaving for the home of the medium he marked them—for future identification—with his knife, as well as by other means. Mr. H., on being advised so to do by Mr. Keeler, cleaned these perfectly new slates himself—they not being allowed to go out of his hands or his sight during the entire seance. One slate was held up by him while the medium dropped upon it a small bit of pencil, then he closed another slate tightly over it, and fastened the two substantially together with his handkerchief. These slates he held on his side of the table. Mr. Keeler asked if he felt any disturbance connected with them, and he answered that he did not; the medium then desired him to take the slates in his (H.'s) lap; nothing was perceptible to him then, but after several minutes had transpired Mr. Keeler's arm and hand were suddenly controlled, and transcribed upon a pad: "The writing is done!" whereupon Mr. Hudson rapidly removed the handkerchief (which he had firmly knotted over the slates) and opening the bundle found the following message written on one slate in clear lines in small handwriting, and bearing a signature which he at once recognized:

Dear William: I am indeed glad you have come here and opened the way for me to reach you in so positive a way. I feel that now you will have a greatly renewed assurance of the continuity of life after the dissolution of the mortal form. I do so want to have all occasional questions as to the verity of this re-voiced from your mind. Our life and our being are so real, so substantial, that it seems superfluous for me to come and tell you I am alive, and as actual as I ever was. All the reasonings of a sensible mind ought to demonstrate conclusively the possibility of living after the ordinal called death. I am so glad that you have a knowledge of this. If all the world could but have this understanding what a sight of joy would exist where all is sorrow now. Do you ever recall the scenes and days of my mortal life? If so, and you think of the ordeal I passed through, my apparent de-ense and all its attendant terrible details, how strange it does seem, doesn't it, that I can be right here doing this. Oh! do let me assure you, and all the folks, that I am alive and conscious, and am around you often. Let me come like this in your home. I don't know what I would have me say about materializing further than that I did do so. Mother Hannah Blecknell is often with us, but not here now. I am often with you at home. Affectionately,

RACHEL BICKNELL.

The second slate which Mr. Hudson exhibited was held by him, he explained, in his lap at first (of course covered with another which was fastened tightly thereon); then Mr. Keeler asked him to raise these, and to let him hold one side while Mr. H. held the other; this was done, and Mr. Hudson at once heard the imprisoned pencil moving quickly along over the surface. Mr. K. then rapidly turned the slates around (they not, however, losing the touch of Mr. H.'s hands); on being opened the following was found inscribed upon one in various colors, though only a common school pencil had been put inside the slates at the outset. Certain lines were also written in "back-handed" order, from right to left, but with equal care:

I want to have you [yellow tint, reversed.] know that we are with you [red tint.] and guiding you in [blue tint, reversed.] provisionally through this way. [Green tint.] GRANDFATHER JOTHAM LINCOLN. [Yellow.]

My body went down, but I went up. I live yet. EREN HUDSON. [Accompanied by a rude sketch of a vessel and water.]

My dear nephew—This is one of the most singular events of my whole existence. I have been here long enough to learn of the fallacies of my past belief. I have been looking many years for the great white throne and the harps and the crown, but I have never found them. I am in a life of every-day work and progress, which you could come over and be with us. You will find a pleasant life here. If I had not stood all this thing when in the form I would have advanced here more rapidly. I am much with Joshua. MARY HUDSON.

Eren Hudson was brother to Mr. Hudson's father, and was drowned in 1844.

The third slate was one of a couple, which on being fastened securely together by Mr. H., Mr. Keeler had taken and thrown out upon the carpet, beyond the reach of either himself or his sister. After some minutes had elapsed, Mr. Hudson arose, took up the parcel from the floor, and found one of the slates covered with more of the writing in reversed order before spoken of. The subject-matter of one of these messages was strictly personal to himself. The other is as follows:

I am glad to come to you to affirm the truthfulness of our return. If you will sit at home with the slates will try to write there. MARTIN HUDSON.

In the fourth trial, after Mr. Hudson had placed the two slates together, Mr. Keeler put them on his (H.'s) shoulder, close to his left ear, so that he distinctly heard the sound of the writing. On opening the slates he found within the following inscriptions:

I am not able to write myself. GRANDMA

Dear Brother William: This is an extraordinary manifestation, isn't it? I visit you both very often and try to make you know I am there, but fail. I cannot give you here a history of my life on my side. I cannot write enough. This life is an absolute verity. We do come back to the scenes of earth. I have much to say to you. JOTHAM J. HUDSON.

This was the first experience which Mr. Hudson has had with the phenomenon of independent writing. The seance began at 1 p. m., and ended at 4:30 p. m. During its course, our informant states, he was firmly impressed with the total absence of anything which could create a doubt in his mind as to the absolute verity of what he witnessed.

We understand that "A Christian Spiritualist Union" has just been inaugurated in New York City, and that public meetings will be held, commencing with the new year. A call is to be made for a national organization, says our informant. Why not join the American Spiritualist Alliance already organized? Fact is, there have been too many such organizations in the past, which have severally existed but a brief period. The principles inculcated by *The Alliance cover the whole ground, viz.:* "To promote the development and diffusion of Spiritual Science and True Spiritual Religion, as shown by enlightened reason and the highest teachings of the spirit-world."

We are in receipt of a new monthly magazine just issued by the Metaphysical College, 106 McAllister street, San Francisco, of which W. J. Colville is editor. It is titled *The Problem of Life*. Its intention is to present to the public clear and concise statements of thought relative to all the great religious and social questions of the day; to prove the relation forever existing between mental harmony and physical health, etc., etc. The editor informs us that the magazine will be entirely unsectarian, which is an excellent idea. The price is one dollar a year, single copies ten cents.

"The world do move," says the *Ionian* (Mich.) Express: The New York Presbyterian has decided by 67 to 15 in favor of a revision of the confession of faith. In a discussion of the question Dr. Paxton said: "A man who could preach some of the articles of our faith would not be a contemporary of the nineteenth century. He must have walked out of the seventeenth century. He would be a survival, and not of the fittest. We cannot breathe with Abraham's lungs. We cannot look at God through Calvin's eyes."

The Indians of the United States number 220,000 souls, and occupy 190,000 square miles of territory. It is only a matter of time when they will all be deprived of their lands by the avaricious white man—mostly by unchristian means. It is the same old story—the weak must succumb to the strong. Justice too often sleeps on the earth; but in spirit-life the wrong-doer meets his just deserts. There's no escape.

"The Dagg Mystery."

George N. Morang, a gentleman connected with the publishing house of Appleton & Co., New York, having charge of a special department of their business in Canada, called at this office last Monday, having just returned from the locality of the convincing demonstrations of spirit presence at the farmhouse of George Dagg, Clarendon Township, Province of Quebec, Canada—mention of which has already appeared in these columns. Mr. Morang being personally acquainted with Mr. Percy Woodcock, the writer of the detailed account of the phenomena, assured us that the utmost degree of reliance can be placed in all his statements, which, further, were fully corroborated to Mr. M. by information given him by numerous parties who had been personally cognizant of the facts. The affair is a leading subject of discussion throughout the Province, and has subjected Mr. Woodcock to much adverse criticism as to the motive of his statements; but Mr. W. is one who has the courage to inquire into a disputed matter, and afterward hold to what he knows to be the truth concerning it.

In this instance the verity of the manifestations is not known to Mr. Woodcock alone; hundreds know them to have taken place from their having witnessed them, and thousands because of their confidence in the honesty and reliability of those who informed them of their occurrence. Mr. Morang informs us that they have not been without good results; as an instance of this he mentions a gentleman who said to him: "I have been a disbeliever in life after this, but what is termed the Clarendon Mystery has convinced me of a future existence." There are many others of like mind, and entire communities are aroused to investigate the claims of Modern Spiritualism; what the result will be is not difficult for us to determine.

The eleven-year-old Scotch girl, Dinah Burden McLean, the medium of the manifestations, has been informed by Mr. Morang, been removed from the home of Mr. Dagg—and it is not known where she now is.

The Arena.

The January number, the second, of this new monthly, contains articles of such strength of thought and force and perspicuity of expression on the living topics of the day that we are not surprised to learn that a second edition has already been issued. R. G. Ingersoll leads these with a treatment in his usual terse and unequivocal way of "God in the Constitution." Dion Boucicault, a portrait of whom is the frontispiece, contributes a paper with the significant title, "Spots on the Sun," in which he attempts to show that notwithstanding the width and depth of Shakespeare's acquisitions, his works denote a love for sensational tricks in their construction. Two articles are given upon "Nationalism," one by Laurence Grönlund, the other by J. Ransom Bridge, both able advocates of the new movement. In "The Crime of Capital Punishment," Hugh O. Pentecost strongly advocates its abolition, saying that it is a constant amazement to persons awake to the enormity of the offence, that it continues to exist in what are called civilized countries. "Every consideration," he says, "of public decency, social morals, ordinary humanity, and plain common sense calls for its abrogation." Henry George discusses the methods adopted "To Destroy the 'Rum Power.'" W. H. H. Murray contributes "Mamelons: A Legend of the Saguenay," and Joseph Miller a spirited poem, "Comanche." Boston: Arena Publishing Company, Copley Square.

"Observer's" Sketches.

Of the early works and events in the history of the Modern Movement are of surpassing interest—and we feel that Mrs. Love M. Willis (who is writing them for THE BANNER under this nom de plume) cannot fail of being pleased at the extended reading they have received, and the warm commendations they have called out. Our contemporary, *Light*, of London, in its issue of Dec. 14th, condenses her paper on Dr. Mages, and introduces it as follows: "THE BANNER OF LIGHT is printing some reminiscences of the Pioneers of Spiritualism in America, which should be valuable, if only because they will preserve what would otherwise be lost. We wish that our English friends who bore the burden in the early days would entrust to us similar autobiographical records. If it be not so we shall lose an important mass of matter which the future historian of Spiritualism will sadly miss. We have ventured to condense our contemporary's article.—ED. OF 'LIGHT.'"

Demonstrations in New South Wales.

Spontaneous physical manifestations of spirits, resembling in some points those in Canada, have occurred at the house of Mr. Stanton, at Adelong, N. S. W. An account given in *The Harbinger of Light* from the *Ovens and Murray Advertiser* of Oct. 6th, says: "Stones, earth and rubbish fell in showers all over the house. Incredible neighbors visited the house in numbers and went away mystified. A little girl named Nellie (who appears to be the unconscious medium for the manifestations), becoming frightened, was put to sleep on a bed by the fire, when the bed rose in the air, and scratchings and knockings were heard underneath. The stones (although some were very large) did not appear to hurt anyone; when they came in contact the touch was quite gentle."

THE NEW ENGLAND MAGAZINE for December, though it comes late, well repays the waiting by the excellence of its contents, which consist in part of a charming description of "Christmas in Boston," illustrated with winter views of the city at different points; "Origin of the John Brown Song," with a reproduction of the first printed copy; an account of "The Handel and Haydn Society," "Two Centuries and a Half in Guilford, Ct.," "Up the Rhine," "The French Working Classes," and "The Mother of Washington." The frontispiece is a photograph of Miller's "Angelus," and the illustrations throughout, of which there are many, are of superior merit. Boston: 30 Bromfield street.

THE THEOSOPHIST for December, published at Madras, India, is received and for sale at the Banner of Light Bookstore, 9 Bosworth street. "The Dweller on the Threshold" gives a chapter on Alchemy. "Eloistic Teachings" are especially ontological. "A Study in Esoteric Christianity," and "The Symbolism of Caste Marks," are among the remaining articles, followed by a supplementary department containing shorter articles and general news.

Honeycomb and whiskey are recommended for the cure of *La Grippe* by many; but a sure and speedy antidote is the specific prepared by Dr. J. A. Shellhamer, of 84 Bosworth street, Boston. It not only cures the "Grippe," but is a capital remedy for pneumonia, in connection with massage treatment. Try it by all means.

The Industrial Congress held its regular session Dec. 3d in Washington, D. C. In its business transactions several resolutions were adopted, among them one recommending the Australian system of elections. Senator Stanford's Cooperative Bill, now before the United States Senate, was, at the instance of S. M. Baldwin, read a third time, and unanimously approved.

Our Fund for the Destitute Poor.

DONATIONS SOLICITED.
From Helper, \$5.00; E. Mason, \$1.00; Mrs. H. Cornell, \$1.00; Contributions from Circle, \$5.00; H., \$1.00; Anna J. Hutchins, \$2.00; A. G. F., \$1.00; S. A. L., \$2.75; F. A. Grove, \$1.00; A. Friend, 45 cents; C. F. Ruggles, \$1.50; Mrs. C. A. B. Lilley, \$2.00; C. W. Webb, \$2.00; Friend, Brooklyn, N. Y., 65 cents; J. M. F., \$2.00; David Davidson, \$2.00; R. H., \$1.00; Mrs. A. B. C. Davis, 25 cents; Daniel B. Allen, \$5.00. All funds so received are judiciously expended. These friends have the thanks of the spirit-world for their timely donations.

Donations.

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.
Amounts received since last acknowledgment:
From Mrs. M. A. E. Greene, 50 cents; W. W. Poole, \$2.40; H. Cornell, \$1.00; A. Friend, 50 cents; Eben Snow, \$2.00. Thanks, dear friends.

years—wife of Edward L. Dodd, who passed on Dec. 27th 1888, aged 50 years.

Mr. Dodd was Treasurer of the First Association of Spiritualists; his wife, Mrs. Dodd, was Clerk; both of them passed on the one road.

Mrs. D. was a faithful worker, and a fine clairvoyant and magnetic healer—doing a good business in that direction. She was frank and outspokenly honest in all her dealings.

For in that, yes, yes, she has made many warm friends, who were not to the last.

E. H. L., Pres.

(Obituary notices not exceeding twenty lines published gratuitously. Those that exceed that number, twenty cents for each line over the limit are charged. Ten words on an average make one line. No poetry published.)

Electricity.

To the Editor of the Banner of Light:
Electricity its uses and abuses—present a great problem to solve in this age of investigation and experiment. The people are pulling the use of this powerful element to great lengths, and it is doing a grand work in a saving of labor to man and beast; but it is not wisdom to stop and consider whether there is not hidden in the use of this valuable element a danger to the human race, and also whether it is not liable to do great damage if used to excess?

For instance, electric wires are all about the towns and cities; and from my experience, I am satisfied that the organs of many of our citizens are over-charged with this element, and they become cold in their limbs and distressed nervously. I, a, cannot sleep or remain quiet—but are restless. Often, of late, strong, able-bodied business men, who have no appearance of sickness, find themselves dizzy, the buildings and articles around them seem to be moving; they call a physician, but he cannot discover the cause of the disturbance in the system; he will, however, prescribe, and often recommend the use of electricity from a chemical battery, (which to my mind would be like adding fuel to the fire) and the trouble increases instead of diminishing.

I have come to the conclusion that much of the disturbed condition called disease originates from an over-saturation of electric force in the human system. Some individuals generate this unconsciously to themselves, and in large proportions; while others have a surplus of magnetism—their hands and feet are always warm. An excess of either of these elements will, without question, produce a disturbed condition of the forces, but there is far more danger from the electric force than from that of the magnetic.

To my mind, the remedy for this difficulty does not consist in withholding electricity from the system, but in producing an equilibrium in the electric, magnetic and spiritual forces, but can be best accomplished by any individual who possesses an adapted power to change the action of the human organism as to the chemical forces it generates from the elements in the air and environments. To illustrate the subject more clearly, I could cite cases of sickness where the individual changed his residence—either going to the seashore or to a more mountainous district—and health was at once restored, and that, too, without the use of drugs or medicines.

If the physicians of this age would investigate the natural laws governing the chemical action of the human body, and learn how to detect the difference between the forces that are generated in the invalid, and also how to change the system from the one condition to the other—in other words, understand how to rid the patient of the surplus of either of the forces—they would not be obliged to put their patients on the sick list so long as they sometimes do without any well defined conclusion as to the ailment with which they are afflicted.

There is a great study for magnetic healers, and they should be better informed as to the results that should follow in their treatment. Some magnetic healers can accomplish more in one treatment—providing they possess the adapted forces to meet that of the patient—than others can in giving treatments for a long time. There is a law governing in healing with the three forces named that should be better understood, both by the sick and the practitioner.

I will cite an instance in point: A lady fell on the ice and broke her hip; the surgeon, who was a competent one, set it, but she suffered untold agony when the limb was exposed in the least to cold air. A magnetic physician was called, and with a few passes established the natural current of force between the injured hip and the foot, and the pain and sometimes to cold ceased, and the bone in time became thoroughly united. All this case needed was the establishment of the natural nervous current that had been disrupted by the break; and the magnetic force was fully realized at this time, and in keeping with what I stated at that date.

AUTHOR VITAL MAGNETIC CURE-BOOK.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society meets in Van Vleet Hall, 118 State Street (first floor), every Sunday at 8 A. M., and 8 P. M. Admission free. The Ladies' Aid Society meets every Friday at 8 P. M.; supper served at 6 P. M. J. D. Chubb, Jr., Secretary.

ANDERSON, IND.—The Society of Spiritualists meets regularly in Anderson, Ind., every Sunday at 8 P. M. in the hall of the Commercial Hotel. J. H. Brockton, Mass., First Spiritualist Ladies' Aid Society meets in their hall in Crescent Block every Sunday evening. Carrie E. Novins, Secretary. Lecture meets in same hall at 8 P. M. in the Ladies' Aid Society.

BRIDGEPORT, CONN.—The Spiritualist Union, Isaac F. Moore, Secretary.

BUFFALO, N. Y.—First Society of Spiritualists—A. O. T. N. Hall, 118 State Street (first floor), every Sunday at 8 A. M., and 8 P. M. Admission free. The Ladies' Aid Society meets every Friday at 8 P. M.; supper served at 6 P. M. J. D. Chubb, Jr., Secretary.

BANGOR, ME.—Meetings are regularly held by the Spiritualist Association of Bangor, Me., every Sunday at 8 P. M. in the hall of the Commercial Hotel. J. H. Brockton, Mass., First Spiritualist Ladies' Aid Society meets in their hall in Crescent Block every Sunday evening. Carrie E. Novins, Secretary. Lecture meets in same hall at 8 P. M. in the Ladies' Aid Society.

CHICAGO, ILL.—The Spiritualist Society meets in the hall of the Commercial Hotel, every Sunday at 8 P. M. in the Ladies' Aid Society.

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46 Avenue B, Vick Park, Rochester, N. Y.
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MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send her a photograph of their face, shall receive an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical diseases with peculiar reference to what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inhospitably married. Full details from 2-cent stamps. Brief delination, 10c, and four 2-cent stamps.
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