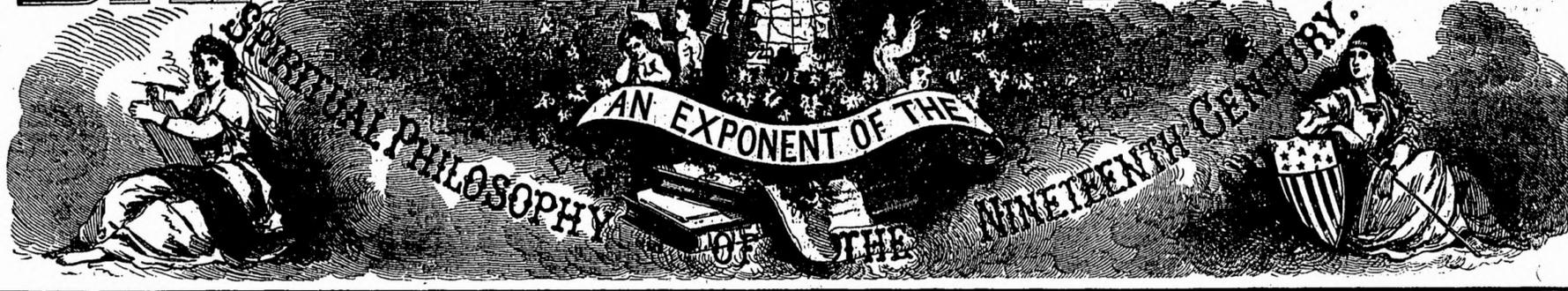


BANNER OF LIGHT.



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For the Banner of Light.
WITHIN THE HARBOR.
Oh! trembling, troubled soul,
Swept by the storm-tossed sea,
Thy bark shall cease to roll
Complainingly.
Within the Harbor's breast,
That calm and sheltered lee,
Soon shall thy spirit rest
Eternally.
Oh! Thou who voiced the calm
On life's discordant sea,
The voice of a psalm
I offer Thee.
CHARLES PERCY CLARKE.

Some Facts and Thoughts Concerning Psychic Phenomena.

II.
BY SIDNEY DEAN.
(Copyrighted by the Author, 1893.)
IN the second number of "Leaves from My Note-Books," to which reference was made in my last communication, there was given an explanation of a hieroglyphical message of some length, and its purported translation into English, signed "Isax." The message claimed to be a confession of faith by a follower of the Confucian philosophy, and its writer a "heaven Chinese." Its translation read as follows:
"Summary of the faith of the Chinese worshiper of his gods plural:
I believe in the great Oneness.
I believe in the great Twoness.
And in a great Threeness
Also, in gods many and plural
And in Confucius, prince of the heavenly sphere,
The soul of all true heavenly philosophy."
ISAX."

It is needless for me to say that I had never read nor heard of "Isax," neither do I believe that any of my readers ever had. Neither is he, or his message, a product of my own intellect consciously exerted, and I was conscious during the writing. It is certain that I never have been, and am not now, a believer in the religion taught by Confucius, nor an admirer of his philosophy.

That message, like the many others succeeding it, was either born of my own intellect, and I was not merely an amanuensis, as I truthfully assert, but an author of religious sentiments which I abhor, the promulgation of which would be to me a crime against my intelligent manhood, and a libel upon my then public profession. Could I have consciously done this, it would have been at a total loss of my own self-respect, as proclaiming as true what I believed to be utterly false.
I had read and studied somewhat of the new theory called "unconscious cerebration." This to me simply means that the designer and creator of man supplemented man's endowment of reason, conscience and a moral sense to discriminate within himself as to the right and wrong in matters of moral concernment—through which endowments he was to build his own character—by another unconscious faculty, or soul-power, by which, in spite of his reason, will and common sense, he should be made to think, say and do what would be foreign to all his education, belief and reasoning life. It means that this unconscious attribute generates thoughts, creeds, fancies or truths, and hides them from the conscious intelligence until some opportune condition of the person permits their knowledge and voicing. Believe that theory who will, but my experience and study stamp it a falsity.
The theory would be less inconsistent and improbable were these disclosures of so-called "unconscious cerebration" always manifested when their subject or "medium" was in a hypnotic or trance state—an abnormal condition of the entire subject—but I was never entranced or hypnotized; no message was ever written through my hand, or by dictation through a portion of my brain, that I did not consciously criticize both as to ideas and language; and while repudiating much that was dictated, and astonished at more, I knew that the messages were not consciously mine, and the soil of my education, training and life-long experience was not fitted to produce such results unconsciously.

Whoever "Isax" might be, a person or a myth, he was an intelligence and a purpose. And so were all the others. In one case which I now remember distinctly, the dictating intelligence was drifting radically far away from all my education in religious matters, and discussing a topic in, to me, a very heterodox manner. He shocked me, and my whole nature rose in opposition as I read the dictated sentences which my pencil wrote. In the middle of a written sentence my own mind caught its evident ending, and I said aloud: "That is repulsive, unreasonable atheism, and I will not write it!" In an instant, before my decision was fully voiced, the dictating intelligence had withdrawn from my brain, leaving me twirling my pencil and studying this new phase of the phenomena. I categorically cross-examined myself thus: "Are you the author of this article? Are these your thoughts? Or are you only a student, an amanuensis? If you are author or instructor, why do you not finish the sentence? If you are the pupil, why do you interfere with your will and refuse the lesson?" My common sense supplanted my prejudice and folly, and, humiliated, I said aloud: "I am a fool; I will write whatever is dictated." In an instant the dictating intelligence was in its post in the brain, the broken sentence completed—not as I anticipated—and the message continued to its finish and signature. Where does the claim of "unconscious cerebration" adjust itself to this fact in my experience?
But there are other questions and practical

thoughts to which the message of "Isax" gives rise. As they are more strongly presented in subsequent messages, they are deferred.

Each message seemed to be accompanied in its writing by a distinct personal intelligence. The aura or spiritual atmosphere of the library would seem to change, and I would become the center of an influence characteristic of the message to be written, or of its author. I would be subdued with pity, melted with sympathy, glow with a broadening and deepening love, or bristle with a spirit of antagonism or belligerence. In some instances I so far rebelled against the dictating intelligence as to refuse to chronicle its message; nay, I ordered an Arab Shiek out of my presence and out of the house. But these were exceptions.

A message approximating one hundred hieroglyphical characters was rapidly cut with the pencil. I have not been able to place them with any alphabetical characters now used by any people, or finding historic record. At once upon their completion the following was written in English:
"Know, oh! mortal, that Kehebar, your brother, is alive. He has written. The pen of a scribe of his people was his ages ago. He has not yet forgotten. He found the door open, the amanuensis ready, and not employed; he asked, and permission was granted; he entered, and beheld his work. It is a message which he brings you. A message from those you call dead, but who are living. Dead! Who is dead? No one dies. The covering changes; is laid aside, rot, but the man lives! Love cannot die; hate cannot die. Both can slumber, but not perish. The power which thinks, like the power which feels, never dies. There is no death, only change and progress in all his dominions. He is supreme, and creates, but does not obliterate. My people lived, myself live, have lived; shall live. Why will you, foolish ones of earth, try to believe and reason among yourselves, that the change of condition is the ceasing to be?"

[Here I asked questions, mentally and orally, which the reader will understand by the answers, dictated and written.]

"Who am I? I have written, I am Kehebar the scribe. Whom did I serve? Every one who needed and called me, but chiefly my master, the Shah of Persia, as you call his office. I dwell in his court. He too changed suddenly, and left court and scribe one dark day. We mourned him as dead, and yet I found him alive when I too changed, and left the court of his son. They are all here, the whole dynasty of ages. Some have grown out of their old pettinesses and flame, and serve. Some keep their little courts still, and are spirit-babies in knowledge and light. It is all mixed, you see. Yes, I visit the old place once in ages, but that is enough for me. I am rich in helping the poor! You ought to see how rich I am in the golden diars of love and life. I can buy all the possessions of a whole race of Shaks! Poor me! Rich in my love, my modern friend! and yet I was boasting!
I saw an angel just now. He was looking over your shoulder while I was boasting of my wealth; read my boast; kissed me on my forehead, where my star is set, and my light went out. Then he touched me, oh! so gently, and offered me a golden-hued peach, and I ate humbly, and my light came back. He said he knew you; that you let him come into your spirit tent to rest and write. I saw that he loved you, and have offered him my place, for my gossip is finished, and I am happy. Am glad I blundered in my boasting, for it brought me a new friend to know and love, and serve with. Good-by, now.
Will I translate my little message? This new friend and brother says it is Persian poetry, and you will not understand it. So he has promised to help me make it plain. We will try. Good-by, for I love you, and shall come again. Your brother, Kehebar."

A soft, delicious atmosphere seemed to pervade the library, and fill my whole being with harmony and sweetness, as the following bit of Persian poetry dropped from my pencil through suggestion rather than dictation:
"The sun sinks to his rest over the hanging gardens where delight reigns, and the silvery moon adds her glories to the scene of rest, and peace, and love. The music of the birds mingles with the sweet cadence of the water dropping from the fountains, and the soft notes of the lute-strings, touched by the fairy fingers of my loved one. She is the pearl of my earth-garden; her eyes shine with the soft lustre of confidence and love; her cheeks rival the peach and the pomegranate in the purity of their beauty and delicacy, and her breath is as the healing in the perfume of the balsam and the pice. Oh! it is sweet to live, to love and to be loved! There is rest and love in the moonlit garden, oh! weary scribe! Thank Allah for thy garden, thy moonlight, and thy song."
Boston, January, 1893.

Maine Medicos Moving!

To the Editors of the Banner of Light:
I would call the public attention to the act of Mr. Shaw of Aroostook, asking the Maine Legislature now in session at Augusta that a State Board of Medical Registration be established.

Since the veto by the late Gov. Bodwell, through the influence of A. S. Hayward, this bill has been resting until now; and so on the last day allowable for petitions—Jan. 31st—this is presented. Unless prompt action is taken by all readers of THE BANNER in Maine, the act will pass, and the earnest efforts of the lamented A. S. Hayward to perpetuate medical freedom in this State will have been made in vain.

It is important that Dr. C. F. Ware of Bucksport, and Dr. E. W. Thomas of Bath, send in remonstrance petitions to their representatives at once; and that THE BANNER reprint the remonstrance it published some two years ago, (will appear next week) to a copy of which I have now many signers—which remonstrance I shall send in.
If a hearing is appointed some capable person must attend it and oppose the act with common-sense statements. Ninety per cent. of the people will be against it if they are informed, and should the act pass it will be because no one came forward who could properly oppose it.
If THE BANNER will stimulate this remonstrance against professional tyranny, on the part of our citizens, I think it will be the means of saving the people of the State their medical freedom.
Dr. Rouse,
100 Front street, Bath, Me.

Original Essays.

A HIGHER REALISM.

BY W. A. CRAM.

We very commonly say there is a body and a soul of creatures and things. By the soul we designate some eternal reality or power of being and life; by the body we mean the temporary, changing form or appearance of this soul in life. We thus crudely present a definition or distinction which we all recognize in thought concerning the visible world about us. The soul, or eternal power of being that appears in our world as a stone, a plant, or animal, wears also other forms, manifests other kinds and degrees of life than we see and know by our common senses of to-day. Although invisible to us in their other and higher forms of matter and life, yet doubtless they are visible to people of other degrees of seeing than we have attained. Thus we may say that the tree soul, which appears to us in the form of trunk, branches, leaves, etc., in our world of sense, may possess a score of other material forms and degrees of life invisible to us because constituted of and manifested through elements and forces of the universe too fine and subtle for our common senses to grasp and report.

It may be, doubtless there are, people in the unseen realms belonging to as many different degrees of sense and consciousness as there are different material bodies to the tree. So each may behold the tree as clothed in the elements and manifesting the life of its own particular world or degree of being. We will try and illustrate this idea in a crude way. Scientific philosophers assure us that our world of creatures and things is only one link in the endless chain of being, a connecting link between two other realms or worlds of matter and life, namely, an under-world too gross and crude for us to see and know in our present bodies, and an infinite upper ethereal realm, too fine and subtle for our present senses to apprehend. Our world is linked with, interblends with this great lower and limitless higher in the eternal processes of organization and life in the universe.

Now let us mark off three links, or steps, in this endless chain or stairway of being, and consider what this fact of our unseen world relations imports to our present conscious existence: Below our present world, then, is the under-world, its upper step or degree joining ours on the lower side; above us the upper-world, its lowest degree adjoining and interblending with our upper. As above presented, each rock, plant, or creature, is constituted of these three degrees of matter and life interblending. Keeping this scientific idea clearly in mind, let us suppose that A., B. and C. have differently formed and attuned organs of sense and consciousness. A. sees and knows only the under-world of matter and life; B. sees and knows just this world we do; while C. has attained a state where the first degree of the upper-world is visible and known to him.

Thus we can conceive how, standing side by side, they each live in a different world of forms and life. This is no far stretch of imagination. In a lesser degree it is a simple fact of common life: no two individuals are conditioned in just the same degree; we do not see and know just the same rock, flower or animal as our friend; he has finer or coarser sense-strings or bells in his eye or ear, owing to the tuning of his optic or auditory nerve—hence he undersees or hears, else oversees or hears us; thus some form and life of the rock, flower or animal is visible to him all unseen by us. This is simply common experience.

To return to A., B. and C., who stand looking at a tree before us: A. sees and describes it as it appears to him in the form and life of matter below our world; B. beholds and knows it as we do; while to C. it appears in the form and life of ethereal matter just above our vision. Science assures us that the tree is constituted of these three degrees of matter and energy, and countless more, but we will keep only these three in mind. If our organ of vision could be tuned down to A. we should behold the tree as it appears to beings of ruder senses. Maybe all about us are creatures seeing the tree thus, creatures with very rudimentary eyes; if our eyes could be tuned up to C. we might see the tree as beings of upper worlds behold and know it.

Some abnormally organized or educated people amongst us plainly possess such a vision and hearing of things temporarily and partially; we call them hypnotic or mesmeric subjects, spiritual mediums, etc. What does this import? My friend is a seer of a wonderful world and life hidden from me by this body of flesh, save that through him I have learned in an imperfect way to discern this upper world of things; his organ of vision, when in a kind of exalted state, plainly includes an octave of seeing away above mine, so that the soul, the life of all creatures and things of this our common world, he beholds not as I do, in bodies of this world's matter, but as they appear clothed and living in ethereal matter. He pities my blindness, telling me that I see only the coarser garb or framework of creatures and things. Sitting in my house I point out to him some beauty of art or nature, some delight of grace or color; he smiles and says: "Well be content if you can till a better seeing comes." Then he tells me how all the forms of matter I call beautiful and rich and find great delight in are to his more perfect seeing just the rough skeleton or framework, around and through which are folded and woven other forms of matter and life, in such beauty and wealth as I can hardly dream. He

continues: "You look about this room and see all the varied forms and furnishings of taste and comfort, as they are constituted of the matter of your world; I, too, see that part also in a way, but I behold vastly more, for covering and permeating this gross framework of things, which alone appears to you, I see their glorious ethereal forms in which each chair, book, picture, statue and wall appears, in such radiant light and wealth of beauty and use as no man can conceive till the higher vision and knowledge come; with all your boasted seeing, you are little more than a blind man in a palace or royal gardens—since the glorious ethereal forms and life of things are hidden from you. The walls of the most squalid cabin are more beautiful, seen in their ethereal form, than those of the most gorgeous palace as they appear in the matter of this world. The rough furniture and poor apparel of the humblest peasant's home are clothed upon by ethereal matter more resplendent than the drapery of thrones or kingly raiment seen in this world's grosser form. Ever the higher unseen wealth and beauty clothe all forms and life of our earth—thus they ever overflow and transmute the vileness and wretchedness we see through our dim eyes all about us, slowly transforming them into the glory and joy of the ever higher and unscen of the upper kingdoms of life."

Then, again, while we walk in the fields and woods I point to some grand old oak tree or graceful pine in admiration and delight. "Yes," my friend says, musing over the difference of our visions; then he adds: "I, too, dimly see just these forms and colors of trees and flowers you do. I can well understand your delight in their grace and beauty, for once I saw no more; but this marvelous change has come to me, that at times, such as to-day, I behold what you see, what was once the all of the tree or flower to me, as only a dim, gross, shadowy framework or skeleton, upon and over which rests, and is folded the more real body and life of the tree and flower in ethereal matter, whose grace and beauty make the rude skeleton form of your world's vision appear but coarse, incomplete and poor. I have thus learned that the soul of things wears forms, manifests life of many degrees; that we can see and know in fullness only that one corresponding to our special world of active sense. As we ascend to each higher degree, through the progress we call living, so do the forms and life of the souls of trees, flowers, animals and men fade and pass from our sight, and we awaken to behold them clothed upon and living as in the higher degree to which we have ascended."

Thus one is led from step to step to that grand conclusion that the soul of all things, all creatures and worlds, is formed, and lives most inwardly and essentially in Heaven's perfect beauty and wealth of love and wisdom, even as "God." We approximate to the seeing and knowing this infinite beauty and heavenly life of all worlds, creatures and things, step by step, only as we grow into the consciousness, the love and wisdom of that life ourselves. Ever the world appears to us according to the degree of our own life attained; as we ascend one step into higher consciousness of being, so all creatures and things reveal themselves as also possessing that life.

Who shall measure the infinite promise and hope of worlds and life that hold at heart such revelations? Even pain and evil and death are glorified in the light of this new morning of the soul! A maiden passes us lithe and glad at heart to live; young hope and bounding desire impart a halo of beauty and delight to her face and form: "Yes," says my ethereal-seeing friend, "she is beautiful and joyful to look upon even in her body of your world's matter, while the ethereal form she is growing in and about your world's gross framework of flesh, although so childlike now, immeasurably transcends in promise of womanly beauty and heavenly use to be the highest of your earth dreams! But let me tell you a wonderful fact about this body of flesh and the growing ethereal one it cradles and binds to your earth a little while: As I behold them, seeing both that people wear, I perceive that they do not grow together, do not ripen and perfect with equal pace, for the ethereal one seems to lag behind the coarser one of earth, so that their ages do not coincide—the ethereal being in its infancy or childhood, while the earthy is mature, and when the earthy passes into decay and crumbles to death, then the ethereal is rising strong in higher maturity of womanhood's perfection than ever this world knows. Now this maiden just passed is almost grown up to the best beauty and strength of her body of this life, while the ethereal form she is putting on and growing is still in babyhood—only to grow and ripen to maturity most and best when, as wrinkled, decrepit old woman, she seems to your eyes falling into death.

"Do you see that old man passing yonder under the shade-trees?" "Why," I answer, "that is old neighbor K., fourscore and more; a noble old man, but all weak and palsied; how he bows over on his two canes, tottering along; his mind has nearly faded out, but his wrinkled face wears the old accustomed smile." My friend responds, "You behold him only as the old man. While I see him in your way, I see something more, namely, the young man, slowly putting off the old, as the insect, being newly born, puts off its old, dried, wrinkled pupa case! That old man is a great deal handsomer and more nobly perfect in grace and growing strength and joy in his ethereal body than the maiden we have just seen, for now while his body of this degree is waning and dying in earthly old age, his other—spiritual—body is rising and ripening through and over

it for the upper world of larger, richer life—just as the pupa case of the insect to be grown more wrinkled and helpless as the new insect body within grows and perfects its higher organs and senses for the new dawning life. I see the old folks handsomer, richer in inner life and promise of love and good to be than ever maiden or youth of earth; for your young men and maidens appear only as babies in ethereal form, cradled in their bodies of this world's matter. 'Tis well; they, too, will grow old, palsied and wrinkled while their spiritual bodies ripen into strength and beauty. So are decay and death only coming sleep, just the birth-throes that are the soul's processes to the higher realm of more blessed living."

Through my friend's vision I am slowly learning to discern and live in this upper world of creatures and things—in this more real, spiritual state of rocks, trees, flowers, birds and animals about us, thus foreseeing and forefeeling in a little way the beauty, the power and joy of love, of goodness, and of an upper world and life to be for all of us—the germs and eternal promise of which we bear in these bodies of flesh.

COWPOXING.

In an article on this subject (see BANNER OF LIGHT Dec. 17th) I called the attention of the reader to the article on vaccination in the Encyclopedia Britannica, written by Dr. Creighton, as one well worth attention. Since then I have ascertained that one at least of certain American editions claimed to be fac-simile reprints of the original have suppressed that article, substituting therefor one written by a naval officer, in advocacy of the practice. The article to which I referred is in the original English (ninth) edition, and if any one shall refer to the so-called "edition" alluded to, he will understand the matter, and know that a fraud has been perpetrated by somebody. This suppression and substitution is akin to a crime. It would be interesting to know who the guilty parties are; inasmuch as the step taken was in the interest of the traditions and pockets of the medical profession, we have a right to infer that it was an M. D. plot, deliberately concocted and consummated. I have thought this much necessary to explain the matter, and show that my reference to the original Britannica was correct, and in good faith.

While on the subject, let me note that the strongest and most pungent anti-vaccination arguments come from men who at the outset were in favor of the practice. I have space to call attention to only a few of those who after a thorough and exhaustive examination of the subject have become decided opponents. And first, I refer to Dr. Robert A. Gunn of New York, a competent and most learned physician, who some years ago had his attention arrested, and set about an examination which was thorough, covering all aspects of the question, the pathology and sequela. As an honest man he submitted to the logic of facts, and became a decided anti-vaccinator.

William White of London, a gentleman of education and standing, for certain reasons was led to question the soundness of the vaccination theory; and made a close and exhaustive examination of the subject—with painstaking assiduity going over the entire ground—accumulating such a mass of facts and figures that he was overwhelmingly forced to give up his preconceived opinions, and admit that vaccination was a mere fad. The results of his investigations he embodied in a work entitled "The Story of a Great Delusion," which may be considered authoritative.

Another exhaustive and critical work is "History and Pathology of Vaccination; a Critical Inquiry," by Edgar M. Crookshank, M. B., Professor of Comparative Pathology and Bacteriology, in and of Kings College, London. It comprises two large volumes, and evidences wide research, as well as great learning. I cannot do more than give a summary of the whole matter, as I desire to keep this article within due limits. Dr. Crookshank says:

"As the result of an investigation into the history, and especially the pathology of vaccination, I feel convinced that the profession has been misled by Jenner, Baron, the reports of the National Vaccine Establishment, and by a want of knowledge of the nature of cowpox, horsepox, and other sources of vaccine lymph. Though in this country [England] vaccine lymph is generally taken to mean the virus of cowpox, yet the pathology of this disease, and its nature and affinites, have not been made the subject of practical study for nearly half a century. We have submitted, instead, to pure theoretical speculation, and have been led to believe vaccination as inoculation of the human subject with the virus of a benign disease of the cow, whereas the viruses in use have been derived from several distinct and severe diseases in different animals.

"The statement that the protective measures which have been introduced by Pasteur, such as inoculation for cholera, anthrax and rabies, are analogous to Jenner's vaccination as a protective against smallpox, is the most recent extension of the fallacious theory of cow-smallpox. Pasteur's system is the same in principle as the old method of smallpox inoculation. Variolation [the introduction of smallpox virus], though a dangerous practice, can at least claim to be based upon scientific grounds, viz. the prevention or modification of a disease by artificially inducing a mild attack of that disease. Jenner's substitution of cowpox inoculation was a purely empirical treatment based upon folk lore, and involved a totally different pathological principle—the protection from one disease by the artificial induction of a totally distinct disease—a principle which was not and has not since been supported by either clinical experience or pathological experiments. The Jennerian method has for nearly a century struggled for existence with the support of the cow-smallpox theory, and the numerous and ingenious explanations of failures embodied in the assertions of spurious cowpox, inefficiently per-

formed vaccination, inferior quality of lymph, deficiency in the number and quality of marks, and the misinterpretation of statistics.

Inoculation of cowpox does not have the least effect in affording immunity from the analogous disease in man, syphilis, and neither do cowpox, horsepox, sheepox, cattle plague, or any other radically dissimilar disease, exercise any specific protective power against human smallpox. Inoculation of cowpox, horsepox and cattle plague have totally failed to exterminate smallpox; and for the eradication of this disease we must in future resort to methods similar to those proposed by Haygarth, which in modern times have been so successful in stamping out diseases of the lower animals, such as cattle-plague, foot and mouth disease and sheepox.

"There can be no doubt that ere long a system of compulsory notification and isolation will replace vaccination. Indeed, I maintain that where isolation and vaccination have been carried out in the face of an epidemic, it is isolation which has been instrumental in staying the outbreak, though vaccination has received the credit.

"Unfortunately, a belief in the efficacy of vaccination has been so engendered in the education of the medical practitioner, that it is hardly probable that the utility of the practice will be generally acknowledged in our generation, though nothing would more redound to the credit of the profession and give evidence of the advance made in pathology and sanitary science. It is more probable that when by means of notification and isolation, smallpox is kept under control, vaccination will disappear as practice and will retain only a historical interest."

Such is the verdict rendered by Dr. Crookshank, who, when he undertook his investigations, favored vaccination. His researches, development of facts, analysis of statistics, all submitted to the searchlight of a scientific pathology, caused him to recast his preconceived opinions, which he has honestly avowed, and recorded in his great work, before mentioned.

WILLIAM FOSTER, JR.
Providence, R. I., 16 Peace street.

Banner Correspondence.

Indiana.

INDIANAPOLIS.—Cortland Hall writes, Jan. 31st: "It gives us a great deal of pleasure to be able to report the Spiritual Cause as being in a very flourishing condition in Indianapolis, and, so far as heard from, throughout the State.

Arrangements are being made for starting a Lyceum, founded upon a sound and solid basis. The parties who have the matter in hand are deeply in earnest, and will bring the project to a successful conclusion. The Lyceum is something that has been too long neglected here. Spiritualists have been getting good, wholesome food to satisfy their own spiritual appetites, while their children have been left to subsist upon the dry husks of superstition, as taught in the Sunday-schools of the churches of the present day.

At Lorraine Hall, corner of West Washington and Tennessee streets, so far this season, a most excellent array of talent has occupied the rostrum of the Indianapolis Association of Spiritualists. For the month that has just passed we have had the pleasure of listening to the sublime, tender and loving words of wisdom that have fallen from the lips of that interesting ethereal woman, Carrie E. S. Twing, 'Ikabod,' her controlling spirit for giving tests, is one of the most remarkable spirit-controls we have ever heard. His individuality is strikingly the opposite of Mrs. Twing's. He is as sharp as a tack and as brilliant as a diamond. His witisms are so quaint that the audience is kept constantly in the best of good feeling. This has been the first opportunity an Indianapolis audience has had to hear Mrs. Twing and the way the people have turned out to do so at the public meetings is proof positive that her words have touched a responsive chord deep in their souls. The largest audience we have ever seen at Lorraine Hall at the morning meetings was Sunday, Jan. 29th. Mrs. Twing has made a host of friends during her month's work here, who will welcome her and 'Ikabod' back next fall with a very cordial and hearty greeting.

The society holds sociables every Wednesday evening in the parlors of members of the Association that are productive of much good. They are well attended, many coming out to these gatherings who have not a sufficient amount of individuality to be seen going to the public meetings. Last Wednesday evening the elegant and spacious parlors of Mr. and Mrs. Kerschmeier, 131 North Meridian street, were taxed to their full capacity by the largest and select company who assembled there to receive tidings from dearly-loved ones who have passed on before them to the Summer-land, 'Ikabod' on this occasion officiated, and every one present pronounced the meeting a grand success.

During February Oscar A. Edgerly will occupy the rostrum at Lorraine Hall. We understand that he is a very forcible and logical speaker."

Michigan.

GRAND RAPIDS.—Edie F. Josselyn writes, Feb. 1st: "The closing meeting of the engagement with Mrs. Foye will be one long remembered by the Progressive Spiritualists and the large audience in attendance. The rostrum was decorated with lovely flowers, a gift from the members given at a reception held just previous. The music rendered was exceptionally fine. The lecture and séance were of the usual high order. The following resolutions were then introduced, and afterward presented, artistically gotten up and accompanied by a bunch of roses, the gift of the Vice-President, Mr. Geo. P. Holmes:

Whereas, Our able lecturer and test-medium, Mrs. Ada Foye, whose public work is made more effective by her estimable character, is about to leave us, and as she has shown by remarkable manifestations of spirit-presence that the realm of so-called death is really the abode of Life, Intelligence and Love, and that the mourned denizens of that sphere beyond the tomb come back with messages of joy and peace; now, therefore,

Resolved, That this Society and audience greatly appreciating the worth of these lectures and precious tokens from the angel world, earnestly tender Mrs. Foye a vote of thanks, assuring her that wherever she may be, whether resting in the healthful atmosphere of home, or again taxing her strength in distant communities, by giving to them also the blessed bounties of summer-land, our thoughts shall follow her in grateful remembrance and solicitude.

The audience rose in response to the above, the benediction was pronounced, and thus closed a very happy occasion. Our meetings have each week received a fair report from one of the daily papers. Prof. Silas W. Edmunds speaks for us through the month of February."

BROOKLYN.

—Luisa Clark writes: "I have always, with a brief suspension, taken the BANNER OF LIGHT, and prize each number too highly to allow it to be destroyed, so send them to those who will read and appreciate their contents. I am twenty-eight years of age, and still trying to do what I can in our glorious Cause. We have now a camp meeting at Devil's Lake, about twelve miles from where we live, which I attend. Last year it commenced the 28th of July and lasted until the 8th of August. Moses and Mattie Hull were our chief speakers. We also had several mediums, who gave their services free of charge to the distressed, and the meetings were very nice and good. Near the close they put it to vote whether they would have a camp-meeting the next year, and fifty set down their names, with a dollar, to have a meeting this year. At the close of the camp it was voted to hold another at the same time and place next year."

Vermont.

WEST RANDOLPH.—Dr. S. N. Gould says: "Reading in THE BANNER a reference to the

New York Sun's expressed hope that the rasping American voice, so distressingly prominent in public speakers, especially women, may be displaced by the resonant melody of the utterances with which Maud Ballington Booth charms her listeners, prompts me to say that the instruction given at the Emerson College of Oratory in Boston leads directly to the acquisition of that very desirable improvement; and to advise all who would be attractive public speakers to avail themselves of its tuition."

California.

PASADENA.—E. J. Durant writes: "I have received the weekly visits of the BANNER OF LIGHT since its first number, and shall probably continue to do so long as I retain this mortal expression. I have so long been conversant with the phenomena, and the progress of the Cause—since the fall of 1877, and with the workers and advocates, many of whom I had the pleasure of meeting at the early Vermont conventions, also in your city and vicinity, and in New York, as well as in New Hampshire, where I long resided—that the reports from those sections, often printed in THE BANNER, are perused with much interest. Though the old familiar names are growing less each year, I have pleasant remembrances of the times when my own humble household was visited by Mrs. Thillie Reynolds of Brooklyn two Sundays. During her absence in Boston we had with us Mr. Giles B. Stebbins and Mr. J. L. McClary of Washington.

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Ghost of the Gorge.

A SPECTRE HEADLIGHT HAVENS ENGINEERS ON THE NORTHERN PACIFIC.

Locomotive engineers are as a class said to be superstitious, but J. M. Pinckney, an engineer known to almost every Brotherhood man, is an exception to the rule. He has never been able to believe the different stories told of apparitions suddenly appearing on the track, but he had an experience Sunday night on the Northern Pacific east bound overland that made his hair stand on end.

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after fitting tribute to the poetic genius of Burns, and apt quotation from his verse, went on to refute some of the slanders circulated about him, and to explain away some of the misapprehensions that still exist. The speeches were interspersed with Scotch songs by the Shaw Quartet, piano solos by Miss Thompson, a "Laughing Song" by Mr. Thomas, and a selection of 'Holy Willie's Prayer' by Mr. Cross."

New York.

NEW YORK CITY.—A correspondent says: "The meetings of the new Society of Ethical Spiritualists of New York have been held as usual since September in Knickerbocker Conservatory Hall, with Mrs. Helen Temple Brigham as regular speaker. She exchanged with Mrs. Thillie Reynolds of Brooklyn two Sundays. During her absence in Boston we had with us Mr. Giles B. Stebbins and Mr. J. L. McClary of Washington.

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Old New England Primer

Designed for the Religious Instruction of Little People—Rather a "Scary" Thing, with Much Talk of Hell in It—Some Samples of Its Contents.

(From The New York Times.)

"That's what I was brought up on," said an elderly man to a Times reporter, picking off from the top shelf of one of his bookcases a volume about four inches by two and one-half. "That's the old New England Primer. Sit down and look it over."

The little volume had an ancient look, and a musty smell.

"Had it ever since I was a boy," the owner explained, as he saw the reporter's nose turn up a little.

The contents of the volume thus shown to the reporter are stated in extenso in black ink on the blue paper wrapping of the pasteboard cover: "The New England Primer; or, an Easy and Pleasant Guide to the Art of Reading. Adorned with Cuts. To which is added the Catechism." The imprint is "Massachusetts Sabbath-School Society, Depository, No. 13, Cornhill, Boston."

This same statement of contents, and the same imprint, appear upon the title-page, backing which is a picture representing a New England schoolmarm in the act of instructing a class of girls, six in number, and under the picture these lines:

"Children, like tender roses, take the bow. And as they first are fashioned always grow; For what we learn in youth, to that alone, In age we are by second nature prone."

Upon page three, fenced in by a rule above and a rule below, are some sentences from the Holy Writ:

Proverbs xxxi: 4.—Train up a child in the way he should go, and when he's old he will not depart from it.

Chapters xxiii: 17, 18.—Let not thy heart envy sinners; but be thou in the fear of the Lord all day long. For surely there is an end, and thy expectations shall not be cut off.

Ephesians i: 1.—Children, obey your parents in the Lord, for this is right.

On page four is the alphabet, "small" letters first, both in Roman and Italic, and below the capitals in both styles, a line of "double" letters, "R, H, I, M, and H, I, T, closing up the page. On the next two pages are some "Easy Syllables for Children," "ab, eb, ib, ob, ub," and the like. Words of one syllable follow, four words for each letter of the alphabet except j, u, x, y, and z. On the succeeding pages are sets of words of two, three, four and five syllables. The Creed and the Lord's Prayer follow, and then come the "Essence of the Ten Commandments," put up in verse by some New England poet.

Upon the succeeding four pages appear those A, B, C rhymes which have so often been reprinted in modern times, with reproductions of the woodcuts illustrating them. They are as follows:

"In Adam's fall We sinned all.
Thy life to mend God's book attend.
The cat doth play And after slay.
A dog will bite A dog at night.
The eagle's flight Is out of sight.
The idle fool Is whipped at school.
As runs the glass Man's life doth pass.
My book and heart Shall never part.
Job feels the rod Yet blesses God.
Proud Korah's troop Was swallowed up.
The lion hold The lamb doth hold.
The moon gives light In time of night.
Nightingales sing In time of spring.
The royal oak, it was the tree That saved his royal majesty.
Peter denies His Lord and cries.
Queen Esther comes in royal state To save the Jews from dismal fate.
Rachel doth mourn For her first-born.
Samuel anoints Whom God appoints.
Time cuts down all, Both great and small.
Urah's beauteous wife Made David seek his life.
Whales in the sea God's voice obey.
Nerxes the great did die, And so must you and I.
Youth forward slips, Death soonest nips.
Zacchaeus, he Did climb the tree His Lord to see."

The illustrations for these rhymes are wonders. For example, Adam and Eve stand beside a tree not much taller than they are, about the trunk of which the serpent has entwined himself. Adam is represented as pointing with both hands at Eve, who is taking the apple off the end of the serpent's nose. "That's the pictorial story of the fall of man all told in a cut half an inch high and an inch wide. The picture of the eagle, whose flight the Primer says is "out of sight," is another marvelous production. For one thing, he is about four times as big as the combined size of the two mountains over which he is flying. He looks as though he could eat four men for his breakfast. The picture that accompanies the little rhyme about Peter is a good one, too. Mr. Peter is on his knees midway between a current bush and a rail fence. He has just denied his Lord, and is now listening to the crowing of a cock which has perched himself in such a position that with a slight effort he could reach over and give a tweak to the disciple's nose.

The picture of Job feeling the rod while he blesses God is heart-rending. It is plain to the most casual observer that Mr. Job's nose is quite out of joint, and that he is in the greatest imaginable agony. He is represented in all his boisterous nakedness, and it is clear enough that he has been rolling about on the ground in sheer desperation, for while the grass is growing luxuriantly at a little distance from him, there is none at all growing in his immediate vicinity. Poor old Job...

One amusing thing about this alphabet is the scheme resorted to in the case of the letter X. The man who made the alphabet could find no verse in the bible beginning with a word the initial letter of which was X; so he went at it phonetically, and took the text beginning "Exhort one another." He printed the opening word in this way: "EX..."

[To be concluded.]

CARLYLE PETERSILEA, 102 Guildford street, London, W. C., has written and published two books which might well engage the thoughts, feelings and aspirations of our noblest men and women. "Oceanides and The Discovers" are both in the case of the letter X. The man who made the alphabet could find no verse in the bible beginning with a word the initial letter of which was X; so he went at it phonetically, and took the text beginning "Exhort one another." He printed the opening word in this way: "EX..."

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their influence is altogether on the side of purity and peace. We have visions, deep and winsome, of what men and women ought to be and may be, and what many of them actually are. The two volumes cost but three half-crowns; Oceanides is a wonderful half-crown's worth.—Brighouse and Rastrick Gazette, Eng.

Colby & Rich, 9 Bowdoin street, Boston, have these books on sale.

February Magazines.

THE CENTURY.—A portrait of Tennyson, considered by his family to be the best, is the frontispiece. Rev. Dr. H. V. Van Dyke contributes reminiscences of a visit to the poet last summer, with comments on his poetic works. A critical estimate by Saint-Saëns of the pianist Liszt is accompanied by a portrait after Munkacsy, and also from a photo of Liszt's last walk. "A continuation of Salvin's autobiography contains interesting reference to Garibaldi, or whom a fine portrait is given, also one of Rachel as 'Iphigene' and Salvin as 'Iello.' The most notable paper in this number is a semi-official one by the Secretary of the Russian Legation in Washington entitled, 'A Voice for Russia,' in reference to the attitude of Russia toward political prisoners and the Jews. 'Art Impetus in Turkey' is the subject of a finely illustrated article by Rev. J. P. Peters. New chapters of two serials and five completed stories comprise the fiction. In 'Tales of the Time' the 'Efficiency of Ballot Reform' is dealt with, and in 'Open Letters' the genuineness of Columbus relics is questioned, and the assassination and death of Lincoln described by a witness. New York: The Century Co.

THE ARJUNA.—The frontispiece is a portrait of Charles Darwin, an interesting sketch of whose life is given by Mr. B. O. Flower, that life being denominated "a striking illustration of the gradual unfolding or evolution of character." A deeply interesting paper is contributed by Kinza Minamoto Hirai, upon "Religious Thought in Japan." Its author, who is to read a paper on Buddhism at the Religious Congress in Chicago next summer, was a patriot, famous lecturer and teacher in Japan, and a profound student of Oriental religion. Rev. J. W. Chadwick gives his views of "The New Old Testament," remarking that as yet it has only an ideal existence. Rev. Mr. Savage considers "The Power and Value of Money." In "Was it a Prophecy?" Rev. J. P. McKenzie outlines possible results of conditions, now in their incipency, between labor and capital. Editorially an interesting paper is given upon "Inspiration and Psychological Phenomena among our Latter Day Poets." Other writers and subjects are Dr. J. L. Buchanan, Rabbi Schneider, "Proportional Representation," Hester M. Poole, "Foresightings," Rev. T. E. Allen, "Supremacy of Reason in Religion," etc. Boston: Arena Pub. Co.

OUR LITTLE ONES tells its nursery patrons of "How Polly Went to Church," "How Ned Unloaded the Sleds," and "How Roy Milked Brownie," etc. Boston: Russell Pub. Co.

THE THEOSOPHIST (January) contains the tenth chapter of Mr. H. S. Olcott's "Old Diary Leaves," in which the Society's organization having been fully traced, incidents that occupied the attention of the Founders and more or less affected its interests are related; this number, dealing with Baron de Palm's connection with the Society, his antecedents, death, will and funeral; an account of the cremation of his remains will appear in the February number. A paper upon "Epidemics from the Theosophical Standpoint" is contributed by P. M. Johns, who maintains that "the evil thoughts of men of today and all past ages are stored up in the ether or 'astral light,' and when conditions favor they become the cause of epidemics." The power and influence of thought are interestingly and suggestively set forth by the writer. The first of a series of "True Welsh Ghost Stories." "When and How Often are We Reborn?" and "The Story of Sikkidwa," are included in the remaining articles. Madras, India. Boston: For sale by Colby & Rich.

Do You See THE POINT?

Originated in 1810 by an Old Family Physician, Johnson's Anodyne Liniment could not but have survived over eighty years unless it possesses extraordinary merit.

FOR HOUSEHOLD USE

UNLIKE ANY OTHER, JOHNSON'S Anodyne Liniment

It Sooths, Heals, Penetrates, Once used always wanted, and dealers say "Call well and order." Should have Johnson's Anodyne Liniment in the house for Croup, Colds, Sore Throat, Catarrh, Tooth-ache, Colic, Nervous Headache, Cuts, Bruises, Cramps, Pains, Rheumatism, Burns, Scalds, Sprains, Stings, and all other ailments. Sold everywhere. Price 50 cents a bottle. Export and Wholesale, Pamphlet free. J. S. JOHNSON & CO., Boston, Mass.

Does Your Baby Cry?

Is it caused by that Burning, Itching, Irritating, Rash, which is continually breaking out?

If You Use **Muroleum** Medicinal and Toilet Soap.

It will be prevented and cured. A Combination of pure Petroleum and Olive Oil. Can be used on the most delicate skin. Guaranteed to cure all skin diseases that can be reached by external application. Used by Physicians. All dealers have it. The Barney Co., Boston, Mass. Send three cent stamps for samples.

Unlike the Dutch Process No Alkalies or Other Chemicals are used in the preparation of **W. BAKER & CO.'S Breakfast Cocoa** which is absolutely pure and soluble. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Gum. It is light and far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere. **W. BAKER & CO., Dorchester, Mass.** Jan. 11. cov261

(Reprinted by Request.) -NOT LOST.

Not lost! but saved forevermore With loved ones who had gone before; And belongs pure, And weary and weak, the burden bear, Their eager spirits could not wait; They saw before life's stormy path, What strife and tearful journey had— A little time.

Spiritual Phenomena.

J. Jay Watson's Occult Experiences. LETTER NO. III.

About a year since—during a seance in company with my family and others at the rooms of the remarkable slate-writing medium, Mrs. Mott-Knight—we formed the acquaintance of an intelligent and enthusiastic German lady, who has been for some time a close inquirer and careful investigator in the realms of Modern Spiritualism. This lady, whom we will call Mrs. E., kindly gave me a detailed account of an experience which she had with the medium, Miss Dora Hahn.

Mrs. E. occupies a flat in this city, and directly above her, in the next flat, reside some intimate friends, among them a widow lady and her daughter. A young lady, a friend of the daughter, was in the habit of calling quite often, and was highly esteemed, and sans reproche. The daughter of the widow, whom we will call Mrs. M., one day missed her beautiful gold watch and chain, and in her dismay she reported the loss to her friend Mrs. E., the German lady above mentioned. Mrs. E. (whose sympathies became enlisted) had heard of fortune-telling, but looked upon the art as a black one, and to be taken "cum grano salis." The particular "fortune-teller" of whom Mrs. E. had been informed was none other than Miss Dora Hahn! Mrs. E. promised her young friend and neighbor that she would visit the fortune-teller, and see what would come of it. She shortly after repaired to the home of Miss Hahn, to whom she was a perfect stranger. Upon being seated, she asked Miss Hahn if she could assist her in finding an article which had been stolen from her friend's room. Miss Hahn immediately described to a niece the young lady who had so frequently visited the widow and her daughter. She also gave the most minute directions as to the locality where the watch and chain could be found. As the party who was charged with the theft was the very last one suspected, Mrs. E.'s surprise was great at the denouncement, but she immediately set herself about making preparations to ascertain the truth of Miss Hahn's assertions. Miss Hahn's directions were as follows: "Tell your friend to call at the residence of her young lady friend" on a certain day, and at a certain hour, which Miss Hahn carefully named. "Say to your friend, that you called for your watch and chain. Your friend will naturally deny the possession of it. Now command her to open a certain drawer in her bureau, and produce your property, which demand will at once be obeyed." These directions were carried out in detail, and the watch and chain were secured without difficulty.

Since this remarkable proof of Miss Hahn's wonderful gifts, Mrs. E. informs me that she has several times since experienced equally astonishing results from Miss Hahn's marvelous powers. A few months ago a prominent gentleman and his wife, whom we will call Mr. and Mrs. Y., came to New York on a brief visit. They spent several evenings at our residence. Mr. and Mrs. Y. are old friends of our family, of nearly thirty years' standing. Hearing of such astounding results in relation to Miss Hahn's mediumship, Mrs. Y. concluded to drop in upon the medium, strictly incog. Mrs. Y., the lady in question, I might add, is a native of Lexington, Ky., as is also her husband, in which city they have resided from childhood. Mrs. Y. was almost an utter stranger in New York, and with the exception of our own family and her sister, she has scarcely an acquaintance in this city. Upon being seated in Miss Hahn's seance room, her "Old Kentucky Home" was described by the medium in the most lucid manner, the surroundings, and a correct delineation of many of Mrs. Y.'s departed friends being most faithfully portrayed. Said Miss Hahn: "I see a lady on a sick bed. Have you ever nursed a sick friend afflicted with a contagious disease?" "Not to my recollection," replied Mrs. Y. The medium continuing, said, "The sick lady holds up a very valuable diamond ring." Memory now assumed its sway, and the truth immediately flashed upon Mrs. Y. as she recalled to mind a dear lady friend whom she had successfully nursed through a severe illness occasioned by smallpox. The lady wished to present Mrs. Y. with the diamond ring. Mrs. Y. would not accept the ring as a gift, but as the lady was very anxious for Mrs. Y. to have it as a keepsake, Mrs. Y. purchased it at a fair valuation. The lady recovered from the severe illness, but Mrs. Y., during the long interim of years that have intervened, has entirely lost track of her friend, and her fate is still shrouded in mystery.

Shortly after this sitting with Miss Hahn, we invited a small party of intimate friends to meet her at our home. Among these friends were Mr. and Mrs. Y., who were to depart the following day for their Kentucky home. Again Miss Hahn was impressed by the spirit of Mrs. Y.'s friend, and continued the previ-

ous remarkable seance in the following manner, before some ten persons present: "Said the medium, "Why did you remove that diamond stone from its original setting?" So many years had intervened that Mrs. Y. could not for the moment recall the fact of having changed the setting of the diamond, and so expressed herself. Her husband, however, immediately corrected her by saying, "Yes, dear, you did have the change made." Miss Hahn then minutely described the old setting of the stone. At this juncture, Mrs. Y.'s sister asked, "Is the old setting of that ring still in existence?" Miss Hahn replied that it was, and that it should be carefully guarded and preserved, as it would be needed at some future time. After the seance was over, Mrs. Y.'s sister informed the company that she was in possession of the old setting of the diamond ring, into which she had caused to be placed a sapphire. She then and there produced the old setting, and it was found to be exactly as Miss Hahn had described it on two separate occasions.

Upon this same evening Mr. George C. Bartlett (who has before been spoken of in a previous letter as the author of "The Salem Seer") was present. Upon entering the parlor he handed me a copy of the "Chautauquan," a well-known monthly periodical, at the same time informing me (sotto voce) that there was a poem in it giving a charming description of my friend, Olé Bull, the late famous Norwegian violinist. At Mr. Bartlett's request, later in the evening, I handed the copy of the "Chautauquan" to Miss Hahn, at the same time turning the gas (which was already low) still lower, making the room almost in total darkness. Miss Hahn had already stated that Olé Bull and my sainted boy Emmos were present with us, giving quite a communication from them, but it was an absolute impossibility for Miss Hahn to know that the book contained anything in relation to the celebrated musician, never having heard of such a periodical until Mr. Bartlett asked her "How does Olé Bull like the poem in this book?" at the same time requesting her to turn to the poem in the darkness. This Miss Hahn most unerringly did, and still more, before reaching the poem she told the exact number of verses it contained upon each separate page. This test was a crucial one, and for a while it was doubted by all present if the medium could accomplish it. As it was an utter impossibility in the darkened room to see a letter in the book, and in order to thoroughly convince myself and the friends present that such was the case, before the light was again turned on I insisted upon half a dozen persons or more present examining the book closely, when it was found that none could see even a semblance of a letter in the faintest degree. It is proper also in this connection to state that there were other poems in the book besides the one alluded to, which was about in the center. Miss Hahn's phase of mediumship seems to me to be almost identical with the late wonderful "Salem Seer," Mr. Charles H. Foster.

J. JAY WATSON. 255 West 43d Street, New York City, N. Y.

(To be continued.)

Reliable Manifestations.

Believing that the relation of spiritual facts is always of interest to all your readers, allow me to invite attention to a psychic whose remarkable-mediumship for many years has appeared most convincingly to numerous careful inquirers. I refer to Mrs. Mary Wakeman, 145 West Fourth Street, New York City, an elderly lady of great natural refinement of thought and manner, extremely intuitional and responsive to charity and suffering, yet very practical, a motherly, sympathetic adviser, and, best of all, an honest and successful medium for spirit-reflection. Spirit forms and speech seem to her almost as natural as mortal bodies and language, as the most obstinate of stranger critics often acknowledge as soon as they enter the house; and for her usefulness in social and business affairs, in reliable prophecy, prudential counsel, and verbatim representation of spiritual friends, she is greatly esteemed by numerous friends and patrons, as well as for her qualities as a lady. A few examples will suffice to show her ready mediumship with strangers, and the following are of recent occurrence, and within my own knowledge:

A gentleman called on the lady for the first time, and among other things was told that the name he chose to give was not his real name, but that it was —; that his spirit-wife (giving her name and describing her) was present, and desired him for certain reasons to return to his home at once. The gentleman acknowledged the correctness of the names, and description and advice, procured his railroad ticket, and left the city without further delay.

Another gentleman called, and said: "Madam, I have heard of you, and want a sitting." The medium replied: "I am very busy just now; can't you call to-morrow?" "No," said he, "I have come a long way, and I want to tell you at the start I am a great skeptic." Seating themselves, she said: "I see a lady beside you, (describing her, and giving her name) and I see her go up to you, and put both hands to your neck, and I hear her say, 'My dear, why don't you wear your necktie right?' What does it mean?" "That will do," said the gentleman, jumping to his feet in excitement; "that is my wife; you described her exactly, and gave her name correctly, and that was her last not just before her sudden death eight months ago." His skepticism had all leaked out of his eyes.

To a lady at another time she said: "You have come to inquire about some loss. It is a diamond ring. There are two persons concerned in it, two young men you recently engaged to move something for you, and one of them has it. If you will go home and send for them, as if for more business, and threaten them as I fear, you will get it." The lady acknowledged that was her mission, that the ring was worth eight hundred dollars, and that she hired two young men to move some furniture for her, and following the advice, she recovered the ring in the manner foretold.

Prominently I have in mind a gentleman who by the death of beloved friends was desperately despondent, but through the mediocrity of this medium, who without previous acquaintance or reference was directed to him, he was made to recognize the ministry of his so-called dead, was saved from suicide, and is now in useful position, according to spirit prophecy, happy in his redemption through Spiritualism. Such instances as those above related might be largely multiplied, but these are sufficient to illustrate the truth and value of modern mediumship in personal bereavement, losses, impending evil, and serious concern for the great future, a mediumship which alone provides the knowledge that kills death. J. F. SNIPES. 28 Broadway, New York.

Spiritual Temples in the Twentieth Century.

BY W. J. COLVILLE.

PREVIOUS to dealing with the above subject—at the First Spiritual Temple, Boston, Jan. 15th—Mr. Colville gave a fine inspirational answer to a question referring to the Alexandrian Library and what would have been the effect of its preservation on the religious thought of the Western World.

He took the ground that as no event happens by chance, so gross an act of vandalism as the destruction of one of the finest libraries the world has ever seen was simply an act registering the stupid bigotry of the people who did the deed. Far too much stress is often laid upon the importance of external archives of learning. Men and women write books; ideas are in human minds before they are committed to parchment; hence to destroy an effect of intelligence such as a collection of books cannot be to wipe out the intelligence which brought the volumes into existence. Books are useful for reference and suggestion, but to the psychic temperament they are by no means indispensable, for to the true psychometrist the astral volume of the universe is ever open, and with the steady increase of psychic development which will assuredly be one of the most prominent features of progress in the twentieth century, book learning will not be regarded as the only source whence knowledge can be obtained. Much of the information contained in the Alexandrian Library was known to some of the Christian Fathers, and the patriotic writings in many places give decided proof that their authors were not wholly ignorant of Greek and Egyptian lore.

It is becoming the opinion of nearly every scholar that the Apostle Paul was thoroughly familiar with the gnosticism taught in the ancient school of Alexandria, and that he was in many important phases of his doctrine a pupil of Greece and Egypt. Christianity had been an acknowledged system of religion for more than seven hundred years before the Turks destroyed the Alexandrian Library; its loss was, no doubt, great, but not irreparable, for two reasons, viz.: Secret Orders have always existed in which ancient knowledge has been preserved; furthermore, recoveries from the psychic record are possible to well developed seers; and again it is by no means impossible for highly advanced sensitives to hold communion with the sources of intelligence whence ancient learning derived its real value. Mere historical incidents are not of the highest value to mankind. Events have transpired, left their impress and produced their effect. The present is yesterday's child and to-morrow's parent. We are far too prone to unduly glorify antiquity. If a faithful portrait of the ancient Orient instead of a fancy sketch were placed in the hands of the present generation of Americans and Europeans, a great deal of idolatry would receive a death-blow.

The mere accumulation of literary tomes does not educate the masses; how many people can read and understand, is the question. The library of the Vatican is one of the most splendid collections of books ever brought together; but is it of much practical avail to the people while it remains under papal custody? There is in the sermons of to-day plenty of history and biography, and often this is augmented by a recital of valuable scientific facts; but there is some difference between the specific work of a Spiritual Temple and simply a literary, scientific or philosophic institute. Most people now-a-days attend religious services to hear music and lectures, all of which they freely criticize; the intellectual faculties are kept wide awake, but does such a course of action meet the deepest demands of human nature for spiritual nutrition? Heart and brain are not at variance by nature; intellect and feeling are not antagonists, they are partners, even counterparts of each other. A Spiritual Temple should stand for something as definitely as an Institute of Technology. To hold its own and accomplish its special work it must have a work and place peculiarly its own. A fine building with a good organ is an advantage; but no church edifice is yet put to its highest and completest use. Music is more than entertaining; when rightly applied its effects are curative as well as educational. Many of the finest experts are declaring that the therapeutic efficacy of music can hardly be overestimated; especially in cases of chronic nervous derangement it is a panacea. Psychological research and the interest in mental healing cause the people to speculate upon the value of an atmosphere charged with noble thought. Here we get back to the original temple idea, which was to keep a building sacred to the highest uses and prevent its atmosphere from becoming disturbed through the introduction of all sorts of elements. Nothing that really tends to elevate the spectators or participants need be excluded from a temple consecrated to spiritual ends. Theatrical performances of the right kind need not be barred out, but without uniformity there must be unity in all that is presented.

In the twentieth century spiritual temples will be common to the whole civilized world; for as the old theology wanes the new theology rises to supply the necessities of man's aspirational being. A temple should be open continually; its organ should be constantly in use. It should have attached to it a large band of enthusiastic workers who would be continually devising means to attract to a palace of virtue and delight the many strangers in our cities who now drift aimlessly into objectionable resorts. There should, above all else, be a home-feeling in a temple; its ever open gates, and cool, restful interior, should invite the weary, and as they rest within its shade sweet voices and the sounds of instruments should often fall upon the ear without obstructing the personalities of the performers. Social life should be healthfully stimulated, and bands of workers dispensing real charity be ever on the alert to minister to those delicate and hidden needs of humanity which money does not supply and public charity knows not of. People will go to church in the twentieth century, not from sense of duty, but to meet and supply actual human wants. One day out of seven will be devoted to healthful recreation, and an atmosphere of Sabbath peace, devoid of superstitious apprehensions, will increasingly bless the world.

In closing the speaker forcibly advocated the opening of the World's Fair on Sundays. At all events during the afternoon. If the Columbian Exhibition is what it ought to be, it will be in some sense a spiritual temple. After all we are not so much concerned about special ways and means as about results. Often many roads lead to the same terminus. Our goal is the betterment of human conditions generally by the elevation of sentiment, the purification of life, and whatever tends to do this most effectually is the most beautiful and important factor in sincere work and elevating worship.

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Some Inside History in Feminine Lives.

Women are great sufferers from nervousness, weakness, nervous prostration and debility. Thousands of girls droop and languish in the close, confined atmosphere of shops, factories or offices, and hundreds of thousands wear out their nerve force and power in household cares, family bereavements and responsibilities, and work which never ends.

Here lies the great strain upon the nervous systems of women. Here is the cause why so many women complain of being weak, nervous, tired and exhausted. They have little or no rest; their life is one continual round of work—duties here, duties there, duties without number. What wonder that such women go to bed at night fatigued and wake tired and unrefreshed in the morning! What wonder that they become worn out, so to speak, in nerve and vital power! What wonder that they have great weakness, exhaustion, pains in back and limbs, together with the distressing female complaints which are always caused by loss of vital strength and vigor! Of how many thousands of women is the above a true and exact transcript of daily life? They have worn out and exhausted their nerve force and physical power. They must work, but it follows as surely as the day follows the night that they must receive from some source a renewal of nerve force and physical energies, or the human machine will soon cease to run at all.



ETTA E. HAVEN.

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Banner of Light.

BOSTON, SATURDAY, FEBRUARY 11, 1893. ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

Before the incoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of knowledge.

We shall give our readers next week a verbatim report (made expressly for our columns) of a stirring lecture delivered before the First Spiritual Temple Society at Berkeley Hall, Boston, Sunday, Jan. 20th, by the Hon. Sidney Dean.

Phillips Brooks, and Some of Boston's Great Men—A Lesson.

The Sale of Spiritualism.

Allusion was fully made by us in a previous issue to a recent attempted account, in the New York Sunday World, of the "Genesis and Evolution of Spiritualism."

The white man having got a footing in the Sandwich Islands, its original inhabitants are a doomed race, what few there are left of them.

There is good reason to believe, adds the writer, that the essential element of Spiritualism, which is a conviction that death does not necessarily separate us entirely from our friends, has spread quietly without the special aid of a cult or a ritual.

The Higher Education of Women.

Commenting on the higher education of women, and specially noting the fact that Colgate, formerly known as Madison University, is the latest institution to fall into line in the admission of women to its privileges.

Capital Punishment.

While Christian communities murder "murderers," the Christian religion, in the eyes of two-thirds of the world, protests against capital punishment.

Our Foreign Department.

Having made arrangements with Professor W. N. EAYRE of this city—a teacher of the French, German, Spanish and Italian languages—we shall publish from time to time translations bearing upon spiritualistic topics.

John G. Whittier and Spiritualism.

In Harper's Monthly Magazine for February, Annie Fields gives a very pleasant chapter of reminiscences of John G. Whittier.

Forty thousand little children in London are said to go to school every morning without any breakfast.

Mr. A. Camper, of Westcliffe, Col., writes us that one of the peripatetic "yellow hand-bill" class of fakirs lately visited a neighboring place, advertising a cabinet performance.

The Banner's Readers in Maine should peruse Dr. Rouse's many protest against the action of the medicos in that State.

Mr. A. G. Clarke, Secretary, Dallas, Tex., Spiritualist Association, writes: "Our first Camp-Meeting will be held some time in June, 1893."

Wonderful Slate Tests.

A well-to-do business man of Washington has a stack of slates that reaches from the floor to the ceiling. It is not necessary to identify him further than to say he bears the same name as one of the former Presidents of the United States.

The Cogent Ideas

So eloquently expressed concerning "The Coming Psychical Congress: Its Work and Place in History," by the Hon. SIDNEY DEAN—before the Berkeley Hall Spiritualist Society, Boston—have produced a profound impression.

Rev. Robert Collyer, the popular Unitarian minister of New York, says, in speaking of the Columbian Fair.

A pathetic line is that which occurs in a recent letter from a correspondent in New York State, who, writing us tearfully of the decease of the aged mother of the household, who had long loved THE BANNER, enclosed us the funds for a renewal with the words: "As I know she would wish me to do, I send subscription fee for the next year."

THE IMPROBABILITY OF MIND

Reflecting minds should give attentive reading to W. A. Cram's "Higher Realism," first page.

Wm. Foster, Jr., has on our first page a shot at the deadly practice of vaccination.

A correspondent of The Truthseeker relates that a friend recently went down on Long Island to sell goods, and likewise with a commission to buy a drug store if he should find a profitable one for sale.

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NEWSY NOTES AND PITHY POINTS.

LA CHIMONINNI. And must it come—the skirt of other days, Amputated and cast in the river.

When three "advanced" Boston women armed with pokers recently "called down" a burglar he incontinently surrendered.

A German savant proposes to disinfect the Elbe, and other rivers, by means of electricity. He claims that an electric current passed through the water will cause a chemical change that will kill cholera.

When you've got a thing to say, Say it! Don't take half a day.

YE CATTER!

Wtweh "nyne lyses" crowned, adzooks! yu yayne Ye seeke to slaye hymn, neighbors myne!

Canada talks of imposing a yearly tax of \$700.00 on Chinese residents, the same to be paid into the municipality where they may reside.

"What made the jury render a verdict so quickly?" "Well, you see, one of the jurors began to tell us about the bright sayings of his five-year-old boy."

A correspondent desires the present address of George P. Colby. Will he please advise us?

N. W. Ayer & Son, Newspaper Advertising Agents, Philadelphia, Pa., and the Akron Iron Co., 52 and 54 Purchase Street, Boston, will please accept our thanks for copies of their excellent and practical calendars for '93.

Queensland, Australia, has been severely devastated by floods of late. Thirty persons were drowned at Maryborough, and in some parts of Brisbane the water arose to the third stories of the houses.

When Summer east her parting cheer, The fond but impetuous lover Rejoiced that Winter's sway was near.

Zante is all shaken up by "currents" of earthquake tremors. Many people have been killed, many buildings destroyed, and the major part of the inhabitants have fled to the outskirts of the city for temporary shelter.

Mrs. Lucy Wood died at Barre, Vt., Feb. 1st, aged 107. She was born at Mendon, Mass., Jan. 16th, 1786, and was the widow of a veteran of 1812.

The United States Printing Company (of Ohio), Cincinnati, O., Brooklyn, N. Y., and Montreal, N. J., sends us an exquisite specimen of the "art preservative" in its ornamental form, in the shape of a choice illustrated calendar for '93, which will be mailed, on application at its offices, for fifty cents per copy.

All records are smashed this winter. In the Catskill mountains the cold stopped the clocks; over in Sweden the temperature has been so low as to freeze the mercury, and not long ago a ship arriving in New York reported that the alcohol in the compass had frozen. The worst has been heard of our old daddies' never knew anything like this.—Ez.

The "Plymouth Brethren" in England appear to be adopting the same scheme that Thomas Lake Harris and others have done in this country. They carry on a "community," in which the wealthy converts are cleverly stripped of their property.

Pessimist and Optimist.—Invalid—"This has been a terrible winter; so cold, so raw!" Undertaker—"My dear sir, I really cannot agree with you. Business, I am happy to say, has been unusually bright. Flowers, it is true, have been scarce, but then think how reasonable the price of ice has been!"—Ez.

Gladstone will appoint no "poet laureate."

Mr. John Drew is being welcomed at the Hollis-Street Theatre by the Boston public in a manner that is as honest as it is well deserved.

"I see, you got my point," remarked the crooked pin to the country schoolmaster.

Paradoxical as it may seem, the first duty of every man toward his fellow-man is to take care of himself—keeping the whole system of muscle and nerve in a thoroughly healthy state by proper diet, bodily and mentally, and in a thoroughly active, intelligent condition, knowing what to do and how to do it, and ready to act in an instant on an emergency.—A. J. Ellis.

This is what we have been insisting on for many years. Had Phillips Brooks adopted the idea, he would—we believe—have been visibly with us to-day.

Never for a moment has the great heart of France yielded to the momentary madness that it was expected would follow from the revelations of the last few weeks. Good for la Belle France.

Mrs. Cora L. V. Richmond in Boston.

A large and appreciative audience assembled at the First Spiritual Temple...

After an impressive invocation, and the answering of a number of questions presented by the audience...

Spiritualism is the name for all the messages from the spirit-world...

There is nothing in Spiritualism that requires belief at all: It has no form of belief, it has no creed...

The moment you receive a message from your spirit-friend, and acknowledge and accept it as such...

The discourse was listened to with rapt attention, and the applause at its conclusion would indicate great pleasure.

Mrs. Richmond will occupy the rostrum at the Temple every Sunday afternoon during the months of February and March.

LACONICS.

NUMBER FIVE.

The worst fad that has of late been fostered upon the American public is the extremely elongated thin postage stamps.

Our glorious work-it must go on, 'Till the immortal goal is won.

This writer believes, with the Infidel, that nothing cannot "possess" anything; hence the inference is that ether is substance.

"Rapid Transit" is the word to-day, Both to Heaven and the other way.

When the lower elements of the human being overcome the higher, the intellectual, then commences an abrogation of all spiritual teachings.

Our dirty streets invite disease, And that is why so many sneeze!

When you wish to measure the true character of an individual, feel of his pulse-not his pulse.

The study of the dead languages is a modern fad.

THE LYCEUM BANNER (January) contains the opening chapter of "What a Boy Did," a serial story by Mrs. M. H. Wallis.

A MEMORIAL ASSOCIATION has been organized in the city of Washington, D. C., for the purpose of preserving and designating, by tablets or otherwise, houses made notable by having been the residences of men prominently identified with the nation's history.

"THE UNSEEN UNIVERSE."-The February number of Mrs. Emma Hardinge Britten's monthly contains a continuation of "Extracts from 'Ghoulstead,' Vol. II., the theme this time being 'Evolution of Spirit.'"

"PSYCHOGRAPHY" is the title of an elegantly-illustrated super-royal octavo volume announced to appear early in March, containing descriptive accounts and facsimiles of independent slate-writings through the mediumship of Fred. P. Evans of San Francisco.

The Journal of Hygiene is now the name of the "Herald of Health." The "Herald of Health" is in its forty-third year, and has been edited since 1866 by Dr. M. L. Holbrook (New York), whose whole heart has been and still is in his work.

USE DANA'S SARSAPARILLA, IT'S "THE KIND THAT CURES."

MEETINGS IN BOSTON.

Banner of Light Hall, 9 Bosworth Street.-Spiritual meetings are held every Tuesday and Friday afternoon...

The Boston Spiritual Temple, Berkeley Hall, 4 Berkeley Street.-Services every Sunday at 10 1/2 A. M. and 7 1/2 P. M.

The American Spiritualists' Association meets Monday evenings at 7 1/2 o'clock in the First Spiritual Temple.

Eagle Hall, 616 Washington Street.-Sundays at 11 A. M. and 7 1/2 P. M.; also Wednesdays at 7 P. M.

Rathbone Hall, 604 Washington Street.-Services every Sunday at 11 A. M., 2 1/2 and 7 1/2 P. M.

Park Square Hall, 7 Park Square.-Services every Sunday at 11 A. M., 2 1/2 and 7 1/2 P. M.

First Spiritualists' Ladies' Aid Society, 1081 Washington Street.-Business meetings Fridays, at 4 P. M.

The Ladies' Industrial Society meets weekly Thursday afternoon and evening, corner Washington and Dover streets (up one flight).

Harmony Hall, 724 Washington Street.-Meetings are held every Sunday, 11 A. M., 2 1/2 and 7 1/2 P. M.

Irving Hall, 1125 Washington Street.-Sunday meetings 11 A. M., 2 1/2 and 7 1/2 P. M.

Lincoln Hall, 102 1/2 Warren Street.-Children's Lyceum meetings held each Sunday at 2 1/2 and 7 1/2 P. M.

Pilgrim Hall, Chelsea.-Spiritual meetings held Sundays, developing circle at 2 1/2; evening meeting at 7 1/2.

Berkeley Hall.-The morning service opened with a finely rendered vocal selection by Miss Maude M. Davis of Allston.

After the service, the speaker, Mr. Baxter, said that he was no materialist, and was opposed to modern theology because it was at war with his reason.

How grateful ought we to be, said the speaker, that we are living in an era when the interior mind and conscience are so easily reached.

The future of spiritual and liberal thought will eventuate in Naturalism. Unlike the past, which has often warred with nature, the future will more and more accord with nature.

At the close of the lecture Mr. Baxter held, as usual with him, a séance, prefacing it with the statement that thousands stand at the portals to make themselves wiser, and that he had the honor to open the way for others, giving the name of Emma Greenleaf.

The First Spiritualists' Ladies' Aid Society.-Usual business meeting in the afternoon.

Rathbone Hall.-11 o'clock A. M., Mrs. J. Arkley, Mrs. J. Woods, gave tests and readings.

Lincoln Hall (102 1/2 Warren Street, Chelsea own District).-Progressive Spiritual Union, Mrs. May Moody, President.

America Hall, 724 Washington Street.-Sunday, Feb. 6th, the morning, afternoon and evening meetings were very largely attended.

Eagle Hall.-Wednesday afternoon, Feb. 1st, invocation, Mrs. Buck; tests, readings and remarks by Mrs. Buck, Mrs. Burt, Mrs. Leslie, Miss Hanson, Mrs. Conant, and Mr. Tuttle.

Decorated Table Glass. Dresden China, small pieces, 50c. to \$10.

Old Blue India China Sideboard Pieces. India China Medallion Cupboards.

Old Blue Wedgwood Jasper Pieces. Fish Sets, \$5 to \$175.

Engagement Cups and Saucers, all grades. Tail Vases for long stems.

Single dozens of Rich Plates, up to \$300. Odd Pitchers, up to \$10.

Large variety of small pieces in Wedgwood and Dresden China, such as boxes for Powder Puffs, Pomade, Pen and Trinket Trays, Tea Caddies, Bombonnières, Candlesticks, Inkstands, etc.

By steamships "Markomannia" from Hamburg, "Sorrento" from Antwerp, the "Norseman" "Cephalonia" and "Sagamore" from Liverpool.

Dinner Sets, \$8 to \$500. Salad Sets, \$5 to \$100. Oyster (deep shell) Plates, \$5 to \$75 doz.

Umbrella and Cane Holders, \$2 to \$75 ea. Lamps, with Paris Shades, up to \$180 ea.

Chocolate Pots, \$1 to \$25 each. Biscuit Jars, 50c. to \$10 each.

China Bureau Toilet Sets. Plant Pots and Pedestals, up to \$150 each.

Cut Crystal Glass (the finest made).

Large variety of small pieces in Wedgwood and Dresden China, such as boxes for Powder Puffs, Pomade, Pen and Trinket Trays, Tea Caddies, Bombonnières, Candlesticks, Inkstands, etc.

Jones, McDuffee & Stratton, China, Glass and Lamp Merchants, 120 FRANKLIN STREET, BOSTON.

and gave the name of "Willis" was perfectly recognized. A man came, giving the name of William P. Tenny, who was well remembered as formerly a successful merchant in Boston...

The Helping Hand met Wednesday, Feb. 1st, at 3 Boylston Place. Called to order by Vice-President, Mrs. Waterhouse.

Ladies' Industrial Society.-Regular meeting in Arlington Hall; Thursday evening, Feb. 2d, a grand reception was given to the President, Mrs. Ida P. A. Whitlock.

The Children's Lyceum held its interesting session on Sunday last, in this city. Music, singing, reading and marching by the school, instructive words by Mrs. Longley.

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Ladies' Aid Parlor.-Last Sunday morning developing circle; a song by Mrs. Mary F. Lovering; remarks, Chairman; tests and delineations.

Popular Tours to Washington. Personally conducted tours to Washington have been arranged via Royal Blue Line.

Notice. After February 1st, Mrs. HATTIE C. STAFFORD-STANBURY will discontinue her Saturday séances.

Friends and Patients will please accept the grateful thanks of A. J. DAVIS, M. D., whose regular advertisement is now discontinued.

J. J. Morse, 30 Monmouth Road, Bayswater, London, W., will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

THE PETITIONS FOR A ROAD DEPARTMENT.-Over one hundred thousand petitions have been sent out for signatures, asking Congress to establish a National Road Department.

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

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opened meeting with address on subjects taken from the audience; also gave tests and readings; followed by Mrs. W. H. H. Burr, Miss A. Hanson, Mrs. M. A. Chase, Dr. O. F. Stiles and Mr. Tuttle, in remarks, tests and readings.

Harmony Hall.-Sunday, Feb. 6th, the morning developing circle was largely attended.

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

A correspondent records in another column that good work was done during January at Indianapolis, Ind., by Mrs. Carrie E. S. Twing.

The past work and the future intentions of the Society presided over by Mrs. Nellie J. Brigham of New York, are briefly set forth under Banner Correspondence.

T. Grimshaw has just concluded a very successful engagement of two months in Buffalo, N. Y. This month he speaks in Saratoga, March in Albany; May and June still open. Would like to hear from Secretaries Home address, Glenwood Cottage, Crescent Beach, Mass.

Helen Stuart Richings has lectured during January for the Grand Rapids Spiritual Association, and conducted her services through February. Her address is Hotel Warwick, Grand Rapids, Mich.

Moses Hull speaks in Aberdeen, So. Dakota, during February; in Anderson, Ind., in March, and in Washington, D. C., in April.

Mr. J. Frank Baxter is lecturing and supplementing the same with séances at Berkeley Hall, Boston, the 2nd days of this month.

Dr. E. A. Higginson is located at 1222 A Washington Street, Boston.

Mrs. Mattie E. Hull is meeting with excellent success in Texas. In addition to her Sunday work, she lectures during the week to large audiences.

Mrs. A. Forrester has removed to 9 Cottage Place, off 1242 Washington Street, Boston.

E. J. Bowtell's address is now 21 Upton Street, Boston. He is ready to make engagements wherever his services may be desired.

Mrs. Ida P. A. Whitlock will lecture in Providence, R. I.-at Columbia Hall-next Sunday.

Fund for the Destitute Poor. DONATION MONIES RECEIVED.

A Friend, \$3.00; Daniel Davidson, \$2.50; Friend in Maryland, \$10.00; A Friend, \$1.00; Charles Higgins, 50 cents; Daniel R. Allen, \$7.50; Mrs. M. H. Warren, \$5.00; C. A., \$1.00; G. A. Benton, \$9.00; Friend, \$5.00; Mrs. S. S. Gifford, \$1.00; C. F. C., \$1.00; F. W. Smith, \$2.00; J. C. L., \$2.00; W. Ruby, \$5.00; A. Friend, \$5.00; W. E. Hurst, \$1.00; A Friend, \$5.00; Miscellaneous Contribution at Circle Room, \$5.00; Mrs. C. Baldwin, \$5.00.

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THE KIND THAT CURES



"Heavy Deathly Feeling!" A REMARKABLE CURE IN MALDEN, MASS.

"FROM THE FIRST DOSE I FELT BETTER!"

The following from one of Malden's reliable citizens, and certified to by the Manufacturing Firm of H. A. & F. L. Miner that owns the "DANA'S SARSAPARILLA"...

DANA'S SARSAPARILLA. I was troubled with HEAVY DEATHLY FEELING in my stomach, everything I ate would digest almost anywhere I ate.

I noticed your ad. in a Bangor paper and being a native of that place, and reading of the benefit old acquaintances had received from it, I secured a bottle of...

Very truly yours, WM. L. ASH, Malden, Mass.

We hereby certify that DAN'S SARSAPARILLA, and its statement we know to be true in every particular.

Very respectfully, H. A. & F. L. MINER. Dana Sarsaparilla Co., Belfast, Maine.

AT BEDTIME I TAKE A PLEASANT HERB DRINK

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

My doctor says, "with you on the stomach, liver, and kidneys, and a pleasant laxative, the drink is made from herbs, and is prepared for use as easily as tea." It is called...

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

LANE'S Family Medicine moves the bowels each day. In order to be healthy this is necessary.

W. D. WHEELER, Secretary Citizens' Committee, Summerland, California, Nov. 26, 1897.

JUST PUT TO PRESS. THE COMING PSYCHICAL CONGRESS: Its Work and Place in History.

A Pamphlet embodying the Lecture delivered on the above subject at Berkeley Hall, Boston, Sunday, Jan. 15th, 1893, by HON. SIDNEY DEAN.

Price 5 cents per copy; 6 copies, 25 cents; 13 do., 50 cents; 30 do., \$1.00. For sale by COLBY & RICH.

Eucalyptus Tea. THE greatest Blood Purifier known. Regulates the Liver, Stomach, Bowels and Kidneys. Cures Malaria, Constipation, Rheumatism, etc. By mail, 25 cents.

EUCALYPTUS TEA never fails to cure Catarrh, Neuralgia, Skin Diseases and Piles. By mail, 25 cents. Liberal terms to Agents. Address EUCALYPTUS MEDICINE CO., San Francisco, Cal.

For sale by COLBY & RICH. Jan. 2.

Mrs. M. T. Longley, UNDER the influence of her Spirit-Band, will answer questions and give advice upon the development and care of mediumship, matters of spiritual interest, health, and business prospects.

Try Dr. Stansbury's Specifics. CLIMAX Catarrh Cure and Anti-Microbe Inhaler, 50 cts. Dyspepsia Tablets, Aromatic Stimulant and Anti-Acid, 75 cts.

Psychic-Hygiene Pills, regulate the Liver, act on the Kidney, aid Digestion, 25 cts. Postpaid on receipt of price. Full list twelve Remedies, terms, etc., address DORN-BURGH & WASHBURN, Elmstedville, N. Y. Agents wanted.

For sale by COLBY & RICH. Feb. 4.

Mrs. M. A. Brown, WILLARD L. LATHROP, Manager. TUESDAY, at 7:30 P. M., all engagements in advance. 108 1/2 Washington Street, Suite 6, Boston, Mass. Feb. 11.

Dr. and Mrs. W. A. Towne, MAGNETIC Mind and Massage Treatments, also remedial treatment. Now located at Hotel Aldrich, 20 Park Street, Boston. Hours 10 to 11. Day 5.

Mme. Libby, COMPLEXION Specialist, and Assistants, Vapor Baths and Magnetic Treatments. Suites A, B, 65 Washington Street, Boston. Hours 10 A. M. to 9 P. M. Feb. 11.

Dr. Emily Wheeler, MAGNETIC Physician. Massage for Ladies. No. 3 Chesnut Square, Boston. 2w Feb. 4.

Dr. Fred Crockett, MAGNETIC Massage, Psychic Diagnostics. Circle Sunday, 7:30 P. M., 25 Shawmut Avenue, Boston. 2w Feb. 11.

A Well-Known Medium. WOULD like board in a sympathetic family. Address W. BANNER OFFICE. Feb. 11.

FOR LIQUOR CURED. LOVE. Address A. WILLIS, Parvill, N. Y. Nov. 26.

Message Department.

ON TUESDAYS AND FRIDAYS Of each week Spiritual Meetings are held at the Hall of the Banner of Light Establishment, free to the public, commencing at 8 o'clock P. M., J. A. Scholhamer, Chairman.

At these sances the spiritual guides of Mrs. M. T. Longley will occupy the platform for the purpose of answering the questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor.

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 these be good or evil, and that they pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence.

It is our earnest desire that those who recognize the messages of the spirit-land will verify them by informing the publishers of the fact for publication.

Natural flowers are gratefully appreciated by our assistants, therefore we solicit donations of such from the friends in the vicinity of the Hall of the Banner of Light to place upon the altar of spirituality their floral offerings.

Letters of inquiry in regard to this Department must be addressed to COLBY & RICH.

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

Report of Public Sance held Dec. 9th, 1892. Spirit Invocation.

Oh! Infinite Life, Oh! Sacred Presence, Oh! Everlasting and Eternal Spirit, who dost illumine the universe and quicken all forms of nature into active being, we approach thy shrine of wisdom and truth, seeking knowledge and understanding of thy purposes and laws.

May the scales of ignorance be drawn aside, that we may behold the light and understand that which is true and real. May the scales of error fall from our eyes, that we may be able to see truth and to know which is the proper road to take in our search for higher things.

This we ask, and we seek for the guidance and instruction of thy ministering spirits, those who are wise and exalted, who have grown in strength through self effort and self conquest. May we receive from them influences and ministrations which shall strengthen our lives and give us a new impetus to press on in the performance of every duty and in the fulfillment of every law.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT. Your questions are now in order, Mr. Chairman.

Q.—[From one in the audience.] Will the Controlling Intelligence give a few simple rules, applicable to all, which may be successfully used for guides toward our spiritual development, as well as marks indicating our progress thereto?

A.—It is a good indication of the developing force of a spiritual character being at work in a human being when he requests that rules for guidance along such lines as shall be presented from the unseen world.

We can only respond to the friend by saying that whatever tends in human life and conduct to sweeten and purify the entire nature, spiritual and mental, will certainly tend toward the fulfillment of the interior life.

Possibly you may not at any time during your earthly careers feel the impulsions of the spiritual forces in your atmosphere; you may not discover signs of medial qualities during your lives; it is possible that whatever powers of this kind are inherent within you may never be developed along the earthly way; nevertheless, if you live, as we have said, in strict accord and harmony with your fellow-men, dispensing to all the kindness of brotherly love; if you seek always to accord to each one his rights and privileges, overreaching none in thought, in desire or deed, you will certainly attract to yourselves beautiful influences from the spiritual world which will surround you with a halo.

In this way, friends, by cultivating the spiritual part of our nature, by loving the thoughts and kindly deeds, do we unfold the highest qualities that are within, and that belong to the eternal part of humanity.

Q.—[By A. A. J.] What is thought in the abstract? Can it be photographed? and if so, is it not an independent part of the human organism?

A.—We do not concede that thought in the abstract can be caught and transmitted to plate or canvas by human beings through the agency of any mechanical apparatus which they have invented. Thought, we claim, is its essential quality is the result of the operation of mind. This, we believe, lexicographers will tell you. But thought is something more than the operation of mind, expressed or unexpressed. You cannot conceive of any mentality which has not for its basis and form of expression a human brain capable of evolving ideas and putting them into shape for external manifestation and understanding.

Thought in the concrete is that manifestation of intelligence which you receive by coming in contact with other minds or in following trains of ideas and suggestions in your own minds brought to you through observation or through certain mental or physical experiences. What, then, is thought in the abstract? It is to our mind an eternal principle, that which can no more be handled, weighed and photographed than can the vital fluid of the atmosphere, which in its modes of manifestation, you call electricity; that which can no more be caught and confined than can that subtle ether which surrounds and permeates your atmosphere, and which is the vehicle through which light is transmitted to your perceptions. Abstract thought, therefore, appeals to us as a vital principle, and we externalize it to our conception as spiritual intelligence, that which permeates all being and gives it power, contentment and activity.

Your correspondent with then says: "If you define thought or interpret it as the eternal principle of spirit, intelligence supreme, that is what mankind calls God." We reply, Yes, to our mind infinite intelligence is the Supreme Spirit, the Infinite goodness itself, and this intelligence is in its diversity, in its diffusiveness, as transmitted throughout all forms and manifestations of forms, the essence and the life of thought itself, but thought coming to us as human beings from the etheric and spiritual entities to the simplest child first learning to express its ideas in rudimentary speech, is the fragmentary expression of that supreme intelligence, which is the highest idea and ideal of life; of power, and of force.

After all we have said, Mr. Chairman, in regard to this question, you come no nearer to a comprehension of the Infinite than you did before, for you are finite creatures, and it is impossible for the finite to grasp that which is undeveloped and imperfect in parts, to understand and grasp the Infinite or the perfect and whole.

INDIVIDUAL MESSAGES.

A. T. Cabberton.

I give you greeting, Mr. President. I trust that I do not onerously upon any privileges. [Not at all.] I thank you. From our spirit-side I was informed that this is an open avenue, giving freedom of approach to all who can step forward and properly adjust themselves to the instrument in your employ, but I have hesitated somewhat in bringing an expression of my thoughts, lest I should be misunderstood or misinterpreted by my former colleagues and friends.

I am, sir, a West Virginian, and it would give me great pleasure to direct myself to my friends in Monroe County, West Virginia, with kindly greetings and many expressions of friendly regard. I desire to give a thought of remembrance and of respect to my former constituents, and most certainly to assure them that, although I have stepped into the land of souls, and although my place has been taken by others following in my own footsteps, yet I cast my mind back over the lines of the past and gather up many pleasing memories and associations which are dear to me.

I had many things, sir, to learn concerning my spiritual nature after passing from the body. Mine was somewhat of a busy life here in public and in private, and I did not always pay such attention to the interior man as I might have done. I did not always reflect that life on earth is but a narrow span, and that something opens before humanity as a broad and vast experience after the discipline of this life, or that there is any opportunity of recounting the past and its line of conduct, and of looking into the present and surveying this great field of eternity which now is around me. I do not feel qualified to speak, as many of your returning intelligences can do, of that other life, but I feel that I can certainly express myself as a conscious intelligence who finds life surging within him, although the physical has gone to dust.

Allow me in giving greeting to my friends, to state that Mr. Herford desires to join his greetings with mine to the friends of Monroe County, and to observe to them that there is very much indeed in life not understood or appreciated by the heedless world, but which must be met and studied, if not on this side certainly in the spiritual country.

I am interested, Mr. President, in having mediumistic instruments developed in our section of the country, through the mediumship of the spirit-land, which would be made to our people. Perhaps some of my former friends will say: "That is a very weak position to hold; that is a perille matter to take in hand. You certainly did study affairs that are of more consequence to the age." I think, Mr. Chairman, that there is nothing more important, from my present standpoint, than a study of this great life-way of life which is surging back from the spirit-world to the mortal, and even when manifesting its way through the movements of a table, the operations of an ethericized form, or the expression of an intelligent mind, it is certainly of great value to the race, because it proves the existence of a law that in its operations may upset the accumulated theories andologies of ages, and yet substantiate a great truth. I am as much interested as ever I was in the affairs of the country, and in the concerns of those with whom I have associated, but my interests have enlarged since I went from the body, for I am now a man of the spirit-world.

I am A. T. Cabberton.

Agnes L. Tower.

I feel that it is right for me to come and send a message of love to my dear friends in Cummington, Mass. My friends are in the western part of the State. Perhaps they will not think of my returning here to your circle, and yet some of them know or believe that spirit-friends are close about them, that there is no separation between the dear ones of this life and the other, and that messages can sometimes be given from those who have gone before.

I could not accept this belief when here. I hoped it was true that life, with intelligence, power and loving association, existed for human beings beyond the grave, but I had not the evidence of such a fact. I had to step into the spiritual life to realize its naturalness and reality, and I have found both. I have met dear ones who passed on before me, precious souls who gave up the earthly clay and took on the robes of immortality, and how sweet the welcome was that I received!

The flesh became weak and weary, and it was best to lay it down. I was truly glad to find myself freed from it, although tender ties and home-life had their attractions for me here; and I owe it a duty to those friends who talked with me and those who tried to give me strength and light with the hope of that which is beyond, to come and report to them that there is life more grand and free, I think, than they can conceive of, that there is rest and peace and harmony in a spirit-world where all is natural and sweet—not such rest as means idle frittering away of blessed time, but such as one finds in being released from pain and weariness, and in feeling the full, free sensation of a happy, useful life.

I bring my love to all the dear ones. Tell them I am not dead. They may plant flowers in memory of me if they choose, but will be because I am of the clay. Oh! I hope they will bring their loving thoughts to me as a living spirit, and every one of those thoughts will be as a beautiful blossom in my sight, sweet with fragrance and tender with affection.

I would like to have Warren Tower know that I come, for I feel that the days and the nights will be filled with more light if the consolations of a spiritual knowledge can be brought into the home surroundings, and if each one can feel that there is in reality no death.

I am Mrs. Agnes L. Tower.

James S. Curtis.

[To the Chairman.] Will it trouble you, sir, to announce my name as that of James S. Curtis, an ex-say that I am from Boston, and that my friends are here and close by? [Not at all.] I have not been out of the body as long as others who come to you. I do not think I have been gone long enough to really tell you very much about that other world, yet I have been away for a sufficient time to realize that I am in another world, and to free myself from the conditions of this earth in a measure, but not entirely, because there are certain attractions of a material nature in which some of my people are interested, and some are connected with myself, my own affairs, and of course I take an interest in those things. I want them to be adjusted in such a manner as will be for the best, and I would like very much to talk over these things with the boys if I cannot with some of those connected with my family here, for I think it would not be amiss for them or myself.

I do not know, Mr. Chairman, as I shall make any point by coming here, but it does me good to make the announcement that I am here as an individual character. I think my positive energies can be displayed just as strongly today, perhaps more so, as they ever were, and I feel that I would like to be recognized as a living man, and not as one who has gone up and belongs to the past.

Perhaps if I can get into communication with Louis I shall be able to reach others, and so work out on these lines that I am bent upon at the present time. I am very certain it will do me good to come here. Perhaps I shall never have another opportunity of speaking from your platform, but I shall try to communicate through private lines.

Olara Lewis.

I did not think I should feel like this in coming. My throat was very sore before I passed away, and as I come here to speak the soreness seems to come back, but I can talk, and could not then, and now that I am here, I wanted to say very much. My friends thought I was unconscious, that I did not know what

they were saying and doing around me. I did, and although my eyes were closed I could see them moving about, and I could hear their words in regard to my condition. So I felt that they thought I was going to die, but at that time the influence, or whatever it was about me, was so strong that I did not mind. I felt perfectly quiet and at ease, and in that condition slipped out of the body into the spirit-world.

My name is Clara Lewis, and I lived in Boston, too. It is some years ago since I went away, and I have never come back to communicate like this before. I wanted to, but I did not have the opportunity.

I want to tell my sister Ellen that I have been with her a good many times since I left the body. She has not understood it, but she is a sensitive, and sometimes takes on the conditions of other people until she is about sick. It has been my work to bring her an atmosphere from my life to help her withstand these encroachments, and to strengthen her own being physically and mentally, and I feel that I have been gaining an experience of earthly things in connection with her life that I would have missed, and that I think is useful to me.

Some of my friends have come to the spirit-world since I went away, and I have met them there. They are all safe; and they, too, send their love to the dear ones here. Oh! if they could feel that there is only the thinnest veil between the two worlds, and that that veil is only made by the ignorance and superstition of the people, they would have more hope and courage and thought concerning the other life.

My sister said she is sensitive, and I think she could be controlled by spirit-power and assisted very much if she would only try to have us come to her. I think she would be afraid, and I want to ask her to put all fear aside, and receive her spirit friends just as she would her friends in the body when they come to visit her from time to time.

Ex-Governor Daniel Haines.

[To the Chairman.] You will pardon me, sir, if I do not act in uniformity with your rules. It will be not an error of the head, for I am not accustomed to this mode of expression, and I may fail in meeting all your requirements. I shall certainly be pleased if I am permitted to say a few words, for to my mind this is an important subject, and having studied it very closely, and having come to the conclusion that this spiritual revelation is a grand truth that humanity needs to accept into its life, I am impelled by the inherent force of my convictions to approach your public highway and seek to manifest my individual thought.

It may be, sir, that I shall not be received. Many are there who know of my family, and its line of service that one of its members would never return from the spirit-world to manifest his presence; but I think that all who have known us will admit that we were strong in our convictions and not slow to express them, and that we desired conscientiously to be close to the line of truth, let the chips fall where they might. Consequently, as the conviction presses upon me, a sentiment spirit-intelligence in the other world, that I can contact with mortality and its conditions, in order to give my testimony to the truths of immortal life, I am here to make myself known.

I give greeting to the friends in New Jersey and to the friends in New York State. I particularly bring influences to the New Jersey friends, and I also bring remembrances and expressions of love from the members of my family who are with me in the spirit-world. Many are there, and they are a host of earnest and energetic souls, working according to their individual ability and power; and they, too, are delighted to know that the future life of man is of such a character as to afford him all the elements and opportunities for the unfolding of the best powers and possibilities within his nature.

My son, the Rev. Dr. Haines, desires me especially to give his word of greeting and love to the friends on this side of the water, that they may know that he is not ashamed to confess that the truth appeals to him in the spirit-world, that there is a broad and open way to the eternal life, and that God's love is extended to all his creatures. One may be permitted to pass through into the light because of his unfolding nature, and another may have to reach up to that light through slow and painful degrees and processes of development; but we find that the light is bright and grand, and a joy to all who reach it.

You may simply say, if you please, my good friend, that Ex-Governor Daniel Haines has returned to your office to announce himself to the friends of earth.

Louisa Hart.

My name is Louisa Hart, and I come to give my love to my friends on earth, especially to my brother John. I want him to feel that I do come to him sometimes. He does not understand how a spirit can watch over and help a friend on earth, but I think sometime he will get the light in regard to these things, and then it will be a strong and a good light to him.

I want to say to my brother, John, I fear that you sometimes grow impatient with the conditions of home-life. I know that you are not always understood, and that at times you feel that if you were understood better you would not be judged as you have been; but I think you do not take the pains to make yourself comprehended that you might. You are not ready to give explanations, and sometimes are impatient at the ideas of others.

I do not wish to speak any plainer, for my brother will understand very well to what I refer, and I think if he would only just try to curb his own nature a little bit, there would be more harmony and peace in his surroundings, and the spiritual part would develop and grow strong. I come in this way for his good. I love him very much indeed, and I have tried many times to make things pleasant around him.

I wish to tell my brother that I have his dear little spirit-boy with me in the other life. He does not know whether there is any other life or not, and it seemed very hard to him when the little child was taken away, for he had many hopes and plans for that little life. I think it was all for the best. There is so much of beauty and harmony in the child's nature that the conditions of spirit-life are drawing out, and I know that it will make a grand spirit for us all. If his father and friends on this side can feel that such is the case, and that there is life and hope, and advancement for the little ones who go out of this earthly condition, they will feel more reconciled to the changes that have come.

As I said, my brother does not know much of anything of this subject, but he has friends who are Spiritualists, and some of them read your paper. They know of me, they will see my message, I am sure, and I think they will send it to him so that he may read it for himself. That is my hope in coming, and I do not think I shall be disappointed. My brother lives in Cleveland, O.

Report of Public Sance held Dec. 13th, 1892.

QUESTIONS AND ANSWERS.

Q.—[By A. H. Nicholas.] We are taught from the spirit side that if we would find happiness, and peace of mind and conscience, and avoid many troubles of life, we must live in obedience to the higher laws of being. What are the higher laws of being?

A.—The higher laws of our being are those which dictate to our consciousness and conscience that which is right, and to be followed, and that which is wrong, and to be avoided. The law of nature is underlying in its operations, and through its operation every individual learns that to violate this law is to bring the penalty of pain upon himself. The law of nature determines that fire shall burn, and if we thrust our hand into the flame it will be scorched, and suffering of our physical frame will ensue. The law of nature tells us that water will drown, and if we heedlessly plunge into the torrent we may be swept out of this physical existence; and the law of nature begins to operate in the various operations of this great law, but they are familiar to you all.

The law of the spiritual nature is also unerring in its demands and in its operations. It

ordains that we, as conscious, thinking reasoning minds, should understand it, and seek its fulfillment. If we willfully injure a fellow creature, that we are giving right to demand that we pay the penalty, and we shall be held from it or not, we shall be obliged to find the consequences of our deed; for we are creatures of memory, and we cannot obliterate from our minds the remembrance of the past, what we have done, and what we have omitted to do. Therefore, if we omit to bless or benefit our kind as the opportunity presents itself, we shall feel the sting of remorse in the future if not at the present time, because, as spiritual beings, subject to the law of progress and growth, the sensitivities which belong to our inner nature will be operated upon, and consequently unfold, and as they become developed we shall be able to enjoy or to suffer much more keenly than we can do while enveloped by the physical conditions and limitations of this mundane sphere. We shall then be able to judge of the past much more clearly perhaps than we do at present, and realizing where we have willfully neglected to perform our duty, to live unselfishly, we shall try to make those about us happier because of our life, we shall suffer remorse and sorrow.

This is the penalty, for the law is not external in its operation, but is inherent in the human family. The sting is within our breast because it is made by our own spirit which is the accuser, not by some outside tribunal before whom we are made to appear. We are to review our own deeds and misdeeds, and when our spirit is unfolded we shall be able to judge correctly. Therefore, if we live on earth according to our highest conception of right, we shall generate a refined spiritual atmosphere, which, like an envelope of light, will encircle our being, making us impervious to the attacks of crude and ignorant spirits, and lighting up our surroundings for the approach of those who are pure and sweet. Others in this life, as well as in the spirit-world, will feel the quality of our magnetism, and be strengthened and benefited thereby.

The higher law is that of doing good, of living as nearly right as we know how, of being unselfish, and, in fact, of seeking to unfold the spiritual qualities through the cultivation and expression of purity, a sense of justice and honor in our daily lives.

Q.—[By the same.] Is not the doctrine of "purgatory" true in some respects?

A.—The idea of purgatory as advanced by the Catholic Church contains a great truth. It means simply a state of purgation, to become purged of that which is unclean and which does not belong to the spiritual condition of humanity.

Sometimes in physical life it becomes necessary for the body to throw off effete matter, poisonous elements which it has taken up or imbibed through carelessness of living, the violation of Nature's laws, or perchance because of inherited conditions. So is it with the spiritual nature. If it takes upon itself during its experience with matter elements and habits which do not belong to its own growth and welfare, it must become purged of these undesirable and impure elements.

The individual who is depraved in tendency and taste, who indulges in the exercise of perverted habits and appetites, is unfitted, when he passes to the spirit-world, to enter a truly spiritual life, either of locality or condition. He is really a creature of earth although divested of the physical form. Certainly he is a creature of earth, and his impure tendencies, tastes and habits which he has acquired on earth. For a season he will be in a state of darkness and unrest, and it will be necessary for him to pass through these experiences which come to him while under the ministrations of spirits more advanced and pure, in order to enable him to slough off those conditions which have weighed him down. This through suffering, self-effort, and by the aid of others, he will pass through purgatory and enter the atmosphere of light and understanding, which is truly the spiritual state of humanity.

INDIVIDUAL MESSAGES.

John J. Crittenden.

Men may come and men may go; years and decades pass along in their order, leaving their impress upon the annals of time and the history of mankind, systems and forms are established, human considerations are entertained, and they serve their purpose and pass away. All things pertaining to the physical are changing in character; no form is eternal, but, having outlived its usefulness, is changed, and its essential elements are caught up to manifest themselves in other forms.

These are great lessons for us to learn, Mr. Speaker. When we contemplate these things, these forms and systems of human consideration, and human enactment belonging to the material state, we learn that even the wisest among us must see his forms and establishments pass away and give place to other forms and establishments of thought and purpose that perhaps may prove to be more enduring than his own have been. Although clay and dust are a fleeting quality of changing character, spirit, which is the all-in-all, the vibrating power that gives life and form and character to substance, never, at least so I am taught in the spirit-world, is ever destroyed. We have had to learn on the great immortal shore, and yet the knowledge which has come during the few fleeting years of my existence there seems but as a drop to the great ocean of knowledge which spreads out before me. I am invited to embark upon its bosom and to gather from the beautiful gales sweeping over it new enlightenment and elevation for my spirit.

How futile and how fleeting, Mr. Speaker, seem the events of the past, even those of a public nature, with which I was identified. Yet there were questions of great moment arising before my colleagues and myself; there were matters of great importance pressing upon us, and we felt called upon to express our conviction or our line of thought according to our own bent and understanding. It was well, if it were for each one in public or in private life to ponder over the questions that present themselves for solution, to give his best judgment and his best thought to their consideration, and then to express his convictions without fear or favor.

While I am interested in the affairs of state and country, I am not in my spiritual condition so much of a partisan as I may have been on earth. It is true that my interests are called out in the direction of old friends and their environments, old familiar places and their associations, but it is also true that I look abroad over the whole country and feel that it is my home. From the spiritual world I cast a glance backward over the past, thence up to the present time, and I feel that this is a land of progress that presents to its people the opportunities and advantages of education and unfoldment such as the planet elsewhere does not afford to its human children.

As you come, Mr. Speaker, to make a speech, political or otherwise, not to express at any length my thoughts concerning the condition of my fellow beings here. I have been attracted to your office by the persuasions, firstly, of good friends on the spiritual side, especially of one who has long taken an interest in the work of your establishment, Mr. Clay, and lately, sir, by the interest created in my own mind concerning the work of spirits in their environments, and my observations of their operations, and the influences sent forth by them from place to place.

I feel impelled to give expression to my own intelligence to-day. Feeble it may be, for I am manipulating a brain foreign to me, one that I have never before attempted to control, and one that I do not fully understand; but it pleases me to say a word through a mediumistic channel in support of the spiritual facts of the present time, that are accumulating into such a mass of evidence concerning the truths of immortal life.

While I repeat that I am deeply imbued with the sense of the spiritual duties devolving upon me to work out my own understanding in the inner life, and to gather knowledge in that higher world of mankind, its interests and its progressive steps onward, yet I do at times regret that if I were living out a part of my life and gathering up new experience of humanity upon this mortal plane by being privileged to enter the atmosphere of my grandson, Chap-

man Coleman; and so by what influence I can bring to him and what observation I may gain of my own on earth through his atmosphere, I am helped to recall out of the experiences of my life, and feel that by so doing I am imparting a helpful quality to others upon this earth.

I will not tarry, Mr. Speaker, but allow me to express my appreciation of the privilege you have afforded me to-day to once more speak to my friends—and I call all mankind in this great and glorious country my friends.

I am, sir, from Kentucky. I feel that I owe my allegiance there now as I did in past years, and I am as much interested now as ever I was, not only in Louisville, but in many places, and in the whole of our country. I had associations there that were very dear to me.

John J. Crittenden.

C. H. Swords.

[To the Chairman.] I feel, sir, almost like a child in following upon the footsteps of the man who has just spoken to you, but there is also a feeling here that all meet upon an equal plane, and I take courage in sensing that influence and step forward to say a few words in my name from the spirit-world.

My life was very much better known in New York City than I was in Boston. I had associations there of an interest of a material character which attracted me when here, and which attract me now from the spirit-world.

I shall not speak of the manner of my going from the body. Let it remain quiet as far as I am concerned. My exit was a hasty one; but while I felt very much distressed at first in spirit because of having been sent out so suddenly, yet now I feel at home and at ease. You are not to suppose that a spirit who all in a moment, as it were, was sent out of the body or sent out with a shock feels at home and at once adjusts himself to the new state. It may be as painful to him to have this separation of the bonds holding him to earth made so swiftly as it is to his friends who are left on the mortal side.

I have grown into a better understanding of the spirit-life, and I feel at ease now in coming here and in living my life such as it is on the other side. I have many things to interest me there. I have come to a better understanding of what is really adapted to the utilization of my energies, and I feel at home.

Tell my friends and people that I have felt like giving them a word of greeting from the spirit-world, and at last the way has opened for me to do so.

I was, sir, connected with the Mercantile Library. I shall also be remembered for my connection with the Jewelers' Association, and I have been in business in certain parts of the city that I did not really desire to leave this world, as it were, without notice; yet, as I said before, all these things have gone by, and I see them now as being all right.

A person does not stand upon the merits of his connection with other parties, whether high or low, in the spirit-world, but he stands upon his own merits, and enters into association with others to whom he is attracted by his own qualities of heart and spirit. He does not shun by the light of his own soul, and only by the light of his own soul, and I feel that this is right. There is a system of life in that other world best adapted to draw out the strongest elements of a human being, and by strongest I mean those that are best for cultivation and expression.

I thought if I came back here, Mr. Chairman, it might awaken interest in the minds of some who have known of me in the past. Perhaps they will go to some mediums and try to know more of what is beyond this world, or perhaps they will quietly make an investigation themselves. I do not care how quietly they go about it; if they only have a desire to learn and seek for knowledge I shall be happy, and I will do my best to give them light concerning these things.

Call me C. H. Swords.

INDIVIDUAL SPIRIT MESSAGES.

To BE PUBLISHED NEXT WEEK.

Dec. 13. (Continued)—Katie May, G. W. Henderson, E. M. Sturges, Sarah Woods, Jennie Quisenberry, E. B. Foster, H. S. Brown, Capt. William Barr, Mily Harper, S. McWilliams, Alice Gordon, Joseph Cottrill, Mary Mansfield.

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

Jan. 27.—Dr. Gustavus Taylor. — Polk, of the Farmers' Union, Pauline Alexander, J. J. Russell, A. B. Foster, Katie Palmer, Carrie Archer, Guide for Charles Dudley, also for Henry Carr, Charles Hall, Lizzie Louphy, Jan. 31. Mary Thos. Muller, Charles Rodolph, Leahod Tauer, Jennie Varron, Bernice Smith.

Premature baldness may be prevented and the hair made to grow on heads already bald by the use of Hall's Vegetable Sillian Hair Renewer.

To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Trustees, to publish and insert in the description of the papers to be published strictly for profit, and that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Passed to Spirit-Life.

From her home in Mattawamkeag, Me., Jan. 25th, Mrs. Rebecca T. Innes (born in Stoughton, Mass.), aged 85 years. Mrs. Innes became convinced of the grand truth of spirit-intercourse forty years ago through the mediumship of a more child while living at Stoughton; and from that day until her passing she was a true and devoted follower of the spirit-land, and she has left behind her a noble and pure heart, and a life of usefulness and devotion to her fellow-men, and a home where her sad loss five married daughters, two sons and a large household, all of whom have the sympathy of the entire community.

Large numbers of friends were present at her funeral to bid a respectful good-bye to all that was left of this most noble woman. Mr. Innes was taken and read the BANNER OF LIGHT for many years, and they have always expressed themselves that the BANNER was a sweet messenger of peace and good news to them.

Mrs. Innes and husband were members of Verona Park Association, and her last request was that the writer of this notice should attend her funeral, which duty has been discharged, with a sad heart for her loss.

Di. C. F. WARR.

From her home in Larchmont, N. Y., Jan. 17th, Mrs. W. H. Burroughs. She was a firm believer in Spiritualism for over forty years, and found great comfort in its teachings. She was very fond of THE BANNER—for which she had been for many years a subscriber—and she had a great interest in the paper, and she had a copy by her means. Through a great sorrow she once so-called death without fear, and passed away with a sweet smile on her face, and her husband and children were all around her, and she was welcomed to her new home. She had a pure, beautiful nature; was beloved by all who knew her; and she devoted her life to the service of her fellow-men, and she is far happier in her spirit-land than she has ever been in the mortal world, too good to endure.

From Somerville, Mass., Jan. 12th, of pneumonia, Mrs. Jane Stuart, widow of the late Ebenezer Stuart, aged 70 years. There survive her two married daughters and one son, to whom she was a most affectionate and devoted mother, and from whom she received tender and loving care.

The old-time home of Mr. and Mrs. Bennett, in East Princetown, was well remembered by her, and she had always expressed herself that the BANNER was a sweet messenger of peace and good news to them.

Mrs. Innes and husband were members of Verona Park Association, and her last request was that the writer of this notice should attend her funeral, which duty has been discharged, with a sad heart for her loss.

Di. C. F. WARR.

From Hartford, Wis., Jan. 22d, Plumer W. Sanborn, at the age of 72 years. He was a former resident of Candia, N. H. He had been a firm Spiritualist for many years, and was very much respected and loved by those who knew him. Funeral services were held in the Methodist church of his home town. He was a member of the "Masonic tie"—that body having charge of ceremonies.

(Obituary

The Reviewer.

THE ASTRONOMY OF THE OLD TESTAMENT; OR, THE LOST WORD RECOVERED. By Karl Anderson, S. P. R. ...

It is doubtless true that in this era of active thought upon all subjects there are many more believers in Astrology, and a larger number who are willing to give its claims a fair hearing...

Prof. Anderson claims that in the work before he explains the mystery of the Great Pyramid of Egypt, and that of Choluta, the Serpent Mounds, the Egodas of China, the Tower of Babel, and Solomon's Temple...

The book purports to elucidate Astrology as practiced by the ancients, illustrated with horoscopes and nativities practically cast by the author...

Verifications of Spirit-Messages.

HENRY A. FOSTER, whose message appeared in THE BANNER some time since, lived long in Rome, N. Y. My father knew him well. He was regarded as one of the ablest lawyers in Oneida County...

In the BANNER of Light of July 9th, 1892, appeared a communication from an old friend, REV. HERMAN BISBEE, who preached in this city some years...

In the Message Department of THE BANNER for Jan. 24th appears a communication which purports to be from spirit FATHER FRANSIOLI, of South Brooklyn, N. Y.

In the BANNER of Light for Jan. 25th I recognize in his spirit-message FATHER FRANSIOLI. He was an Italian by birth, and of excellent character...

A Dream and Its Sequel.

Our English contemporary Light of January 21st publishes the following:

On the night of December 11th I dreamt that I happened to have a serious accident. I do not know how, but my limbs were nearly severed from my body, and I sank down, while the blood gushed through my muslin gown...

Later, when the horsekeeper was thrown while exercising my mare, I asked myself the same, but knew immediately it was neither of these.

When my husband came home we went with our little fox-terrier, Nello, (my companion and pet), for a walk to Mount Lavinia, and as it grew dark, I said, with a sigh of relief: "The day is nearly over, and nothing bad has happened."

Has attracted attention lately, but as a matter of fact the public has also devoted time to things substantial...

Nervousness.

HORSFORD'S Acid Phosphate.

An agreeable and beneficial tonic and food for the nerves and brain. A remedy of the highest value in Mental and Nervous Exhaustion.

Trial bottle mailed on receipt of 25 cents in stamps. Runford Chemical Works, Providence, R. I.

GRATEFUL-COMFORTING.

EPPS'S COCOA.

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"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which answers every doctor's bill."

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JAMES EPPS & CO., Homeopathic Chemists, London, England.

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IT HAS BEEN PROVED That green cut bone is the most economical and greatest egg producer...

MANN'S BONE CUTTER, Warranted cut green bones, meat, gristle, and all without clog or difficulty.

Oct. 22 1892

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CELEBRATED Medical and Business Spiritual Medium, returned from Europe. Hours 2 till 8 P. M. Business questions by letter. Massage treatments. 27 So. Street, N. E. Washington, D. C.

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SEND three 2-cent stamps, look of hair, name, age, sex, one to authorities not reaching us, and your disease will be diagnosed free by spirit power. DR. A. B. DODD, San Jose, Cal.

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Mrs. Dr. M. K. Dowland,

SURGEON CHIROPDIST and Magnetic Healer, of Boston, has located in Lynn, 15 City Hall Square, Room 2. Medical sittings given daily. 13c. Dec. 10.

Mrs. William H. Allen,

496 Washington Street, Providence. SEANCES for the present season Sunday, Tuesday and Friday evenings, at 8 o'clock, and on the third Thursday in each month at 2 P. M. Oct. 8.

Mediums in Boston.

Clairvoyant EXAMINATIONS.

DR. HOLBROOK and DR. ELLA NEWCOMB possess this wonderful gift to a remarkable degree. Can diagnose diseases at sight; also take away all pain through the power of Psychometry; many remarkable cases cured...

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80 West Concord Street, Boston. Wednesday 8 P. M., Thursday and Sunday, 2:30 P. M. All engagements in advance.

H. NEWTON STANSBURY, Manager.

Dr. Ella A. Higginson,

THE Great Healer, Natural Clairvoyant and Medium of the Age. Healing Institute, 122A Washington Street, Boston, Mass. Public Seances every Sunday 2:30 and 7:30 P. M.; also every Thursday at 2:30 and 7:30 P. M. admission 25 cts.

Mrs. S. S. Martin,

55 RUTLAND STREET, Boston. Seances Sundays, Thursdays and Saturdays, at 2:30 P. M.; Sundays and Wednesdays at 8 P. M. Jan. 7. GEORGE T. ALBRO, Manager.

J. K. D. Conant,

Trance and Business Psychometrist. SITTINGS daily from 10 A. M. to 5 P. M. Seances every Sunday evening at 7:30; also Friday afternoons at 2:30. No. 11 Union Park, Boston, Mass., between Shawmut Ave. and Tremont street. Will hold Public or Private Seances. Feb. 11.

Osgood F. Stiles,

DEVELOPING, Business, Test and Medical Medium. Sittings daily, from 9 A. M. to 5 P. M. Circle Sunday and Tuesday evenings at 7:30. Thursday afternoons at 2:30. 51 Broad Street, off Essex Street, Charlestown, Mass. Feb. 11.

Astrological Medium.

MRS. WEBB can be consulted daily (Sundays excepted) from 8 A. M. until 5 P. M.; also Tuesday evenings. Health and Business a specialty. Verbal Readings, \$2.00. 354 Columbus Avenue, Boston. Feb. 11.

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily. Circles Sunday, Thursday evenings, and Tuesday afternoons at 8 o'clock. Six Developing Sittings for \$4.00. 104 Washington Street, opposite Davis Street, Boston. Feb. 11.

DR. JAMES R. COCKE,

24 Worcester Street, Boston, Mass. Jan. 28.

Miss J. Rhind, Seer.

SITTINGS daily with advice on business. Circles Monday and Thursday 8 P. M. Advice by letter. State in own hand writing, age and sex. Enclose \$1. 1084 Washington Street, Boston. Feb. 11.

A Wonderful Offer.

WRITE plain six questions, state sex, and enclose ten 1-cent stamps, and you will receive a reading by mail with a fortune. DIS. SANDERS A MOODY, 28 Adams Street, Charlestown, Mass. 4c. Feb. 11.

Miss L. E. Smith,

MEDIUM, 28 Columbus Avenue (at bridge) Suite 6. Private Sittings daily. Will go out to hold circles. Feb. 4.

Mrs. C. T. Crockett,

MEDICAL and Test Medium. Vapor Baths and Magnetic Treatments. 3 Hasbrouck Street, Boston, Mass. Jan. 28.

Adelaide E. Crane,

TEST and Business Medium. Magnetic Treatments. 451 Shawmut Avenue, Boston, near New Street. Hours 9 to 6. Feb. 4.

Addison D. Crabtree, M.D.,

TREMONT TEMPLE, Boston. Specialty: Diagnosis and Cure of Diseases at a distance. Send stamp, age and sex. Jan. 14.

Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A. M. to 8 P. M. Circles Thursday and Sunday evenings, 8 o'clock. 14 Winter Street, Room 8, Boston. Feb. 11.

Mrs. A. Forester,

TRANCE, Test and Business Medium. Also Electric Treatments, from 10 A. M. to 5 P. M. 181 Shawmut Avenue, one flight, Boston. Feb. 11.

Mrs. H. B. Fay,

17 APPLETON STREET, Boston. Seances Thursday and Saturday at 2:30 P. M., Sunday at 8 P. M. Feb. 4.

Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium, No. 23 Tremont Street, corner of Edin Street, Boston. Feb. 11.

Mrs. T. E. Wetmore,

MAGNETIC, Psychometrist, 174 Tremont Street, Room 39. 10 A. M. to 5 P. M. or by appointment at 21 Gainsborough Street. Feb. 4.

Mrs. Hattie A. Young,

TRANCE, Business and Developing Medium. Sittings daily. Ladies 2:30, 5:30 and 8. Gentlemen 5:30 and 8. 22 Winter Street, Room 16, Boston. Feb. 4.

Mrs. T. F. Deane,

Business and Test Medium. 35 Cornhill Street, Boston. Jan. 28.

Dr. M. Lucy Nelson,

MESSAGE and Steam Baths, 83 Boylston Street, Suite 6, Boston. Feb. 11.

Miss Grant,

TRANCE MEDIUM, 87, Bosworth Street, Boston. Feb. 4.

Dr. J. L. Wyman,

224 Tremont Street, Boston. Feb. 11.

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremont Street, Boston. Jan. 28.

PSYCHOMETRIC and Business Reading,

MARK QUESTIONS BURTON, 1472 Washington Street, Boston. Jan. 21.

DR. E. A. BLACKDEN, Magnetist, Writing

and Translating Medium, 108 Washington St., Suite 6. Feb. 4.

MRS. J. C. EWELL, Inspirational and Medical

Physician, 342 Tremont Street, cor. Hanson, Boston. Feb. 4.

DR. JULIA M. CARPENTER, 303 Warren

Street, Boston, Mass. Jan. 7.

DR. A. H. RICHARDSON, 27 Adams Street,

Charlestown District, Boston, Mass. If Nov. 26.

DR. ZELL

AND THE PRINCESS CHARLOTTE.

BY WARREN RICHARDSON.

A Psychological Study, dealing with the deepest mysteries of life, factually in its incidents, dramatic in its situations, full of new and striking conceptions, culminating with the most daring and original ideas ever conceived by any novelist, and yet an idea that is developed naturally from phenomena familiar to all observers.

MARRIAGE AND DIVORCE; OR THE DI

verse Question. Should Legislation Admit None, One or More Grounds of Divorce? Which Shall Control the Married Partners or State? Marriage and Divorce, as defined by ALFRED E. GILES, author of "The Sabbath Question Considered by a Layman" Civil and Medical Liberty in Marriage. A Letter to Members of the National Congress on Plural Marriage and the Mormon Problem, etc. Paper, 10 cents. For sale by COLBY & RICH.

Miscellaneous.

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OR Psychometrical Delineation of Character. MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their photograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps. Address: MRS. A. B. SEVERANCE, 1300 Main Street, White Water, Wis. Oct. 1. 6m.

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CURED without medicine. Rheumatism, Epilepsy and Diseases and Dropsy easily cured. Dr. C. F. TRICKER, of Central Hall, Chicago, Feb. 11.

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YOUR Future Business Prospects, consult FRED A. HEATH, the Blind Medium. Enclose Postal Note for 50 cents, or regular postage, with lock of hair and send Address 146 Abbott Street, Detroit, Mich. No stamps taken. June 4.

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I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, money or stamps. I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the secret force of life. Consultation fee \$1, at office, 206 Tremont Street. Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD, Box 164, Boston, Mass. Address OLIVER AMES GOULD, Box 164, Boston, Mass. Address OLIVER AMES GOULD, Box 164, Boston, Mass. July 19.

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This instrument has been thoroughly tested by numerous investigations, and has proven satisfactory to a number of leading mediums. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, U.S. Army, writes: "I had communications by the Psychograph from many friends, they have been highly satisfactory, and I am glad to see that Spiritualism is indeed true, and the communications have given me the greatest comfort in the severe loss I have of my wife and her mother."

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It is claimed for "DAESTU" that it is the ultimate development and perfection of other devices, having for their object the demonstration of the theory that thought can be transmitted by a psychomotor medium. "DAESTU" conclusively demonstrates this, as by its means the mind of one person can cause the hand of another to involuntarily write the answer to a question asked mentally. It is a phenomenon which has already attracted the attention of many in the scientific world, and it opens immense fields for research in this and other of the higher lines of thought.

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A volume replete with interest, with instructions in Astrology, simplified by tables calculated by the author, so that any one of common education can cast a nativity and judge the future. This work is especially recommended to all Free Masons, students, and men of science, of whatever persuasion. By the science of Astrology, purely scientific and mathematical, the well-practiced adept can read every event of the past and predict the future. It is the foundation of all things, and can be used for man, or woman. The mother of Navigation, Astronomy and Surveying—the source of all knowledge, prophecy and wisdom of the ancient peoples, and of the ten great religions of the past. Cloth, 5vo, illustrated, pp. 52. Price \$2.00, postage 25 cts. For sale by COLBY & RICH.

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CONSULTATION or Examination by letter or in person. In making examinations at a distance, all that is necessary is the name, sex, and correct address of the person. DR. COLLINS has elaborated an entirely new and completely successful plan for the treatment of chronic and nervous diseases. The treatment is based, with scientific accuracy, on the laws governing the physical and mental constitution of man, and has proved, and is constantly proving, invariably successful. In addition to his own natural powers and special training for this work, the Doctor has in consultation the greatest living psychic.

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An elegant dressing. Prevents baldness, gray hair, and dandruff. Cures eruptions, and diseases of the skin. Heals cuts, burns, bruises and sprains. All druggists or by mail 50 cts. 41 Stone St. N. Y. Oct. 8.

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268 WEST 43d Street, New York City. Private Seances 6 o'clock. Public Circles, Thursday evenings. Endorsed by Florence Marryat, Alfred Russel Wallace and the Spiritual Press. Jan. 7.

Dr. G. C. Beckwith Ewell,

844 WEST 29th Street, New York City. MAGNETIC SPECIALIST. Hygienic Home for Invalids. Clairvoyant Diagnosis free Tuesdays from 9 to 1. Jan. 28.

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DR. F. L. H. WILLIS

May be Addressed until further notice, 46 Avenue B, Vick Park, Rochester, N. Y.

DR. WILLIS may be addressed as above. From this point he has attended in the line of disease psychometry. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

DR. WILLIS claims special skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complex cases. All letters must contain a return postage stamp. Send for Circulars, with References and Terms. Jan. 2.

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A positive radical Cure at home. Illustrated Book sent by mail. Send Free. Address Dr. W. S. RICE, Box 8, Smithville, Jeff. Co., N. Y. Jan. 14.

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Containing a Variety of Useful Matter and Tables. Predictions of the Events and the Weather That will Occur in Each Month During the Year. A LARGE HERALDING. BY RAPHAEL, the Astrologer of the Nineteenth Century. Seventy Third Year, 1892.

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