





By ALFRED E. GILES, author of "The Sabbath Question Considered by a Layman," "Civil and Medical Liberty in the Healing Art," "A Letter to Massachusetts Members of Congress on Plural Marriage and the Mormon Problem," etc. Paper, 10 cents.

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## Banner of Light.

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

## Special Notice

To the Spiritualists All Over the World.

The especial attention of all interested in the phenomena of automatic writing is called to a series of articles upon that subject prepared for THE BANNER by Hon. Sidney Dean, as a part of his personal experience while investigating the philosophy and phenomena of Spiritualism. The translation of the hieroglyphic writings into the English language, under the same influence and at the time of the writing of each message; the candid and vigorous comments of our contributor; the frankness with which he admits his inability to comprehend or explain their cause, except upon the hypothesis that they are the work of incarnate earth intelligences; his desire that the whole matter should be referred to the larger public of THE BANNER's readers, and the skeptical, inquiring world, all clothe these papers with an unusual interest.

The size and length of these original character messages forbid their use in THE BANNER's columns through the photogravure art; and copies of the original may hereafter appear in book form, accompanied by other writings of special interest, mechanically written, or dictated by the same intelligent force.

While a great variety, representing different ages and peoples, are preserved, yet in preparing the present series our contributor has selected only the hieroglyphic messages with their purported translations.

We commence the series on the first page of this week's BANNER, and shall publish them consecutively, under the title of "Some Facts and Thoughts Concerning Psychic Phenomena."

In a brief note to the editor, referring to these articles, our contributor says: "In the light of these phenomena, honestly and truthfully stated and transcribed, how true are the words which Shakespeare puts in the mouth of Hamlet, Prince of Denmark, and his companion, Horatio:

Ham.—"Oh, day and night! but this is wondrous strange!"

Hor.—"And, therefore, as a stranger give it welcome."

There are more things in heaven and earth, Horatio, Than are dreamt of in your philosophy."

## Things for Spiritualists to Consider.

In an editorial article on "The Spiritual Outlook," in THE TWO WORLDS, two points are made the salient ones: First, that the fact of the continued, conscious existence of human beings is practically accepted by the more intelligent of the rising generation, and the fact that spirit men and women are able to telegraph to their earth-friends more or less perfectly and frequently is also established beyond gainsaying; second, that there is a growing disposition on the part of preachers to daily with and "take up" Spiritualism, much in the same way that medical men have adopted mesmerism after disguising it with the new name of hypnotism. Both of these are indeed facts of large significance. There is about to be seen a convincing proof of the general awakening on the subject of Spiritualism in the Psychological Science Congress at the World's Fair, which, by further stimulating investigation, should greatly multiply the number of Spiritualists everywhere. The facts will win in spite of dogmatic and speculative theories. In fact, the battle for recognition is already won.

Harvey's discovery of the circulation of the blood well illustrates the course of belief in respect to Modern Spiritualism. The doctors who opposed his discovered and proven facts were in general past a certain age, say forty years, and it seemed to be necessary for the discontinuance of their obstructive prejudices that they should be removed by death themselves, after which a new generation would come forward, with no prejudices to cherish and defend, and the plain facts would meet with a ready acceptance. With Spiritualism, too, the old prejudices are dying out and disappearing with the generation that entertained and enjoyed them; and another and an unprejudiced one has come upon the stage that is ready to investigate, and willing to be convinced, regardless of what people before their day were satisfied to deny and disbelieve. Once the old theology was "good enough for

most people, but a new generation of men and women demand something more and different, and they are getting it. That, as any one can see, is the advantage of a succession of generations of men. If one generation only were to be entrusted with working the law of evolution, it is altogether likely that there would be no progress or advancement whatever.

In view of the actual situation, is it not time for Spiritualists everywhere—in the churches as well as out—to openly and practically accept the Spiritual Philosophy? Does not the practical acceptance of the phenomena of Spiritualism as facts by the rising generation render it obligatory on all real Spiritualists to recognize and adopt their significance in actual life and practice?

This is the Spiritualist's triumph before men, and it is his opportunity. We have all come at last to the stage of expanding belief. Calumny is giving place to hospitality, and criticism to glad adoption. Social ostracism is being turned into flattering favor, and pulpit gibes and denunciations are being often answered with averted glances and warning countenances from the pews. Spiritualism comes home to the hearth and heart of every family, and takes hold of the thought and life of every individual. Its deep and high meaning is becoming understood, and its religious power is more widely than ever before acknowledged. As Dr. Parker, of London, is compelled to admit, the church discovers that it "must adapt its religion and its action to the changing order of things."

At this time, when a fundamental change of belief and position is taking place, and old and decrepit Orthodoxy is being supplanted by a new and far larger truth, all Spiritualists should stand by that truth as it has been given them to know. Let them understand, as they most certainly should, that a great and wonderful reformation is coming over the world, to arouse the inner life of the crusades nor the Protestant reformation furnish any parallel. It is the epoch of the world's regeneration, through the knowledge of the close relationship of its mortal inhabitants to those of the other world and the universe of the living and loving God. What is industry, what is commerce, what is the accumulation of wealth, or the possession of power, in comparison with a truth so vital, so all-embracing? What are all the prizes of this earth-life but childish toys, in the light of a revelation at once so distinct to every individual and at the same time so vast?

And can such a revelation leave any room at all for Spiritualists to temporize just when the spreading truth bids them remain steadfast and firm? Are they to think for a moment of compromising with their long-time opponents, the churches—or those other, the materialistic scientists and prejudice-sodden philosophers—in order to help the latter to come down from their lofty pedestal of assumed piety or superiority more easily and gracefully? Not even the broadest charity either requires or suggests that they should. Orthodoxy is in a strait where it must confess its alliance with Materialism or come over to Spiritualism. What have Spiritualists to do to help it out of its inevitable dilemma, to which it was foredoomed from the beginning?

We Spiritualists believe in man as an immortal spirit, with endless progress as his destiny. We believe that religion has its roots in the human soul, and that it has continually put forth its branches in every age of the world. We hold that as all theologies are but efforts of men to formulate their thought on religion, so will they change, die out and disappear, and higher and larger expressions of human consciousness of the divine will supersede them till mortals live as spirits here as well as hereafter.

## The Way to Finally Settle the Sunday Question.

We see it given out that the President will veto a bill changing the appropriation condition imposed by Congress that the World's Fair shall be closed on Sundays, and the ecclesiastical party make no concealment of their exultation. They have drummed up their preacher forces before the committee that gave the repealing bill a hearing, and left the field with shouts of prophetic triumph, as if now they had established for all time their bigoted and petty conception of a Christian nation.

In the event of Congress doing nothing to remedy the trouble—for trouble it is, and of a very serious kind—it would seem best that the Directors of the Fair open the gates on Sunday, without paying the slightest regard to the restriction thrust upon them by Congress, and use the appropriation in the regular way, refusing to return it if a demand should be made for it, because of a disregard of the condition attached. All the remedy the Government would then have would be in suing the Directors to recover the amount advanced in the appropriation. And the ready defense of the latter would manifestly be the unconstitutionality of the restraining condition attached to the appropriation. The case would soon reach the Supreme Court of the United States, of course, with not only the whole country but the whole civilized world intently watching the issue.

And what an issue would it not be, at the very end of this liberalizing and emancipating nineteenth century, that has witnessed the routing of so many superstitions, and the breaking of so many chains! That the greatest and freest republic on the face of the earth should be engaged in confronting such an issue of bigoted dogmatism and ecclesiastical assumption, would most effectually excite the wonder even of nations that made no professions of freedom whatever. No doubt the ecclesiastical party would rally in full force to overawe the judges of the Supreme Court, and dictate their final decision, and the sixty-five millions of people in the United States would then have a fair chance to see the conscience game played in an open field, with the pulpits and Sunday school men actively working to establish their self-asserted supremacy. No channel would be overlooked, no avenue would be closed, through which the latter could hope to reach the judges to influence them to decide that this government of ours was established to promote religious equality with civil interests, and to work the Decalogue along with the constitutionally prescribed federal statutes. The crisis would then be precipitated, and it would be settled once for all what this government of ours was originally made for.

We have no idea that the people would ultimately accept and submit to any such Sabbath dogma in politics as this self-righteous and thoroughly offensive and intrusive ecclesiastical party, flushed with its new triumph, would seek to impose.

What the line of defense and justification

would be for the directors of the World's Fair to adopt in case of coming before the Supreme Court with their case it is perfectly any to foresee. They will plant themselves squarely on the ground that Congress, deriving all its power from the Constitution, is expressly forbidden to make laws "respecting an establishment of religion." To compel the people, even by implication, to observe Sunday as a holy-day, is on the part of Congress an infringement of constitutional authority vested in it for the common use. Sunday, considered as a holy-day, is a religious institution only, and Congress can have nothing to do with it. Jefferson says explicitly, "no power to prescribe any religious exercise, or to assume authority in religious discipline, has been delegated to the general government." "Fasting and prayer are religious exercises; the enjoining them an act of discipline." Therefore he declined even to "recommend" a day of fasting and prayer, for the reason that he would by so doing "indirectly assume [as President] to the United States an authority over religious exercises which the Constitution has directly precluded them from." Lest it should be answered that such a recommendation carried no authority, because unaccompanied with any penalty on those who disregarded it, Jefferson explained that the penalty might indeed not be fine and imprisonment, but it would none the less be one of "some degree of proscription, perhaps in public opinion."

In his autobiography Jefferson further relates the circumstances attending the adoption of the bill for establishing religious freedom, the principles of which had to a certain degree been enacted before. He says he had drawn the bill "in all the latitude of reason and of right." It met with opposition, but with some mutilations in the preamble it was finally passed. A singular proposition proved that it was intended that its protection of opinion should be universal. This was the proposition, and the way it was disposed of: the preamble declared that "coercion is a departure from the plan of the holy author of our religion"; an amendment was offered, inserting the name of "Jesus Christ," so that it would read, "a departure from the plan of Jesus Christ, the holy author of our religion"; the insertion was rejected by a large majority of those voting, showing conclusively that "they meant to comprehend within the mantle of its protection the Jew and the Gentile, the Christian and the Mohammedan, the Hindu and Infidel of every denomination."

Washington declared that "in no sense whatever is this government founded upon the Christian religion." Madison said that "religion is entirely beyond the purview of government."

In the Constitution Sunday is recognized as a holiday, or rest-day, and only as that. Sunday is therein not a religious or a Christian word, but simply the secular name of the day. The "Christian term" is the "Sabbath," or the "Lord's Day." By avoiding this and using only the secular name, the framers of the Constitution unquestionably meant to recognize Sunday as a holiday, or rest day only, and not in any sense as a holy-day. It is conspicuously recognized with this guarded distinction in allowing the President ten days to consider a legislative bill, Sundays excepted. The Constitution nowhere regulates the observance of Sunday. It does not interfere with the religious convictions of the President. He can keep holy Saturday and work Sunday, if he so chooses. How can Congress violate, then, the religious convictions of many people who conscientiously observe Saturday as a holy-day? If it can leave the observance of the Fourth of July and Decoration Day, both of which occur during the continuance of the Fair, to the discretion of the Commission managing it, it can likewise leave the observance of Sunday to the same judgment.

## Phillips Brooks.

The entirely unexpected decease of Bishop Brooks at his residence in this city was a shock to the city, the State and the country. Death has taken many distinguished men from the world of visible activities within the few months past, but none whose loss has occasioned such a pang of universal surprise and sorrow as his. He had just become familiar with the duties of the high office to which he was called by the choice of the Episcopal diocese, and the universal judgment was that he would so broaden and strengthen the polity of the Church by his liberal views and healthy sympathy with people of all classes and callings that it would visibly assume a new life among men, and profit to a degree beyond any it had yet attained in the country. Bishop Brooks, or, as he was preferably and better known, Phillips Brooks, was a great man and a great preacher. He was cast in a large mold by nature. His gifts were many and generous. He was a born orator, yet bred to no recognized school and restrained by none of the known rules of art.

From the pulpit he moved the consciences and stimulated the conduct of his fellowmen in the profoundest manner, because of his own matchless earnestness and masterful sincerity. Rapid to the verge of tempestuousness in his oratory, yet always self-contained and under constant self-control in the voluble utterances of his thought, he seemed like the oak, itself unmoved and firm while exciting the winds to blow through its branches. His may be called the genius of common sense. He seemed to know and understand his fellowmen intuitively. His power was the unity of all his powers rather than the shining superiority of any one of them. He never preached doctrine or dogma, but conduct first and last. His appeals were to the consciences of men, and his efforts were to persuade them to pattern the conduct of their lives after that of Christ. He was more than the Church to whose outward rules and ceremonies he conformed; he regarded the inner life as all, to which everything external must be held subordinate and secondary.

In his physical equality with his intellectual and spiritual constitution he was a man to be remarked everywhere, and would be noted in a multitude. All the world could say—here is a man. His human sympathy floated his noble intellectual powers on a deep and steady current, and secured a ready audience and a profound impressiveness to his pulpit utterances. All told, the Church to which he belonged in this country never boasted or treasured the name of a greater preacher or man. As a member of its House of Bishops, he would inevitably have tended by rapid strides to inspire and guide it to the adoption of a broad policy, far beyond ritualism, far out into the boundless sea of human life and spiritual growth and activity. He broke over sectarian barriers while conserving their existence in order simply to

have a surer standing-place from which to make any work effective. He was more than a priest, an ecclesiastic, a scholar, a philosopher, a man of cultured powers, or an orator, for he was all these together, and in this sense one of the greatest of modern men.

The preservation of healthy life is a matter of the highest import to every community and nation. Free immigration enjoys no immunity either as a principle or a policy to bring in disease, poverty or crime to a nation that gives it generous hospitality. We have allowed foreign governments to selfishly ship their paupers, vagrants and criminals upon us long enough. When it comes to the free importation of the fatal cholera infection, it is about time to draw the line. Let it be on the entire immigration practice. Forbid the entrance of all paupers and criminals, of those who do not or cannot support themselves, of those who do not land here with intent to become honest citizens, and, above all, of those who bring infection to decimate our people and occupy our hospitals.

Charity still begins at home! We are to take care of ourselves first, in order that we may be able to help others afterward. But the industrious and thrifty are not bound, by any means, to work for the idle and lazy; if they will not work, neither shall they eat. Now is the time to tell the European governments to take care of their own paupers, for we will do it no longer.

For years past the depressed state of agriculture in England has caused increasingly serious reflections on the most effective means of remedy. The causes alleged for so ominous a state of things are various, the leading one being the expanding importation of wheat and agricultural products, which has tended to discourage farming industry and the necessary expenditure of capital on the part of landlords and tenants. It is an asserted fact that the farming interests in England are on the eve of collapse, in which case an agitation would ensue that would shake the fabric of the entire Kingdom. Last year the British farmers notoriously did not make their rents, and not only that but they were heavy losers on the year's operations. Prices for agricultural products have run clear down, making profits wholly out of the question either on the labor or the capital expended. In consequence, large tracts of British land are lying uncultivated and idle on the hands of the landlords, many of them offering to let their broad acres to tenants without any expectation of getting rent in return, the only condition being that the latter will engage to pay the local rates until the times grow better.

William Tebb, Esq., is known in England, Continental Europe and America as the unflinching apostle of non-vaccination; and the light he has thrown upon this awful practice of spreading disease by law, is searching and definite in its results. Having occasion, in an article entitled "Pasteur and Jenner," to severely criticize the laudatory utterances pressed by disciples and friends toward Pasteur when his seventieth birthday was observed in Paris, he concludes his statement to the *Surrey (Eng.) Gazette* with the following trenchant paragraph:

"Nearly a century's experience has shown vaccination to be no preventive of small-pox, but a source of incalculable mischief in the spread of the most terrible diseases, including syphilis and leprosy. But such is the credulity of mankind when weighted with medical or ecclesiastical authority that it may now take another half century to get rid of the Pasteurian incubus."

If there was such a thing as a "miracle," we should say that the sermon was one which was delivered recently by the Rev. David Gregg, D. D., of Brooklyn, N. Y., in the Park Street Church, Boston. It was titled, "The Glorified Dead Help and Cheer Us on to Our Goal"; and had for a text Paul's trite remark to the Hebrews, about our being "compassed about with so great a cloud of witnesses," etc. Park Street Church was once the "brimstone corner" in this locality; now that it has been discovered that the "glorified dead" can help us by their counsels and applause, why cannot the glorified (in the special church sense) do us a like service? The Park Street Quarterly will please answer.

The preliminary bulletins of the census bureau report the total number of red men in the country to be 249,273, and assert that there has been a decrease since 1880 of 1121 in a total of 133,382 reservation Indians. The *New York Sun*, however, thinks it is not possible that the decrease has been so slight, and does not regard it as altogether likely that a zealous effort has for the first time been attempted to arrive at the actual number of the aborigines. The *Sun* thinks the Indians were naturally suspicious of the white enumerators; and further, that the red man's suspicion is not to be wondered at. It remarks that Indian lands have been devoured before this with less trouble than a pretended enumeration of a tribe.

England possesses great foresight—right or wrong. She prepares in advance for all contingencies. In the Canadian annexation episode, now pending, she fills her ports in North America with plenty of warlike material. In Egypt, the late "trouble" has induced her to send additional troops to that historical land to enforce "Her Majesty's" policy! The whole thing appears to be, the aggrandizement of the few at the expense of the many. A vital change must come—come through terrible revolution, if necessary—but come it must.

Effie F. Josselyn has under "Banner Correspondence" a tribute to Mrs. Ada Foye and her services at Grand Rapids, Mich. We are pained to learn of Mrs. Foye's affliction, and trust this valued and veteran medium may return eastward, fully restored, in the spring.

The great and good Phillips Brooks did not give his brain rest long enough to assist in keeping his physical system in a healthy condition, therefore it is no wonder he suddenly passed away, just as many other intellectual men have been doing of late.

Connecticut readers should notice the appeal of Wm. Foster, Jr., (on sixth page) for work in that State vs. Compulsory Vaccination.

The Thomas Paine anniversary was widely noted in its passage by the Spiritualists of this country, as reports given elsewhere show.

Edgar W. Emerson's public testimony of full endorsement under "Banner Correspondence."

Elsewhere correspondents give details of associative work for Spiritualism in Sturgis, Mich., and Dallas, Tex.

## NEWSY NOTES AND PITHY POINTS.

## PHILLIPS BROOKS.

Great bishop, greater preacher, greater man. The manhood far out-towered all church, all creed, And made the servant of all human need, Beyond one thought of blessing or of ban, Save of thy Master, whose great lesson ran, The great are those that serve, the low are those indeed, All churches are one church in loving heed, Thy great life wrought on thy Master's plan!

As we stand in the shadow of thy death, How petty all the poor distinctions seem! That would fence off the human and divine! Large was the utterance of thy living breath; Large as God's love thy human hope and dream; And now humanity's hushed love is thine. Boston, Jan. 23d. —Rev. Mtnol J. Savage.

It is no longer right to call women the softer sex when every one of them that can afford it wears a wild animal around her neck.

The oldest paper in the world, devoted to the Spiritual Philosophy is the BANNER OF LIGHT, the prospectus of which appears in our advertising columns. The BANNER is a beautifully printed eight-page paper, ably edited, and has a circulation that is world-wide. It furnishes "food for thought," and any one at all interested in its teachings will find it a most interesting paper. Sample copies sent free on application. —*Harve de Grace (Md.) Republican.*

Out of fifty endowment orders doing business in the State of Massachusetts a few months since, comparatively speaking, only twelve remain, and some of these are in the courts.

The "prosecuting committee," whose members are determined to push the Briggs case to the end, demand that such leaders as Dr. Briggs and his companions who have been the cause of the trouble from the supreme tribunal of Presbyterianism—a distinct and definite condemnation. That result might expedite the smashing of much theological crockery. The disturbance in the churches goes on. The waters of the theological pool are troubled. But there may be cause for believing that now, as of old, the cause of the troubling is angelic, not satanic. Good will issue out of all this disturbance. —*Hartford (Ct.) Times.*

Yes, friends, the cause of the troubling "is angelic," and the angels are the arisen spirits of those once known, loved and respected on earth, who now look with clearer vision on the highest needs of humanity.

Vanity that makes us desire the applause of our fellowmen, and puffs us up with conceit, deprives us of the pleasure we seek in the very process of our striving for their applause, and brings us into contempt in the very act by which we strive to gratify our vanity! —*Lynan Abbott.*

Boston cooks may be "smart," but it is evident that some of them have lost the art of how to cook beans! Isn't it high time our cooking-schools "joggled" their memory? Beans, when properly cooked, are delicious; but there are now few such in Boston.

General Swift believes in rapid transit. Why should n't he?

## YE CATTE!

Some Distance after Emerson.

They reckon life who barre hym outtell For lyke a byrde yf mighte wynges, He'll perche yppon ye water-spoutte— And turyce as loudye ye tom-cat slugs! (To be concluded.)

Advanced thinkers are desired to address E. H. Mace, 86 Waverly street, Jersey City Heights, N. J.

We have been expelled from church for buying an overcoat with the collection. We have a hard road to travel, but we are determined to keep warm till we strike the hereafter. —*Hellville (Ga.) Banner.*

Hawaii drives out her Queen, and begs for annexation to the United States; Great Britain "kicks" as far as treaties allow; America smiles, at sight of the proffered "sugar plum." What shall the harvest be?

YORK'S SONS, of Rochester, N. Y., have issued a superbly illustrated Floral Guide, containing names and descriptions of plants, including a host of novelties, interspersed with appropriate quotations from the poets. A dime sent to the above address will secure a copy.

An Ohio minister, in denouncing the stage, says that "actors hold out to the people. He must think that actors are able to hold on by the skin of their teeth and 'orgy,' or else he does not know that the flies are strips of canvas at the top of the stage. Perhaps he means the wings." —*Boston News.*

When a barber talks too much his stories are generally illustrated with cuts.

It is reported that the great granddaughter of Robert Burns, Jean Armour Burns Brown, will attend the Columbian Exposition. She is a lassie of twenty years or less, and said to strongly resemble her famous ancestor. She lives in Dumfries, near the place in which Burns died. A statue of the poet was recently unveiled there. She sat on the platform on that occasion, and so strong a resemblance was observed to exist between her face and the bronze that the multitude raised an involuntary but hearty cheer.

The whole number of males in the United States is 32,607,880, and the whole number of females 30,564,370.

The remains of the late Bishop Phillips Brooks were interred at Mount Auburn, on Thursday, Jan. 26th. Many places of business in Boston were closed. The services were held at Trinity Church; it is estimated that fifteen thousand people crowded the edifice and Copley Square; so great was the desire to participate that open air services were held on the steps of the church, with floral singing by the great multitude. Boston has rarely, in all its history, witnessed a funeral so largely attended by people of every grade of society and order of belief.

The Louisiana State Lottery has found a new habitation on the shores of Honduras, whence it will remove in due course of time, having received liberal terms there for a long spell of years. What next?

An eminent physician believes that savage races have better color perception than civilized. Of one hundred Indian boys he found none color-blind; another group of two hundred and fifty had but two, while none of the girls were found to be color-blind.

Frosty bits, forced into horses' mouths, have caused a great deal of mite suffering lately. If the horse could talk, his bleeding mouth would be eloquent of his torture.

A CRANKY PATIENT.—Doctor (to patient): "I do not wish to frighten you, but if you have no objection I'd like to call in a couple of my brother physicians." Irrascible patient: "All right! If you need any assistance in murdering me, call in your accomplices." —*Texas Siftings.*

It is said to cost \$400,000 to take care of the convicts of this country in excess of what they earn for the State.

The Columbia cycling calendar for '98 is the most exquisite and truly artistic of practical calendars for the year. It begins with February, '98, and ends with February, '99. It consists of a circular piece of cardboard, forty-seven inches in circumference, the calendar picture being framed with a reproduction of the pneumatic rubber tire. This calendar is issued by the Pope Mfg. Co., of Boston.

Mrs. Catherine Sharp, the oldest woman in the United States, being in her 116th year—says the *Philadelphia Inquirer*—died Jan. 22d at her home in that city. She retained her faculties to a most remarkable degree, and had never known a day's sickness in her life.

The English are now taking vigorous steps to close the doors on the choleza. Uncle Sam had best do likewise.

Michigan undertakers do not like the name. They want to be called "Funeral Directors." Oh!

James G. Blaine, the celebrated American statesman, whose long illness has attracted the sympathetic attention of the nation, died at eleven o'clock A. M., Jan. 27th, in Washington.

One hundred and thirty millions lost their lives by a mysterious explosion, Jan. 27th, at Tokod Gran in Hungary.

A trance medium's testimony finds space in another column.

1893 February 1893						
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## Mrs. Richmond in Boston.

Mrs. Cora L. V. Richmond (Chicago, Ill.) will, during February and March, speak every Sunday afternoon at the Spiritual Temple, corner Newbury and Exeter streets, Boston.

Her address while here will be 170 West Chester Park, or letters may be sent in care Colby & Rich, 9 Bosworth street, Boston, Mass.

The classes on Psychopathy, or Spirit Healing, by Dr. Rush, through the organism of Mrs. Richmond, will be held at the Library-Room in the First Spiritual Temple on Tuesday evenings, commencing Feb. 7th, until March 21st inclusive.

The class on "The Soul," etc., will commence Thursday evening, Feb. 9th, and continue each Thursday evening to March 23rd inclusive.

Membership charges to either of the series \$3.00; and to both classes \$5.00 (no tickets issued for a single lesson). Membership tickets may be procured at BANNER or LIGHT office, 9 Bosworth street, and of M. S. Ayer, 189 State street, Boston.

W. J. COLVILLE'S WORK IN BOSTON till May, when he expects to be again in this city, ended at The Temple, 18 Huntington Avenue, Tuesday afternoon, Jan. 31st, where his courses of lectures on Spiritual Science have been more largely attended than ever before.

CHICAGO.—He left Boston for Montreal last Tuesday evening, where he was announced to lecture Feb. 1st, 2nd and 3rd. From thence he proceeds direct to Chicago, where his public work commences Sunday, Feb. 5th, in Washington Hall, Washington Boulevard and Ogden Avenue, at 10:30 A. M. and 7:30 P. M. He speaks at the same place and hours every Sunday till March 28th inclusive, and on Tuesday and Thursday evenings in Lodge Hall, 11 North Ada street. Address all letters, etc., 477 West Randolph street, Chicago, Ill.

HENRY SLADE—writes G. S. Klock—"I am now lecturing and presenting spirit phenomena in Omaha, Neb., and will give our people in Lincoln, Neb., a lecture on 'The Shadows and Lights of Medium-Experience,' on the evening of Feb. 5th, 1893. We are looking forward to much enjoyment of phenomena through his organism."

Mrs. M. Carlisle Ireland, a veteran medium of Boston—who has been suffering for several years with paralysis—passed to spirit-life on 39th North Harvard street, Allston, on Monday, Jan. 30th, aged 69 years 10 months and 27 days. The funeral services occurred on Thursday, at 2 P. M.

Our English contemporary, *Light*, in its issue of January 21st, publishes a striking account of the fulfillment of a dream experienced by the narrator, in Ceylon, Mrs. Caroline Corner-Oliphant, which we shall place before our readers next week.

Several notices of the decease of friends—sent by correspondents in various portions of the country—arrived too late for insertion in the present issue, but will appear hereafter.

A friend in Springfield, Mass., who does not wish to be named, sent us—after reading Father Pierpont's strong appeal in this direction in a late BANNER—a donation to our Poor Fund of five dollars, and his wish (which we share) that others might be heard from of like mind.

President Knight (of the Spiritual Temple Society, Berkeley Hall, Boston) and other friends acknowledge in this number of THE BANNER the correctness of various spirit-communications given in its Message Department.

Mrs. Cora L. V. Richmond's Society in Chicago, through its Secretary, speaks (on our second page) of that lady's worth and work.

## LACONICS.

NUMBER FOUR.

Working girls' clubs favor strikes.

Health rhymes with wealth, in Nature's plastic plan—But health gives out, while wealth destroys the man!

To do you good eat simple food, and not too much of that at one meal.

Those who must of virtue prate Have much to cancel on their slate.

A person who "has lived from hand to mouth" for years, sometimes gets into a clover-field, like a half-starved heifer, and consequently becomes pretentious. Such a *bi-ped* is a dangerous element in good society, for the reason that he sows discord therein.

Some modern professed "reformers" are like the hypocrites of old, who sold out their spiritual "influx" for thirty pieces of silver.

The "Healing by Faith" lunatics are rapidly playing out. This fad has gone far enough.

The three busiest American Bs have lately made their exit from the human hive, and now at their leisure regret that they did not more carefully protect their physical forms. Brains pitted against stomach is an unequal fight.

Those claiming medial gifts, who disgrace the cause of truth by swindling honest people, should be set aside, the same as church-ministers are who use the cloth to trespass upon honest Christians.

The coal embargo has been lifted. So has the price.

The American Spiritualists' Association held another meeting in Manchester, N. H., last Sunday, Jan. 24th. Dr. Charles E. Huot, a member of the Association, was the medium for lectures and evidence of spirit-return, giving such satisfaction as to call forth words of commendation from many in the audience. He was assisted by the General Secretary in psychometric readings and the rendering of Bro. C. P. Longley's songs.

Our meetings in this city have been so successful that they are to be continued, and another medium member will be sent next Sunday. We have aroused an interest even in this brief effort that we feel sure, with proper conditions, will increase continually.

WILLARD L. LATHROP, General Secretary.

Interesting article concerning "A Clairvoyant under Three Years of Age," on seventh page.

## To Correspondents.

O. F. B., BOSTON.—At last accounts the gentleman you speak of was in Providence, R. I.

## Popular Tours to Washington.

Personally conducted tours to Washington have been arranged via Royal Blue Line, to be run at frequent intervals from New York and Philadelphia to Washington. The next excursion will be on February 2d. For program describing these tours, write to: Boston, Cook and Son, Agents B. & O. R. R., 281 and 126 Broadway, New York, or 332 Washington street, Boston.

Mrs. S. S. MARTIN holds séances Sunday evenings, as per advertisement on seventh page.

WRITING-PLANONETTES for sale by Colby & Rich. Price 60 cents.

## MEETINGS IN MASSACHUSETTS.

**Haverhill.**—On Sunday, Jan. 20th, W. J. Colville lectured in Britton Hall. The weather was not propitious, still there were very good audiences, and extremely attentive ones. The afternoon topics (presented by the audience) were "The Transmigration," "Do we Ever Lose our Identity?" "The Law of Psychic Healing," and "The Woman Who Dares." These were handled by the speaker with his accustomed fluency and ease, and during the discourse much light was given to inquirers (of whom many were present) on the mental conditions necessary to insure satisfactory spiritual communion. The poem which followed the lecture was a fine tribute to Bishop Brooks and James G. Blaine, two widely different but both notable men. The magnitude of the great, pioneer was fittingly expressed, and of entire and affecting close, and the following just tribute to his life-work was paid:

He was a good churchman in the sense that he belonged to the church of his heart, the church of which he was a distinguished member, and in which he was a conspicuous light. If a monument be erected to the memory of this great and good man, let it not be a mere effigy of himself, but far beyond the statue let there be a home for his people, a great, noble, whole-souled, unsectarian institution, wherein the workers are happy volunteers, counting it an honor to serve the little ones in the very way in which the dearly-loved bishop would have served them himself.

Nothing testifies so fully to the real greatness of a life, as when persons of the widest differences of opinion are unanimous in celebrating it. Unitarians and ultra-conservative Ritualists have paid their tribute to this loyal, fervent champion of universal religion, who honored his church as but very few of his sons can honor it, for few indeed are gifted liberally as he was. After all, however, it was neither his grand physique nor his magnificent intellect, nor both combined, which secured his popularity to the masses; it was his immense capacity for finding and loving the good in all with whom he came in contact. Where is he now, and what is he doing? Can we reasonably doubt that he will be an inspiring power in the spheres of earthly activity, and in these strangely changing times he is one of the heralds called home to work on the inner, after having so faithfully served on the outer side of the world's great mission field? Nearly every worker of the century is being called home, and the new revelation within the veil they will soon come forth again in other ways and prove themselves pioneers in a new order of ministry. The world is getting ready for a universal religion, and it is coming! The new revelation is being unfolded, and the old is being discarded, both to heart and head, but affection will never submit to be sacrificed to the imperious demands of an over-exacting intellect. The old words are ever true, "Keep the heart with all diligence, for out of it are the issues of life."

The impressive exercises ended with a touching poem on "Good Night" and "Going Home." Dr. Roscoe of Providence speaks next Sunday, Feb. 5th.

**Lynn.**—At Cadet Hall the afternoon service opened with a song by Prof. Longley and wife, "When the Dear Ones Gather at Home"; invocation by Mrs. M. T. Longley; song by Mr. Longley, "I Know There's a Home in Heaven"; original poem by Mrs. Longley—then her control gave a grand and inspiring lecture, subject "Discovery of a New World," closing with a song by Mr. Longley and wife, "Only a Thin Veil Between Us."

At 4:30 P. M. the supper in the lower hall; from then until 6:30 test circle in lower hall.

**Evening.**—The Children's Progressive Lyceum of Boston gave a grand complimentary benefit to the Society, which will long be remembered by the large audience as one of the finest and most successful. The program consisted of a piano solo by Blanche Houston; song, "Open those Pearly Gates of Light," by the Longley Quartet; then Mrs. Longley's control gave a large number of recognized names and messages from spirit-friends; remarks by M. J. B. Havel, Conductor of the Boston Lyceum; Carl Leo read the fine recitations; Eddie Hatch several recitations; Lottie Tompkins two songs; and several more recitations by members of the Boston Lyceum. Mrs. Longley delivered a short address on the subject of "The Day Child," followed by the Longley Quartet, which sang "The Day Child" and "Home of My Beautiful Dreams," closing by request with a song by Mr. Longley, "Only a Thin Veil Between Us."

Next Sunday Mrs. Ida A. Whitlock will occupy the platform at 2:30 and 7:30. T. H. B. JAMES.

At *Lesters' Hall*, Jan. 24th (evening), Dr. Willis Edwards lectured to a large and appreciative audience, and also gave good tests. Mrs. Buck (Boston) presented fine psychometric readings.

C. E. SIEGARS, Sec'y.

**Malden.**—Children's Lyceum opened at 2:30 P. M., Mr. Potter in the chair; singing by school; invocation, Mrs. King; singing by school; classes took up lessons; marching; singing by Winnie and Carrie Potter; speaking, Hugh Carr, Jr.; recitation, Ethel Dodge; Rosabel Wentworth; Carrie Fagan; Jessie Chipman; George Elms and Gustie Potter; remarks by Mr. Newhall; benediction, Mrs. King.

E. M. DODGE, Sec'y.

**The Ladies' Aid of the Malden Spiritual Association** gave its first supper and entertainment, Jan. 25th. It was a grand success, socially and pecuniarily.

**Worcester.**—Mrs. Clara H. Banks closed a successful engagement Jan. 29th. Dr. Geo. A. Fuller will speak Feb. 5th.

Mr. J. Frank Baxter will appear under the auspices of the Woman's Auxiliary on Friday evening, Feb. 10th, at Union Veteran Legion Hall, 566 Main street.

GEORGINA D. FULLER, Cor. Sec'y.

5 Houghton street.

**Nalem.**—Mrs. Edith Nickless (Boston) gave two interesting discourses, and excellent tests and readings, in Cate's Hall, Jan. 29th. Next Sunday our platform will be occupied by Dr. Will Lathrop of Boston.

**The Lyceum** held its session at 12:30 o'clock, Mrs. Mosher, Conductor. The subject for discussion, "Temptation." Next Sunday, "Happiness."

Mrs. N. H. GARDINER, Sec'y.

**Brockton.**—Sunday evening, Jan. 22d, Mrs. E. C. Kimball (Lawrence) was our speaker, and gave very good satisfaction. Wednesday afternoon, Jan. 25th, we had a free public circle, after which our usual supper was served; in the evening we had the pleasure of listening to Mr. W. J. Colville. Mr. Colville also sang two beautiful songs, which added to the rare enjoyment of the evening.

EMMA B. COOPER.

**Lawrence.**—At Pythian Hall, Jan. 29th, we listened to two fine lectures by Dr. F. H. Roscoe. Good attendance in spite of the weather. He gave remarkable tests and full satisfaction. Next Sunday Mrs. Juliette Yeaw (Leominster) will be our speaker.

L. E. GOSS, Sec'y.

**Chelsea.**—Developing circle was interesting, many tests being given. At 7:30 solo, Mrs. W. Anderson; invocation and speaking, Mr. Anderson, followed with tests and readings; Mrs. Anderson, tests and readings. Music by Mr. J. M. Anderson. Mr. Cousins will be with us next Sunday.

**Everett.**—Meetings held in Society Hall, Everett Square, on the 22d, were well attended; speakers, Mrs. J. Woods and Mrs. Shirley. Jan. 29th, Mrs. A. E. Cunningham gave excellent tests; Mrs. Brown gave good satisfaction. The Everett Spiritual Society assumes work Feb. 1st.

A. D. HAYNES, Chairman.

**Lowell.**—Dr. Drisko (Lynn) lectured here Jan. 29th; afternoon on "Inspiration; from Whence doth it Come?"; evening, "Heaven; Old and New." Tests after each lecture.—Mrs. E. C. Kimball (Lawrence) next Sunday.

E. PICKUP, Hon. Sec'y.

**Taunton.**—Mrs. Julia E. Davis (Cambridge) was with us again Jan. 20th. She also tendered us a benefit Jan. 30th. She comes again in February.—Feb. 5th we have Mrs. Abby N. Burnham.

Mrs. F. E. MORSE, Sec'y.

**South Deerfield.**—Mrs. Helen Temple Brigham gave a fine lecture here Jan. 17th. After the lecture subjects were given from the audience for three poems. We hope to have her again soon.

## Notice.

After February 1st, Mrs. HATTIE C. STAFFORD-STANBURY will discontinue her Saturday séances, and give one on Sunday at 2:30, for the accommodation of regular patrons.

MR. GEORGE T. ALBERG will, for the next few months, give instructions for the development of mediumship in its highest degree—Providence, R. I., Tuesdays and Fridays; Boston, Mondays and Wednesdays. Address 55 Rutland street, Boston.

## Movements of Platform Lecturers.

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

Ed. M. Sanders, inspirational speaker, psychometrist and platform test medium, announces that he is ready for engagements. Address 28 Adams street, Charlestown, Mass.

Dr. Willis Edwards, inspirational speaker and platform test medium, can be addressed for engagements at 14 Broad Street Place, Lynn, Mass. He speaks in Boston Feb. 5th; in Chelsea Feb. 12th; Stoneham, Feb. 10th; Salem, Feb. 19th; Lowell, Feb. 20th, March 18th and 25th.

Bishop A. Beals (a letter from whom will appear in our column next week) is present in Oakland, Cal., having begun an engagement there the first Sunday in January. He reports everything of a spiritual nature flourishing; good speakers abound, and mediums are constantly employed in meeting the great demand of investigators.

W. F. Peck lectures during February at Springfield, Mass.; and may be addressed at 93 Sherman street.

Mrs. A. E. Cunningham will be at Quincy, Feb. 6th; Brockton, Feb. 19th; would be pleased to make engagements for March and April, also for March 31st. Address 247 Columbia Avenue, Suite 8.

Edgar W. Emerson fills an engagement in St. Louis, Mo., for the month of Feb.; from March 1st to the 14th his address will be 45 West Bay street, Jacksonville, Fla.; March 18th and 26th he is to speak in New Bedford, Mass.

Mrs. H. B. Lake closed her three-months' engagement with the many (N. Y.) Spiritual Society on the 25th. She will return for the month of April. The Sundays of February she speaks at Buffalo, N. Y., where she may be addressed, 24 Cottage street.

E. J. Bowtell spoke in Quincy, Mass., Jan. 29th; speaks in Boston, Park Square Hall, Feb. 5th; in Lowell, Feb. 12th; Plymouth, Feb. 19th; Pawtucket, R. I., Feb. 26th; Salem, Mass., March 5th. Address 223 Shawmut Avenue, Boston.

By a letter from Francis M. Randall, 82 Ruggles street, Highland District, it would appear that Mrs. Mary A. Charter has now returned to Boston.

## In Memoriam.

Called to the higher life, Jan. 17th, 1893, from her earthly home at Larchmont, Manor, N. Y., MATHILDA KING, wife of Mr. WM. H. BURNINGS, after a weary illness of many weeks.

She and her husband, who survives her, have been earnest spiritualists, and diligent readers of the BANNER of LIGHT for many years. She was gentle and unobtrusive in her manner, but always stood openly for the right—having the courage of her convictions. She was very intuitive, especially in cases of physical ailments—always able to decide, almost at once, upon some remedy or plan of relief, which speedily brought about the desired results. A loving and faithful wife for nearly sixty years, a devoted mother, a true friend, and a loyal adherent to the cause of Spiritualism, many mourn her loss in the mortal, yet all must rejoice in her release from physical suffering, and in her entrance to the bright and joyous inheritance awaiting faithful adherents of the cause.

The funeral services, by her request, conducted by the writer, at her late residence, on Friday, Jan. 20th. Interment at Woodlawn Cemetery. May we walk in the same path trod by her feet, that at the last we may, like her, welcome that great friend, "The Death Angel." MRS. MILTON RATHBUN.

Mrs. ELIZA WADSWORTH entered spirit-life from her home in Washington, D. C., Jan. 14th, 1893, in the 88th year of her age.

The deceased became convinced of the truth and reality of spirit communion in 1862; she attended at intervals the local Spiritualist meetings where she resided, and when in Boston made it a point to visit the Banner of Light Public Free Circles. She was also an interested reader of THE BANNER for years.

Her death was a great and sad bereavement to those who lovingly surrounded her; shortly before her decease she recited from memory a poem full of the consolation which proven immortality brings to its possessor. She joyfully welcomed the change, and passed on with a full faith in Spiritualism, which had been her stay so long.

The funeral services were conducted by Mr. Fairchild—formerly a Unitarian minister in Massachusetts. A good soul has joined "the great majority."

## RHODE ISLAND.

**Providence.**—Sarah D. C. Ames, Sec'y, states that the Spiritualist Association met in Columbia Hall Sunday, Jan. 24th, at 2:30 and 7:30 P. M. [Progressive School at 11 A. M.] Mr. Edgar W. Emerson (Manchester, N. H.) occupied the platform. In the afternoon, lecture, followed by tests that were very clear and correct. Evening, poem; invocation; the remainder of the time given to tests. He is [as all know] wonderfully gifted as a test medium.

What became of the Santa Maria?—see third page.

## A Pure Norwegian

oil is the kind used

in the production of Scott's Emulsion—Hypophosphites of Lime and Soda are added for their vital effect upon nerve and brain. No mystery surrounds this formula—the only mystery is how quickly it builds up flesh and brings back strength to the weak of all ages.

## Scott's Emulsion

will check Consumption and is indispensable in all wasting diseases.

Prepared by Scott &amp; Bowne, N. Y. All druggists.

AT BEDTIME I TAKE

PLEASANT HERB DRINK

THE NEXT MORNING I FEEL BRIGHT AND NEW AND MY COMPLEXION IS BETTER.

My doctor says I feel better on the stomach, liver and kidneys, and all phlegm is laxative.

It is made from herbs, and is prepared for use as a tea. It is called

LAW'S MEDICINE

All druggists sell it at 50c and \$1 a package. If you cannot get it, send our address for a free sample.

"Law's" Family Medicine moves the bowels in a healthy and pleasant manner.

LAW'S ORATOR F. WOODWARD, LE ROY, N. Y.

Dr. Emily Wheeler,

MAGNETIC Physician. Massage for Ladies. No. 7 Chester Square, Boston. 2w\* Feb. 4.

## SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 40 Avenue B, Viole Park, Rochester, N. Y. Jan. 7.

Clairvoyant Examinations Free by Dr. E. F. BUTTERFIELD. Inclose lock of hair, name and age. Address Dr. E. F. BUTTERFIELD, Syracuse, N. Y. 6w\* Jan. 14.

Friends and Patients will please accept the grateful thanks of A. J. DAVIS, M. D., whose regular advertisement is now discontinued for a time, owing to the fact that his present list of patients is all he can attend to. 2w Feb. 4.

## THE KIND THAT CURES



VICTORIA H. JOHNSON,

HOPE HAD FLED!

Chronic Nasal Catarrh!

"People Say It is a Miracle!"

VICTORY FOR DANA'S!

Read this Wonderful Statement sent us by Church & Hamlin, Pharmacists, Cor. Williams and Pleasant Sts., New Bedford, Mass.:

DANA SANSAPARILLA CO. DEAR SIR:—I have had Chronic Nasal Catarrh for many years, and have been a great sufferer. Have had five Physicians who have told me my disease was so bad they could not help me. My throat was so bad I could eat only the softest food for six months. My nose was swollen out of shape. I could not drink two glasses of water at a time without it being forced through my nostrils. My throat was eaten away so badly that one Physician thought I must have a surgical operation. I had given up all hopes of recovery, but through the influence of friends I began using

DANA'S SANSAPARILLA and with the first bottle began to improve. I have taken three bottles and can assure you I am wonderfully improved, physically and mentally. My throat is all healed, and I can eat any hard substance, and people who know me say it is a miracle.

Respectfully yours, VICTORIA H. JOHNSON, No. 78 Merrimac St., New Bedford, Mass.

Dana Sansaparilla Co., Belfast, Maine.

## BISHOP BROOKS.

HANDSOME GILT-EDGE PHOTOGRAPH

Of the late Bishop sent post-paid on receipt of price, 25 cents. Stamps taken. Address HOWARD & BURNS, 40 Court Square, Boston, Mass. Feb. 4.

## A Wonderful Offer.

WRITE plainly six questions, state sex, and enclose twenty-six two-cent stamps, and you will receive a reading by mail worth a fortune. DR. SANDERS & MOODY, 28 Adams street, Charlestown, Mass. 4w\* Feb. 4.

Dr. and Mrs. W. A. Towne, MAGNETIC Mind and Massage Treatments, also remedies furnished. Now located at Hotel Aldrich, 98 Berkeley street, Boston. Hours 10 to 7. 1w\* May 9.

LOVE FOR LIQUOR CURED. Send Free Address A. WILLIS, Parkville, Mo. 1w\* Nov. 2.

DR. E. A. BLACKDEN, Magnetist, Writing and Translating Medium, 1098 Washington st., Suite 6, Feb. 4. 4w\*

## BUFFALO LITHIA WATER, A POWERFUL SOLVENT OF STONE IN THE BLADDER.

The following plate is from a photograph which forms a part of a communication of Dr. George H. Pierce, of Danbury, Conn., to the New England Medical Monthly for November, 1890 (see page 76 of that journal), and represents some of the largest specimens of Two Ounces and Twenty-seven Grains of Dissolved Stone discharged by a Patient designated as "Mr. S." under the action of

## BUFFALO LITHIA WATER.



Smaller Particles and a Quantity of Brick Dust Deposit, Dr. P. states, were not estimated.

## BRIGHT'S DISEASE OF THE KIDNEYS, GOUT, Etc.

G. Halsted Boyland, M. A., M. D., of the Faculty of Paris and University of Leipzig, formerly Professor in the Baltimore Medical College, etc.:

"73 AVENUE D'ANTIN, PARIS.

"In Bright's Disease of the Kidneys, Acute or Chronic, BUFFALO LITHIA WATER, Spring No. 2, is in my experience without a rival, whether in the Parenchymatous form or Interstitial Nephritis. In cases in which Albumen reached as high as fifty per cent., I have known it, under a course of this Water, gradually diminish and finally disappear, at the same time other alarming symptoms were relieved and the sufferers restored to health.

"The best results which I have witnessed from any remedy in Gouty and Rheumatic Affections have been from this Water, and in all diseases of Uric Acid Diathesis it possesses great excellence.

"In Stone in the Bladder of the Red Lithic Acid and the White Phosphatic Deposit, its Solvent power is unmistakable. Its value, however, in such cases is not restricted to its Solvent power over these deposits, but it meets the important indication, that of so changing the Diathesis on which the formation depends as to prevent re-formation."

These Waters are eminently a NERVE TONIC, and in all NERVOUS EXHAUSTION and any FORMS of DYSPESIA and in female complaints are among the most potent of known remedies.

WATER, IN CASES OF ONE DOZEN HALF-GALLON BOTTLES, \$5.00, F. O. B. HERE.

DESCRIPTIVE PAMPHLETS SENT FREE.

THOMAS F. GOODE, Buffalo Lithia Springs, Va.

Message Department.

ON TUESDAYS AND FRIDAYS  
Of each week Spiritual Meetings are held at  
the Hall of the Banner of Light Establish-  
ment, free to the public, commencing  
at 8 o'clock P. M., at A. S. Shel-  
hamer, Chairman.

At these Spiritual Meetings of Mrs. M. T. Long-  
ley will occupy the platform for the purpose of answering  
questions propounded by inquirers, having practical bearing  
upon human life in its departments of thought or labor.  
Questions forwarded by mail, or by letter, to the  
Chairman, will be presented to the presiding spirit for con-  
sideration. Readers, examining individuals anxious to send  
messages to their relatives and friends in the earth-life will  
have an opportunity to do so.

It should be distinctly understood that the Messages  
published in this Department indicate that spirits carry with  
them to the life beyond the characteristics of their earthly  
lives—whether of good or evil; that those who pass from  
the mundane sphere in an undeveloped condition, eventu-  
ally progress to a higher state of existence. We ask the  
reader to receive no doctrine put forth by spirits in these  
columns that does not conform with his own reason. All  
express as much of truth as they perceive, and do not  
mislead. It is our earnest desire that those who recognize the  
messages of their spirit-friends will verify them by inform-  
ing the publishers of the fact for publication.

Natural flowers are gratefully appreciated by our  
angel visitors, and are sent from such of the friends in  
earth-life who may feel that it is a pleasure  
to place upon the altar of Spirituality their floral offerings.  
Letters of inquiry in regard to this Department  
must be addressed to

Questions Answered and Spirit Messages  
GIVEN THROUGH THE TRANCE MEDIUMSHIP OF  
Mrs. M. T. Longley.

Report of Public Seance held Dec. 2d, 1897.  
(Continued from last week.)

Hannah Atwood.

(To the Chairman.) Will these wills to have  
a word, friend? You are welcome. I come  
from the plain people, and if they will let me  
speak it may be that some of my own will see  
my words, and know I have come.

I am Hannah Atwood. My daughters live in  
Westchester, Pa. I wish them to know that  
mother comes from the spirit-world, where all  
is light and peace. I do not find carnal war-  
fare and strife in that atmosphere of harmony.  
The things of worldly commotion seem to be  
outside, and where I dwell the peaceful associ-  
ations are full of joy to my spirit.

Daniel is in the spirit spheres, too, and sends  
his greeting and his love. We join in all the  
sweet influences to bring them to our dear ones  
and try to fill their hearts with light. The sor-  
rows of earth press upon them sometimes, and  
the way seems hard; but the burdens will roll  
away when the dear ones feel that all is best,  
and that the way leadeth on to the better land,  
and a better condition of life.

I do not come here to say many things. I  
was a woman given to little speech here, but I  
feel that it were well for the loved ones to  
know of the happy country and of the friends  
awaiting them on the other side. Farewell.

James Sargent.

I feel, Mr. Chairman, that as an old Spiritu-  
alist I have a certain right here, for I had a  
warm feeling in my soul for the BANNER OF  
LIGHT, and for all good works and true in the  
Spiritual Cause.

I was an old man. I saw many winters and  
summers come and go. The friends to me be-  
told upon me, but my heart was young, and I  
did not grow old in spirit. I felt that my life  
was to be eternal, and I must always try to  
keep fresh and strong in thought and intellect,  
so as to take the best advantage of the oppor-  
tunities given me as a spirit here and beyond.

I have thought a good many times during the  
last few years that I would just like to step on  
your platform and say a word to my dear chil-  
dren and relatives, and friends, and give them  
a sort of greeting from the spirit-side. Tell  
me I always feel at home when I come back  
among them, and I feel at home in the spirit-  
world, for there are so many blessed souls there  
that wait before me. I have renewed compan-  
ionship and happy associations, and I feel that  
these reunions have done me good, so I have  
only the best kind of a report to make. I see  
some struggling souls down in the darkness.  
Some of them feel pretty bad over their condi-  
tion, and some of them do not seem to care, but  
rather like it. I try to do a good turn when I  
can, give them a word that will help them, or  
a hand that will guide them on, for I would like  
to see every soul in the universe as happy and  
contented as I am.

After sending my love and best thought to  
my people, I turn to the friends that I used to  
meet at Blodgett's Landing, the good friends  
that we had so many happy hours with when  
the camping season was at hand, and the spirit-  
world seemed very near. Tell me, Sister  
Churchill, and others, that the old man  
is alive, and full of desire to see Spiritualism  
grow, and be not only the power it is in the  
world, but a moving force that will shake every  
stronghold of old theology, and make it totter  
to the ground.

I suppose I can say, sir, that I am from New-  
port, N. H. I am James Sargent.

John Jay Bangs.

(To the Chairman.) Sir, most respectfully  
as John Jay Bangs, and I lived in Chillicothe,  
Ohio.

It is a good while since I went out of the  
body, and many have come over to join me in  
the celestial country since I went home. If I  
can reckon rightly it will be twenty-two years  
since the coming Christmas since I departed the  
physical life. I had seen three-score years and  
a little more, but that does not seem very long  
to me now, because the years that I have lived  
in the spirit-world seem very short indeed.  
Although I have learned some things that have  
done me good, there are a great many more to  
learn; for I see men and women over there  
that are very much older than I am, and they  
are learning, too, and have been for centuries,  
I am told.

I think that I had a very good idea of the  
spirit-life before I went out of the body, not  
perhaps like what you Spiritualists get in com-  
ing into direct communication with your  
friends, but in a general way; so I was not  
shocked or disappointed when I entered the  
spirit-world. It seemed just as natural as  
anything I had ever known, and I took hold  
of its conditions fairly well and did a great  
deal better than some I have seen who have  
come over to that life. I am very glad of it,  
because it gave me an opportunity of getting  
acquainted with the things of the spirit better  
than it would, I think, if I had put them all  
away from me.

When I come back here, Mr. President, to see if I  
cannot rouse thought on the subject, I was  
an old resident of the town I mentioned to  
you. I lived there a great many years, and  
was more or less identified with its growth  
and interests. Of course changes have taken  
place since I went away, but I am sure I must  
be remembered by some, or at least find those  
there who can hunt me up and learn about me,  
and then there are those connected with my  
family that I hope will be interested in this  
spirit-communication and want to know more  
about it. If I can establish a point in the  
way I shall feel that I am more than paid for  
coming here, even after so long a time. I have  
tried to come before, but could not make just  
the right connection. It is just like missing a  
train; you think you have plenty of time, but  
somehow you do not make your calculations  
just right. That is my experience; but I feel  
that it is good for me to get here at all, and I  
am much obliged to you, sir.

Lucy Cutler.

I have not very much to say, and the good  
spirit who has charge here told me to come  
right in, for I have tried to come over so many  
times. I have been away from earth-life a very  
long time, and I have wanted my friends on  
this side to know I was still alive.

My name is Lucy Cutler. I used to live in  
Chelsea, and I left relatives and friends here.  
There have been changes here, but I am glad  
among my friends, but some of them tell me  
in the old city, and I am told that some of them  
have become interested in Spiritualism. I hope  
so, because I think it will do them so much good  
to learn of this, and how we can come from the  
spirit-world to visit them in their homes and  
keep up the old loving association.

I was young when I passed away. I had  
some trouble with my throat and head, and  
even though it was so long ago I have a little  
of that sensation now in the spirit-world. I do  
not have any sickness or pain. I have been  
happy all the time, and would not come back  
here to live if I could.

I send love to all my friends, and if any of  
them want to talk with a spirit, and will find  
a medium for that purpose, I will try to come  
to them in such a convincing manner that they  
may know I am there. They have other friends  
also who are with me, and who say they will  
do the same.

Report of Public Seance held Dec. 6th, 1897.

Spirit Invocation.

Oh! thou Most Holy and Supreme, thou Overruling  
Intelligence in whom we live and move, we draw near unto  
thee in thought, seeking a continuance of thy love and  
blessing. We ask that we may feel the presence of the  
angels in our midst, and know that the fire of inspiration  
breaks over the earth in golden splendor and quickening  
power to call humanity up from the conditions of error,  
superstition and doubt unto the plane of knowledge and  
eternal truth. We ask that we as individuals may at this  
hour sense the nearness of the spiritual life, and receive  
into our minds its teachings and its uplifting strength.  
We ask that those who mourn may be comforted with the  
consolations and the ministrations which angels have to  
bring from realms beyond; that those who are sick and  
suffering unto death may receive the healing power and  
magnetic waves of sympathy brought by beneficent beings  
that will help to bear them onward upon a higher and  
a grander wave toward new life and happiness. We ask,  
oh! thou Divine Soul, that those who sit in the bondage  
of ignorance may be enlightened by the rays of knowledge,  
so that they, too, may be freed from the shackles and  
brought forward to a plane of liberty and peace.

To the good old friends, the friends of the presence, and  
oh! ye bright and beautiful souls who gather here to do the  
will of our Divine Parent, bring unto us and unto all  
strength and power that we may see our opportunities,  
and avail ourselves of them; that we may understand our  
privileges, and make the most of them; that we may gather  
pearls of wisdom and of great price from the revelations  
of spirit-beings and incorporate them into lives; and that  
our souls may be filled with the waters of sympathy, lov-  
ing kindness and good will until they flow forth from our  
lives unto all the world, spreading peace, justice and right  
abroad, and lifting and lighting all hearts by the glorious  
beneficence from the angel-world.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.—You may now pre-  
sent your queries, Mr. Chairman.

Q.—[From one in the audience.] Can a  
person here, having his inner and intellectual  
faculties developed, accomplish whatever he de-  
sires upon the material plane, provided no one  
is injured thereby?

A.—We presume that there is no one who  
lives upon this earthly plane or who has been  
lived upon the earth but what is or has been  
more or less the creature of circumstances and  
surroundings, so we cannot say that an indi-  
vidual under even the most favorable condi-  
tions can accomplish all that he desires, or ex-  
press all the faculties and powers within him,  
even though by doing so he should encroach  
upon the rights and privileges of none. How-  
ever, the more individualized or positive a  
person is, especially upon the material plane,  
the more he cultivates his own will-force and ex-  
presses it in energetic and practical ways in life,  
the more power will he seem to gain, because  
by doing this he increases not only his mental  
understanding, but also the quality and force  
of his own individual power or individuality;  
and the most successful men and women in life  
that you discover upon this earth are those  
who are filled with the spirit of determination,  
those who know no such word as "fail," who  
feel the power and quality of their mental na-  
tures, and are resolved to develop those forces  
within them to the utmost extent. Such indi-  
viduals may be very good or very bad in the  
expression of their thoughts and desires, but  
they are energetic, and put forth their vital  
qualities with the determined intention of  
making the most of the opportunities or ex-  
periences which come to them. They are not  
deterred by obstacles, but they will find a way  
to get around or to surmount whatever lies be-  
fore them.

All are not constituted so as to develop this  
great energetic power; many are environed by  
circumstances which prevent them in a meas-  
ure from expressing what energies do belong  
to them. In such cases, however, it is the  
power of all, if they can only come to un-  
derstand themselves, to take advantage of cir-  
cumstances and express more or less fully the  
qualities and powers which lie within them.  
We do not believe entirely in the law of fate,  
although, to our mind, human beings are more  
or less directed and controlled by circum-  
stances and laws with which they personally  
have nothing to do; and yet, realizing that hu-  
man beings are free, that individuals are spirits  
with possibilities and powers that may at some  
time be developed to wondrous results, we be-  
lieve that by the very force of their individu-  
ality they may to a certain extent overcome  
material things because they are spirits, and  
rise above the physical limitations of this earth  
while tethered to the mortal form.

Q.—By "Tehor." What meaning does the  
Controlling Intelligence attach to the phrase "un-  
pardonable sin," spoken of in the Scriptures?

A.—We do not know of any offense which  
man can commit against himself or the race  
that can be called the "unpardonable sin," be-  
cause man himself is a creature of ignorance  
and environment, and it is through ignorance  
pressing upon him that he commits wrong or  
offense, yet those who are wrong, whether  
law, either human or divine, must experi-  
ence punishment, therefore, because it is only  
through suffering, through the scourging which  
we receive, that we may gather the best results  
and the best unfoldment for our spiritual na-  
tures, and through the pain or the suffering  
which comes to us we learn the greatest lesson  
concerning how and where we have erred, and  
how and where we must avoid such wrong-  
doing in the future.

We believe that any offense or violation of  
the law is the unpardonable sin in the mind of  
a human being who has committed the deed,  
just as long as it continues to rise before him  
in reproach, and just as long as he goes un-  
purged of his wrong-doing is the sin unpardon-  
able. He himself must be the one to gain the  
pardon. It is his own soul that is outraged, and  
these will call for redress, and call again, rising in  
accusation against him until the penalty is paid.  
This cannot be until the individual who has  
committed the wrong repents over and over  
again, not by words, for these are as nothing,  
but by deeds, by anxious striving to do better,  
by earnest seeking to benefit and bless those  
whom he has injured, and by continual effort  
to assist and comfort his fellow-creatures where-  
ever they may be, in sorrow or in sin.

What may be an unpardonable sin to you in-  
dividually may not appear as such to another,  
and what may appear to be a sin not to be con-  
doned by that other, may not seem so atrocious  
to you. So each soul in its wisdom and strength,  
when it has risen above the limitations of ma-  
terial life, and has become learned in the laws  
of the spiritual existence, must judge for itself  
that which is right and that which is wrong,  
that which can be overlooked, and that which  
cannot be wiped away; but there is no offense  
which is so great, we believe, that the penalty is paid  
committed it can outgrow its results, and pay  
its obligations by continual effort to rise and to  
do good unto others.

INDIVIDUAL MESSAGES.

George W. Jewett.

The hour is just right, Mr. Chairman, for me  
to control your medium. I have never spoken  
through these lips before, and yet I have been  
a visitor at your Circle-Room a good many  
times. I have watched the spirits communi-  
cating, and I have wished that I might say a  
word; but I have comforted myself with the  
thought that if I did not come those who came  
instead would bring a blessing or take one  
with them; and so, Mr. Chairman, I feel that  
some one was being assisted if I was disap-  
pointed.

I knew something of Spiritualism before I  
left the body, and that is long ago, sir. Why  
time flies so rapidly with me that I can hardly  
keep track of it. It is more than twenty years

since I went away from the worn-out frame. I  
was twenty years on earth, and I lived  
longer in the spirit-world than I did here, so I  
feel more familiar with that other life and  
work, more in accordance with its laws and  
employments. I feel that I belong there, and  
yet I have had interests and associations on  
earth that were very sweet to me. I left dear  
ones in the home-life that were so near. I was  
not afraid to die, and I was not weary of earth,  
but only of the frail body; and I could look  
into the future and feel that all would be well  
with me on the spirit-side.

Changes have taken place with my friends.  
The young people that were my companions  
have grown into mature life. They have made  
changes and gone into different pathways of  
experience. Some of them I talked with before  
I went. I gave them such advice as came to  
me, and I felt that it would do them no harm.  
I do not to-day feel that I would take back or  
change any of the advice I gave them before  
I left, and I feel that I tried to use my  
influence in helping them along the way of  
life.

Dear friends on the spirit-side are with me.  
Some have come since I passed on. They, too,  
send their greeting and love to those who are  
still on earth, and I join with them in all the  
pleasant influences which we cast abroad over  
the lives of those who are here.

I lived, sir, in Lyons, Mich. I am George  
W. Jewett.

Catherine Strong.

Some of my friends asked me a long time ago  
to come right away and send them mes-  
sages at the next circle. I do not know how  
long ago that is, but it must be nearly two  
years, I think, and this is the first time I have  
been able to get control of your medium.

The friends who wished me to come asked  
me mentally, but I knew just as well as if they  
had spoken aloud, for I was very near to them,  
trying to communicate. They said: "Go to the  
Banner of Light Circle-Room, and at the next  
meeting send us word what it is you want  
to say." I suppose they think I did not come,  
or that something was wrong, because the  
message was not sent. I want to say that I  
tried, but I could not make myself known, and  
I have tried occasionally since. It was not be-  
cause I wished to stay away or because any  
spirit wished to keep me out, but I suppose I  
did not have the right power or magnetism to  
get into the inner circle and make myself un-  
derstood.

My friends are in Buffalo, N. Y. I think  
those whom I speak of are still interested in  
Spiritualism. I am sure they will be pleased to  
know that their friends on the other side love  
and care for them. Some of my friends in New  
York State do not believe or care anything  
about this spirit-communication, and they will  
probably not think that I have come back; but  
I want to say to all that I have come, and I  
have often wished I could do something to give  
them evidence of my return to this mortal life.

My friends in Lydia come with me to-day  
to send her love to her mother. She does not  
wish to speak, but she wishes me to mention  
her presence, and say she does not forget the  
dear ones here.

I will add that it is no use for me to tell what  
it was I wanted to say at that time when they  
asked me to come here, because the time and  
the occasion have long since passed away. It  
was a desire to help my friends in some trans-  
actions, and I thought if I could give them my  
advice it would prevent their taking a certain  
step. I could not do so, and they have had the  
experience.

My name is Catherine Strong.

Austin Kent.

Good afternoon, Mr. Chairman. (Good after-  
noon.) I feel that I am among friends. I  
always feel like that when coming into a spirit-  
circle, and especially when coming upon your  
platform.

It is a long time since I communicated  
through your medium, and this afternoon your  
good friends kindly give me permis-  
sion to speak once more to my old friends in  
earth-life, particularly as one that I knew who  
was very good to me in my extremity and pain  
will, I think, very soon pass to the spirit-world.  
It seems to me that his weeks are numbered,  
and it will not be many months before I shall  
give him greeting on the other shore. I want  
to say to that friend: You need not fear. You  
have done much good on earth; you have ex-  
tended the helping hand to the weak and the  
weary, and thereby have helped the weak side,  
given substantial aid to those who were in  
need of assistance, and you have built up for  
yourself a home in the spirit-world that is  
beautiful, and that is filled with comforts and  
bright associations. Good friends are await-  
ing you there, and although you even now re-  
alize that very soon you will go, you need not  
dread the change.

I think my friend will understand that I re-  
fer to him, because he said he would like to  
hear from me through this channel or some  
other and get a word of encouragement once  
more from the spirit-side. I have heard him  
make that expression to one in his own family  
far from here, Mr. Chairman, and I have come  
in response to your Circle-Room.

But I come not only for that: I am glad to  
speak again to the friends of the spiritual cause,  
to tell them how happy we old workers are  
in your knowledge that those on earth who  
with us in days past have tried their best to up-  
hold the truth, and let the light shine in dark-  
ened places. How happy it makes us to know  
our friends are loyal to the good Cause, and  
that, through all the changing events of time,  
Spiritualism not only holds its own power, but  
is reaching out far and wide into new places  
and making its forces felt.

I do not come to make a speech, Mr. Chair-  
man. I always feel, in coming back to earth-  
life, a great deal of regret that I lived here and  
came in contact with so many noble souls.  
Some of them I never knew personally, but  
their sympathy came and did me good, and it  
has been like a blessing to my life on the spirit-  
side. We do not want the workers in the field  
of Spiritualism to think that those helpers in  
the labors which the spirits had to do are silent  
or unmindful of the work on this side because  
they are in the spirit-world. Not so; they are  
all doing their part. I know that their in-  
fluence is more or less felt.

I am Austin Kent.

Benjamin Fish.

(To the Chairman.) How do you do, young  
man? (Pretty well, thank you.) I am very  
well, too. I feel like a stranger here, but I feel  
that there is a warm welcome coming out from  
those who have charge, and it makes me feel  
right at home.

I have been like a little child learning the  
lessons of life, sir, since I went out of the body.  
I lived a long time on earth. Ninety-four years  
I lived, and I lived a long time in the spirit-  
world, too. I have been through a great many  
pass through on this side, where there is so  
much of physical disturbance, but I was ex-  
tremely fortunate in my experiences. My vitality  
held out long and well; it served me until  
the end, sir. Oh! no, I did not wear out; I  
just went away quietly, slipped right out in a  
happy hour. No one was looking for the change;  
but it came to me, and I just stepped out of the  
body into the immortal world. Why, sir, I at-  
tended to my affairs, looked after my market-  
ing, and did all the things that duty brought  
to me right close up to the last.

I have been gone about a dozen years, and  
you can reckon that to me, I am young, and I  
do not feel old in the spirit, not at all. I feel strong  
and full of active power. Somehow I always  
said that that way, and it sticks to me. They  
said I was an old man, but smart on my feet.

Well, I'm very glad I lived as long as I did;  
I saw generations come and go; I saw many  
changes take place in human affairs; systems  
were brought forward, established and over-  
turned in my day, but I lived right along with  
the advancing age. I'm very glad of it. I did  
not know all there was in the world to learn,  
and I feel that there was very much in the  
way of progress that I did not take hold of;  
but after all I came, in contact with a good  
deal.

I was a business man, and I had associations  
with many individuals. I was well known in  
Trenton, N. J., so I come back here to say that  
I am alive, and that this Spiritualism is a good  
thing. It is a truth, and one that ought to be  
included in the knowledge of every soul. I

hope every one will try to understand some-  
thing of its laws and teachings, that they may  
know of the life beyond that they are to find  
by-and-by.

Well, I am Benjamin Fish, and I hope the  
good friends at Trenton will be glad to hear I  
have come back from beyond the veil. It is a  
very thin veil, and they can look into the  
spirit-world, mentally speaking at least, and  
see something of its conditions if they only  
search for the truth.

Perhaps it is just as well to say that I was  
interested somewhat in railroad and banking  
affairs, in the introduction of coal, and so on.  
My friends may like to know if I remember  
those things, and I want them to understand  
that I am not so old that I have lost my mem-  
ory yet.

Mrs. Elizabeth Ricker.

I see that you are visited to-day by intelli-  
gent people who seem to have been some years in  
trying to manifest, and that is my case precisely.  
I have come in rapport with my earthly friends  
many times, and I have been privileged some-  
times to give them an impression, or a sign of  
my presence, but I have never spoken through  
your medium before. I have desired so much  
to do so, because I know there are some here  
in the body who have looked in your columns  
to see if some of our family have not come.

I have been away from the physical life  
twenty-five years, and I have truly had an  
experience in the spirit-world that has been  
helpful to me. I lived less than half a century  
on earth, but I had experiences here, some of  
which were trying, and I knew what life's dis-  
cipline was before I passed from earth. I have  
however, been able to say it was all for the  
best, and I would not have it otherwise than  
it has been, for the course and the experience  
have been of great benefit to me as a thinking  
woman in the spirit-world.

I knew and felt the truths of Spiritualism.  
I realized that opportunity and development  
awaited the soul beyond the grave. I felt that  
it was well to pass on from the wearying con-  
ditions of time here to the larger joys of the  
spirit, and so I stepped at once into a life that  
was pleasant to me without any fear of what  
was to come.

I have many dear ones on the spirit-side, yet  
there are some friends who are still here, some  
who have passed through painful experiences  
and have had their own particular trials. I  
say to them: "My dear ones, you are walking  
the earthly way, unfolding your spiritual na-  
ture, and gaining your experiences. Do not  
feel that you have lost anything, for you have  
because you will count upon these as so many treas-  
ures to enrich your lives when you pass on to  
the other life."

John wishes me to send his greeting, and to  
say that life looks very different to him now  
from what it did here. He has grown a great  
deal in the spirit-world, and has come out of  
the old conditions into the light. Other  
dear ones join in greeting and love.

I need not hover, Mr. H., and have friends  
not only there but in other places, some of  
whom will see your paper, and learn that I  
have come back at this late day. I want them  
to know that I bring them my love. Mrs.  
Elizabeth Ricker.

Mrs. Anna Hanscom.

(To the Chairman.) I suppose I may come in,  
too? (Certainly.) I also lived in the State of  
New Hampshire, sir, and I have been gone ten  
or twelve years. It seems to me that so many  
are stepping up to-day it is a good time for me,  
I feel, to reach out over me to say a  
word, reach out in greeting, and tell you the  
blessed truth that there is no death, but that  
all is bright and fair for the soul that wants to  
do right on the spirit-side. They must not  
wait to do right until they go over—I do not  
mean that—but they must do right all along  
the way, as they live on from day to day.

Well, sir, I belonged to a large family. Our  
people came of a good, healthy stock, and we  
were all here, taking part in the affairs  
of life until nature spent its powers, and we  
went naturally. I think I may say, out of  
the clay into the spirit-world. I have brothers,  
and sisters, and friends, and so many relatives,  
not on the earthly side I mean, but in the spirit-  
world. There are some connected with us  
here, and we would like to have all the friends  
know that we are alive. We were the Buffum  
family, and we were well known in places  
where the different ones had lived; so I thought  
I would speak for all, and say that not one is  
lost, but all are safe on the spirit side.

I am, sir, Mrs. Anna Hanscom, and if any of  
my good friends that remember me and my  
family want to know about this spirit-return, I  
will do the best I can to give them tidings of  
the world beyond.

David Safford.

I would like to say a few words, Mr. Chair-  
man, to my relatives in Boston, for this is  
where I lived and gained my business experi-  
ence.

My name is David Safford. I used to walk  
these streets, and with a brisk step, for I had  
many things to do which took my time and  
thought, and which were connected with the  
material. I did not know much of the spirit-  
world, but tried to live a conscientious life, and  
subscribe to the creeds of my church. I thought  
I knew something of what death meant, and  
what it would bring to the soul, but I did not  
know anything about it, and I had everything  
to learn when I got over the river. I have been  
learning, and I thought I would come back and  
ask my people to study Spiritualism, and to  
give me, and others, a chance to come and talk  
with them.

James and John on this side ought to begin  
to think of what is coming to them outside of  
the physical. They do not know how long or  
how short their days may be here, and it will  
do them no harm to look up something about  
the napping of the other course.

There are others I would like to reach, so I  
thought I would just leave my name, and per-  
haps it would raise inquiry and cause some  
who have known me to think, to ask questions,  
and try to learn something of spirit-communi-  
cation. This is my excuse for coming. I did  
not come to make a speech, for I was not a  
man given to making speeches, or appearing in  
public assemblies, except as one of the crowd.  
(To the Chairman.) I thank you, sir.

INDIVIDUAL SPIRIT MESSAGES.

Dec. 8.—A. T. Caberton; Mrs. Agnes L. Tower; James S.  
Curtis; Clara Lewis; Ex-Gov. Daniel Haines; Louis Hart;  
H. S. Johnson; J. O. J. O'Brien; C. H. Swarth; Kille May; G.  
W. Henderson; E. M. Sturges; Sarah Woods; Pearl Queen.

Messages here noticed as having been given will  
appear in due course according to routine date.

Jan. 20.—Harvey Rice; Seaborn Jordan; Martha Phillips;  
and John B. Kelly; Lydia Hawkins; John Jensen; Sister  
Agatha.

Jan. 24.—Thomas Latta; Rev. G. W. Richards; Jonina  
Haines; Caroline Henderson; James L. Holmes; Betty Park-  
er.

Compulsory Vaccination in Con-  
necticut.

To the Editors of the Banner of Light:

SEEING a few weeks ago a paragraph in THE  
BANNER briefly noting a case in Bridgeport, Ct.,  
occurring under the compulsory vaccination law  
of the State, I wrote to Mr. Holden, the gentleman  
prosecuted, for the points in the case.

By statute, all children between certain ages, un-  
less incapacitated for some reason, are obliged to at-  
tend some school at least three months in the year.  
It also provides that Boards of Education may, when  
they deem it expedient, order all children vaccinated  
who attend public schools, the expense attending the  
same to be borne by the parent when able, otherwise  
by the town or city. It is also provided that any per-  
son who shall prevent the vaccination of any child  
under his or her care when so ordered, shall be  
fined five hundred dollars for each offense. It is fur-  
ther provided that any person who shall keep a child  
out of school after being ordered to send it some-  
where, shall be fined five dollars a day so long as it  
may be absent. Under these provisions of the law,  
Mr. Holden's children within the past year have been  
repeatedly sent home whenever he has sent them to  
the public school. Inasmuch as there is no direct  
law compelling a parent to vaccinate his children,  
Mr. Holden refused to permit it to be done, declaring  
himself able to bear the expense, yet refusing be-  
cause conscientiously opposed to the practice as be-

ing hazardous and practically useless. He declared  
his inability to send them to a private school, and  
declined to do so, inasmuch as he was taxed for the  
support of the public school.

Being in a dilemma, the Board sent for the State  
agent to investigate the matter; and as a result Mr.  
Holden was arrested for neglecting to send his chil-  
dren to school, arraigned and put to trial before the  
city court. He appeared in his own defense, present-  
ed the facts in the case, showing that he had used all  
proper means to send his children to school. He was  
promptly acquitted. Thus the matter stands at pres-  
ent. Mr. Holden's children are shut out from the  
school he is taxed to support, because he thinks too  
much of the welfare of his children to force into their  
systems corrupt and corrupting lymph, from human  
or animal sources

## Spiritual Phenomena.

### A Clairvoyant Under Three Years of Age.

A well-known correspondent of the *Medium and Daybreak* (London) in the North of England has recently favored that paper with remarkable proofs of the natural gift of clairvoyance possessed by a child under three years of age. The father and mother are both Spiritualists, and well-known as such, and hence what would have been looked upon as something undesirable by the most of people, has been to themselves a very convincing proof of the truth of clairvoyant vision.

The eldest child of these parents died at the age of six years, and his decease was very widely lamented, he having showed, at that early age, very clever tendencies intellectually, and being the only son. Within a year after his decease another son was born, hence it will be easily understood that the second son—the clairvoyant of this article—never saw his elder brother in earth-life, a factor which makes the clairvoyance all the more valuable, and the genuineness of the vision will be readily conceded in view of the following facts.

On several occasions the child was watched secretly, and although alone so far as mortal eyes could see, he had undoubtedly a companion with whom he played and talked, and on several occasions he came down from the nursery and asked his mother to "come up and see 'Pully'"; but whenever the mother reached the room, the child, quite sorrowfully, exclaimed, "Pully gone!" What was meant by "Pully" they were not able to ascertain, until one day the father brought home a birthday present for the mother, which consisted of an enlarged photo of the eldest child, which had been prepared from a very small photograph of a family group. Upon showing the photograph to the family, the youngest, the clairvoyant, immediately exclaimed:

"Oh! dat's Pully!"

Here was a most pleasing manifestation to the parents. None of the children knew anything of Spiritualism or clairvoyance, and yet the youngest—under three years—instantly recognized a photograph of a child whom he had never seen in earth-life, and could not possibly have seen, the former having died before the latter was born.

That the two children—the spirit child and the physical child—are frequent companions is further demonstrated by other events which have transpired.

The elder son was a great lover of mechanism for one so young, and his greatest pleasure was playing with or watching locomotives. Not far from the house is a railway, crossed by a main street of the town, by means of a bridge. To reach this bridge from the level is a broad flight of stone steps, which afford a splendid view of the railway for a considerable distance. The eldest child spent many hours on these steps, watching the railway operations of shunting and the passage of trains, before leaving earth-life.

One day the young child was lost, and messengers were sent to seek him; he returned home in the meantime, and when questioned as to where he had been, he quite naively replied, "With Pully, to see the puffers (engines). Pully got hold of my hand and took me to the steps." The latter action of taking hold of the younger child's hand was a most characteristic feature of the spirit child when in earth-life; if he was with a younger child than himself he invariably took hold of it by the hand.

The clairvoyant child could not possibly know how his elder brother used to be distressed, and yet he has more than once told his mother that "Pully" was not dressed like himself, and has described the clothing, including the hat. The photograph does not show the clothing, it being only the bust, without any head-dress.

On another occasion—the mother being present—the child gave most convincing proof that the spirit brother was with him—playing at engines again—for questions without replies, and answers to unheard questions, were freely given by the child, as if in response to an unseen visitor; when it suddenly ceased, and the child turned with a downcast countenance to his mother, saying, "Mother, Pully gone."

"Gone where?"

"Out that door; but he never opened it, mother."

These facts occurring as they did, explained what had been a mystery to the parents for some time previously. On several occasions the child had begged to "go home." Not this home, "I want to go home." There is no doubt but that the spirit child had many happy communications to his posthumous brother regarding the spirit-home.

On two occasions the clairvoyant child has gone from the sitting room to the kitchen, to inform his mother there was a "man in sitting room;" but on the mother entering the room there was no one visible.

To non-Spiritualists this may come as a matter requiring investigation; but to Spiritualists it will be a pleasing record of possible manifestation. To the naturalist it comes as an overwhelming proof of the continuance of life beyond the grave, and as a message from the dead.

### New Publications.

THE PICTURESCAPE GEOGRAPHICAL READERS. By Charles F. King. Fourth Book. The Land We Live In. Part II. 12mo, cloth, pp. 235. Boston: Lee & Shepard.

We have, in our notice of the previous volumes of this excellent work, commended it to teachers and families as one of superior merit. Believing that a thorough knowledge of one's country is a prime factor of intelligent citizenship, the author presents in attractive form the leading facts concerning it. This volume describes the Southern, Middle and Central States. The illustrations, which are many, are in the highest style of art.

THE TRUTH ABOUT BEAUTY. By Annie Wolf, author of "Pen Pictures of London Society," etc. 12mo, cloth, illustrated, pp. 212. New York: Lovell, Coryell & Co.

The author claims to have written this volume from her own experience. Perfect beauty, so far as attainable in this world, she holds to rest on perfect health, and gives directions for securing the latter, with a view of obtaining and maintaining the former. She believes that the first precept for acquiring real beauty, that of body and soul, is "plain living and high thinking." The book contains much good advice, and is illustrated with a portrait of the author, and fifteen full-page engravings.

THE CONWAYS. By Edith W. Merriam, author of "Pards," "A Queer Family," etc. 12mo, cloth, illustrated, pp. 303. Boston: Lee & Shepard.

Like all of this author's books, bright and sparkling; a story with common-sense as its foundation; fancy, wit and healthful entertainment its superstructure, and a good lesson in true living as its capstone.

THE RIVULET BIRTHDAY BOOK. Compiled chiefly from "The Rivulet" and "Theophylus' Trinal" of Thomas T. Lynch, by Morrell Theobald F. C. A London, Eng.: James Clarke & Co. Fleet street.

In this volume every day of the year has a verse with a briefly expressed sentiment appended, and a blank space on the opposite page for any memoranda of thought or incident the owner may wish to retain in writing. The verses are mainly of the English church order.

THE REPORT OF THE COMMISSIONERS ON INLAND FISHERIES AND GAME—of which our friend and able correspondent, Edward A. Brackett, is Chairman—for the year 1892, has been issued in a fine-looking octavo pamphlet of seventy-four pages.

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### Miss A. Peabody,

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24 Worcester Street, Boston, Mass. Oct. 29.

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### Mrs. H. B. Fay,

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### Mrs. M. E. Johnson,

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