

THE EVENING SONG.

BY JOHN W. CHADWICK.

It gleams low in every heart,
We hear it each and all,
A song of those who answer not,
However we may call.
They thronged the silence of the breast,
We see them as of yore.
The kind, the true, the brave, the sweet,
Who walk with us no more.
'Tis hard to take the burden up,
When these have laid it down,
They brightened all the joys of life,
They softened every frown.
But oh, 'tis good to think of them
When we are troubled sore,
Thanks be to God that such have been,
Although they are no more.
More homelike seems the vast unknown,
Since they have entered there,
To follow them were not so hard,
Wherever they may fare.
They cannot be where God is not,
On any sea or shore,
Whichever be their love abides,
O'er God forever more.

The Oracles of Apollo, Delphi and Dodona, the Sibylline Sacred Books.

Recognized as Inspired by Ante-Nicene Fathers—The Hebrew Oracles Not the Only Inspirations of the Divine—Proof Tests of Genuine Prophecy in Grecian and Roman Oracles—Sacred Oracles of State for 1300 Years—II is Destroyed and Why—Their Authenticity Historically Proven—Ancient Greeks Not Pantheists, but Polytheists, Recognizing Zeus as the Supreme—All Approaches, in Whatever Manner or by Whom, Recognized and Recommended by the Supreme Soul, Taught in the Vedas.

BY GEN. W. H. PARSONS.

ALL NATIONS POSSESSED THEIR ORACLES AND GUARDIAN DIVINITIES.

Every nation, prior to, and during the entire existence, and subsequent to the final fall of the Hebrew Autonomy, had their exclusive Tutelar or Guardian Divinities.

There were likewise, inspired oracles, among all nations, other than those of Hebrew seers, vaticinators, and bards, and those "possessed with familiar spirits," who were endowed with the gift of prophecy, equally with the oracles revered by the civilizations of all the ancients by whom the obscure Jewish tribes were surrounded.

Cicero, the Roman philosopher, recognized the divinity and universality of divination or prophecy; and in "De divinatione et natura deorum," his views are clearly set forth. He remarks—which is our contention, as established by all history heretofore set forth,—that: "In the human mind a divine principle exists, showing itself in every nation: in dreams, in sickness, before death, and occasionally at other and unusual times."

Pliny, the naturalist, and Plutarch, the historian; Socrates and Plato and Aristotle, philosophers; and Plotinus, Proclus and Porphyry and Origen, the church father, all Neo-Platonists of the second century, concur in the recognition of this divine principle in the human mind, and as showing itself in every nation.

Jacob Bohme, the seventeenth century seer, maintained that "the four elements—earth, air, fire and water—were governed like kingdoms, and princedoms, by spirits in the outer world, other than those who live in the power of the holy world; as every country has its guardian angel with its legions." The Neo-Platonists of whom Origen was one (A. D. 229), were luminous on this doctrine.

The Scriptures indicate the same theory. In John 4-4, "an angel went down at a certain season and troubled the waters; who-soever then first entered was made whole."

Said David: "God standeth in the congregation of the mighty, he judgeth among the gods."

Again the Royal Prophet:—"I have said ye are gods, and all of you are children of the Most High."—Ps. 82:1-6.

The Nazarene cited this saying by the inspired Hebrew bard, to explain his claim, in common with others, as a Son of God.

Again, David said: "I will praise thee with my whole heart; before the gods will I sing praise unto thee."—Ps. 133:1.

The Jews took up stones to stone him for alleged blasphemy in saying: "I and my Father are one." The Jews said: "We stone thee not for blasphemy, but because, being a man, thou makest thyself God."

Jews answered them: "Is it not written in your law (Ps. 82-6), 'I said ye are gods'?"

"If he (David) called them gods, unto whom the word of the Lord came (and the Scripture cannot be broken), say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God?"

"For as many as are led by the Spirit of God, they are the Sons of God."

"The spirit itself beareth witness with our spirit, that we are the children of God."

"And if children, then heirs, heirs of God, and joint heirs with Christ."—Rom. 8:14-17.

These citations from the Synoptic Gospels (the words of the Christ himself), and also the direct affirmations of the Epistles, thus fully confirm and declare the truth announced by Bohme, that "every world and country has its guardian angel with its legions"; that "the four elements (earth, air, fire and water) are governed like kingdoms and princedoms, by spirits in the outer world, other than those who live in the power of the holy world."

Else what the meaning of "the Prince of this world"? recognized by "the Christ" as existing? What the meaning of the declaration:

"We wrestle not against flesh and blood, but against principalities and powers (spirits in the outer world, other than those who live in the power of the holy world), the rulers (as the Prince of this planet) of the darkness of this world, against spiritual wickedness in heavenly places?"

Paul affirmed (I. Cor. 8:5)—"There be Lords many and Gods many"; but One Supreme and Perfect Intelligence.

"God over all, in every age, in Every clime adored."

We have already shown, that the two most renowned seers and prophets of the Hebrew records were both foreign. Balaam, from "the mountains of the East"; the author of the only sustained epic poem in the Pentateuch, the man "in the land of Uz whose name was Job, perfect and upright, and one that feared God and eschewed evil."

The author of the Epistle to the Hebrews recognized this universality of the gift of prophecy, among all nations, in its first verse and first chapter, said: "God at sundry times and in divers manners, spake in times past unto the fathers by the prophets." Among the latter Balaam must be reckoned, as an accredited seer and divinator, who predicted that "a star should come out of Jacob and a sceptre out of Judah"; and of whom in connection with the admission that God had spoken in times past and in divers manners, to the fathers, added that "in these last days He hath spoken to us by His Son"; claiming this to be a fulfillment of the prophecies of those ancient prophets, who "in times past, and in divers manners, had spoken unto the fathers, by the prophets," who were not of the Hebrew nation.

The assumption that the God of the universe restricted himself to coddling the insignificant tribes of a narrow strip of territory, twice obliterated by foreign armies, and a people whose sole claim to the world's recognition is the fact that the birthplace of the Nazarene was in Bethlehem, and therefore on Jewish soil,—such a narrow view of the "Infinite Intelligence" of the universe is an insult to the Supreme Prime Mover of all worlds; as arrogant and self-conceited, as it is utterly unfounded.

In the early ages, men were universally convinced that the most perfect half, the real man, had originated in the world of spirits, and that he derived from it vital energies. Hence, in all nations, and in all ages, from the earliest records of all history whether of the Euphrates, or Nile, Olympus or the seven hills city, we find a deep rooted conception of a spiritual relationship and desire through oracles and seers to hold intercourse with celestial beings.

Homer's Apollo communicated with men directly. Brahma embodies the truly penitent, descends to them and illuminates their whole being with peace.

HESIOD THE FIRST GREEK POET ON RETURNING SPIRITS AND ORACLES.

Hesiod described the returning spirits of mortals as "unembodied souls, once holy inhabitants of earth and guardians of mortal men."

That such visitants from the higher world, came to the inspired leaders of mankind, is proven in all history from Numa Pompilius of Rome, to Mahomet of Arabia.

Homer relates that Apollo visited Ulysses; and in VII Iliad 251, and Odyssey, XI—61, declares: "The angels," (or daemons, as angels and spirits were called in Greek) "were messengers and heralds to men."

Before his day, Hesiod the first born poet of Greece declared "the souls of men in the golden age, appeared as mediators and guardians of men."

Pythagoras taught the same. (R. C. 600) and the Neo-Platonists (A. D. 229) gave Plato as authority for this doctrine.

An Oracle, is a place where "the world," Spirit, Lord, Divinity, or Soul of a departed one was to be heard; A place, a medium for divination.

"Solomon (I. King 6-16) built the oracle within the holy place, to set there the ark of the covenant of the Lord; and the priests, brought to the ark, unto the oracle of the

Temple to the most holy place, even under the wings of the cherubim. There was nothing in the ark save the two tables of stone, and the writings thereon by the fingers of a Spirit, which Moses put there at Horeb." And "Solomon made candlesticks with their lamps, that should burn before the oracle of pure gold." "This is the prophet that was in the wilderness with the angel, who received the lively oracles to give unto us." Acts 7-23. Here Sanel and the angel.

"What advantage hath the Jew?" "Chiefly unto them were committed the oracles of God." Rom. 3-2. "The first principles of the oracles of God." Heb. 4-12. "If any man speak, let him speak as the oracles of God." 1 Pet. 4-11.

Paul thus claimed primacy for Jewish oracles; admitting the existence of others, and thus (I. Cor. 8-5) "there were Gods many and Lords many."

In Genesis, Elohim walked with man in the garden. The Patriarchs sat bread and milk with and set the fatted calf before them, as on the plain of Mamre and by Lot in Sodom. There were no spirits nor ghosts, and the ideas of spirit and matter were not separate.

Thus in the most ancient times, man was by all nations regarded as the image of the gods, standing in unbroken communion with nature, not only with the earth, but the whole of the universe.

WHY ORACLES WERE ESTABLISHED AND BY WHOM CONSULTED.

Oracles were established in all nations to preserve the intercourse and intercommunion with disembodied souls, when the decadence and degeneracy of mankind gradually obscured their perceptions.

The "Sacred Oracle" of the Temple was a cabinet "within the veil," where, through Urim and Thummim, the voice of the local guardian of the Jews was heard.

But every nation had such sacred sources for the "Communion of Saints" and Seers of the departed. Such Saul sought in vain, before the fatal field of Mt. Gilboa; but aware of the psychic power of the oracle of the woman of Endor, he, in disguise, sought and learned his fate from Samuel's spirit. Apollo, Dodona, Delphi and Jupiter-Ammon (at the latter of which the chemical properties of ammonia was first discovered) were oracles not visited by common people, to council on a trade or a purchase, but powerful states, Kings and Princes.

Alexander the Great visited the latter to consult that oracle in an oasis of the Libyan desert of North Africa, during his expedition of the conquest of Egypt.

Augustus, according to Suetonius and Nicophorus, sent to the oracle to inquire what successor he should have. Julian sent to Delphi to inquire should he undertake the expedition against Persia. He was successor of Constantine the Great (A. D. 330).

The consul Brutus sent to Delphi to seek council on account of the evil auguries which created such anxieties at Rome. Plutarch, the younger, in the third century of our era, says expressly: "The oracle of Lebadaia, that of Trophonius and of Delphi, continue still, and that of Delphi is more splendid than ever. All dilapidations are repaired and new buildings erected."

Nero was informed by the Oracle to beware of seventy-six, which was the age of Galba, who overthrew and succeeded him to the imperial purple. Nero thought he would live to that age.

Philostratus, who wrote the Life of Apollonius of Tyana, the Capadocian sage and seer, and who lived 88 years after Christ, relates that he visited the Oracles of Delphi, Dodona and Amphiaraus.

The Sibyl or Pythia was an oracular woman, who uttered divine things in trance. The Sibylline books were books of prophecies, consulted in later times not only in sickness, but in affairs of state, and were regarded in Rome as the depository of human destinies, and the unfolding of the future, and were honored accordingly.

Augustus sent three ambassadors, Gabinius, Octavius and Valerius to Asia, Africa and Italy, and especially to the Erythraean Sibyl, to collect everything which could possibly be obtained of the Sibylline oracles; for they were regarded as the Palladium of the Empire.

These wonderful vaticinations of past oracles were in the possession of Constantine the Great, A. D. 325, some 400 years after Augustus, and his speech on the Sibylla, maintaining their truth and testimony, was read in the first council of the church at Nicea, which adopted the Nicene Creed. It was not until 50 years after his death they were burned.

But Constantine, influenced by the clergy, was induced to prohibit and close the then existing Oracles, as necromancy and sorcery, under a death penalty; and until the Republic of the Nicene States established toleration in religion, the priesthood have influenced all states to prohibit invoking the souls of the departed who had been guardians of men.

THE THERAPEUTIC USES OF ANCIENT ORACLES.

The founders of Medicine in Antiquity, and the recognized fathers of medical science, Hippocrates and Galen, make use of almost the same expressions to explain the prophetic power of visions and hypnotic trance.

In "De insomniis," Hippocrates declares: "When the soul has been freed by sleep, from the more material bondage of the body, it retires within itself, as into a haven, where it is safe against storms. It perceives and understands everything and explains the condition of the body." In his third book, "De Vita," he says, "the soul sees everything that goes on in the body even with closed eyes." Galen also declares he derived much of his knowledge from such nocturnal sources.

"This property of the Soul," says Scaliger, "has not only been recognized by the divine Galen and other Sages, as of great utility in medicine, but they also recognized it as of divine nature."

Aristotle left a treatise on the subject of divination and the power of the soul in sleep. "If dreams," he said, "which reveal the future (as that of Bethel, by Jacob, "whose rest a stone") "come from a divinity, how is it they are not peculiar to wise and virtuous men? and how is it they are a common heritage of humanity; more especially to those of the lower classes?" Aristotle, without touching the higher phenomena, gives his own psychological explanation and observes: "Common people are less occupied with business and cares, and their souls are less disturbed by varied thoughts, remaining, nevertheless, impressible to outward influences, and follow the course to which they are directed."

Hence the most ductile sensitives have always been females, who were subject in all ages and nations to divinatory mania and ecstasy.

Cicero extracts copiously from the very ancient philosophers on this subject. "According to Posidonius," says Cicero, "man dreams in a three-fold manner by divine impulse. First the soul sees the future through its relationship with the gods; secondly, the air is full of immortal spirits, in whom, as it were, the signs of birth are impressed; thirdly, the gods themselves converse with the sleeper; and this is of more frequent occurrence when death approaches, so that the soul beholds the future."

Among them was the dream of Socrates, in which a beautiful woman addressed to him a line of Homer: "After three days wilt thou arrive at the shadowy Phthia;" the eternal spirit of creation, to whom a temple was created in Memphis. The prevision was fulfilled in three days, and so it was. This great teacher of virtue and truth, the apostle of morality, the best of all his time, the most wise and just, reached the end of life, holding, as he declared, in Phocæa. "It is not lawful for any one who has not studied philosophy and departed this life perfectly pure to pass into the rank of the gods, but only the true lover of wisdom."

THE MEDIA OF THE DAYS OF SOCRATES.

When asked by Cebes, "Whence can we procure a skilful charmer who can dispel the fear and prove we still live after death?" Socrates answered:

"Greece is wide, Cebes, and in which surely there are skilful men. There are also many barbarous nations, all of which you shall search through, seeking such a charmer (medium), sparing neither money nor toil, as there is nothing on which we can so seasonably spend our money. You should also seek for him among yourselves (the home), for perhaps you could not find easily any more competent than yourselves to do this."

Thus was home mediumship recommended by Socrates 400 B. C.

PROPHETESS AND SIBYLLA, WHO WERE THEY?

But as we before have shown, the young, those not preoccupied, and especially delicate females, were in all ages most subject to the trance ecstasy and divine mania of divination.

Prophetesses, among the Hebrews, were recognized, such as Miriam (Ex. 15-20). Deborah (Judg. 4-4). Huldah (2 King. 22-10). Noadiah (Neh. 6-10) and Anna (Luke 2-38).

Socrates said these "charmers" were to be found among even barbarous nations. The Sibylls were oracular women, informed by the divine spirit. They were as much prophetesses, as were those similarly endowed with the power of divination among the Hebrews, and in Rome, from the days of its foundation, to the days of Constantine, eleven hundred years, the Sibylline Books were the sacred oracles of State; as much as the Hebrew Septuagint, were those of the Hebrews; and the source of their divinations were considered equally inspired.

The first Sibyl of the ten mentioned by Varro, was the Chaldean or Persian, said to have been the most ancient and to have written 4 and 20 books, and (most marvelous of her vaticinations as stated by Cræset L. C.), in which the future, the birth, sufferings, death, and resurrection of the Nazarene Messiah, were proclaimed with the

most perfect accuracy. It was hence the Ante-Nicene Fathers resorted to the Sibylline Books to sustain their claims to the divine origin of Christianity.

The second Sibyl was the Lybian; the third the Delphi, or the Daphne of Diomedes, of whom Homer sings and to whom the most celebrated of the sayings of Delphi are attributed.

The fourth and most celebrated was the Cumean Sibyl, who was born in the district of Troy, is said to have gone to Italy and was held in especial honor by the Romans, because (according to Pliny, Book 24, C. 5), she, as believed by the Romans, foretold the whole destiny of their commonwealth.

Varro, whom St. Augustine styles the most learned and eloquent man amongst the Romans, speaks of ten different Sibylls.

Before the Cumean Sibyl (lib. xxxiv. c. 5), the people particularly admired Carmentis, the mother of Evander, for her power of prophecy, (Pliny, lib. 1). Hence the Roman proverb, when one spoke of hidden things, "He has spoken with the mother of Evander."

From this it is clear that many women succeeded each other as vestals and oracles in the temple, who possessed, as did the "woman of Endor" (mentioned in 1 Kings, 23 c.), powers of vaticination.

Virgil minutely describes (Æneid, lib. vi. v. 45 et seq.) in a masterly manner the oral answers of the Cumean Sibyl, who dwelt in a cave in the vicinity of the Avernum lake; as when in the highest state of agitation, she paces to and fro and postulates, as if she would expel the council of the spirits from her breast.

All established oracles were considered divine revelations. A Sibyl was informed by the divine spirit and foretold future events. The Sibylline Books were in later times, and according to Livy, Tacitus and Suetonius, preserved in the capitol and were consulted in affairs of state.

WHY AND HOW DESTROYED?

They were first burned after the time of Constantine the Great, in the year 325 A. D., by one Stilicon, who introduced the Goths into the country and destroyed the Sibylline Books beforehand, that the Roman authorities might derive no aid from them.

BY WHOM DESTROYED?

Clement of Alexandria was one of the earliest Ante-Nicene Fathers, and makes the Apostle Paul defend these oracles and speak thus: "Take the books of the Greeks; behold the Sibyl how she maintains the unity of the Godhead, and all things which come to pass. Take Hystaspes and read him and you will see he speaks clearly and openly of the Son of God."

Plato in his day, B. C. 380, says of the Sibylls:

"We derive great benefit from that agitated divination, which we see in the prophetesses of Delphi and Dodona when under the divine influence. If we therefore were here to relate all the Sibylls and others have foretold, we should require much time and labor, but these things are so well known to the world, that they require here no further remark."

Justin Martyr, the first of the Fathers in the second century to write the Emperor in defence of Christianity, said: "It would be easy to determine which is the true religion if people observed what the prophets and the Sibylls have foretold. The Sibyl, when she speaks great and wonderful things, knows not herself what she says. Especially when she begins to lose the inspiring spirit, she loses at the same time the memory of all that she has foretold." (The modern trance is the same phenomenon.)

These oracles did not cease with the advent of Christ, but their testimonies were (as we have shown) adduced by the fathers of the church. Irenæus, who had known John the Apostle at Ephesus, like Montanus and Tertullian, honored prophetesses and had divining women, and like Montanus and Paul, reckoned prophesying as one of the spiritual gifts (2 Cor. 12-11 v.). It unquestionably was as much as "faith" and healing, wonder working, discerning of spirits, etc., each also gifts specially enumerated to the Corinthian Church by Paul as "necessarily to be coveted," and of which (spiritual gifts) he "would not have them ignorant."

We cite these early church authorities, in addition to the philosophers and historians, Grecian and Roman, such as Plutarch, Varro, Strabo, Tacitus, Aristotle, Theophrastus, Livy, Homer, Pliny (the older and younger, both naturalists), also Roman, Virgil, Ovid and Juvenal; all of whom maintained the truth of the oracles and the testimony of the Sibylls. The early Fathers (as we shall show), without exception, supported the affirmations of primitive Christianity by the evidence of the Sibylls.

THE SACRED MYSTERY OF NATURE AND SCIENCE AND HOME MEDIUMSHIP.

According to Socrates and Plato, Pythagoras and Herodotus, Orpheus lived prior to the Trojan war (1100 B. C.), and instructed the Greeks in religion, agriculture, a knowledge

of nature, the art of healing, etc. The Orphic Hymns were considered as possessing healing properties. He gained immortal fame by his music and poetry. While translating the Hymns of Orpheus by night, Scalliger, according to his own account, was overcome by a certain shuddering sensation.

The mysteries of Egypt were introduced into Greece by Orpheus, the Son of Apollo. He was a prophetic bard, and such a thaumaturgist or wonder worker, that "Tis said Orpheus' lute, strung with poet's shew, would make the tigers tame, and huge evildemons forsake unscathed depths, to dance upon the sands." These mysteries were of undoubted sanctity, and were reconcilable with religion; as proven by the fact that those who were convicted of sorcery or demonology (the invocation of evil spirits) were excluded from the Eleusinian mysteries. Hence the distinction between the magic of the divine oracles and sorcery was early drawn; it being profoundly regrettable that this essential distinction is not rigidly maintained on all modern manifestations of psychic power, and especially modern oracles.

This must and will be done before the world will accept the sublime truth of the "Communion of Saints," rather than spirits of evil.

In Homer (Odyssey XI-61) the angels or spirits, are but messengers and heralds. In Hesiod the souls of men, in the golden age, appear as mediators and as guardians of men. Such was the divine attendant guide, or guardian, which was cognized by Socrates, from his youth (says Xenophon), until it refused to admonish him to escape the cup of hemlock. He then declared he knew that death was no evil, and welcomed his fate.

Pythagoras taught similar doctrines with Hesiod, and hence arose the belief that the Pythagoreans had communicated with spirits and were able to exorcise evil ones. Empedocles being the first to speak of good and evil spirits, with inferior and dependent beings.

DEMOSTHENES AND PLATO ON INVOCATION OF EVIL SPIRITS.

According to Demosthenes, a Samian sorceress, Theoris, was burned in Athens. Even Plato declared against sorcery or the invocation or incantation of evil spirits and wished to imprison those who practised it.

Yet the divine oracles were sedulously cultivated in the temples of Greece, in which the sick were cared for under the guidance of Esculapeus, Isis and Orpheus, who advised the sick to use remedies which were revealed to them during the trance sleep by the gods. The voices of the oracles were heard, hence Esculapeus was called the dream sender. In the clairvoyant state, they slept, dreamed, revealed remedies and the recovery or death of themselves or others, foretold events, and wrote and spoke in verses.

Strange this Therapeutic Agency is not in vogue in Modern Psychism.

HOW SIBYLS WERE ENTRANCED.

The eighth Sibyl was of the Hellespont, who prophesied according to Heracles, in the days of Solon and Cyrus (600 B. C.).

The tenth was the Tiburtina, who resided by the Tiber and was honored as a goddess. By order of the Senate of Rome, her statue was placed in the temple of Jupiter Capitolinus. It was found long after her death with a book in her hand.

The Sibyl spoke of herself, and said "I am entirely on the stretch, and my body is stupefied, so that I do not know what I say; but God commands me to speak. Why must I publish the song to everyone? And when my spirit rests after the divine hymn, God commands me to vaticinate afresh. I know the number of the grains of sand, and the measure of the sun, the size of the earth and the number of the men and the stars and of the trees and the beasts," etc.

PROOF OF GENUINE PROPHECY IS FULFILLMENT.

As an illustration of the character and accuracy of the oracles, Herodotus relates (B. C. 500) that Croesus, King of Lydia, inquired of them concerning a war with Persia. He wished, however, to test their veracity and ordered his ambassadors to enquire of the oracles on the hundredth day after their departure, with what he was then occupying himself. What the other oracles replied is not known, says Herodotus (I Sect. 85), but the Pythia at Delphi replied:

"See, I number the sands; the distance know I of ocean; hear even the dumb; comprehend, too, the thoughts of the silent! Now perceive an odorous odor, it seemeth, of lamb's flesh, as boiling, as boiling in brass, and mixed with the flesh of a tortoise. Brass is beneath and with brass is this all covered over."

When the messenger returned, the King believed the Pythia to be divinely inspired, because at that very moment he had boiled a lamb and a tortoise in a brazen cauldron, with a brazen cover.

The other answer was this: "If Croesus passes over the Halys, he shall destroy a great empire."

Cyrus, the King of Media, was his conqueror. Thus his own fate and that of his kingdom were foretold.

The third question, whether his son, who was dumb, would ever be able to speak, was answered: "Lydian, foolish of heart, although a potentate mighty, long not to hear the voice of a son in thy palace. 'Twill bring thee no good, for know that his mouth he will open, of all days, on the one most unlucky."

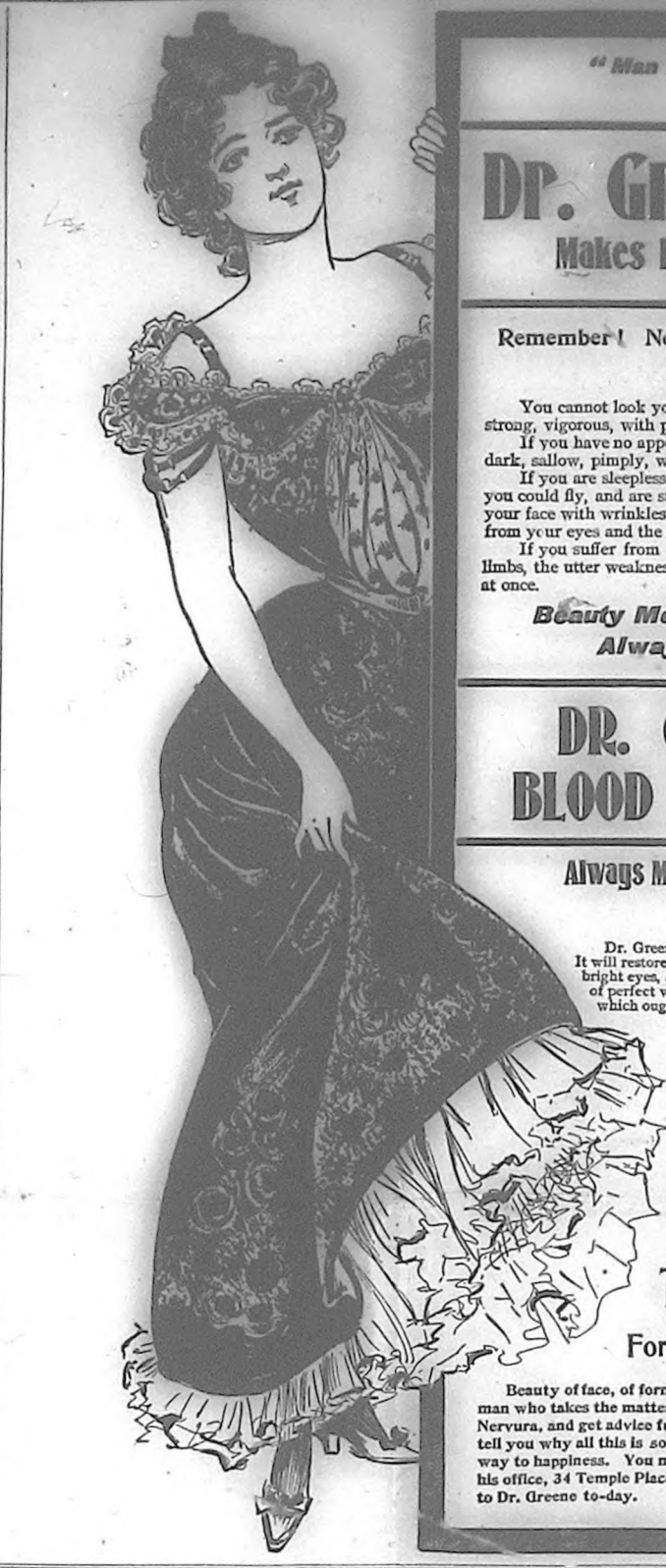
On the same day that Sardis was taken, a Persian rushed upon Croesus to stab him. The first words spoken by the hitherto dumb son, were, "Man, do not kill Croesus!" and from that time he was able to speak. (Herodotus I, s. p., 85). No prophecy of any Scripture was ever more literally foretold and fulfilled as in this record of Herodotus the father of History.

THE ORACLE OF ZEUS AT DODONA ANTE DATED ABRAHAM AND WAS OF GOD

The oracle of Dodona was situated at the foot of Mt. Tomarus in Epirus, midst a wood of oaks, and there the answers were given by an old woman under the name of Pallas; which poems were done in the Attic dialect, from which the oak leaves the doves prophesied in the groves of Dodona.

The author of "The Oracle of Zeus at Dodona, an addition to religious philosophy," (Ernest de Lasaunx) places the foundation of this Oracle in the infancy of mankind. According to the Mosiac genealogy (Gen. x-6) it was founded by Dedan, the children of Javan, the son of Japhet; according to Hesiod it was the residence of Pelagius, others state that Deccalion and Pyrra built this temple after the deluge, with which the account of Aristotle agrees. The Oracle of Dodona was dedicated to Zeus, and worshipped, at the same time as the almighty ruler of the world, and as the friendly associate of mankind. In a note Lasaunx shows that even in the time of the Trojan war (B. C. 1600) there were priestesses of Dodona, and that according to St. Justin, martyr, there were in the later ages, priests associated with the priestesses, as exponents or sacrificers at Dodona.

Aristides states that "the priestesses of Dodona neither knew, before being seized upon by the spirit, what would be said, nor remembered afterwards, when their natural consciousness returned, what they had uttered; so that all others rather than they, knew it."



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Woman as old as she looks."

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If you have no appetite, poor digestion, are bilious and constipated, your skin will be dark, sallow, pimply, with unhealthy pallor.

If you are sleepless, nervous, irritable, despondent, with nerves all on edge, feel as if you could fly, and are startled at every sound,—these nervous troubles will certainly line your face with wrinkles like age, make you look haggard, hollow-eyed, take the lustre from your eyes and the elastic spring from your step.

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236 Hartwell Ave.,
Providence, R. I., says:

"My face broke out with pimples, and I was almost giving up in despair when I got Dr. Greene's Nervura. Now I am well and strong, thanks to this wonderful remedy."

Take Dr. Greene's Nervura

For Your Health, Your Strength, Your Beauty.

Beauty of face, of form and feature belong only to good health. It is possible to every woman who takes the matter in hand intelligently. Use the wonderful restorative, Dr. Greene's Nervura, and get advice from Dr. Greene, the successful specialist in these matters. He will tell you why all this is so, and show you how to avoid the stumbling blocks that bar woman's way to happiness. You may consult Dr. Greene without cost by calling or writing to him at his office, 34 Temple Place, Boston, Mass. Don't throw away your health and beauty. Write to Dr. Greene to-day.

This confirms the resemblance of these appearances to somnambulism, or the now well known modern trance or incarnation by invisible intelligences.

THE DECLARATION OF ZEUS AND HIS AND THE ANGEL OF THE DUMB, THE SAME.

The Pehades (the women who were the doves, or priestesses, are said to have first sung these verses:

"Zeus was, Zeus is, and Zeus will be: O great Zeus. The earth sends forth fruits, therefore call the earth mother."

This contains the same thought as the celebrated inscription of the veiled statue of Isis in Egypt:

"I am all, that was, is, and will be, and no mortal has ever lifted my veil."

And also the answer of the angel in the burning bush to Moses when asked his name:

"I am, that I am."

In the oracle of Dodona, Zeus was worshipped as the almighty ruler of the world.

THE FULFILLED PROPHECIES AND THEIR VALUE TO GREECE.

The Supreme Deity, "in the Theology of Greece, thus antedates Noah and his son Japheth, certainly Abraham and Moses, by 1600 years.

Ammonius said of the origin of the Grecian Oracles: "When I perfectly consider the great benefit that this oracle has done to Greece in war, peace, famine and the founding of new cities, I must consider it as sinful to ascribe its origin and discovery to chance and blind fate, instead of to divine Providence."

Socrates said of the divine ecstasy of the soothsaying art, in Phaedrus, "It is not exactly an evil, for by it the greatest blessings came to Hellas." "It does many and glorious things."

We have already, at the opening of this essay, given Cicero on the universality of divination, wherein he says:

"A deal principle, showing itself in every nation in dreams, in sickness, before death, and occasionally at other and unusual times."

Aristotle styled divination a peculiar characteristic of the hypochondriacal, in those sensitive and susceptible to exterior and mental impressions; therefore a psychic.

In the temple of Delphi, young females were usually appointed to the office of soothsaying of simple manners, and from the lower classes, and were called Pythias; a name derived from Apollo Pythias.

According to the eruption of Vesuvius, which overwhelmed Pompeii, Herulanum and Stabiae, "so that no wanderer has again met with a trace of them; a catastrophe in

which Pliny the naturalist himself met his death, having approached too near the crater to investigate the phenomenon."

THE ANCIENT GREEKS RECOGNIZED A SUPREME AND SUBORDINATE GOD. WERE POLYTHEISTS, NOT PANTHEISTS.

The ancient Greeks were not Pantheists. They invested nature with an ideal beauty; and these subjective ideals were not idle speculations of a creative imagination. The divine became a revelation in the Anthropomorphic lifelike ideals, that were objective.

The forms of the gods and goddesses of their mythology, behind whom as inferior and subordinate deities, not allegorical inventions, they always recognized the eternal and incomprehensible Creator, visible in all objects of beauty in the natural as well as the spiritual world. This was not Theism but Polytheism. "Lords many and Gods many, as St. Paul recognized; but the one eternal and Supreme God over all."

Through genuine oracles, invested with the true prophetic and divine spirit, initiation into the mysteries was communion to them with supernatural powers. In these oracles the voice of an invisible divinity revealed council and unknown truths, as clear and pure and reliable as were ever disclosed through Urim and Thumim, in the temple at Jerusalem.

The hierophants of the temples performed sacred ceremonies and offered up prayers to these invisible in the name of the worshipful people; and to keep themselves worthy of this communion, the priests were addicted to austere, purifications of person and garb, abstinence from wine and flesh, and the extreme of chastity.

Who dare say that these devout approaches to the Divine were not acceptable to the Supreme Soul? That they were, the Vedas affirmed centuries before the Christian era was inaugurated.

THE AUTHENTICITY OF THE SIBYLIC BOOKS OF PROPHECY.

Servetus says of the Sibylline books and oracles:

"If it were now the question, as it frequently has been, whether the whole story of the Sibyl and oracles is not fabulous, it may be answered that there is no subject in the truth of which the testimony of all historians, poets and philosophers is so completely agreed. For the rest, the Sibyls, like the oracles and our mesmeric sleepers, made known their visions, now in metaphors, now in hints, now by writing, now by words, for they prophesied."

In the first ages of Christianity, the early Christians were called Sibyllines, as the

Sibylline Books contained prophecies which we cited to confute the incredulous, announcing the coming of Christ, and were therefore strictly forbidden by the Emperors.

The early Christians disregarded this prohibition and were only the more addicted to reading them. St. Justin, as we have before observed, more especially complained against this prohibition. This fact is specially mentioned by Origen in the third century.

How generally received and sacred with the early fathers, is still attested to us in their mass for the dead, where it says:

"According to the testimony of David and of the Sibyls, the last day of wrath will terminate with fire."

Crasset, in a work on "The Origin of the Sibyls," published in Paris in 1678, says the word Sibyl was composed according to the Eolian dialect of a Greek word, signifying "Council," therefore "God's Council."

The Pythia or Sibyls were regarded by the statesmen and warriors and men of affairs of Greece and Rome, who consulted them, as informed by the divine spirit; as was the oracle at Jerusalem, when consulted for the same purpose, by the Kings and leaders of the Hebrew tribes, as when Ahithophel "inquired of the oracle of God," into the oracle of the house, to the most holy place, even under the wings of the cherubim.

The Pythia or inspired females of the oracles of Apollo, Delphi and Dodona, were never regarded as witches, as by the jealous priesthood of the tribe of Levi and even the modern churches, and as at this day in divided America, where reputable and authentic oracles are taxed as in Washington, individually at higher rates than are the whiskey saloons, whose ways lead to perdition.

That the oracles, as affirmed by St. Justin (who suffered martyrdom A. D. 165) in his defence of Christianity to the Emperor Antoninus, prophesied concerning the coming of Christ, is abundantly proven in the writings of classic Roman authors and the fathers of the church, including the father of church history, Eusebius, who was a personal friend and counsellor of Constantine (A. D. 325) and a bishop of the council of Nice, as also by Pope Clement, Augustine, Theophilus of Antioch and Isidor of Seville.

Virgil, 40 years before Christ, sings: "A new race is sent down to us from heaven, the last of the ages, sung to us by the Cuman Sibyl, etc. Therefore, chaste Lucretia, be gracious to this boy, who shall be born, through whom the iron age shall cease and the golden one shall be brought into the world."

The reader may refer to this well known Eclogue of this Prince of Roman poets, and

observe that he directly refers to the Cumaean Sibyl and this wonderful prophecy.

Cicero, who lived 70 years before Christ, also (de Divinatione, lib. II-c. 110) refers to these prophecies of the Sibyls concerning the coming of an exalted celestial personage, and marvels as to whom it should apply. He said:

"If we attend to the rhymes of the Sibyls, they tell us, 'He whom we hold to be the true King, we must also style King, in order to become happy.' And if those things are contained in these books" (says Cicero), "to what times and to what man do they refer?"

This is authentic authority in classic history of Sibylline prophecy, and is remarkably significant of their subsequent import.

THE CHRIST QUESTION SETTLED.

The early Christian writers and fathers recognized and affirmed the direct reference to the coming of Christ, thus foreshadowed by the Sibylline prophecies of Greece and Rome.

And yet there are men pretending to be scholars, such as Edwin Johnson of England, who are quoted with great approval by Spiritualists, who presume to question even the existence of a Christ in that age, and pronounce him a myth.

Dr. Peebles has made the first successful attempt, historically, to solve the Christ question and pronounce it "settled." He has collated a mass of testimony, and we presume to add to his wonderful symposium of early history, the fact that the Emperor Aurelian, one of the most virulent enemies of the Christians of his day, who forbade the reading of the Sibylline Books, under the severest penalties, because of these prophetic references to Christ, did not see his way clear in the Markoman war, and addressed a letter to the Roman Senate in which he said:

"I wonder, holy fathers, that it is so long delayed to open the Sibylline Books, as if they belonged only to the church of the Christians and not to the temple of all the Gods." Marcus Aurelius reigned A. D. 165. This was close enough to the opening of the Christian Era to authenticate by this Imperial manifesto to the senate, not only the custom of the State to consult the Sibylline prophecies, but the important fact that they contained direct references to a coming personage, which the Christians of his Empire claimed (A. D. 165) to have no other reference than "the Christ," who must have existed to have become such a universal object of worship, and therefore could not have been a myth.

Augustine of the fourth century, in his famous work on the City of God, quotes twenty-seven verses of the Erythraean Sibyl,

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 16, 1901.

Spiritualist Societies.

We desire this list to be as accurate as possible. Will correspondents or conductors please notify us of any errors or omissions. Notices for this column should reach this office by 12 o'clock noon of the Saturday preceding the date of publication.

BOSTON AND VICINITY.

Boston Spiritualist Temple meets at Tremont Hall, 444 Washington St., every Sunday at 10:30 a. m. and 7:30 p. m. E. A. Smith, president; J. H. W. Crockett, secretary; J. H. W. Crockett, treasurer; J. H. W. Crockett, secretary; J. H. W. Crockett, treasurer.

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Mrs. Madeline Eastwood, Mrs. E. M. Walker, Mrs. Ada Ballard, Lucius Colburn, L. D. Smith, E. J. Fallon; auditor, A. F. Hubbard. Adjourned.

General meeting presided over by E. A. Smith, song, A. J. Maxham; lecture, A. F. Hubbard, upon "The Outlook of Spiritualism in the Twentieth Century."

Saturday, 2 p. m. The meeting was called to order by vice-president A. F. Hubbard. Song, A. J. Maxham; one hour's conference, participated in by Newman Weeks, John Withal, Mrs. Crockett, and Dr. Smith; A. J. Maxham, song; P. A. Wiggins gave an excellent lecture, full of instructive thoughts, followed by a short service.

Saturday evening, 7:30, president Smith in the chair, after a song by A. J. Maxham. Mr. Weeks read a poem and gave a very interesting talk about Spiritualism forty and fifty years ago. Song by Mr. Maxham; and a short lecture by P. A. Wiggins, followed by a test service.

Sunday, 10:30 a. m., after a song by A. J. Maxham, an interesting conference was held; remarks by Mr. Weeks, Mr. Richardson, Mr. Hubbard, Mr. Withal, Dr. Smith and Mr. Colburn; song, A. J. Maxham; Mrs. Eliza Turner gave an invocation and Mrs. Abbie W. Crockett gave the lecture of the morning.

At 2 p. m., song by Mr. Maxham; Mr. Wiggins gave an excellent lecture, followed by a service.

Sunday evening, at 7:30, after singing by A. J. Maxham, and remarks by Dr. Smith and Mr. Weeks, Mr. Wiggins gave a short address, followed by service, greatly enjoyed by the large audience present.

Notwithstanding the very cold weather during the three days' meeting, with a weather record of 25 and 20 below zero, the audiences were fine, the hall being well filled through the day and crowded in the evening.

The usual vote of thanks was extended to all who had in any way contributed to the success of the convention, and especially to A. J. Maxham for his service of song, for his kindness to respond to every demand, seemingly never tired of being called upon.

And to Mr. F. A. Wiggins, who was at his very best, whose lectures and messages were gratefully received by the many who listened to them. No better words of praise can be said, than another cordial invitation was extended to the convention by Mrs. Eliza Turner in behalf of the Montpelier Spiritualist Society, to hold its next annual convention in Montpelier in 1902.

After holding six successive annual conventions there, they ask us to come again; this speaks for itself.

Adjourned, to meet again in June; date and place later.

Waterbury, Vt. James Crockett, Sec'y.

To Cure a Cold in One Day
Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

George P. Colby.
We have had with us for three weeks in January Mr. Geo. P. Colby of Lake Helen, Florida, and it was the unanimous opinion of all who listened to him, regardless of belief or creed, that the words spoken through his organism must have come from a source of great wisdom, and words fall to express the lofty and true spiritual ideas which were given. As a man we find him courteous and refined, always ready to enlighten the unenlightened in spiritual truths.

The parlor talks and messages given by "Sensae" through Mr. Colby were greatly enjoyed by a large number of people.

We think as a missionary in the South, or anywhere he might be sent, the N. S. A. could find none superior to him, as he has a way of getting into the hearts of the people, speak more particularly of this section of the country.

E. F. Yenton, Vice-Pres. R. P. R. Society.
222 So. Belvidere St., Richmond, Va.

For Over Fifty Years
Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

A Gala Day.
Sunday, Jan. 27, the Boston Spiritualist Lyceum had a gala day in Faneuil Hall. They joined with the Ingersoll Society in celebrating Thos. Paine's birthday. The Lyceum occupied the time during the first part of the afternoon commencing at 1:30 p. m. The hall was decorated with the National colors, the platform with bunting and flags. In the center of the platform was a lifelike portrait of Thos. Paine, on his right draped with Old Glory was a painting of Luther Colby and on his left was the portrait of Horace Scudder, also festooned with Old Glory. Upon the platform with the officers, as guests, were Mr. L. H. Washburn, Dr. A. P. Bland and Dr. Brown.

The subject for the lesson was on the life of Thos. Paine, and many essays and papers were read by Dr. Dean Charles, Mr. Forest Harding, J. W. Snow, E. Warren Hatch, Alonzo Danforth, and A. C. Armstrong. After the lesson, about fifty took part in the grand march, led by Mrs. Hatch and Mrs. White. Music during the lesson was furnished by the Clef-ton Orchestra: E. W. Hatch, Esther Bots, Emil and Maud Armstrong, and Harry Green gave recitations.

The Lyceum closed its session at 3:45 and the conductor turned the meeting and chairmanship over to Dr. Bland, who presided the balance of the day, when L. H. Washburn, Dr. Brown and Dr. A. H. H. and gave their stirring addresses. The audience was large and appreciative. The Lyceum meets every Sunday in Faneuil Hall at 1:30. You are invited. Mr. and Mrs. Holcomb were visitors today.

J. B. Hatch, Jr.
Conductor.

Iowa Mid-Winter Meeting.
The Central Iowa Spiritualists Association held its first mid-winter meeting in Oskaloosa, January 25, 26 and 27. It had a successful and interesting series of sessions, holding six meetings in the three days. G. W. Kates and wife were the principal speakers. Mr. Kates spoke upon two topics: "Spiritualism" and "Psychometry." He is a fine and instructive speaker. Mrs. Kates gave an eloquent discourse, plainly showing that she receives inspiration from the spirits. As a message and descriptive medium, her powers are forcible and accurate. She endeared herself to us by affable and helpful association with the people.

Mrs. Josie K. Polson gave satisfaction with her talks in reply to questions, and also by her spirit messages. Mrs. Eva McCoy is an excellent psychometrist, and is always willing to help. A public ordination of Mrs. McCoy and Mrs. Seymour was an interesting feature of the Sunday afternoon meeting. The charge was impressively made by Mrs. Kates.

The Central Association holds a camp-meeting in this section each year. We expect to have Mr. and Mrs. Kates and Mrs.

Folsom at our next camp, which we may change to early in July, and possibly hold it near Oskaloosa.

A movement is also started to organize a State Association for Iowa, next summer. We have the promise of help from Mr. and Mrs. Kates, and hope they will be able to do some missionary work in our State. Scribe.

Review of The Field.
Berkeley Hall, Boston, Feb. 1.—From the inspiration of the text, "Whoever shall not receive the kingdom of God as a little child, shall in no wise enter therein" (Luke 18, 17), Mr. Wiggins touched the hearts and hearts of a large morning audience. Pres. Pfeiffer of the Medical Rights League, made an earnest appeal for that body. The evening was devoted to ballot tests and spiritual teaching in answering questions by the audience. Mary L. Porter, Sec'y.

Commercial Hall, 64 Washington St., Mrs. H. M. Porter, president; M. A. Thompson, conductor, Feb. 2.—Song service led by Mrs. Mary Lovering, assisted by Lyle Orchestra; prayer, Mr. Chase; mediums assisting, Mesdames Blanchard, Lovering, Woods, Strong, Mellen, Wilkinson, Hatzel, Chapman, Kibbe, Knowles, Messrs. Peeler, Turner, Hicks; solos, Mesdames Anna and Clara Strong. Three interesting sessions are held every Sunday.

Dwight Hall, The Ladies' Spiritualist Industrial Society, Jan. 3, business meeting at 5:45; meeting at 8 p. m., Mrs. Whitlock presiding. The following persons took part: Mr. Shaw, Mrs. Belcher, Mr. Harold Leslie, song and remarks; Mrs. Vanderlip, piano solo; Mrs. Butler, remarks; Mrs. F. F. Armstrong; Mrs. Dick and Mr. J. S. Scarlett, remarks. Thursday, Feb. 7, Mrs. Abbie Burnham occupied the platform. Thursday, Feb. 14, a unique entertainment consisting of songs, recitations, comic, and otherwise. Also a Valentine supper at 6:30 p. m. Mattie L. Eaton.

241 Tremont St., Boston, Feb. 1. The meeting opened with piano solo by Mrs. Southard; recitation by Mrs. Landers; song by Mrs. McDonald. Mrs. McDonald gave a short talk, also gave messages and read articles—a very interesting meeting. A note of thanks was given to Mrs. McDonald for the benefit. Miss Florence McDonald gave a fine recitation. Carrie L. Hatch, Sec'y.

The Children's Progressive Lyceum, Boston, met Feb. 3 and held interesting services. Mr. Leslie read an opening poem entitled, "I am a Little Child Out There." The little folks had the word "Selfishness" for their lesson. "Spiritualism" was too topic for the older pupils. After Mr. Leslie gave the lesson talk, the following members and visitors contributed to the exercises: Eva Lee, Warren Blair, Baby Bird, Anna Williams, Edith Bowman, Miss Frier, Armstrong, Rebecca Gault, Edith Emerson, Harold Davis, Esther Bots, Mr. Bland and Mr. Piper. H. Howe, Sec'y.

The Boston Spiritualist Lyceum meets every Sunday at 1:30 p. m. in Faneuil Hall, Appleton St., with marked success, gaining new members and friends. Sunday, Feb. 3, being the first of the month, was devoted to the Band of Mercy and talks about dumb animals. As a special feature fifty copies of the Lyceum Herald were distributed among the children. A. C. Armstrong, Clerk.

Mr. J. Frank Baxter served the Hymnal Society, Sunday, Feb. 3, very acceptably. Very large audiences were assembled to hear him. His lectures, songs and messages were excellent. Our next speaker was Mrs. Abbie N. Burnham, Feb. 10. Geo. L. Randall, Sec'y.

Cambridge Industrial Society of Spiritualists held meeting Feb. 12. Mrs. C. M. Hartwell, president. Mrs. Ida P. Whitlock was the speaker. The society met at Mrs. Smith's Jan. 31 to see for the "Sale" Feb. 22. There was a large attendance. Mrs. S. E. Hall was very successful Jan. 25. A large delegation attended Mrs. Butler's entertainment Jan. 26.

Randolph—Minerva writes: G. E. Bodreau holds free circles every Sunday, 3 p. m., at his home, corner Allen and Reel Sts. Feb. 3, subject of lecture: "The Vacant Chair," given through mediumship of Mr. Sturtevant. Address by Mr. Bodreau on "Medical Intelligence," recitations by Mr. Bodreau, readings by Mr. Harwood; Mrs. Ketchum answered mental questions, while Red Jacket gave treatments and spirit messages. All welcome.

At the meeting of the Malden Progressive Spiritualist Society, January 27, interesting messages were received from spirit friends through the mediumship of the president, Mrs. Cowan and Mr. and Mrs. Atherton of Saugus. Mr. Snow read a true history of the life of Thomas Paine. Feb. 3, messages were received through the mediumship of Mrs. Cowan and sister Morton. Owing to the severe illness of Mrs. Munroe she was unable to be present. An interesting paper on "Practical Spiritualism" was read by Mr. Snow. Fine music by Mr. Milton at both meetings. Mrs. R. P. Morton, Sec.

The annual meeting of the First Spiritualist Ladies' Aid Society of Springfield, Mass., was held Tuesday, Jan. 15, for the purpose of electing officers, choosing five directors and other business. Mrs. M. A. Booney of Weymouth, Mass., was the speaker, Feb. 10. Mrs. Anna M. Kelsey, Sec'y.

The First Spiritualist Ladies' Aid of Stoneham met Thursday, Jan. 11, in the A. M. Hall. Business meeting at 4:30. Supper at 6:30. In the evening an interesting lecture and excellent messages were given. Thursday, Feb. 14, Miss L. Harlow of Haydensville, speaker. Mrs. James Robertson, Sec'y.

Brooklyn—The Conference of Spiritual Harmony meets at 7 p. m. in the A. M. Hall, Feb. 2. Mrs. Parkhurst, the speaker of the evening, took for her subject, "The Utility of Suffering." Mr. Couris, by his marvelous spirit communications, held that large audience spellbound for over an hour. E. Louise Wightman, Sec'y.

At the Women's Progressive Union, Brooklyn, Feb. 2, many friends of the society gathered to welcome him back to our society, after an absence of one month. The afternoon session was interesting. Many touching messages were given. The evening was devoted to singing and voicing of loving words. Our president read a poem, also Mr. Altman, spoke solemnly. Mrs. Kneary, the Altman will remain with us this month.

Mrs. N. B. Reeves.
Mrs. Dr. A. E. Colt-Merriam, has opened her home, No. 903 Main Street (Suite 85), Cheney Building, Hartford, Conn., this winter, for lectures, endeavoring to secure the finest speakers at every time. The patrons have had the pleasure of listening to Mr. H. D. Barrett, Editor "Banner of Light," two evenings; Miss Lizzie Harlow, three times; Mrs. Carrie Twigg, and Mr. W. C. Whitney, of Springfield, Mass.

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WOMAN'S KIDNEYS.

Women as Well as Men Suffer and are Made Miserable by Kidney and Bladder Troubles.

To Prove what Swamp-Root, the Great Kidney Remedy, will do for YOU, Every Reader of Banner of Light May Have a Sample Bottle Sent Free by Mail.

Among the many famous cures of Swamp-Root investigated by Banner of Light, none seem to speak higher of the wonderful curative properties of this great kidney remedy than the one we publish this week for the benefit of our readers:—

Mrs. H. N. Wheeler, of 117 High Rock street, Lynn, Mass., writes on Nov. 2, 1900: "About 18 months ago I had a very severe spell of sickness. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, and while I

My cure is therefore all the more remarkable, and is exceedingly gratifying to me."
Swamp-Root will do just as much for any housewife whose back is too weak to perform her necessary work, who is always tired and overworked, who feels that the cares of life are more than she can stand. It is a boon to the weak and ailing.

MRS. H. N. WHEELER.



MRS. H. N. WHEELER.

DID NOT KNOW I HAD KIDNEY TROUBLE.

I somehow felt certain that my kidneys were the cause of my trouble. My sister, Mrs. C. E. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and today I am as well as ever. My business is that of canvasser, I am on my feet a great deal of the time, and have to use much energy in getting around.

How to Find Out If You Need Swamp-Root.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of the most important organs.

The kidneys filter and purify the blood—that is their work. So when your kidneys are weak or out of order you can understand how quickly your entire body is affected, and how every organ seems to fall to do its duty.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

Many women suffer untold misery because the nature of their disease is not correctly understood. They are led to believe that womb trouble or female weakness of some sort is responsible for the many ills that beset womanhood.

Neuralgia, nervousness, headache, puffiness or dark circles under the eyes, rheumatism, a dragging pain in the lower back, weakness or bearing down sensation, profuse or scanty flow of urine, with strong odor, frequent desire to pass it, night or day, with scalding or burning sensation—these are all unmistakable signs of kidney and bladder trouble.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If examination of it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Other symptoms showing that you need Swamp-Root are sleeplessness, dizziness, irregular heart, breathlessness, shallow, unhealthy complexion, plenty of ambition but no strength. Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar bottles at the drug stores everywhere.

EDITORIAL NOTICE—Swamp-Root, the great Kidney, Liver and Bladder remedy, is so remarkably successful that a special arrangement has been made by which all of our readers who have not already tried it may have a sample bottle sent absolutely free by mail. Also a book telling all about kidney and bladder troubles and containing many of the thousands upon thousands of letters received from men and women cured by Swamp-Root. Be sure and mention reading this generous offer in Banner of Light, when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

Spiritualism in Pittsburg.
J. Clegg Wright closed in January a six weeks' engagement with the First Spiritualist Church, which proved very successful both spiritually and financially for the society. The audiences were large during his stay. Mr. Wright, of Chicago, came to Pittsburg and worked in her old time way. Our hall has a seating capacity of three hundred, and we were obliged to close our doors about seven o'clock on account of the crowd. To accommodate the people we held an extra meeting, charging 25 cents admission, and still could not accommodate the people who were so hungry for the truth. For the months of February and March scientific Spiritualism will be presented by Prof. Lockwood.

W. G. Stubbs, Treas.
Pittsburg, Pa.

Gregory Seeds are Safe.
The Firm Guarantees Them in Three Separate Particulars

A word to farmers and gardeners who want to be sure about their seeds. The handsome new catalogue of J. H. Gregory & Sons, long-established seed firm of Marblehead, Mass., is ready for distribution. There are many novelties described and illustrated in this book, as well as all the standard grains, vegetables and flowers. A paragraph on page one tells one reason why buyers of Gregory seeds can feel sure of what they are getting. In plain language the firm of Gregory & Sons warrant their seeds in three ways, making

“He who doth give of his best, of that best is the certainest user, while he who withholds, finds himself of his gaining the pitiful loser.” Thus sings the poet. We wish every Spiritualist would remember this great truth in his dealings with his soul's religion.

Communicating with Other Planets.

As pertinent to what has been said of late, by Flammarion, Tesla, Marconi and others, about signaling the inhabitants of Mars, the following graphic account of a wonderful "Dream" occurring upwards of a dozen years ago to a young lady of this city who possesses great natural psychic gifts, concerning which she claims to know nothing—may be found to be highly entertaining because of its suggestive and prophetic character.

In addition to what she has here written, she states that she had also been practically familiar with mechanical drawing, the diagrams of the many marvelous instruments that were presented to her view, might be reproduced for the inspection of experts and savants, so vividly real were they to her consciousness. But to the so-called Dream.

Washington, D. C.

G. A. B.

A PLANETARY COMMUNICATION.

At dawn, twelve years ago, I dreamed a strange dream.

I seemed to be walking in a wide meadow, in summer, just before twilight. The sun was sinking in the west, leaving an afterglow in all the heavens. Just at the western horizon were bars of crimson and dark purple, a huge aurora on which the night was being forged.

Directly above me, in the pale, twilight heavens, I beheld a singular, swirly path of light. It streamed across the sky from the zenith to the eastern horizon, pulsating as does the Milky Way, quick with stars.

So strange to me was this great silvery light across the dome of heaven, I became spellbound, stood motionless and gazed with intense, uplifted vision, wondering what should portend.

My steadfast gaze discovered that the searchlight across the sky above me remained stationary though in itself tremulous. Finally a small object, a mere mote, appeared moving rapidly in the midst of this path of light. I stood transfixed. The mote separated itself from the surrounding media, and whirling downward toward the earth, nearer and nearer it came, falling like a meteor. It resolved itself into a packet the length of a man's arm, and more than twice the bulk of a strong man's arm. Indeed, it seemed aiming at some given point, as a stone skillfully thrown must fall where directed. In wonder and amazement I realized it was aiming to fall where I stood. Down it fell, striking the earth a few feet from where I stood, rebounding as it fell, and then lay within my reach. Trembling with awe, half afraid, I ventured to kneel, and before touching this mysterious token from the skies, I lifted up my eyes, the great path of light across the heavens was slowly receding toward the east.

In profound stress of curiosity and deep sense of mystery, I bent over the object that had fallen as "a bolt from the blue." It was deep in meadow grass. Around me was the sweet scent of clover, the singing of nesting birds, and the dying light of that lovely day. All was vivid and real. I touched with nervous fingers the strange packet. I lifted it from the grass and beheld it was of some strange parchment, tied and interlaced with thoughts or latches of strong, soft moccasin. Very black lettering was on the outside opposite the lacing—which I could not decipher—while large seals of cardinal and royal purple sealed the ends of the packet.

After some hesitation and gazing once more intently above me as if for some clue from the great wide heaven above me, where the strong light had disappeared but fading no vestige of that light and no aid on any side to solve this mystery, I slowly untied and unlaced the thoughts of moccasin and without breaking the cardinal and purple seals, at either end of the parchment wrapping, I carefully brought forth a long, thick roll of printed matter like unto a newspaper. The material, upon which the printing was laid, differed from the paper of our newspapers, being thinner and more transparent, at the same time stronger, more tenacious.

I observed the parchment wrapping had a lining of oiled silk. Unfolding the long scroll of sheets of paper, folded one within the other, I saw they were about a yard square, closely printed, and about thirty-six sheets, printed only on one side of the paper and across the page, with wide margins, but no columns. The edges of these sheets were tipped with fine, soft, gold-like gold-leaf, and with corners of the sheets were tightly rolled around a golden wand curiously inscribed and jeweled.

One by one I unrolled the sheets and read their contents. The print was after the style of small Roman lettering, very black; now and then a word or name appeared in green, ruby, blue, or gold illuminated lettering.

Much of the text I have forgotten. Unfortunately, at the time when this great dream visited me, I was not prepared to entertain it in full, and though stunned and made ill by the force of this vision for many hours after awaking, I failed to write out the details. However, having related my wonderful dream to others, directly after it came to me, has engraven much of its import upon my memory.

I can state, definitely, that it began thus: "To the Earth—World—Our Greeting!"—and that it declared itself to be of general planetary origin.

In the fore word was a statement that a convocation of the planets had been held many times, relative to communicating with the Earth—and it was thought the young planet was about ripe for such communication. All signals from the planets to their younger sister, the Earth, having been misunderstood—as astronomy on the Earth is that puny-divers would-be communications had been regarded as mere will-o'-the-wisps, misleading Science, which could not furnish for the phenomena adequate formulae thereon.

Many methods of communication of planets possible for planetary use would not be comprehended by the young and undeveloped dwellers of Earth, but would be considered supernatural and inspire fear, leaving a wake of superstition or of mystery.

In convocation assembled, it had, after lengthy consideration of planetary representatives from the Earth's nearby and neighboring planets, been decided to make a practical, worldly and undignified communication with the inhabitants of the earthly sphere. Knowing so well the conditions of the Earth—its laws of matter, its orbit, closer still its geography and even more intimately its various forms of government, traits of its peoples by the large, after deliberation and much consideration, it was decided to project a printed message of planetary origin to the Earth. America being the most ready to receive the message—the United States leading the old world—must receive the honor. It must come quietly, like a ray of sunshine traveling on its way to enlighten the Earth. Of all the methods of communicating, none would be so practical, so open to all and believed in by all, as the all-powerful newspaper telling the truth of other worlds in no supernatural manner, as by letter press we would better realize the comradeship of neighboring worlds.

The time for projecting the message was carefully planned, and one in simple daily life unable to print or furnish such a document was chosen. It was requested that a superb monumental building be erected in honor of this first tangible proof of the inhabitants of other planets; that in the centre

of this structure, beneath a great dome, a crystal globe be placed, within which this printed documentary communication be placed, when spread out to be viewed at any and all times by the dwellers of Earth.

I seemed to understand the entire contents of this paper. The names and titles of illustrious men and women were signed on the last page. Many messages of good will and advice were sent; extracts of speeches made at the planetary convocation were given of wondrous eloquence and profound thought.

Scientists gave full accounting of the natural laws prevailing in their planetary worlds—governing them—and how many natural forces unknown to us were used and harnessed by them. Their days and nights were numbered, their atmospheres analyzed; all in terms too intricate for me to remember, and yet at the time clearly comprehended by me.

Metals, flora and fauna, were described briefly, pertaining to each planet. Maps and charts on parchment, in crimson outlines of the physical formations of these distant realms, were included. They declared themselves as ages older than we are of the Earth, and they look upon us as a man of years looks upon an infant.

Most interesting of all were the descriptions of machinery using their natural forces: Machinery of auro, for hearing millions of miles; machinery governing vision, bringing distant planets within their range; great lenses placed in series of funnel-like reflectors, simple, and yet overwhelming to the finite mind.

The very projectile that had focused and sped on its way earthward, the precious document I held in my hand, was minutely described, and there was a drawing of the projectile in the whole, and in sections—beyond the conception of the most expert engineer, inventor or engineer. Could the drawings be reproduced, they would undoubtedly be of vast service to the mind of the expert. A great deal was said concerning overcoming the attraction of gravitation, ethereal navigation, powers of projectiles, and cyclonic manifestations of ether, which soared beyond my brain's grasp.

There were terms given in matter and in forces, unknown to me, stating that what we on earth used was the sun's ray to the sun's centre; their forces being as powerful as centre force to exhausted force.

There breathed throughout this communication a desire to be known by us as we are known by them. It declared that Hope was spanning us all.

The deepest impress made upon my mind was that through occult power alone, the mystery was to be solved; soul forces are to span the universe, and bridge the heavenly bodies, one by one.

We must cultivate, expand, pay heed to the spirit. We must uplift the soul, open the eyes of faith, and realize spiritually the great and wondrous works and power of the Creator, ere we see with our bodily eyes.

We can be taught by spirit through our spirit alone, to comprehend and revel in all creation, notwithstanding vast distances, coping with the deep mysteries, overwhelming the laws of mere matter.

In time, those having eyes spiritually open and ears spiritually attuned, shall see and shall hear from star to star. Those giving themselves to this belief are to be thus rewarded, being the first; they it is who will lead the blind of Earth.

This consummation seemed to me the real meaning and promise of this prophetic message from other and higher worlds.

Linnie Bourne.

2027 Hillier Place, Washington, D. C.

What Has It Done?

BY S. C. C.

It has been sometimes claimed, even by those in high authority, that the Psychical Research Society is the best hope of Spiritualism today.

If this be so, how long since Almighty Truth needed any "hope"? How long has its restless march over all the strongholds of error, its steady advance up the abiding hills of eternal progress been stayed to wait upon the approving sanction of material science regarding its course? Science is a system of formulated knowledge, whether of protoplasm, pebble, monkey or mind. Knowledge is always

proud that it hath learned so much. Wisdom is humble that it knows no more.

Truth, the message of Infinite Wisdom to finite souls, can no more be dissected, tabulated and pigeon-holed by the mind of the physical scientist than the indwelling spirit of man can be discovered by the surgeon's scalpel, than the soul and sheen of the rose-leaf can be preserved under the rude pressure of human touch. Paul was right. Truth cannot be intellectually apprehended.

The Psychical Society is a part of the divine plan, since any phase of truth which the Spiritualist is to John the Baptist of the coming universal religion, must find more than one gateway to human acceptance. The Society evidently has an important mission in human progress, but it offers no growth or advancement for Spiritualists (already grown beyond its plane), but rather for minds more benighted, spiritually, than his era. Its work by members are doubtless working with sincere and honest intent to get at the facts and purport of psychic phenomena, although sadly handicapped by their utter incapacity to recognize spirit and those marvelous laws which can only be spiritually discerned. They are therefore incapable of correct judgment of Spiritualism, since all true testimony comes from the heart and not to eye or ear alone, to the spirit instead of the flesh, through an awakened intuitive consciousness.

Like the rose-leaf, mediumship also withers out of its own atmosphere. The old maxim, "You can get out of mediumship whatever you clothe them with," has law as the foundation of its verity. "If you bring a smiling visage to the glass, you meet a smile." If a sinner or investigator be so filled with the love of and desire for truth that he becomes a potent magnet to attract truth into his spiritually illumined aura, he can receive nothing but truth from earth or ether. The medium is the purest instrument that ever consecrated himself or herself to the service of the angel world, if brought into the atmosphere of incredulity, criticism, or hypnotic fraud suggestion, will be clothed upon by the prevailing animus, and give unconsciously, unintentionally, doubtful and doubtful testimony. He can never see a medium at his best. The value and reliability of their judgment is invalidated thereby. The most erudite intellect is spiritually blind and it is a spiritual truth of which they would become censors.

The Society has labored strenuously, assiduously, and what has it brought forth? Let us sum up its valuable results. It has spent many years of painstaking effort, expended hundreds, yea, thousands of dollars; what has it harvested been? One or two converts have been heard of (only these in eighteen years, while Spiritualism has been rolling up its millions); and what has it brought forth? Let us sum up its valuable results. It has spent many years of painstaking effort, expended hundreds, yea, thousands of dollars; what has it harvested been? One or two converts have been heard of (only these in eighteen years, while Spiritualism has been rolling up its millions); and what has it brought forth? Let us sum up its valuable results. It has spent many years of painstaking effort, expended hundreds, yea, thousands of dollars; what has it harvested been? One or two converts have been heard of (only these in eighteen years, while Spiritualism has been rolling up its millions); and what has it brought forth?

Then, most wonderful of all, our scientific intellect, only one, after all these weary years of travail, and long after proof upon proof had been piled mountain high, sufficient to convince a blind and deaf mute, and also after the funds of the Society had become exhausted, this prominent official decides (mirabile dictu) and with stupendous courage, even publicly declares that he actually believes in the immortality of the soul (!), and even admits that it retains after transmigration its powers and common sense, which had hitherto enabled it, while veiled with crude clay, to commune with other souls. Did the heavens fall with the shock of this announcement? Was it of any consequence to Spiritualism or to the Society (some of whose members follow in his audacious footsteps)? Did it influence any other scientist's belief a particle? Were any converts made to this extreme and radical position? Ah, is there any possible avenue to a knowledge of Truth but through the gateway of individual growth? Would a favorable verdict for Spiritualism by the entire Society (some of whose members, it is said, would not believe in so simple and palpable a fact as thought-transference under any evidence), advance our Cause of Truth, or the world's acceptance of its philosophy in the slightest degree? Then where is the looked-for "hope" in this direction?

When we come to accept the offer of scientific investigation in high-toned laboratories, to whose methods their powers bear no relation? Should they stoop to conquer so small a height? Should they be so disloyal to Truth as to admit for one moment that Almighty Truth needs proving? Their role in the world is that of a gift for humanity, for the needy and sorrowing rather than for a select and curious few. What matters it whether these "few" accept psychic phenomena, and all the valuable lessons they teach in this century or the next, if only "Christ's lambs" are fed, the "spirits in prison" released? What yet not that honest mediums must be about their Father's business? If Scientists are not yet ready to profit by evidence already given, then leave them quietly to grow. They alone are the losers. Truth cannot wait for aloe to blossom.

All Intelligent Spiritualists bid the Psychical Society a strong "Good-bye" in its work of enlightening its members and other intellectual plants in its own world. They need it sorely. A well-known pastor states that he has received letters from editors, college professors, and even ministers of the gospel, confessing that they would give all they possess to be assured that conscious life is the truth. They are more pitiful illustrations of the limitations of a cultured intellect? Shall Spiritualists who are custodians of a mighty truth, one destined to revolutionize and uplift a world, stay their onward march until they receive the endorsement of such blind babes in spiritual enlightenment?

The errors of Spiritualism are only those included in youth. History repeats itself. Christianity, in its infancy, numbered in its following many rude fellows of the baser sort. Its early records were also not properly classified, sifted and synthetically arranged, but the immortality of Truth was not affected thereby. Perhaps the hour for analytical classification of psychic phenomena has not yet struck for Spiritualism, since the presentation of its grand philosophy is more important. Give it time. As Emerson said of the world, "We can get on very well without it." The angel world will provide for this need also, when wisdom thus decides. The present work of Spiritualism is that of the leaven of truth, which slowly, but surely, persistently is permeating the whole lump of material humanity, a far grander work than the scientific laboratory can ever know.

Free to Everybody.

Dr. J. M. Willis, a specialist of Crawfordsville, Indiana, will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment, with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, the gripe, and blood poison.

Mid-Winter Mass Meetings, St. Paul, Minn., Feb. 22, 23, 24.

The State Spiritualists' Association of Minnesota, will hold a series of three days mass meetings, morning, afternoon and evening, each day, in the three Odd Fellows' Halls, corner Fifth and Wabasha streets, St. Paul, Minn., Friday, Saturday and Sunday, February 22, 23 and 24, 1901. The National Spiritualists' Association and the St. Paul Spiritualists' Alliance will co-operate to make the meetings of great interest to all. The following well-known speakers and mediums have been engaged: Hanson D. Barrett, president N. S. A.; Mrs. Martha E. Root, vice-president Michigan State Association of Spiritualists; Mrs. Clara L. Stewart, president Wisconsin State Association of Spiritualists; Mrs. Georgia Gladys Cooley, of Chicago, Ill.; George W. Kates and Mrs. Zaida Brown Kates, Missionaries of the Minnesota State Spiritualists' Association; J. S. Maxwell, president S. A. of M., and all of the local mediums and speakers of the Twin Cities, amongst whom there are excellent workers and able talent.

Special music will be furnished by Prof. Paul Zumbach and wife, of St. Paul. Conferences will be held each morning. Tests by local mediums. Lecture and spirit greetings each afternoon and evening, by the engaged speakers and mediums. Dinner and supper will be served each day by the Ladies' Auxiliary. Door fees, ten cents each afternoon, and fifteen cents each evening. Morning meetings free.

E. W. and C. A. Sprague,

the N. S. A. missionaries are meeting with grand success. They have organized and chartered six societies in the last three weeks. They have many calls for missionary work in Indiana, where they are at present working. Address them at Rochester, Ind., until further notice. They would like to make a few more camp meeting engagements for the coming season.

Nikola Tesla—The retrospect is glorious, the prospect is inspiring; much might be said of both. But one idea dominates my mind. This—my best, my dearest—is for your noble Cause. I have observed electrical actions, which have appeared inexplicable. Paint and uncertain though they were, they have given me a deep conviction and fore-knowledge that ere long all human beings on this globe, as one, will turn their eyes to the firmament above, with feelings of love and reverence, thrilled by the glad news: "Brethren! We have a message from another world unknown and remote. It reads: 'One—two—three—four—five—six—seven—eight—nine—ten—eleven—twelve—thirteen—fourteen—fifteen—sixteen—seventeen—eighteen—nineteen—twenty—twenty-one—twenty-two—twenty-three—twenty-four—twenty-five—twenty-six—twenty-seven—twenty-eight—twenty-nine—thirty—thirty-one—thirty-two—thirty-three—thirty-four—thirty-five—thirty-six—thirty-seven—thirty-eight—thirty-nine—forty—forty-one—forty-two—forty-three—forty-four—forty-five—forty-six—forty-seven—forty-eight—forty-nine—fifty—fifty-one—fifty-two—fifty-three—fifty-four—fifty-five—fifty-six—fifty-seven—fifty-eight—fifty-nine—sixty—sixty-one—sixty-two—sixty-three—sixty-four—sixty-five—sixty-six—sixty-seven—sixty-eight—sixty-nine—seventy—seventy-one—seventy-two—seventy-three—seventy-four—seventy-five—seventy-six—seventy-seven—seventy-eight—seventy-nine—eighty—eighty-one—eighty-two—eighty-three—eighty-four—eighty-five—eighty-six—eighty-seven—eighty-eight—eighty-nine—ninety—ninety-one—ninety-two—ninety-three—ninety-four—ninety-five—ninety-six—ninety-seven—ninety-eight—ninety-nine—hundred—hundred 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Message Department.

MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF
MRS. MINNIE M. SOULE.

The following communications are given by Mrs. Soule while under the control of her own guides, or that of the individual spirits seeking to reach their friends on earth. The messages are reported telegraphically by a special representative of the Banner of Light, and are given in the presence of other members of The Banner staff.

To Our Readers.

We earnestly request our patrons to verify such communications as they know to be based upon fact as soon as they appear in these columns. This is not so much for the benefit of the management of the Banner of Light as it is for the good of the reading public. Truth is truth, and will bear its own weight whenever it is made known to the world.

In the cause of Truth, will you kindly assist us in finding those to whom the following messages are addressed? Many of them are not Spiritualists, or subscribers of the Banner of Light, hence we ask each of you to become a missionary for your particular locality.

Report of Seances held Jan. 17, 1900, S. E. 53.

Invocations.

Draw near to us, oh loving friends who are reaching out and striving to send messages of interest and love to those needy ones. Draw near to us and with thy sweet impulse of good will, of charity, of love and trust, lift us to a higher and a better understanding of life, its purposes and its opportunities. May we never grow weary while doing, but ever strive to go on as long as there is a soul that is needy or a heart that suffers. Sometimes when the way is dark and the light is far off, we reach for tender human expressive minds for words that shall cheer for hearts that shall beat in unison with ours, and at such a time we feel the blessed presence of those who would make themselves manifest to us. As this experience is ours, may we be able to give it to another. May they be as inspired as we have been. May the dear ones who ever strive, who come always with anxiety, with love, oh, may they be very strong at this time and may we at last break down every barrier that hides the loved faces and about our every shadow that keeps us from the fullest interpretation of their expressions of tenderness. Help everybody, wherever they may be, however high or low their station, be near to them and make them better for thine influence.

MESSAGES.

Arthur Sturtevant.

I see a spirit of a man of about sixty-five years old. His hair is almost snow-white, and his eyes are gray-blue. He has a smooth face, no beard or mustache, a ruddy complexion, is broad-shouldered, strong and sturdy looking. He comes out here into the middle of the floor and laughs heartily. The first thing he says is: "Is it too late for me to wish you a Merry Christmas?" I have watched what was being done in the cities where I was able to go, and felt that I was once again in the midst of the joy and the merriment, and so I come with this word: that I wish you a Merry Christmas and most of all a Glad New Year. My name is Arthur Sturtevant, and I used to live in Allegheny, Pa. I didn't know anything about this sort of thing, and I suppose if it hadn't been brought to my attention, I would have thought it was nonsense, but I have the greatest desire to get back to Kate, to tell her that I am so glad that it is possible for us to communicate across the distance made by death. It is no use talking, death does set up a sabbie barrier between us, and it is quite an effort to speak through it or over it, and what we need is the help and the understanding of our friends in the earth life, and I wish Kate would give me her strength. She is magnetic and mediumistic, and could be such a power, not only for me, but for some others who are striving to get back, that I would like to see her in the work. She would laugh at the idea, but stranger conditions than these have been overcome by the spirit and I shall keep at work until I have impressed her that the thing to do is to help the spirits on both sides of life to come together. My mother comes with me and she says that she would not come back into earth life to live again for a great deal, for the cold weather used to bother her so much that she never went out at all after the fall settled in, and now she has no thought of the weather conditions, and thus she is much happier where she is. My father is over here, too, and he says he wants to send greetings to Charlie and to Bob.

Jennie Hadley.

I see a lady about forty-five years old. Her eyes are blue and her hair brown, with just a little gray mixed in it. She has a round, full face, and is about the medium height, and just a little bit stout. She comes over to me and says: "My name is Jennie Hadley; I came from Halifax, Nova Scotia. I have been in the spirit, as nearly as I can remember, about six years. I came over after a long sickness and felt much relief in being freed from a physical body which had borne all that it was possible to of pain. I have a husband living, and his name is John; I want so much to get some word to him, because I am sure he will feel happier and better if he knows that I am conscious of his present life. I haven't tried to manifest myself in the home, because I knew it would be of no use. They wouldn't pay any attention to any noise I might make and would feel afraid rather than helped if I should try to make myself seen by them, but I thought if I could send a direct message that it might be possible to interest them until this fact became helpful to them. I, too, want to send word to Sadie, who lives there with him, and tell her that she isn't to be so nervous, that it is just breaking her down. It isn't of any use to care what is being said or done, unless there is some remedy for it, and at present there

seems to be none. I do want to say that I send the same love and the same desire to be with them that I would if I had gone over into some other city and could write them a letter telling them of my conditions."

Fanny Leland.

Now I see the spirit of a lady whom I should think was about thirty-two years old. She has very dark eyes and dark hair, and she is slender and delicate looking. She cries as she walks up to me as though the emotion she feels in coming back is almost more than she can bear. She is so weak, too, that it affects her in coming into these conditions. The first thing she says is: "Will you let me speak my name to you, for I think if I could get that out that my people would believe that I could come. It is Fanny Leland, and I used to live in Lynn. I am still attracted there because I have so many of my own who are in trouble and need me. The hardest thing for me to bear when I found I must die, was that I could not leave my dear ones in better hands. Oh, you mothers who leave your little ones in the hands of people who will care for them, you cannot know the grief that comes to a mother's heart when she is taken away and cannot leave tenderness and love behind her. I want so much to get to the children. I don't care about anybody else. Nothing would mean anything to me except to have them grow up with the knowledge that I am near them and that I can direct and help them. My little Georgy needs my understanding, and he is delicate, too, and needs the care that I would give him. I want to send word to Aunt Mary Sawyer that I am where I can see how she feels and understand how she wants to help those dear to me. I thank you for giving me this chance. It may help me to open a door in another direction later, which will lead me where I want to go."

Margaret Weeks.

The next spirit is a woman a little above the medium height, rather stout, with dark hair that curls all over her head. Her eyes are black, her face is round, and her cheeks red. I think she is about fifty years old, but she looks as fresh in color as if she were sixteen. She has a very strong, independent way, and walks over to me as though it were the very easiest thing in the world to do. She says: "Will you please say to my people in Washington that my name is Margaret Weeks and that I am just as busy now as I was in earth life. I never knew what it was to be relieved of business, and I don't know that I want to. Most of my people are over here, those who are nearest to me. I want to send this message because I am stronger than some of the people I have known. I want to send it to Andrew and to tell him that he had better pay attention to what has been told him or he will find too late that he did not know as much as he thought he did. More than that, I want to tell him that when he gets over here, it won't be a strange place he will come into as he thinks, but one familiar and that he is adapted to. He wouldn't feel at home in heaven and he won't find that place. He will find an opportunity for the carrying out of the wishes that have been his so long."

Charlie Adams.

I see now a man about forty years old. He has gray eyes, brown hair and a brown mustache. He is medium height and seems a very quiet, unassuming person. There are tears in his eyes as he speaks to me and says: "God bless you, friends. Before I say a word about myself, I repeat again, God bless you. You don't know what you are doing for us when you give us your strength and your time, for I know of no other way to reach my people. My name is Charlie Adams and I don't know of anybody in my family who would try to get a message from me. They would think, if they thought about it at all, that it was a most absurd thing to do, and so I am doubly anxious to tell them that I still live and still have power to see them and know what they are doing. I went out very suddenly; seemed to die I never knew how it happened. The first thing I realized, I was out of the body and in the spirit, but I am not unhappy and I am not far away. I lived in Boston and am familiar with everything in the city. I want to say to Fred and to Emma that mother is just as anxious as I am, and often says, 'If only we could make ourselves known, Charlie, I think we could help them'; so that is my reason for coming."

Addie Proctor.

Here is a beautiful spirit; her name is Addie Proctor and she came from Camden, Me. She is tall, slender, and delicate looking. She is very pretty and a little old-fashioned, and comes without the least effort; seems to just glide along. She says: "That is because I make no resistance, but rather let my thought-force carry me to where I want to go." She has been in the spirit a long time, and says, "It is with great pleasure that I return and send this message to Hattie Webber. Tell her that I have been near her and am striving to help her in her mediumship. Tell her that some of the conditions must change before the complete and entire gift of her unfoldment comes, but that we have in charge her work and all she is to do is to take a step at a time and she will find herself a little further on the way. Tell her also that the way is opening in a direction she is not looking and that she will be led and helped in the future as she has been in the past, by those who are wiser and know what is best for her. I think that I can write through her and have at times given her slight evidences of my presence which shall be augmented in the days to come."

Nellie McCall.

I see a little girl now about eight years old. She is just as brown as a berry. Her hair is not brown and wavy all over her head, and comes down about to her shoulders. Her eyes

are brown and she has a little chubby form and runs round as cunning as can be. She comes up to me and says: "Nellie, Nellie," and then I see the other name, McCall. She used to live in Providence, and she wants to get to her mother and father; with her is her grandmother, but it is her grandmother McCall, and her name is Martha. She says: "We come together and we send our love, and we want to help all we can." She claps her hands and seems very happy. Now there is a child, Fred, in the condition, because she comes as to the child as I would and says: "To the baby, to the baby, I want to go."

Grace Tompkins.

There is a woman who comes up to me in a nervous, quick fashion, and says: "Oh, speak for me quick. My name is Grace Tompkins; I came from Fall River, Mass., and there is great need of me. I want to get to Harry and tell him that he must be more careful of everything will go. I have hurried here this morning to send this message because I know he will understand it and I know he will be careful. It won't be too late if he acts immediately, but unless he does, everything will turn against him. He is too good a medium himself to let things go as they have, and it is I who have tried to guide him and have used all my effort to keep him from stepping aside, but I am more troubled than he knows. Tell Jennie, too, that I can come to her and almost control her if she will only sit for me and give me an opportunity. It seems a shame that I should have to come and take this time from some one else who does not have the opportunities that I do, but it seems necessary that I speak, and speak as quickly as I can. Thank you."

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND SIXTY ONE.

To the Editor of the Banner of Light:

Almost always, when investigators go to mediums, they are informed by disincarnate ones that they have mediumistic powers, and that the spirit world can do a great work through them when they are developed. This statement pleases the seeking mortal, and he begins to try to develop. The expected power is not manifested, he becomes disappointed, and he at last decides that either the spirits know nothing about it, or that they misled him on purpose.

When the communing is true, because the parties engaged are all in rapport with each other, our spirit friends see our spiritual form, while this body of flesh looks to them like a dark shadow which prevents them from seeing us clearly. Our spirit body is the means by which they come into relation with our soul, or real self, and they see our capabilities unhindered as it were by the fleshly wall. Were the soul able to work as freely as it seems to them that it might do, all the beautiful possibilities of development are within easy reach.

But after the hour for soul communion has passed, the mortal enters earth conditions again, he is encased in the body of flesh, and thousands of circumstances block the bridge between the two worlds, a bridge that ought to be free and open, and will be so for all, as the world of mortals become spiritualized.

Our spirit friends see grand and beautiful possibilities for us; they see us as we really are; were we free from our mortal chains, and in all sincerity, they tell us what we might be, for their present enfranchisement has annulled for them the chains of flesh.

Some mortals, Lillian Whiting for example, keep their fleshly environment so much in the background, that its walls become semi-transparent, and their spirit friends are able to impress them so easily, that it seems at times as if they were already in spirit life. But while we are still on the mortal plane, such conditions are not permanent, but are rather glimpses of what might be, were the hindrances all removed.

We alluded previously to the future of the human race, when all who will then dwell on the earth will be in conscious communion with the spirit world. When that takes place, mortal bodies will not be as gross as they now are, but will have etherialized towards a likeness to the spirit body. This condition will be produced by different means.

The foods eaten by the human race will not be so gross as at present. The eating of the flesh of animals, fish and birds will have been discarded as impious and corrupting. The coarser cereals will have been laid aside. The food of man will consist mostly of fruits and the vegetables that ripen in the air. Chemistry, too, will have done her part; and study pursued in laboratories will show how to combine the elements necessary to life into cheap, portable, and easily digested forms.

Men and women will look less gross than they do now. They will not be so muscular as the sense of brute force as now. Nor will it then be necessary to be so brutally strong, for the forces of nature will be so well understood that man will then be able to use them, in order to accomplish his purposes, instead of pounding with hammers, wrestling with his fellows, and throttling wild beasts. What muscle will then remain to him will be compact, slender, and absolutely under his control.

Another feature that will attend the spiritual development of the human race will be the disappearance of the excessive, abnormal and outrageous sexual impulses that characterize it today.

To eat, in order to live, so as to do well the work for self and others that falls to our share, is praiseworthy and right. To eat, in order to tickle the palate, to distend the stomach, is disgraceful, and would be absolutely deplored, were it not so common.

In the same way, when the sexual instinct is diverted from its normal use, which is solely the production of offspring, man sinks to a level lower than the brute, and prostrates his God-given powers as he revels in the slough of impurity and sensuality.

Why this horrible condition prevails in what is called the civilized world, while it is comparatively unknown among the Hindus and the Japanese, may be accounted for in many ways. It seems likely to me that one cause is meat-eating, so prevalent in Christendom, while the religion of the Hindus and the Japanese make it a crime, as well as a disgrace, to eat the flesh of animals, especially those that have a double circulation, and blood like our own. All such foods, reeking as they do with the slaughter-house, foster the animal instinct in man, and intensify that fell disgrace to Christian civilization, so called—the constant and unappeasable appetite for sexual indulgence.

Flowers propagate their kind, and how daintily and beautifully they do it! The lower animals, as we call them, are a lesson to the human race in this respect.

"It is man's falling, man's. Too weak to move one sphere star above, Man desecrates the eternal God-world, Love."

to wallow thus in the mire.

Byron, who was a good judge of woman, merely in her animal aspects, said that the eating of meat made women ferocious. But to understand the direct effects of anything deleterious, one can best try it on one unused to the ban.

For instance, many persons drink coffee habitually, and declare in all sincerity that it has no effect on them. But give a single cup of their daily two or three to a person not in the habit of using coffee, whose nerves are not injured to the poison, and we see the effect in the dilation of the eye, in the excited talk, and in the sleepless night that follows. I gave up coffee long ago. Caramel cereal is nourishing drink, it does not excite the nerves, and it is good enough for me.

Many persons, even Spiritualists who really desire to come into habitual communion with pure spirits in the other world, do sometimes eat the very foods that act in an opposite direction.

The other day, I was invited to eat dinner with a friend. It was the afternoon that I was intending to write my Letter for the Banner. Circumstances made it impossible for me to decline without giving offense, and the dinner was extolled as an unusually good one.

The dinner consisted of a leg of beef, with plenty of fat on it, boiled several hours with onions, potatoes, and chunks of yellow turnips, and it was served hot, in the oily (rich) soup. I had some of the vegetables, and scarcely tasted the meat. The vegetables were permeated with the meaty oil, and I blush to say (and at the risk of bringing on me Dr. Peebles' reprobation and horror), that it tasted quite good. It recalled dinners that I helped to eat in the long-gone days of my youth. I was careful not to overeat. I ate only a little. But what was the result?

After dinner I retired to write. My pencils were sharpened, the sheets were numbered, the little melleodion stood ready. Not a thought would come. The potatoes and turnips had put an extinguisher over my brain, that covered me as completely as a hangman's cap. The oily soup, floating with shreds of meat and vegetables, formed a dense canopy, shutting me away from the invisible world. The darkness thickened. I felt intolerably sleepy, took a nap, and was good for nothing the rest of the day.

The next day, I ate a plentiful dinner, consisting of potatoes boiled in milk, bread without butter, a cup of weak tea, and some stewed fruit for dessert. Then I wrote Number 160, finishing it at one sitting. To quote from a humorous poem by my father,

"I thought of Daniel and his pulse,
And one and twenty days,"

and feel thankful that I have been guided to eat only the foods that do not addle the brain.

Sometimes persons ask me how I can keep up these letters every week. To answer that would take too long. But I can easily tell how not to keep them up—by eating such dinners as are eaten all over this great American continent.

The body should be kept well, and in good working order. It should be our servant, but it should not be our master. Keep the body under. Give the spirit body a chance. Let the soul have an opportunity to bud and blossom. Do not let the tender, immortal thing be crowded down by mountains of fleshly desire. Let its wings come out of their sheath, and spread gaily in the spiritual atmosphere, where it can soar God-ward with other happy creatures.

It is not of the slightest consequence whether we be mediums for other persons or not. What really matters is that we be ourselves psychically unfolded, so that we may be personally in truth, not only with individual, disincarnate spirits, but with the infinite Soul of things, our parent and the object of our adoration.

The Millennium is coming by and by. That does not mean that everybody will be a medium. It means that all incarnate souls that walk the earth will be so psychically developed that they will commune in conscious intelligence with the deities of a world that is now invisible. Then, all will be developed to this glorious point, and therefore no mediums will then be necessary, though all would be able to act as mediums, were there any persons so undeveloped as to need them.

Many need them nowadays. I did for years after I found out that Spiritualism is true, and I am grateful to those pure and genuine mediums who helped me to a knowledge of what I did not know before. They are doing a great work for the present generation, and they may be needed for centuries to come. But to say that they will always be needed, as long as man dwells on the earth, is to say that the spiritual development will never become universal.

We claim that psychical development is not to take place in the spirit world alone. It should be our aim here, and our own personal development is the real and only reason why we were brought into individual existence. This is not a selfish development.

for it hinges largely on our loving other souls, and in doing all that we possibly can for their advancement.

We will close with an extract from Stephen Phillips' "Herod," quoted by "H. A. D." in a recent "Light."

"These organs muffle us from that real world that lies about us. We are duped by brightness."

The ear, the eye, doth make us deaf and blind;

Else we should be aware of all our dead,
Who pass above us, through us, and beneath us."

Yours for humanity and for spirituality,
Abby A. Judson.
Arlington, N. J., Feb. 2, 1901.

"Temple"—The Classic Term.

When "Spiritualists" have the spirit to establish a home of their own—whether they recognize the need of consistently representing the truth as revealed by human nature, or practically shewing it, as the churches do,—surely the distinctive word Temple would be the right, simple, and classic one, conveying much more hope of a golden result than either the word Institute or Church.

Must not the moral essence of religion consist in life harmonizing with accurate knowledge of man's higher or soul nature? Are there any other rationally conceivable guiding principles for a true state of being than the facts so adduced and scientifically assured? Thus must society, however gradually, realize the same cardinal rights and duties—because truth is one, not many, as selfishness or ignorance now seems to indicate. What, then, can the enlightened have to fear about the universality of Spiritualism degenerating into creeds, whilst they only accept as its truth what is scientifically assured as such?

Dr. Alfred Russel Wallace, it seems, thus defines Spiritualism:

"Spiritualism is a science of human nature which is founded on observed facts; it appeals only to facts and experiments; it takes no beliefs on trust; it teaches that happiness in a future life can only be secured by cultivating and developing the higher faculties of our intellectual and moral nature, and by no other methods; it is therefore the natural enemy of superstition. Spiritualism is an experimental science and affords the only sure foundation for a true philosophy and a pure religion. It abolishes the term 'Supernatural' and 'miracle' by the extension of the sphere of law in the realm of nature, and in doing so it practically explains what is true in the superstitions and so-called miracles of the ages. It is a science of vast extent, having the widest, the most important, and the most practical issues, and as such should enlist the sympathies alike of moralists, philosophers, and politicians, and of all who have at heart the improvement of society and the permanent elevation of human nature. Its cardinal maxim is that everyone must find out the truth for himself; it makes no claim on hearsay evidence; it demands only patient, honest, and fearless inquiry."—"Onward," in London Light, Jan. 12, 1901.

Seas of Silence.

BY AUGUSTA ADAMS.

More and more the music of thy soul doth cling to mine, more and more the greatness of thy way is told to mine, O, seas of silence.

Upon the outward bound of all my voyage I hail thee as my certain safety, I feel thee as the all-enchanter that sings thy waves a lullaby with peace across my soul.

"Whither am I going, or whence do I come forth?" is written all upon thy many waters, and the dead-and-gone that little made or greatness told is all thy keep.

So ride I on thy waves, so sail I down thy paths of ne'er-to-be forgotten ways that teach me God in all my soul.

Faster and faster spirits through my heart thy notes of praise that tell me naught but majesty that keep me near to that which is all majesty. I am lined with sounds that only creep a-through thy undertow, and I whispered am with the Great Unknown through all the splashing of thy waves of light.

The sunny islands laughing out across thy waters, I know as landmarks where I anchor but to tell my burden forth of untold love, and the many winds of unsolved mystery that sweep my craft are littlest breezes when told it is of all my way.

The Known Unknown that sits in very silence of your silence, is riddle still unsolved till every voyage burden brings of my great self that stirs the veriest mystery of myself.

Hand across thy waters are ever held to safeguard me through storms I e'er do grow, and the pitying glances from a many eye are beamed along thy horizon.

Ah! I tell my soul the sweeps that thou dost show, and I paint on every sunny sky the twofold sky of thy great realm.

I loiter down the hours to whisper to the minutes some sweet remembrance of thy wondrous way. Over all the days I hang thy curtain and keep me vision for the raising up thereof.

I spell to littlest heart, where Nature calls her own, my tablet, written with thy spell. The wing'd messengers of the sky I hail, to reverence with my adoration in thy great might, and through the hearted world, where speech doth mimic thee, I drop my words in silence to face themselves.

Upon the far-away of thy great land I see the pinnacles ashine with gorgeously of a wondrous light, and it is purposed true that I should be in measure to its time. So play thou on adown the days till I am spelled with wonder that proclaims the silent Soul where I do live.

Seek not to gaze into the soul-mirrors of thy fellowmen, O mortal, but rather look within thine own that thou mayest become acquainted with the visage reflected there, and perceive it as it is viewed by thy associates. When thou hast done this thou wilt find so many likenesses that should be hidden that thou wilt be too busily occupied to point out the likenesses of thy brethren.

A Wall From a Spirit Who Went Out in Darkness.

BY IDA C. HAWKINS.

I am a soul oppressed by weight of woe; I am a soul distressed by what I cannot do; In the grave, repentance comes too late; the evil and the good, the bitter and the late, remain for time, and for eternity.

Thank God! For such his law of mercy doth record atonement as progression. To all who deeply wall, who would be forgiven, he will vouchsafe a trial new, but still in so-called sorrow we must rue our evil deeds on earth.

The good we left undone will haunt us. We who careless lived, are now caught for others, those who came to us for mercy or for aid, as case might be, alas! we all our failures now must meet, and weeping, beg to be forgiven, to be allowed one trial more upon some sphere where, by a life of love and duty, we may prove repentant both in word and deed.

Such is the longing of a soul oppressed by weight of woe, distressed by memory of what it did not do when opportunity was given, which it did not, had led to peace, to happiness and heaven.

No rest, no rest, no peace can come to those who wilfully refrain from doing all the good they can (without a thought of gain to self), for that would mar the plan of atonement which was "wherein he who is self-denial must evince this love for others, not for self."

Be warned in time, ye careless ones who live upon the earth as yet. Be warned in time, I say, lest like myself, ye too shall unavailing woe express, and find like me, who scorned and scoffed at fate, that in the grave repentance comes too late. Too late, too late. The ever mournful cry is sounding as we write.

NOTE: This met- was signed with the name of an old acquaintance of the medium who passed away; a young man gifted and of much ability but as he says "careless of others' woe or w-e."

The Surgeon's Work.

To the Editor:

It was truly gratifying to read in the Banner of Jan. 25th that timely and able article by W. F. Peck, on the "Surgeon's Work in Crime," wherein he suggests that the surgeon's work is the only cure for the worst brutal passions of a class of human degenerates, and that this abnormal development of the sexual instinct is a disease and should be treated as such. Mr. Peck makes too clear to be successfully controverted.

This has been the writer's view for years and the numberless cases of rape coming to the light through the daily press and often ending with murder of the victim adds confirmation to the view that to unsex all found guilty of the crime is the only method by which to lessen the evil as to deter the brutally inclined to its commission.

Life here is all too short to raise and uplift those sunk to that low level by any means other than the one suggested; and as like begets like there would soon be a diminution of criminals in the natural way, as well as its being the most powerful deterrent to a class of minds that cannot be reached so effectively by any other means. The courts and the jury-room have become uncertain, more often futile in the administration of anything like justice in this most flagrant of crimes, hence the imperative necessity for such heroic treatment as will be a safeguard to the community and in the end a blessing to the criminal.

That this crime is on the increase from the want of a restraining power beyond what the feeble administration of our present laws afford, is evident to the most careless observer.

It is to be hoped that this subject will receive the attention it deserves and the agitation continue until we have an enforcement of such laws that will be a shield and protection to the innocent.

J. GUILVET.

1123 Monroe St., Flint, Mich.

The Use of Tobacco.

To the Editor of the Banner of Light:

With your permission, I would like to make some comments on the very excellent article of Dr. J. M. Peck, appearing in your issue of Feb. 2. I have read the whole of it with very great interest, and there is much in every department of it that ought to interest every intelligent, well meaning Spiritualist. But I want to speak at this time in regard to what he says about the use of tobacco. I am glad that there are a few Spiritualists who have come to a point where they can speak freely in regard to this vile and degrading habit. I have noticed the influence of it on individuals, and humanity in general, for a good many years. The habit is so general, and many have become so addicted to it, that they think they have a right to use it at all times and in nearly all places. Notices to the contrary have very little effect on such people.

No one can escape the annoying and poisonous effect of it, because all have to come in contact, more or less, with those who use it. Some men are so saturated with nicotine, and they throw off such strong poisonous emanations, that they pollute a whole neighborhood. I have known men to have the habit so strong that they would use tobacco almost incessantly, and often swallow the juice, while using it in bed; such men sometimes have a wife and children; what a terrible responsibility rests upon such an one. We can hardly imagine how the person can force such conditions on those they profess to love, only that the power of habit is so strong that it dethrones the sensibilities, and the victim of the habit loses all sense of decency along that line.

I knew a man who became so addicted to the habit, that he would sit in his kitchen and read the paper, and use the coal hod for a cupholder, until it was so filthy that his wife would scold, and he thought she was too fussy, but after he overcame the habit, which he did, but not until it had nearly cost him his life, he told me that it seemed to him just as if it did to me, a degrading and filthy habit.

I knew of another man, an inveterate user of tobacco all his life. He died about middle age, and most of those who knew him thought that tobacco was the cause of his death. His body was opened, and his stomach was said to be more like tanned leather than anything else. Still another case of a man using tobacco, until it had such effect on his stomach that he had scarcely any appetite for food. The lack of food gave the poison in the tobacco so much the better chance to work, he had a paralytic shock, and he lived only three days.

Now I am not one to say that tobacco is the cause of all sudden deaths, but I do think it is the cause, directly or indirectly, of more than almost any other one thing. It is an insidious foe, poisons the blood, and aggravates all the ills of life. It perverts the taste, creates an appetite for stimulants, and the appetite is often transmitted to the children, and the result is a debauched life.

Some surgeons and physicians, having had great experience in hospitals and reformatory institutions, do not hesitate to say that the tobacco habit is not second, in its evil effects,

to the drink habit. One should give the subject a good deal of study before they criticize such statements too severely. I have sat in spiritual circles, or tried to, for sometimes I have been obliged to leave, when the stench from tobacco, beer, and I am going Dr. Peck's one better, and add perfume, has been so vile, that it made me sick. Isn't this a nice condition to invite our angel friends to?

If there are many of us in this mundane sphere, who are annoyed and tormented by such conditions, and I know there are, how pleasant it must be for those of our spirit friends who, possibly, may have progressed to a higher unfoldment, to be called to such conditions. Verily, we are crude in our development. When one who is very sensitive to such conditions gets into an audience with a human beer-barrel on one side, and a tobacco crank on the other, and others scented with what they choose to call perfume, some of which is so rank and vile as to nearly stop one's breath, well, they might begin to think that a little of that brimstone which we have heard so much of in the past might not be so very bad after all. It would be likely to have a purifying effect at any rate.

I have not written as I have because I desire to offend any one, and I hope it will not, but it does seem as though we ought to do a little more thinking in regard to making better conditions, not only for spirits out of the body, but for those in it. What right have we to do anything to mar the harmony and happiness of those we are obliged to mingle with? None at all, if we can possibly prevent it. If this has merit enough to set any to thinking more along this line, my object will be accomplished.

R. Adams Grieve.

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"The Authors in their preface say: 'Our aim in presenting this little book to the public is to give the general reader a clear and concise understanding of the principles of palliatry which shall be simple, practical, truthful and inexpensive.' We have, therefore, arranged the book in a series of lessons which can be easily understood and which contain practical suggestions that have been tested by the authors."

PARTIAL LIST OF CONTENTS: Lesson I.-The Types of Hands. Lesson II.-The Types of Feet. Lesson III.-The Types of Eyes. Lesson IV.-The Types of Ears. Lesson V.-The Types of Mouth. Lesson VI.-The Types of Tongue. Lesson VII.-The Types of Throat. Lesson VIII.-The Types of Lungs. Lesson IX.-The Types of Stomach. Lesson X.-The Types of Intestines. Lesson XI.-The Types of Liver. Lesson XII.-The Types of Gallbladder. Lesson XIII.-The Types of Pancreas. Lesson XIV.-The Types of Spleen. Lesson XV.-The Types of Kidneys. Lesson XVI.-The Types of Bladder. Lesson XVII.-The Types of Uterus. Lesson XVIII.-The Types of Vagina. Lesson XIX.-The Types of Cervix. Lesson XX.-The Types of Ovaries. Lesson XXI.-The Types of Fallopian Tubes. Lesson XXII.-The Types of Peritoneum. Lesson XXIII.-The Types of Pleura. Lesson XXIV.-The Types of Pericardium. Lesson XXV.-The Types of Diaphragm. Lesson XXVI.-The Types of Thorax. Lesson XXVII.-The Types of Abdomen. Lesson XXVIII.-The Types of Pelvis. Lesson XXIX.-The Types of Anus. Lesson XXX.-The Types of Rectum. Lesson XXXI.-The Types of Sigmoid Colon. Lesson XXXII.-The Types of Cecum. Lesson XXXIII.-The Types of Appendix. Lesson XXXIV.-The Types of Duodenum. Lesson XXXV.-The Types of Jejunum. Lesson XXXVI.-The Types of Ileum. Lesson XXXVII.-The Types of Cecal Appendix. Lesson XXXVIII.-The Types of Sigmoid Appendix. Lesson XXXIX.-The Types of Rectal Appendix. Lesson XL.-The Types of Anal Appendix. Lesson XLI.-The Types of Perianal Appendix. Lesson XLII.-The Types of Perineal Appendix. Lesson XLIII.-The Types of Vulvar Appendix. Lesson XLIV.-The Types of Vaginal Appendix. Lesson XLV.-The Types of Cervical Appendix. Lesson XLVI.-The Types of Ovarian Appendix. Lesson XLVII.-The Types of Fallopian Appendix. Lesson XLVIII.-The Types of Peritoneal Appendix. Lesson XLIX.-The Types of Pleural Appendix. Lesson L.-The Types of Pericardial Appendix. Lesson LI.-The Types of Diaphragmatic Appendix. Lesson LII.-The Types of Thoracic Appendix. Lesson LIII.-The Types of Abdominal Appendix. Lesson LIV.-The Types of Pelvic Appendix. Lesson LV.-The Types of Anorectal Appendix. Lesson LVI.-The Types of Rectal Appendix. Lesson LVII.-The Types of Sigmoid Appendix. Lesson LVIII.-The Types of Cecal Appendix. Lesson LIX.-The Types of Appendiceal Appendix. Lesson LX.-The Types of Duodenal Appendix. Lesson LXI.-The Types of Jejunal Appendix. Lesson LXII.-The Types of Ileal Appendix. Lesson LXIII.-The Types of Cecocolic Appendix. Lesson LXIV.-The Types of Sigmoidocolic Appendix. Lesson LXV.-The Types of Rectocolic Appendix. Lesson LXVI.-The Types of Anorectal Appendix. Lesson LXVII.-The Types of Perianal Appendix. Lesson LXVIII.-The Types of Perineal Appendix. Lesson LXIX.-The Types of Vulvar Appendix. Lesson LXX.-The Types of Vaginal Appendix. Lesson LXXI.-The Types of Cervical Appendix. Lesson LXXII.-The Types of Ovarian Appendix. Lesson LXXIII.-The Types of Fallopian Appendix. Lesson LXXIV.-The Types of Peritoneal Appendix. Lesson LXXV.-The Types of Pleural Appendix. Lesson LXXVI.-The Types of Pericardial Appendix. Lesson LXXVII.-The Types of Diaphragmatic Appendix. Lesson LXXVIII.-The Types of Thoracic Appendix. Lesson LXXIX.-The Types of Abdominal Appendix. Lesson LXXX.-The Types of Pelvic Appendix. Lesson LXXXI.-The Types of Anorectal Appendix. Lesson LXXXII.-The Types of Rectal Appendix. Lesson LXXXIII.-The Types of Sigmoid Appendix. Lesson LXXXIV.-The Types of Cecal Appendix. Lesson LXXXV.-The Types of Appendiceal Appendix. Lesson LXXXVI.-The Types of Duodenal Appendix. Lesson LXXXVII.-The Types of Jejunal Appendix. Lesson LXXXVIII.-The Types of Ileal Appendix. Lesson LXXXIX.-The Types of Cecocolic Appendix. Lesson LXXXX.-The Types of Sigmoidocolic Appendix. Lesson LXXXXI.-The Types of Rectocolic Appendix. Lesson LXXXXII.-The Types of Anorectal Appendix. Lesson LXXXXIII.-The Types of Perianal Appendix. Lesson LXXXXIV.-The Types of Perineal Appendix. Lesson LXXXXV.-The Types of Vulvar Appendix. Lesson LXXXXVI.-The Types of Vaginal Appendix. Lesson LXXXXVII.-The Types of Cervical Appendix. Lesson LXXXXVIII.-The Types of Ovarian Appendix. Lesson LXXXXIX.-The Types of Fallopian Appendix. Lesson LXXXXX.-The Types of Peritoneal Appendix. Lesson LXXXXXI.-The Types of Pleural Appendix. Lesson LXXXXXII.-The Types of Pericardial Appendix. Lesson LXXXXXIII.-The Types of Diaphragmatic Appendix. Lesson LXXXXXIV.-The Types of Thoracic Appendix. Lesson LXXXXXV.-The Types of Abdominal Appendix. Lesson LXXXXXVI.-The Types of Pelvic Appendix. Lesson LXXXXXVII.-The Types of Anorectal Appendix. Lesson LXXXXXVIII.-The Types of Rectal Appendix. Lesson LXXXXXIX.-The Types of Sigmoid Appendix. Lesson LXXXXXX.-The Types of Cecal Appendix. Lesson LXXXXXXI.-The Types of Appendiceal Appendix. Lesson LXXXXXXII.-The Types of Duodenal Appendix. Lesson LXXXXXXIII.-The Types of Jejunal Appendix. Lesson LXXXXXXIV.-The Types of Ileal Appendix. Lesson LXXXXXXV.-The Types of Cecocolic Appendix. Lesson LXXXXXXVI.-The Types of Sigmoidocolic Appendix. Lesson LXXXXXXVII.-The Types of Rectocolic Appendix. Lesson LXXXXXXVIII.-The Types of Anorectal Appendix. Lesson LXXXXXXIX.-The Types of Perianal Appendix. Lesson LXXXXXXX.-The Types of Perineal Appendix. Lesson LXXXXXXXI.-The Types of Vulvar Appendix. Lesson LXXXXXXXII.-The Types of Vaginal Appendix. Lesson LXXXXXXXIII.-The Types of Cervical Appendix. Lesson LXXXXXXXIV.-The Types of Ovarian Appendix. Lesson LXXXXXXXV.-The Types of Fallopian Appendix. Lesson LXXXXXXXVI.-The Types of Peritoneal Appendix. Lesson LXXXXXXXVII.-The Types of Pleural Appendix. Lesson LXXXXXXXVIII.-The Types of Pericardial Appendix. Lesson LXXXXXXXIX.-The Types of Diaphragmatic Appendix. Lesson LXXXXXXXX.-The Types of Thoracic Appendix. Lesson LXXXXXXXXI.-The Types of Abdominal Appendix. Lesson LXXXXXXXII.-The Types of Pelvic Appendix. Lesson LXXXXXXXIII.-The Types of Anorectal Appendix. Lesson LXXXXXXXIV.-The Types of Rectal Appendix. Lesson LXXXXXXXV.-The Types of Sigmoid Appendix. Lesson LXXXXXXXVI.-The Types of Cecal Appendix. Lesson LXXXXXXXVII.-The Types of Appendiceal Appendix. Lesson LXXXXXXXVIII.-The Types of Duodenal Appendix. Lesson LXXXXXXXIX.-The Types of Jejunal Appendix. Lesson LXXXXXXXX.-The Types of Ileal Appendix. Lesson LXXXXXXXXI.-The Types of Cecocolic Appendix. Lesson LXXXXXXXII.-The Types of Sigmoidocolic Appendix. Lesson LXXXXXXXIII.-The Types of Rectocolic Appendix. Lesson LXXXXXXXIV.-The Types of Anorectal Appendix. Lesson LXXXXXXXV.-The Types of Perianal Appendix. Lesson LXXXXXXXVI.-The Types of Perineal Appendix. Lesson LXXXXXXXVII.-The Types of Vulvar Appendix. Lesson LXXXXXXXVIII.-The Types of Vaginal Appendix. Lesson LXXXXXXXIX.-The Types of Cervical Appendix. Lesson LXXXXXXXX.-The Types of Ovarian Appendix. Lesson LXXXXXXXXI.-The Types of Fallopian Appendix. Lesson LXXXXXXXII.-The Types of Peritoneal Appendix. Lesson LXXXXXXXIII.-The Types of Pleural Appendix. Lesson LXXXXXXXIV.-The Types of Pericardial Appendix. Lesson LXXXXXXXV.-The Types of Diaphragmatic Appendix. Lesson LXXXXXXXVI.-The Types of Thoracic Appendix. Lesson LXXXXXXXVII.-The Types of Abdominal Appendix. Lesson LXXXXXXXVIII.-The Types of Pelvic Appendix. Lesson LXXXXXXXIX.-The Types of Anorectal Appendix. Lesson LXXXXXXXX.-The Types of Rectal Appendix. Lesson LXXXXXXXXI.-The Types of Sigmoid Appendix. Lesson LXXXXXXXII.-The Types of Cecal Appendix. Lesson LXXXXXXXIII.-The Types of Appendiceal Appendix. Lesson LXXXXXXXIV.-The Types of Duodenal Appendix. Lesson LXXXXXXXV.-The Types of Jejunal Appendix. Lesson LXXXXXXXVI.-The Types of Ileal Appendix. Lesson LXXXXXXXVII.-The Types of Cecocolic Appendix. Lesson LXXXXXXXVIII.-The Types of Sigmoidocolic Appendix. Lesson LXXXXXXXIX.-The Types of Rectocolic Appendix. Lesson LXXXXXXXX.-The Types of Anorectal Appendix. Lesson LXXXXXXXXI.-The Types of Perianal Appendix. Lesson LXXXXXXXII.-The Types of Perineal Appendix. Lesson LXXXXXXXIII.-The Types of Vulvar Appendix. Lesson LXXXXXXXIV.-The Types of Vaginal Appendix. Lesson LXXXXXXXV.-The Types of Cervical Appendix. Lesson LXXXXXXXVI.-The Types of Ovarian Appendix. Lesson LXXXXXXXVII.-The Types of Fallopian Appendix. Lesson LXXXXXXXVIII.-The Types of Peritoneal Appendix. Lesson LXXXXXXXIX.-The Types of Pleural Appendix. Lesson LXXXXXXXX.-The Types of Pericardial Appendix. Lesson LXXXXXXXXI.-The Types of Diaphragmatic Appendix. Lesson LXXXXXXXII.-The Types of Thoracic Appendix. Lesson LXXXXXXXIII.-The Types of Abdominal Appendix. Lesson LXXXXXXXIV.-The Types of Pelvic Appendix. Lesson LXXXXXXXV.-The Types of Anorectal Appendix. Lesson LXXXXXXXVI.-The Types of Rectal Appendix. Lesson LXXXXXXXVII.-The Types of Sigmoid Appendix. Lesson LXXXXXXXVIII.-The Types of Cecal Appendix. Lesson LXXXXXXXIX.-The Types of Appendiceal Appendix. Lesson LXXXXXXXX.-The Types of Duodenal Appendix. Lesson LXXXXXXXXI.-The Types of Jejunal Appendix. Lesson LXXXXXXXII.-The Types of Ileal Appendix. Lesson LXXXXXXXIII.-The Types of Cecocolic Appendix. Lesson LXXXXXXXIV.-The Types of Sigmoidocolic Appendix. Lesson LXXXXXXXV.-The Types of Rectocolic Appendix. Lesson LXXXXXXXVI.-The Types of Anorectal Appendix. Lesson LXXXXXXXVII.-The Types of Perianal Appendix. Lesson LXXXXXXXVIII.-The Types of Perineal Appendix. Lesson LXXXXXXXIX.-The Types of Vulvar Appendix. Lesson LXXXXXXXX.-The Types of Vaginal Appendix. Lesson LXXXXXXXXI.-The Types of Cervical Appendix. Lesson LXXXXXXXII.-The Types of Ovarian Appendix. Lesson LXXXXXXXIII.-The Types of Fallopian Appendix. Lesson LXXXXXXXIV.-The Types of Peritoneal Appendix. Lesson LXXXXXXXV.-The Types of Pleural Appendix. Lesson LXXXXXXXVI.-The Types of Pericardial Appendix. Lesson LXXXXXXXVII.-The Types of Diaphragmatic Appendix. Lesson LXXXXXXXVIII.-The Types of Thoracic Appendix. Lesson LXXXXXXXIX.-The Types of Abdominal Appendix. Lesson LXXXXXXXX.-The Types of Pelvic Appendix. Lesson LXXXXXXXXI.-The Types of Anorectal Appendix. Lesson LXXXXXXXII.-The Types of Rectal Appendix. Lesson LXXXXXXXIII.-The Types of Sigmoid Appendix. Lesson LXXXXXXXIV.-The Types of Cecal Appendix. Lesson LXXXXXXXV.-The Types of Appendiceal Appendix. Lesson LXXXXXXXVI.-The Types of Duodenal Appendix. Lesson LXXXXXXXVII.-The Types of Jejunal Appendix. Lesson LXXXXXXXVIII.-The Types of Ileal Appendix. Lesson LXXXXXXXIX.-The Types of Cecocolic Appendix. Lesson LXXXXXXXX.-The Types of Sigmoidocolic Appendix. Lesson LXXXXXXXXI.-The Types of Rectocolic Appendix. Lesson LXXXXXXXII.-The Types of Anorectal Appendix. Lesson LXXXXXXXIII.-The Types of Perianal Appendix. Lesson LXXXXXXXIV.-The Types of Perineal Appendix. Lesson LXXXXXXXV.-The Types of Vulvar Appendix. Lesson LXXXXXXXVI.-The Types of Vaginal Appendix. Lesson LXXXXXXXVII.-The Types of Cervical Appendix. Lesson LXXXXXXXVIII.-The Types of Ovarian Appendix. Lesson LXXXXXXXIX.-The Types of Fallopian Appendix. Lesson LXXXXXXXX.-The Types of Peritoneal Appendix. Lesson LXXXXXXXXI.-The Types of Pleural Appendix. Lesson LXXXXXXXII.-The Types of Pericardial Appendix. Lesson LXXXXXXXIII.-The Types of Diaphragmatic Appendix. Lesson LXXXXXXXIV.-The Types of Thoracic Appendix. Lesson LXXXXXXXV.-The Types of Abdominal Appendix. Lesson LXXXXXXXVI.-The Types of Pelvic Appendix. Lesson LXXXXXXXVII.-The Types of Anorectal Appendix. Lesson LXXXXXXXVIII.-The Types of Rectal Appendix. Lesson LXXXXXXXIX.-The Types of Sigmoid Appendix. Lesson LXXXXXXXX.-The Types of Cecal Appendix. Lesson LXXXXXXXXI.-The Types of Appendiceal Appendix. Lesson LXXXXXXXII.-The Types of Duodenal Appendix. Lesson LXXXXXXXIII.-The Types of Jejunal Appendix. Lesson LXXXXXXXIV.-The Types of Ileal Appendix. Lesson LXXXXXXXV.-The Types of Cecocolic Appendix. Lesson LXXXXXXXVI.-The Types of Sigmoidocolic Appendix. Lesson LXXXXXXXVII.-The Types of Rectocolic Appendix. Lesson LXXXXXXXVIII.-The Types of Anorectal Appendix. Lesson LXXXXXXXIX.-The Types of Perianal Appendix. Lesson LXXXXXXXX.-The Types of Perineal Appendix. Lesson LXXXXXXXXI.-The Types of Vulvar Appendix. Lesson LXXXXXXXII.-The Types of Vaginal Appendix. Lesson LXXXXXXXIII.-The Types of Cervical Appendix. Lesson LXXXXXXXIV.-The Types of Ovarian Appendix. Lesson LXXXXXXXV.-The Types of Fallopian Appendix. Lesson LXXXXXXXVI.-The Types of Peritoneal Appendix. Lesson LXXXXXXXVII.-The Types of Pleural Appendix. Lesson LXXXXXXXVIII.-The Types of Pericardial Appendix. Lesson LXXXXXXXIX.-The Types of Diaphragmatic Appendix. Lesson LXXXXXXXX.-The Types of Thoracic Appendix. Lesson LXXXXXXXXI.-The Types of Abdominal Appendix. Lesson LXXXXXXXII.-The Types of Pelvic Appendix. Lesson LXXXXXXXIII.-The Types of Anorectal Appendix. Lesson LXXXXXXXIV.-The Types of Rectal Appendix. Lesson LXXXXXXXV.-The Types of Sigmoid Appendix. Lesson LXXXXXXXVI.-The Types of Cecal Appendix. Lesson LXXXXXXXVII.-The Types of Appendiceal Appendix. Lesson LXXXXXXXVIII.-The Types of Duodenal Appendix. Lesson LXXXXXXXIX.-The Types of Jejunal Appendix. Lesson LXXXXXXXX.-The Types of Ileal Appendix. Lesson LXXXXXXXXI.-The Types of Cecocolic Appendix. Lesson LXXXXXXXII.-The Types of Sigmoidocolic Appendix. Lesson LXXXXXXXIII.-The Types of Rectocolic Appendix. Lesson LXXXXXXXIV.-The Types of Anorectal Appendix. Lesson LXXXXXXXV.-The Types of Perianal Appendix. Lesson LXXXXXXXVI.-The Types of Perineal Appendix. Lesson LXXXXXXXVII.-The Types of Vulvar Appendix. Lesson LXXXXXXXVIII.-The Types of Vaginal Appendix. Lesson LXXXXXXXIX.-The Types of Cervical Appendix. Lesson LXXXXXXXX.-The Types of Ovarian Appendix. Lesson LXXXXXXXXI.-The Types of Fallopian Appendix. Lesson LXXXXXXXII.-The Types of Peritoneal Appendix. Lesson LXXXXXXXIII.-The Types of Pleural Appendix. Lesson LXXXXXXXIV.-The Types of Pericardial Appendix. Lesson LXXXXXXXV.-The Types of Diaphragmatic Appendix. Lesson LXXXXXXXVI.-The Types of Thoracic Appendix. Lesson LXXXXXXXVII.-The Types of Abdominal Appendix. Lesson LXXXXXXXVIII.-The Types of Pelvic Appendix. Lesson LXXXXXXXIX.-The Types of Anorectal Appendix. Lesson LXXXXXXXX.-The Types of Rectal Appendix. Lesson LXXXXXXXXI.-The Types of Sigmoid Appendix. Lesson LXXXXXXXII.-The Types of Cecal Appendix. Lesson LXXXXXXXIII.-The Types of Appendiceal Appendix. Lesson LXXXXXXXIV.-The Types of Duodenal Appendix. Lesson LXXXXXXXV.-The Types of Jejunal Appendix. Lesson LXXXXXXXVI.-The Types of Ileal Appendix. Lesson LXXXXXXXVII.-The Types of Cecocolic Appendix. Lesson LXXXXXXXVIII.-The Types of Sigmoidocolic Appendix. Lesson LXXXXXXXIX.-The Types of Rectocolic Appendix. Lesson LXXXXXXXX.-The Types of Anorectal Appendix. Lesson LXXXXXXXXI.-The Types of Perianal Appendix. Lesson LXXXXXXXII.-The Types of Perineal Appendix. Lesson LXXXXXXXIII.-The Types of Vulvar Appendix. Lesson LXXXXXXXIV.-The Types of Vaginal Appendix. Lesson LXXXXXXXV.-The Types of Cervical Appendix. Lesson LXXXXXXXVI.-The Types of Ovarian Appendix. Lesson LXXXXXXXVII.-The Types of Fallopian Appendix. Lesson LXXXXXXXVIII.-The Types of Peritoneal Appendix. Lesson LXXXXXXXIX.-The Types of Pleural Appendix. Lesson LXXXXXXXX.-The Types of Pericardial Appendix. Lesson LXXXXXXXXI.-The Types of Diaphragmatic Appendix. Lesson LXXXXXXXII.-The Types of Thoracic Appendix. Lesson LXXXXXXXIII.-The Types of Abdominal Appendix. Lesson LXXXXXXXIV.-The Types of Pelvic Appendix. Lesson LXXXXXXXV.-The Types of Anorectal Appendix. Lesson LXXXXXXXVI.-The Types of Rectal Appendix. Lesson LXXXXXXXVII.-The Types of Sigmoid Appendix. Lesson LXXXXXXXVIII.-The Types of Cecal Appendix. Lesson LXXXXXXXIX.-The Types of Appendiceal Appendix. Lesson LXXXXXXXX.-The Types of Duodenal Appendix. Lesson LXXXXXXXXI.-The Types of Jejunal Appendix. Lesson LXXXXXXXII.-The Types of Ileal Appendix. Lesson LXXXXXXXIII.-The Types of Cecocolic Appendix. Lesson LXXXXXXXIV.-The Types of Sigmoidocolic Appendix. Lesson LXXXXXXXV.-The Types of Rectocolic Appendix. Lesson LXXXXXXXVI.-The Types of Anorectal Appendix. Lesson LXXXXXXXVII.-The Types of Perianal Appendix. Lesson LXXXXXXXVIII.-The Types of Perineal Appendix. Lesson LXXXXXXXIX.-The Types of Vulvar Appendix. Lesson LXXXXXXXX.-The Types of Vaginal Appendix. Lesson LXXXXXXXXI.-The Types of Cervical Appendix. Lesson LXXXXXXXII.-The Types of Ovarian Appendix. Lesson LXXXXXXXIII.-The Types of Fallopian Appendix. Lesson LXXXXXXXIV.-The Types of Peritoneal Appendix. Lesson LXXXXXXXV.-The Types of Pleural Appendix. Lesson LXXXXXXXVI.-The Types of Pericardial Appendix. Lesson LXXXXXXXVII.-The Types of Diaphragmatic Appendix. Lesson LXXXXXXXVIII.-The Types of Thoracic Appendix. Lesson LXXXXXXXIX.-The Types of Abdominal Appendix. Lesson LXXXXXXXX.-The Types of Pelvic Appendix. Lesson LXXXXXXXXI.-The Types of Anorectal Appendix. Lesson LXXXXXXXII.-The Types of Rectal Appendix. Lesson LXXXXXXXIII.-The Types of Sigmoid Appendix. Lesson LXXXXXXXIV.-The Types of Cecal Appendix. Lesson LXXXXXXXV.-The Types of Appendiceal Appendix. Lesson LXXXXXXXVI.-The Types of Duodenal Appendix. Lesson LXXXXXXXVII.-The Types of Jejunal Appendix. Lesson LXXXXXXXVIII.-The Types of Ileal Appendix. Lesson LXXXXXXXIX.-The Types of Cecocolic Appendix. Lesson LXXXXXXXX.-The Types of Sigmoidocolic Appendix. Lesson LXXXXXXXXI.-The Types of Rectocolic Appendix. Lesson LXXXXXXXII.-The Types of Anorectal Appendix. Lesson LXXXXXXXIII.-The Types of Perianal Appendix. Lesson LXXXXXXXIV.-The Types of Perineal Appendix. Lesson LXXXXXXXV.-The Types of Vulvar Appendix. Lesson LXXXXXXXVI.-The Types of Vaginal Appendix. Lesson LXXXXXXXVII.-The Types of Cervical Appendix. Lesson LXXXXXXXVIII.-The Types of Ovarian Appendix. Lesson LXXXXXXXIX.-The Types of Fallopian Appendix. Lesson LXXXXXXXX.-The Types of Peritoneal Appendix. Lesson LXXXXXXXXI.-The Types of Pleural Appendix. Lesson LXXXXXXXII.-The Types of Pericardial Appendix. Lesson LXXXXXXXIII.-The Types of Diaphragmatic Appendix. Lesson LXXXXXXXIV.-The Types of Thoracic Appendix. Lesson LXXXXXXXV.-The Types of Abdominal Appendix. Lesson LXXXXXXXVI.-The Types of Pelvic Appendix. Lesson LXXXXXXXVII.-The Types of Anorectal Appendix. Lesson LXXXXXXXVIII.-The Types of Rectal Appendix. Lesson LXXXXXXXIX.-The Types of Sigmoid Appendix. Lesson LXXXXXXXX.-The Types of Cecal Appendix. Lesson LXXXXXXXXI.-The Types of Appendiceal Appendix. Lesson LXXXXXXXII.-The Types of Duodenal Appendix. Lesson LXXXXXXXIII.-The Types of Jejunal Appendix. Lesson LXXXXXXXIV.-The Types of Ileal Appendix. Lesson LXXXXXXXV.-The Types of Cecocolic Appendix. Lesson LXXXXXXXVI.-The Types of Sigmoidocolic Appendix. Lesson LXXXXXXXVII.-The Types of Rectocolic Appendix. Lesson LXXXXXXXVIII.-The Types of Anorectal Appendix. Lesson LXXXXXXXIX.-The Types of Perianal Appendix. Lesson LXXXXXXXX.-The Types of Perineal Appendix. Lesson LXXXXXXXXI.-The Types of Vulvar Appendix. Lesson LXXXXXXXII.-The Types of Vaginal Appendix. Lesson LXXXXXXXIII.-The Types of Cervical Appendix. Lesson LXXXXXXXIV.-The Types of Ovarian Appendix. Lesson LXXXXXXXV.-The Types of Fallopian Appendix. Lesson LXXXXXXXVI.-The Types of Peritoneal Appendix. Lesson LXXXXXXXVII.-The Types of Pleural Appendix. Lesson LXXXXXXXVIII.-The Types of Pericardial Appendix. Lesson LXXXXXXXIX.-The Types of Diaphragmatic Appendix. Lesson LXXXXXXXX.-The Types of Thoracic Appendix. Lesson LXXXXXXXXI.-The Types of Abdominal Appendix. Lesson LXXXXXXXII.-The Types of Pelvic Appendix. Lesson LXXXXXXXIII.-The Types of Anorectal Appendix. Lesson LXXXXXXXIV.-The Types of Rectal Appendix. Lesson LXXXXXXXV.-The Types of Sigmoid Appendix. Lesson LXXXXXXXVI.-The Types of Cecal Appendix. Lesson LXXXXXXXVII.-The Types of Appendiceal Appendix. Lesson LXXXXXXXVIII.-The Types of Duodenal Appendix. Lesson LXXXXXXXIX.-The Types of Jejunal Appendix. Lesson LXXXXXXXX.-The Types of Ileal Appendix. Lesson LXXXXXXXXI.-The Types of Cecocolic Appendix. Lesson LXXXXXXXII.-The Types of Sigmoidocolic Appendix. Lesson LXXXXXXXIII.-The Types of Rectocolic Appendix. Lesson LXXXXXXXIV.-The Types of Anorectal Appendix. Lesson LXXXXXXXV.-The Types of Perianal Appendix. Lesson LXXXXXXXVI.-The Types of Perineal Appendix. Lesson LXXXXXXXVII.-The Types of Vulvar Appendix. Lesson LXXXXXXXVIII.-The Types of Vaginal Appendix. Lesson LXXXXXXXIX.-The Types of Cervical Appendix. Lesson LXXXXXXXX.-The Types of Ovarian Appendix. Lesson LXXXXXXXXI.-The Types of Fallopian Appendix. Lesson LXXXXXXXII.-The Types of Peritoneal Appendix. Lesson LXXXXXXXIII.-The Types of Pleural Appendix. Lesson LXXXXXXXIV.-The Types of Pericardial Appendix. Lesson LXXXXXXXV.-The Types of Diaphragmatic Appendix. Lesson LXXXXXXXVI.-The Types of Thoracic Appendix. Lesson LXXXXXXXVII.-The Types of Abdominal Appendix. Lesson LXXXXXXXVIII.-The Types of Pelvic Appendix. Lesson LXXXXXXXIX.-The Types of Anorectal Appendix. Lesson LXXXXXXXX.-The Types of Rectal Appendix. Lesson LXXXXXXXXI.-The Types of Sigmoid Appendix. Lesson LXXXXXXXII.-The Types of Cecal Appendix. Lesson LXXXXXXXIII.-The Types of Appendiceal Appendix. Lesson LXXXXXXXIV.-The Types of Duodenal Appendix. Lesson LXXXXXXXV.-The Types of Jejunal Appendix. Lesson LXXXXXXXVI.-The Types of Ileal Appendix. Lesson LXXXXXXXVII.-The Types of Cecocolic Appendix. Lesson LXXXXXXXVIII.-The Types of Sigmoidocolic Appendix. Lesson LXXXXXXXIX.-The Types of Rectocolic Appendix. Lesson LXXXXXXXX.-The Types of Anorectal Appendix. Lesson LXXXXXXXXI.-The Types of Perianal Appendix. Lesson LXXXXXXXII.-The Types of Perineal Appendix. Lesson LXXXXXXXIII.-The Types of Vulvar Appendix. Lesson LXXXXXXXIV.-The Types of Vaginal Appendix. Lesson LXXXXXXXV.-The Types of Cervical Appendix. Lesson LXXXXXXXVI.-The Types of Ovarian Appendix. Lesson LXXXXXXXVII.-The Types of Fallopian Appendix. Lesson LXXXXXXXVIII.-The Types of Peritoneal Appendix. Lesson LXXXXXXXIX.-The Types of Pleural Appendix. Lesson LXXXXXXXX.-The Types of Pericardial Appendix. Lesson LXXXXXXXXI.-The Types of Diaphragmatic Appendix. Lesson LXXXXXXXII.-The Types of Thoracic Appendix. Lesson LXXXXXXXIII.-The Types of Abdominal Appendix. Lesson LXXXXXXXIV.-The Types of Pelvic Appendix. Lesson LXXXXXXXV.-The Types of Anorectal Appendix. Lesson LXXXXXXXVI.-The Types of Rectal Appendix. Lesson LXXXXXXXVII.-The Types of Sigmoid Appendix. Lesson LXXXXXXXVIII.-The Types of Cecal Appendix. Lesson LXXXXXXXIX.-The Types of Appendiceal Appendix. Lesson LXXXXXXXX.-The Types of Duodenal Appendix. Lesson LXXXXXXXXI.-The Types of Jejunal Appendix. Lesson LXXXXXXXII.-The Types of Ileal Appendix. Lesson LXXXXXXXIII.-The Types of Cecocolic Appendix. Lesson LXXXXXXXIV.-The Types of Sigmoidocolic Appendix. Lesson LXXXXXXXV.-The Types of Rectocolic Appendix. Lesson LXXXXXXXVI.-The Types of Anorectal Appendix. Lesson LXXXXXXXVII.-The Types of Perianal Appendix. Lesson LXXXXXXXVIII.-The Types of Perineal Appendix. Lesson LXXXXXXXIX.-The Types of Vulvar Appendix. Lesson LXXXXXXXX.-The Types of Vaginal Appendix. Lesson LXXXXXXXXI.-The Types of Cervical Appendix. Lesson LXXXXXXXII.-The Types of Ovarian Appendix. Lesson LXXXXXXXIII.-The Types of Fallopian Appendix. Lesson LXXXXXXXIV.-The Types of Peritoneal Appendix. Lesson LXXXXXXXV.-The Types of Pleural Appendix. Lesson LXXXXXXXVI.-The Types of Pericardial Appendix. Lesson LXXXXXXXVII.-The Types of Diaphragmatic Appendix. Lesson LXXXXXXXVIII.-The Types of Thoracic Appendix. Lesson LXXXXXXXIX.-The Types of Abdominal Appendix. Lesson LXXXXXXXX.-The Types of Pelvic Appendix. Lesson LXXXXXXXXI.-The Types of Anorectal Appendix. Lesson LXXXXXXXII.-The Types of Rectal Appendix. Lesson LXXXXXXXIII.-The Types of Sigmoid Appendix. Lesson LXXXXXXXIV.-The Types of Cecal Appendix. Lesson LXXXXXXXV.-The Types of Appendiceal Appendix. Lesson LXXXXXXXVI.-The Types of Duodenal Appendix. Lesson LXXXXXXXVII.-The Types of Jejunal Appendix. Lesson LXXXXXXXVIII.-The Types of Ileal Appendix. Lesson LXXXXXXXIX.-The Types of Cecocolic Appendix. Lesson LXXXXXXXX.-The Types of Sigmoidocolic Appendix. Lesson LXXXXXXXXI.-The Types of Rectocolic Appendix. Lesson LXXXXXXXII.-The Types of Anorectal Appendix. Lesson LXXXXXXXIII.-The Types of Perianal Appendix. Lesson LXXXXXXXIV.-The Types of Perineal Appendix. Lesson LXXXXXXXV.-The Types of Vulvar Appendix. Lesson LXXXXXXXVI.-The Types of Vaginal Appendix. Lesson LXXXXXXXVII.-The Types of Cervical Appendix. Lesson LXXXXXXXVIII.-The Types of Ovarian Appendix. Lesson LXXXXXXXIX.-The Types of Fallopian Appendix. Lesson LXXXXXXXX.-The Types of Peritoneal Appendix. Lesson LXXXXXXXXI.-The Types of Pleural Appendix. Lesson LXXXXXXXII.-The Types of Pericardial Appendix. Lesson LXXXXXXXIII.-The Types of Diaphragmatic Appendix. Lesson LXXXXXXXIV.-The Types of Thoracic Appendix. Lesson LXXXXXXXV.-The Types of Abdominal Appendix. Lesson LXXXXXXXVI.-The Types of Pelvic Appendix. Lesson LXXXXXXXVII.-The Types of Anorectal Appendix. Lesson LXXXXXXXVIII.-The Types of Rectal Appendix. Lesson LXXXXXXXIX.-The Types of Sigmoid Appendix. Lesson LXXXXXXXX.-The Types of Cecal Appendix. Lesson LXXXXXXXXI.-The Types of Appendiceal Appendix. Lesson LXXXXXXXII.-The Types of Duodenal Appendix. Lesson LXXXXXXXIII.-The Types of Jejunal Appendix. Lesson LXXXXXXXIV.-The Types of Ileal Appendix. Lesson LXXXXXXXV.-The Types of Cecocolic Appendix. Lesson LXXXXXXXVI.-The Types of Sigmoidocolic Appendix. Lesson LXXXXXXXVII.-The Types of Rectocolic Appendix. Lesson LXXXXXXXVIII.-The Types of Anorectal Appendix. Lesson LXXXXXXXIX.-The Types of Perianal Appendix. Lesson LXXXXXXXX.-The Types of Perineal Appendix. Lesson LXXXXXXXXI.-The Types of Vulvar Appendix. Lesson LXXXXXXXII.-The Types of Vaginal Appendix. Lesson LXXXXXXXIII.-The Types of Cervical Appendix. Lesson LXXXXXXXIV.-The Types of Ovarian Appendix. Lesson LXXXXXXXV.-The Types of Fallopian Appendix. Lesson LXXXXXXXVI.-The Types of Peritoneal Appendix. Lesson LXXXXXXXVII.-The Types of Pleural Appendix. Lesson LXXXXXXXVIII.-The Types of Pericardial Appendix. Lesson LXXXXXXXIX.-The Types of Diaphragmatic Appendix. Lesson LXXXXXXXX.-The Types of Thoracic Appendix. Lesson LXXXXXXXXI.-The Types of Abdominal Appendix. Lesson LXXXXXXXII.-The Types of Pelvic Appendix. Lesson LXXXXXXXIII.-The Types of Anorectal Appendix. Lesson LXXXXXXXIV.-The Types of Rectal Appendix. Lesson LXXXXXXXV.-The Types of Sigmoid Appendix. Lesson LXXXXXXXVI.-The Types of Cecal Appendix. Lesson LXXXXXXXVII.-The Types of Appendiceal Appendix. Lesson LXXXXXXXVIII.-The Types of Duodenal Appendix. Lesson LXXXXXXXIX.-The Types of Jejunal Appendix. Lesson LXXXXXXXX.-The Types of Ileal Appendix. Lesson LXXXXXXXXI.-The Types of Cecocolic Appendix. Lesson LXXXXXXXII.-The Types of Sigmoidocolic Appendix. Lesson LXXXXXXXIII.-The Types of Rectocolic Appendix. Lesson LXXXXXXXIV.-The Types of Anorectal Appendix. Lesson LXXXXXXXV.-The Types of Perianal Appendix. Lesson LXXXXXXXVI.-The Types of Perineal Appendix. Lesson LXXXXXXXVII.-The Types of Vulvar Appendix. Lesson LXXXXXXXVIII.-The Types of Vaginal Appendix. Lesson LXXXXXXXIX.-The Types of Cervical Appendix. Lesson LXXXXXXXX.-The Types of Ovarian Appendix. Lesson LXXXXXXXXI.-The Types of Fallopian Appendix. Lesson LXXXXXXXII.-The Types of Peritoneal Appendix. Lesson LXXXXXXXIII.-The Types of Pleural Appendix. Lesson LXXXXXXXIV.-The Types of Pericardial Appendix. Lesson LXXXXXXXV.-The Types of Diaphragmatic Appendix. Lesson LXXXXXXXVI.-The Types of Thoracic Appendix. Lesson LXXXXXXXVII.-The Types of Abdominal Appendix. Lesson LXXXXXXXVIII.-The Types of Pelvic Appendix. Lesson LXXXXXXXIX.-The Types of Anorectal Appendix. Lesson LXXXXXXXX.-The Types of Rectal Appendix. Lesson LXXXXXXXXI.-The Types of Sigmoid Appendix. Lesson LXXXXXXXII.-The Types of Cecal Appendix. 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Lesson LXXXXXXXII.-The Types of Thoracic Appendix. Lesson LXXXXXXXIII.-The Types of Abdominal Appendix. Lesson LXXXXXXXIV.-The Types of Pelvic Appendix. Lesson LXXXXXXXV.-The Types of Anorectal Appendix. Lesson LXXXXXXXVI.-The Types of Rectal Appendix. Lesson LXXXXXXXVII.-The Types of Sigmoid Appendix. Lesson LXXXXXXXVIII.-The Types of Cecal Appendix. Lesson LXXXXXXXIX.-The Types of Appendiceal Appendix. Lesson LXXXXXXXX.-The Types of Duodenal Appendix. Lesson LXXXXXXXXI.-The Types of Jejunal Appendix. Lesson LXXXXXXXII.-The Types of Ileal Appendix. Lesson LXXXXXXXIII.-The Types of Cecocolic Appendix. Lesson LXXXXXXXIV.-The Types of Sigmoidocolic Appendix. Lesson LXXXXXXXV.-The Types of Rectocolic Appendix. Lesson LXXXXXXXVI.-The Types of Anorectal Appendix. Lesson LXXXXXXXVII.-The Types of Perianal Appendix. Lesson LXXXXXXXVIII.-The Types of Perineal Appendix. Lesson LXXXXXXXIX.-The Types of Vulvar Appendix. Lesson LXXXXXXXX.-The Types of Vaginal Appendix. 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107. If before the expiration of the ten days follow-
ing the publication of the notice, as required by the pre-
sent section, the owner of any real estate adjoining the
street described in an application for a license to be ex-
ercised by a common victualler to sell liquors to be drunk
on the premises notifies the licensing board in writing that
he objects to the granting of the license, no license to sell
retailing liquors to be drunk on said premises shall be
granted.