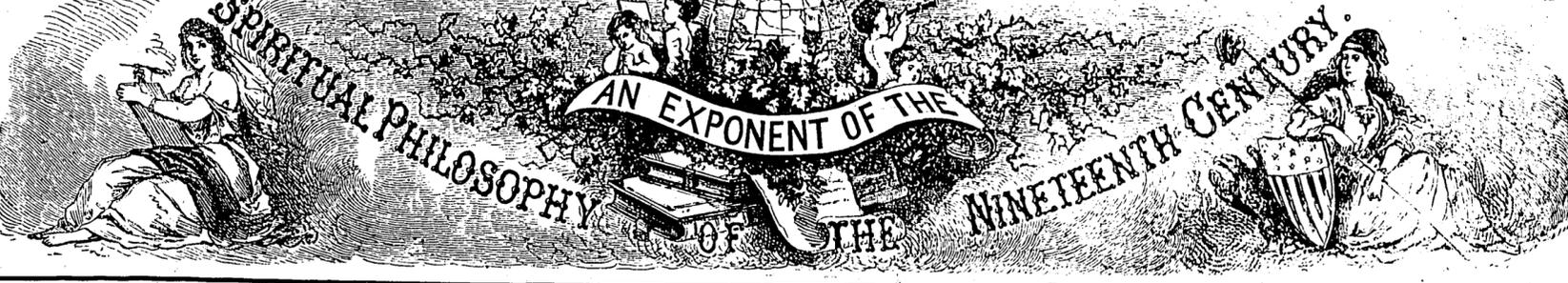


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Foreign Correspondence.

INCIDENTS OF TRAVEL—MATERIAL AND SPIRITUAL.

NO. VI.

To the Editor of the Banner of Light:

"To abstract the mind from all local emotion," said Dr. Johnson in his "Tour in the Western Islands of Scotland," "would be impossible, were it endeavored; and would be foolish, if it were possible. Whatever withdraws us from the power of our senses, whatever makes the past, the distant, or the future predominate over the present, advances us in the dignity of thinking beings. Far from me, and far from my friends, be such frigid philosophy as may conduct us, indifferent and unmoved, over any ground which has been dignified by wisdom, bravery, or virtue. That man is little to be envied, whose patriotism would not gain force upon the plains of Marathon, or whose piety would not grow warmer among the ruins of Iona."

Some such reflections seem to have predominated in my own mind as I wandered amid the numberless relics of past ages that are to be met with in this beautiful island and its wonderful Metropolis, where modern elegance rests upon the ruins of antecedent grandeur, and where the culture and refinement of the present are so manifestly the outgrowth of bygone efforts after the beautiful and the true. My early love for antiquity, and the tendency of my thoughts in that direction, have been intensified more especially by the conviction that we are, to-day, indebted for all that we have, and all that we are, to the sorrows, the sufferings, and even the sins, as well as the genius and energy of our predecessors in the world's history. And if it be true, as certainly it is, that the law of cause and effect is the principle on which the results of the Divine Economy are being outworked in the destiny of men and of nations, surely it is by no means a fruitless task to dwell occasionally with reverence upon the fading memories of the mental and physical activities of past ages, whilst we reflect upon the trials and the experiences of those who have gone before us in the march of time. More particularly does such a train of thought seem profitable, since we now know that our precursors still live as individualized entities—that many of them are around and about us as we wander amid their former homes, and that they still feel an interest in the events of earth and in the progress of the race.

Since our last letters from the Isle of Wight, circumstance—which Byron terms an "unspiritual gift," and which is certainly the external master of us all—has caused a return to London for a brief period. The foggy, damp atmosphere of this region, however, still proves deleterious to our health, even in the short sojourn of less than four weeks; and we must again take our departure for a more congenial temperature. During the present visit, nevertheless, I have been wandering amid relics, and looking with considerable interest into the archeological history of this "fast and fertile Isle," and especially of its ancient and majestic capital. A synoptical account of what I have seen, read, and learned, I trust will not prove uninteresting.

ROMAN ANTIQUITIES—THE SAXON SHORE.

It is of course well-known that Julius Cæsar, with his Roman legions, gained foothold upon the Island of Great Britain B. C. 55. After the Romans had established their occupation, they organized a system of government, which, to some extent at least, became the preserver and benefactor of the people whom they had themselves subjugated. The Roman rule continued for about four hundred and seventy-six years; and the gigantic remains of these ancient civilizers lie scattered all over England, as well as over many other portions of what is known as the Old World. During their stay a high military officer was appointed, called "The Count of the Saxon Shore in Britain." He was the commander of the castles which were caused to be erected on the coasts of Norfolk, of Essex, of Kent, of Sussex, and of Hampshire counties. These castles formed the Saxon Shore—so termed from its being continually exposed to the ravages of the Saxons; and to resist whose strongholds were built and kept garrisoned. These castles were originally nine in number—two on the Norfolk Coast; one in Essex; four in Kent; one in Sussex; and one in Hampshire. With the exception of Portsmouth, in Hampshire, and Dover, in Kent, decay and solitude now prevail amid the majestic ruins of these silent witnesses of the physical prowess of past ages. And indeed, all over this fair land, well-nigh, are scattered the remains—more or less discernible to the eye of the antiquarian—of

High towers, fair temples, gaily theatres,
Strong walls, high porches, princely palaces,
Large streets, broad piazzas, sacred churches,
Sine gates, sweet gardens, stately galleries,
Wrought with fair pillars and the maseries.

Besides, among other relics of the wonderful distributors of the seeds of civilization discovered in London, are to be seen specimens of beautifully tessellated pavements, excavated near St. Dunstan's in the East; in Long Lane; in Old Broad Street; in Crutched Friars; in Northumberland Alley and in Crosby Square, some of which are still exceedingly beautiful, and afford interesting testimony of the skill of bygone ages. The one found in Crosby Square was eleven feet beneath the surface when discovered. It has been worked into the inner wall of an apartment in Crosby Hall, where I saw it. Crosby Hall, it will be recalled, was the residence of Richard, Duke of Gloucester; afterwards Richard III. It was in the Council Chamber of this Hall that the Mayor and a deputation of the citizens of London offered him the crown A. D. 1483; and it is in this place to which reference is made in the third act of Shakespeare's great play, wherein, whilst Richard, with terrible dissimulation, is plotting to win both a queen and a crown, he replies to Anne:

"That I may rise up to you these sad designs
To him that has most cause to be a mourner,
And presently repair to Crosby Place."

But perhaps I was particularly interested during my investigations in the relics which have been discovered from time to time of the

ROMAN WALL.
originally surrounding the *Louddinium* of these great Italian rulers of the world—associated as it necessarily is with the vast resources, majestic capabilities and undeviating energy of Imperial Rome—once proud mistress of the world; now, alas! too much the slave of ecclesiasticism. This wall, historians tell us, was erected by Constantine the Great, as he is termed in Christendom, at the request of his mother, Helena; containing in compass about three miles square, but not equilateral. (The present London, I need scarcely remark, has quadrupled "the city" in size centuries since.) That part of the original wall which ran along the bank of the Thames has for many years been washed away by the beating of the river. Other portions were repaired in different

parts from time to time during the centuries which have elapsed since its first erection; some were effected during the reign of Henry the Second; also in 1474, by the then ruling Mayor of the city; and the Barons repaired that portion toward the east and west during their wars, from materials procured through the demolition of the houses of the Jews, who were the objects of terrible persecution during different periods of English history.

But still, the entire wall has been more or less ruinous for years—buried beneath the accumulated dust of recurring centuries. This wonderful structure exists some ten feet or more beneath the present surface of the soil; and wherever portions have been unearthed by the pickaxe and shovel of modern enterprise, it is found to be upwards of nine feet in thickness—composed alternately of layers of broad bricks and the stone itself is everywhere broken—a peculiarly observable feature in Roman masonry, wherever found. The demolition of the buildings and excavations for the foundation of modern structures, have been carried on to a considerable extent during the present century. As the result of these labors, the relics of age after age have been discovered; and in the formation of a deep sewer close by St. Paul's Cathedral, even the original deep-earth was reached, over which probably the waters of the Thames were flowing before confined within its present banks, and before the masonry of the city was laid. The place in the region of country through which it courses, its way. Upon this sub-soil rests in part the Roman *Louddinium*. Upon the Roman town lies the Saxon; and the Norman city now stands upon the Saxon; at least that portion of it where the many gabled and projecting fronts have not yet given place to the Mansard roof and modern plaste. Referring again to the wall, however—during some extensive excavations made between Lambeth Hill and Queenhithe, a remarkable peculiarity was discovered in this ancient structure. The wall in this part measured about ten feet in breadth. Its foundation was upon piles, upon which were laid a stratum of chalk and stones; then a course of ponderous hewn sand-stones held together by the well-known Roman cement; and upon this solid basis stood the wall itself, composed of layers of rag and flint stones between the layers of Roman tiles. The peculiarity referred to was described by Mr. Charles Roach Smith to the London Antiquarian Society as follows: "One of the most remarkable features of this wall is the evidence it affords of the existence of an anterior building, which from some cause or other must have been destroyed. Many of the large stones above mentioned are sculptured and ornamented with moldings, which denote their prior use in a frieze or entablature of an edifice, the magnitude of which may be conceived from the fact of these stones weighing in many instances upwards of half a ton! Whatever might have been the nature of this structure, its site, or cause of its overthrow, we have no means of determining." But enough of the wall, for the present.

OTHER RELICS OF ANTIQUITY.

At the close of the last century a sewer sixteen feet deep was made in Lombard Street, when among other curiosities were found a beautiful gold coin of the time of the Emperor Gallus, whose reign commenced in A. D. 360. During the progress of this excavation, it was discovered that the soil underlying that portion of modern London is uniformly divided into four strata—the uppermost of factitious earth, thirteen feet six inches thick; the second of brick, two feet thick—apparently the ruins of buildings; the third of wood ashes, three inches thick—seemingly the remains of a town built of wood and destroyed by fire; the fourth of Roman pavement, common and well-sellected. In this pavement the coins referred to were discovered, together with several other coins and many articles of pottery. Again, in the comparatively recent construction of a sewer in Crooked Lane and Eastcheap, at a depth of seventeen feet were found the walls of former houses, covered with wood ashes; and about them were also found many portions of green *mollen* glass, and of red ware discolored by the action of fire. From these facts, and others that might be enumerated did space allow, it is evident to the antiquarian investigator that at the present day, seventeen feet under modern London, with its stupendous edifices and its thought and action, are the traces of Roman life, covered by the debris of a ruined city, and other walls built with the fragments of these ruins; whilst over all these are the accumulated debris of eighteen centuries of human occupation and human activity!

LEGITIMATE INFERENCE—PROGRESS.

Gazing upon the evidences of the presence of man and of the labor performed by him fifteen centuries since, it may be readily imagined that thoughts and feelings were aroused of deep and abiding interest. But when, in addition to such remote activities of the race, we find the evidences of even still more remote labor, which has been overthrown by the changes of time and the vicissitudes of successive existences during a period of years wholly beyond all just conception of the mind of to-day, we can but realize, notwithstanding all the assumptions of the hour, how very little we have hitherto really known of the past. And, too, as archeological investigation continues its penetrating search amid the relics of the bygone operations of human minds and human hands, how sensibly do the deductions of ethnography harmonize with the declarations of geology in regard to the age of the world we inhabit! And how worse than puerile seem the efforts of ecclesiasticism to confine and cramp the energies and purposes of past epochs within the brief limit of six thousand years! The Adamite account of the origin and age of our earth, with all its amazing activities, sinks indeed into the mere fable in comparison with the majestic truths and eloquent testimonies which science has excavated from beneath the accumulated strata of the rolling centuries of our past planetary life. And, reasoning from analogy, the mind can but conclude that all the past evidences of aspiring thought and progressive tendency on the part of the human soul have not been without an infinite purpose and design—a purpose and design commensurate with that vast series of educational processes to which the race has been subjected and permitted for immense and unnumbered centuries in the past, and which still mark the career of our race.

Most assuredly such experiences were, and are, more than requisite to the preparation of man for the horrible hell of which we are told, or for an unattractive mental monotony, miscalled Heaven! May we not, rather, logically infer, from the operations of the law of progress, evident throughout the history both of mind and of matter, together with the ever-expanding aspirations of man's interior or higher nature, that the name of human deserts cannot be attained by the lessons of this life alone, and, as a sequence, that his exit from it can in no wise determine his destiny forever; but, on the contrary, is it not eminently legitimate to conclude, as Spiritualism teaches, that as he has ever been the creature of a generic law of progress in this sphere, he must necessarily continue the subject of the same law forever, since it is a fact that the laws of God are immutable, and that the perpetuity of individual consciousness on the other side of the grave has been demonstrated beyond the possibility of cavil? And should we not, as Spiritualists, learn to look with reverence upon the antiquities of the past, taking care not to render that past necessarily a precedent for the present, whilst we recall the fact that, by the disposition of Infinite Wisdom "molding together the great mysterious incorporation of the human race, the whole at one time is never old, or middle aged, or young, but in a condition of unchangeable constancy in views on and through the varied term of perpetual decay, renovation, and progression? And let us bend our energies to ward the attainment of all that is ennobling and beautifying within the grasp of our own day and generation, remembering that, in all the past, the present, and the future,

SPIRITUALISM—PEISONAL.

Some of your readers, doubtless, have been disappointed that I have said so little of Spiritualistic Phenomena, and of Spiritualism generally, in my letters. For this I have various reasons, satisfactory to myself, at least. In the first place, I am abroad in search of health—in the pursuit of which, physicalians on both sides of the Niagara of Death have instructed

me that the abstraction of my mind from its former engrossing theme of thought as much as possible is absolutely necessary for some time yet; or else, I am not assured of restoration. From the great love that I bear the cause, in the service of which the best years of my life have been passed, I have thus far been unable to withdraw my interest and recollections sufficiently; and hence, the slow progress of my recovery. In the next place, I have had the opportunity of seeing but little of the Phenomena—owing to my continued ill health while in London; and for the same reason, have heard no lectures upon the Philosophy. Consequently I cannot speak with definite knowledge as to the conditional details of either. What knowledge I have is in a general way, and obtained mainly through the social intercourse we have enjoyed. From this I am inclined to the opinion that English Spiritualism is, in a great degree, confined to the observance of the Phenomena, with but slight regard, comparatively, to the philosophical deductions legitimately drawn therefrom. The facts of Spiritualism appear to be considered as the end of research—irrespective of the glorious truth of a demonstrated immortality, and the important corollaries of thought and action incidental thereto. One branch of Spiritualism, indeed, I am informed, are avowedly investigating the Phenomena, as constituting a fact in nature—to be accounted for scientifically; and as having to bearing whatever upon any ethical system of life. There is another branch, however, but the smaller of the two, who are examining the matter with different views of its importance—basing upon it as a grand system of Moral Philosophy, sustained by incontrovertible facts; which is destined eventually to redeem the world from the errors of Materialism on the one hand, and religious fanaticism on the other. In this light—I need scarcely assure your readers—have I held the subject-matter of Spiritualism for more than a quarter of a century—believing as I do that its watery, sparkling waves of thought—arising now and then spreading over the cold grey sea of Science, exerting an influence as yet unmeasured periods, but which will be ultimately recognized as unmistakable and irresistible.

For the reasons above given—and others I have not space to state—I am not equipped to speak definitely, and am unwilling to speak more at length, as to the condition of the cause in England. I am indulging the hope, however, that I shall recover my health sufficiently to be able to resume the duties of the rostrum—as has been kindly and repeatedly urged before turning my face homeward; and if so, shall naturally be brought into more general association with my brethren on this side of the ocean than has thus far been possible, and may then have more to say as to my observations of the condition of the cause so dear to all our hearts.

Fraternally yours,
THOS. GALES FOSTER.
No. 37 Paris Square, Baywater,
London, W.

Spiritualism Abroad.

REVIEW OF OUR FOREIGN MONTHLY SPIRITUALISTIC EXCHANGES.

BY G. L. DITSON, M. D.

FRANCE.

The January number of the *Revue Spirite*, Paris, devotes its first seven pages to a retrospective coup d'œil of the more important Spiritualistic events of the past year, embracing particularly such publications as have more or less attracted public attention, and been the theme of admiring commentaries within the last twelve months. Quite a number of these literary productions referred to I have noticed in a recent review, but I may here add, *Spiritisme pratique*, a résumé of conferences given by the Baron Guittiera d'Azzi, being a part of the work of the Academy of Pneumatology, of Florence; *Idologie et Psychologie*, edited by M. Campana, member of the above named Academy; *L'homme S. souffrir*, a work (edited in Germany, two volumes) by the healing medium, Daniel Strang, whose powers I had occasion to notice several years ago; *Sur les Phénomènes Spirites*, published in Italy, and highly commended; *En un solo vol. de W. de Schep*, by Mr. Riko, published at the Hague; and "Isis Unveiled," by Mme. Blavatsky, "an interesting work," says the editor, "which a friend of mine had published in New York, the original remarkable light upon Oriental magic and ancient and modern mysteries." This article also states that healing mediums are multiplying everywhere ("a great goal to our cause"), one of whom was called from France to attend, at Constantinople, a person of great distinction, given up by the most renowned of European physicians. It seems, also, the Baroness de Vay is a wonderful and much loved healer as well as medium—singing and conversing with those elementary or elemental spirits of which we hear so much of late. Among other items of interest here recorded, is one which gratefully acknowledges the courtesy of a retired colonel of artillery, M. Devolnet, who admits to his sciences all honest seekers for spiritual knowledge, he having Mlle. Amélie for a medium.

Regarding the mediumship of Mlle. Amélie, the *Revue* gives further special notice, the seventh article in fact, which states that she often comprehends the language of the spirits; it being a kind of intuition which has its seat sometimes in the stomach, or in the throat, and sometimes directly in the ear, as words spoken by the spirits. X and Y, indeed, the latter have no need to call her attention to their wants by rapping upon the wall or furniture, for they speak to her as if in a flash, but in a low voice. At a certain séance with her, "a hand was seen holding *la musique*, which it played in space. Soon she announced that near Mme. X, a cloud appeared, which increased to an indistinct form, but with a distinct hand, upon the third finger of which was a ring with a precious stone. This form," she said, "seated itself by Mme. X, and embraced her arm. By the ring and the manner of taking her arm, Mme. X recognized the spirit." Another lady was described as ill, and about fifty or fifty-five years of age, and habited in rather ancient costume, but passing her hand over her face, she seemed transformed into a lovely woman of about thirty, with naked arms and a superb head of hair. She announced herself as a relative of Mons. D., who recognized her. Furthermore, Mons. D., taking the medium's hands in his, and requesting the spirit to approach him, he felt a face pressing his mustache, and light fingers tapping upon his hands. Another incident connected with this séance is worthy of note. Amélie saw something developing upon a large sheet of paper lying on the table. Presently she was able to describe it so accurately that Mme. X recognized it as the "shade" of her little pet dog. The putting of a dog's feet was also heard, and a noise like that produced by a dog when rapping and tearing paper. After leaving up Mme. X's shoulder and back again, his feet being felt by his mistress, the spirit-ton disappeared. On making a light, it was found that the paper was twisted and torn, and bore the marks of the dog's claws. "Strange!" says the writer, (P. D., doubtless Colonel Devolnet.) "on the following morning, at Mme. X's, a dog that had had the greatest fear of old age. The spirit, being consulted about it, said that they had brought the dog the previous evening to console the lady for the loss she was soon to suffer, and prove to us that animals survive after their material dissolution." At another gathering, direct writing was found upon paper placed on the table for the purpose. It was: "Pray for us; prayers always impart to us measure." The *Revue* gives also a number of pages to Col. H. S. Ocott's "People from the Other World," and promises further notice. So far as it goes it is an excellent exposition of the more prominent events at the Eddy's, in Vermont. Following this is a learned article by Judge Rossi de Gustiniani, on matter and spirit. Mr. Sla-to's mediumship is also here noticed at length, the writer stating that he has a slate written upon in *five different languages* in the usual manner for which Mr. S. is so famous.

A continuation of *Un regret à une objection*, à l'adresse de M. Parély: "Having read in a paper that an old Professor, Dr. Roux, was dangerously ill, my sister-in-law took the *orb* (the *orb*) and wrote: 'Within two days he will be dead.' 'Of what complaint?' 'An ulcer, with complications,' etc. 'What doctors attend him?' Names given. Events proved all this to be the exact truth." Mr. R. having in itself suffered fifteen years with the gout, and had exhausted the whole list of remedies, was persuaded to ask the spirits for a remedy, his malady. "Shall I be miraculously cured?" "No, no," he asked. "No." "What should I do for it?" "Nothing." "How much longer, then, am I to suffer?" "Within three weeks you will be rid of it." "Shall I have a return of it?" "I have said you shall be free." At the end of three weeks he found himself well. "Since you are a clairvoyant," Mr. R. said at another time, "and can read our thoughts, you ought to be able to read a closed book." "Yes." "Will you kindly, then, transcribe the first line of the 20th page of '— a large book on the upper shelf of my father's library, of which he knew not even the title.' "Immediately the *orb* (the *orb*) wrote these lines: . . . 'A *Grain* (by Cardinal, de ce qu'il lui en avait dit.' By the aid of a ladder the book, *Mamboing (Histoire de la Ligue)* was reached, and the transcription found to be word for word as in that work. Again, one Mme. Carillet, of Chauxmont, obtained a servant who could hardly read or sign her name, but proved to be so good a medium that the planchette (it will call it) became a reading-master for her pupils. "This reading considerably stirred in the village, the priest came to attack the devil and put to flight the evil genius of the 'possessed.' He came forth with the good Latin of the scribe, and the replies came to him also in good Latin, and so instructive to him that he never returned. A woman, Mme. Esca, after card case, who, respectfully laughing, said: "To me, devil or spirit, have you nothing to say?" "Poor mother!" was the reply; "you lost your first infant, who was your joy. Another was permitted you, whom you had lost long ago. You were to have a new trial; within fifteen days the second will join the first." Mme. E. tried to put a good face on the matter, returned home, found her child of eighteen months well and healthy. This he continued for fourteen days, but on the fifteenth was taken with convulsions and died.

A very interesting circular has been issued by M. Z. J. Picrati announcing the publication of a new monthly at Saint Maur, to take the place of his *Revue Spirite*, which was suppressed by the government, under the name of *Les Heures*, of the Journal. The author has an article in behalf of his rights, and which the so-called liberal press ignored, though sent to the editors, is one of the most stirring, manly, forcible documents it has been my good fortune to read. I believe the *Banner* will welcome with much heartiness Mons. Picrati's forthcoming magazine.

GERMANY.

The *Message*, of Leige, of 15th of December and January 1st are at hand. That of the former date has several valuable articles, learned discussions upon "Immateriality—Modern Views" upon "God, the Infinite," etc. "Reincarnation" as viewed by the English, and "Direct Writing" as reported by Mr. A. R. Wallace. The latter has an article from the pen of M. P. G. Lecomte, on the "Year 1878 and the End," and one still more important on the "Magistracy," when the writer, with much solicitude regards as declining in dignity in France: "Above all," he says, "it strikes us, it inspires us with the most lively inquietude" for the future, the abandonment of characters in the *magistrature française*. A second article on "A Proposed Congress at Gaud," presents some of the views of the materialists and what they feel to be, and also those, more favorable to the spiritualists. Victor Hugo is quoted as saying: "Do what you will, the condition of the great mass, the multitude, will always be relatively poor, unfortunate, sad. Give to the people for whom this world is had, the people who work and suffer, the belief in a better world, they will be tranquil, they will be patient; patience is made of hope. This is what Jesus knew." The writer also says that "if Voltaire had lived in these days he would have been considered as a *réactionnaire* by our masters Jacques, and sent back to the school of Baumer. This was published in the *Chronique* the morning after a séance with the medium Sade, where the intelligent force which a genius matter has become in some sort visible and tangible, and besides, some years since, Camille Flammarion, in the name of and with what positive science imparts, reduced to powder the edifice materialist erected by the German school." Referring to a senseless attack on Spiritualists in the *Echo de Bordeaux*, this same writer has occasion to state that, "According to the ultramaterialists there are five million Spiritualists in Europe. In the United States, there are still more. And the writer in the *Echo* who proposes that we shall all be put in an asylum must have" (in view of what has just been stated) "great confidence in the light which he possesses. . . . And why is it less honorable to call oneself a Spiritualist than Pantheist, Atheist, or Free Mason, etc.? The word is new, it is true, is not of the *bon ton*, (and recently) and this is its great wrong with some people. . . . But progress is always arrayed against persistent prejudice, inertia and existing interests."

The *Message* quotes also a portion of Mr. Sarcus's letter on slate writing, as produced by Mr. Watkins, which appeared in the *Psychische Studien*. If space permitted I should be disposed to quote from the Viscount de Torres-Solano's "Catholicism before the time of Christ," particularly that valuable portion touching upon Oriental Spiritualism; but this favor, with notices of other writers, (on the "Spirits' Incense" for instance) must be foregone.

SPAIN.

The present (December) number of *El Criticón Espiritista*, of Madrid, closes the year with an Index and much valuable matter, including a long notice, in fine print, of Mr. Sla-to's mediumship, taken from *Le Monde*, the liberal organ of Paris. Its introductory article, from which I will make a few extracts, is from the able pen of Sr. R. G. Beard, of Barcelona, giving, as he says, profane testimony in favor of communication between the visible and invisible worlds: "The German historian, Juan Trithemo, on page 227 of his 'Cronica Histórica,' states that in the year 1013 the apparition of the Count de Spanber, who had died some time before, was on courtship the fields with his dog, where he had been accustomed to hunt. . . . The Baron de Consey, a respectable French magistrate, was sixty years of age in Paris when his mother died. At the time of her death, on the very night, a dog sleeping at the foot of the Baron's bed began to bark, and the Baron saw the head of his mother, surrounded by a beautiful light, (*una gran aureola*) approach him from the window of his apartment. . . . In Roman history we read that when Scipio was at a country seat, occupied with the affairs of a battle in which he was to engage on the following day, he saw an angel, who imparted to him words which he did not know to his army, attributing to the virtue of said *apocrypha* the victory he obtained over the Emperor Lully Vero. . . . M. Guinot, in a work published in Amsterdam, in 1708, entitled, 'A New Voyage in the Northern Land,' it is stated that the people of Iceland were nearly all mediums who had familiar spirits, who served them as servants (our elementals), and warned them of accidents and sickness that were to come upon them. The same demons or genies also warned the people they served to go fishing at a favorable time; but if they went without this being notified by their positions did not turn out well. . . . *Cicero (de Divinatione)* says that the first array of Gen. Lucius took a certain route, but that Scipio, warned by his demon, took another, and was hence saved from the capture or death that overtook the former. . . . The celebrated *desenvoyé* and poet of France, Pedro de Loyer, who flourished in the sixteenth century, alleges that when a law student at Toulouse, he lodged near a house in which, during the whole night strange noises were produced, such as drawing water from a well and other mechanical operations. Sometimes a heavy substance apparently fell upon the floor, but on searching this place nothing was found. . . . In mines, for example, it is very common to hear the hum of water, like that of a mill, of barrows, &c., with out being able to see the cause. It is testified to by thoustons of American miners; also by others in large mining districts in Germany, as well as in Chili, Bolivia, Peru, and Mexico. . . . The great pub-

[Continued on eighth page.]

Written for the Banner of Light.

THE APTERBATH.

Wherein the author describes the various methods of bathing and their effects on the human system.

months past have been fortunate in securing those of great merit and marked ability, yet in no instance more fortunate in their selection than they were in procuring the services of Mrs. E. L. Watson for the month of January just passed.

Massachusetts.

BOSTON.—P. C. Mills writes: "My labors have for the past few months been confined mostly to New Hampshire, and have not been without some good results."

At Southbrook I found Brother and Sister Tilton, who deserve special notice for their earnest and unselfish labor for the cause.

I have worked earnestly and faithfully this winter; I have traveled over six hundred miles, and given fifty lectures since the first of last October.

I have visited Northampton, a beautiful but crowded village, where I found some living souls, who were weekly feasting on the Banner of Light.

Tennessee.

MEMPHIS.—Capt. H. Brown writes, Jan. 26th: "Nearly everywhere I go I meet the dear old Banner of Light, and if I do not find that, even among Spiritualists, there is a lack in those who do not read them."

From the way this year has opened, there will be none the less effort on my part. Up to present date I have spoken 10 times, and February's engagements will call for more.

I am well received on my Southern trip, and so many are my calls that I shall not arrive at Austin, Texas, till well into March.

Tokio, Japan, has an important theatre, the largest of which accommodates 3,000 people.

Teach thy tongue to say "I do not know." Thy friend which is before thee, say, "I do not know."

DYING SPIRITUALISTS.

BY WASH. A. DANFORD.

To the Editor of the Banner of Light:

Every few days we read in the public journals of some liberal bequest which a religious man or woman has left to sustain the church to which they belonged.

There have been unselfish workers in this cause in Baltimore; a few men and women whose appreciation of the blessings enjoyed by them under the new dispensation has made all sacrifices seem insignificant in comparison.

Now I do not wish to present this case as a fair representative one of Baltimoreans, nor of Baltimore Spiritualists, but it illustrates the difficulties which have to be encountered by those whose hearts and hands are given to the work.

Every man who has been set free from the gloomy influences of our ancient faiths should deem it a privilege to assist in supporting the cause to which he owes his freedom.

One of them left about a quarter of a million of dollars. He was a thorough, out and out, aggressive Spiritualist.

Another case was that of an aged gentleman who for twenty years had been one of the boldest, freest and warmest adherents of our grand movement.

Still another case was that of an old lady, who without the culture that was necessary to make her public speaking very acceptable, yet yet ready to speak, in public or private, in defence of Spiritualism.

Would not each of these ardent Spiritualists—looking down from that home of beauty which Spiritualism had prepared them for—be glad to do now what they left undone then?

[From the Boston Daily Globe.]

Restrictive Laws.

The Petition Asking that the Mayor of Boston be Given Power to Regulate the Practice of Medicine and Pharmacy.

Sir—As a great commotion has begun at the State House this year over the question of who shall and who shall not heal the sick, would it not be well for all citizens of the State to be interested in the subject?

For a vast amount of learning and testimony on this subject of a spiritual body, see Ralph Cudworth's "Intellectual System of the Universe," first published in the year 1678.

form surgical operations, it seems proper that those who have prepared themselves for the practice of surgery, or any by natural endowment gifted in surgery, should attach to their name surgeon.

THE SPIRITUAL BODY.

BY EPES SARGENT.

The old heathenish notion of the resurrection of the physical body, unhappily grafted on the most prevalent forms of Christianity, has had a mischievous influence through the ages in excluding those rational conceptions of a spiritual body, manifestly entertained by St. Paul, and the present phenomena are doing so much to corroborate them as we get out of the close, unwholesome air of a merely dogmatic system of theology.

Among the books very popular in its day, and not unworshiped even in these crowded times, is "The Religion of Nature Deified," by William Wollaston, a native of Staffordshire, who died in London in the year 1724, at the age of sixty-five.

"Though I understand not perfectly the manner how a cogitative and spiritual substance can be thus closely united to such a material vehicle; yet I can understand this union as well as how it may be united to the body in general (perhaps as a matter as it is not to be considered as a body, but as a power, or as a faculty, can be superadded to matter; and beside, several phenomena may more easily be solved by this hypothesis; which (though I shall not pertinaciously maintain it) in short is this, namely: That the human soul is a cogitative substance, clothed in a material vehicle, or rather united to it, and as it were, inseparably mixed—I had almost said—incorporated with it; that these act in conjunction, that which affects the one affects the other."

"We are sensible of many material impressions (impressions made upon us by material causes, or bodies)—that there are such we are sure. Therefore there must be some matter within us, which, being moved or pressed upon, the soul apprehends it immediately. And therefore, again, there must be some matter to which it is immediately and intimately united, and related in such a manner as it is not to be separated from it."

"By many symptoms it appears most probable that this matter, to which the mind is immediately present, and in which it is true Substantiality, is not the whole gross body, but some subtle body, placed in the region of the brain."

"All this is substantially consistent with the deductions from the phenomena of Spiritualism. According to Chavé, the French physicist (who is not a Spiritualist), we contravene no known law of science, chemistry, physics or mechanics, in admitting the existence of an ethereal or electro-luminous organism. He says: "There are cases of positive pathology where we can grasp the superior and observe its action while the inferior one—that which is perceptible to the senses—is no longer in exercise."

"Another French physicist, Dr. Georget, who wrote a book on the "Physiology of the Nervous System," in which he expressed views similar to those which Veset, Bouchner, Hauckel, and other extreme materialists advanced, was fully convinced by the phenomena of mesmerism that he had made a great mistake in limiting the life of man to its material earthly manifestations. He manfully retracted his whole materialistic philosophy, and, in his last will and testament, proclaimed that he had arrived at a "profound conviction, founded upon incontestable facts," that there exists "an intelligent principle, altogether different from material existences; in a word, the soul and God."

"If in their experience the light of Spiritualism had been added to the cogitate facts of mesmerism and clairvoyance, the conclusions of both Chavé and Georget would have been still more decisively illustrated."

It was the opinion of Charles Bonnet, the great Swiss naturalist (1720-1793), that man's nature body exists already with the body visible; and he believed that science would "some day have instruments which would enable it to detect this body, formed as it probably is of the elements of ether or of light."

The latter says, "All souls seem to have another body and diviner than that of the elements."

In the North American Review (May-June, 1877.) Mr. Thomas Hitchcock happily remarks, "The advantage of thus conceiving of the soul as a subtle, ethereal, and immaterial body, and affected by mediums similar to those which affect sight and hearing, is that it explains the mystery which surrounds the relations of mind and matter, and accounts for many things which now puzzle the scientific explorer."

No. 88 Moreland street, Boston, U. S. A.

WEBSTER'S REPLY.

To the Editor of the Banner of Light: I saw in a recent number of the Boston Journal, an article with the caption, "Webster's Impromptu Oratory," in which the writer labors to make himself and others believe that Mr. Webster's reply to Hayne was not an impromptu production, but that the Northern champion had made every desirable preparation for his world-renowned effort.

A citizen of Boston, to whom I appealed for information on the subject, says: "Peter Harvey once told me, when I and some others were dining together, that Webster always thought he was inspired when he replied to Hayne; that he went home to his room after listening to Hayne's speech, to prepare during the evening his reply; that the whole thing was in his head, seemingly like a ball, and he could not get at a single thread of it to unwind."

"Visions of the Beyond." To the Editor of the Banner of Light: In the midst of all the pressure upon my time and attention which a speedy departure from the busy scenes of my present public life entails, I deem it my duty to record in a few brief words the wealth of satisfaction, both in the form of pleasure and instruction, derived from my recent perusal of Herman Snow's charming little volume entitled "Visions of the Beyond."

"I have no time now for analysis, but I came fresh from the perusal of this gem of literature, and I should be guilty of injustice to the gentle and gifted genius, Mrs. Snow, if I failed to render even this poor tribute of thanks for the gratification I have derived from their charming publication."

"From so small and attainable a volume, it would be an absolute injustice to make quotations. I may sum up by saying, however, that the earnest inquirer cannot open upon one single page which is not fraught with wisdom and invaluable lessons."

"Not the least interesting portion of the work is the introductory chapter by the late and noble philosopher, which he relates in his own modest way characteristics concerning his own and his medium's experiences, which form an episode no less agreeable than instructive in the collection of narratives that follow."

San Francisco, Jan. 14th, 1878.

ISIS UNVEILED. A Master-key to the Mysteries of Ancient and Modern Science, and Theology. By H. P. Havassy. (Bernard Quaritch.) This is one of the most extraordinary works of the nineteenth century. The author has brought to bear on the investigation of a very difficult subject, the knowledge of one who is in most of the modern and ancient religions, and especially of the religions and practices of the Hindustanians. A precise knowledge of the mysterious "Gabalitic" or "Kabalistic" perception of the occult sciences of the East, and an acquaintance with the existing tenets of the religions of India, China, and Japan, are not qualities usually united in one writer."

"The works with which it affords the greatest analogy are those of Gouffroy Helmholtz ("Annals of Philosophy"), Boudin ("Anthropologie"), and the "Mysteries of the East" by the late Mr. E. Seaton, on the "puras of the East, the names of which, for obvious reasons, we do not print, and the continuation of which was prevented by the death of the author, in obedience to his own peculiar tenets. Still, it is a work which, in the hands of the late Dr. Isaac Taylor, "Ancient Truths," which, as our readers will recollect, contained much which the author did not know, and more which no one in this world will ever know. Mine is a wretched, however, is nearly always accurate, and to be relied on. We are so pressed, and almost appalled by the sight of these gigantic volumes, coming out so peculiarly near to the shortest day in the year, while the winter season, is best adapted for its perusal; so fearful of exciting the prejudices of the silly masses by the indication of some passages in the work; so generous to the author for having collected so much of information together which we ourselves had only known to exist scattered up and down the pages of Schellier's work on "Hermeneutics," that we know not which passage to select from this complicated work for special consideration or critical approval."

"For a vast amount of learning and testimony on this subject of a spiritual body, see Ralph Cudworth's 'Intellectual System of the Universe,' first published in the year 1678. He tells us that 'The luciferian body can pass through any solid thing. It lieth in this mortal body, continually inspiring it with life. By it is the soul connected with the mortal body. Plato and Aristotle concur in this idea of a luciferian body."

TO BOOK-BUYERS.

The attention of the public is respectfully called to the fact that the BANNER OF LIGHT, published by Colby & Rich, is now on hand in the following quantities...

SPECIAL NOTICES.

A notice regarding the publication of the BANNER OF LIGHT, mentioning the names of the publishers and the location of the office.

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 16, 1878. PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province Street, Lower Floor.

WHOLESALE AND RETAIL AGENTS, THE NEW ENGLAND NEWS COMPANY, No. 20 CORNHILL, BOSTON.

THE AMERICAN NEWS COMPANY, Nos. 7 AND 9 HAWKES STREET, NEW YORK.

COLBY & RICH.

PRINTERS AND PUBLISHERS, 9 MONTGOMERY PLACE, BOSTON.

Letters of subscription should be sent to the publishers, Colby & Rich, at their office, No. 9 Montgomery Place, Boston, Mass.

Modern scientific medicine, which has made the medical profession a monopoly, is the subject of the following articles.

Regulation of the Practice of Medicine.

The efforts of the medical profession to force a monopoly upon the practice of medicine in the Commonwealth are the subject of this article. It discusses the various attempts to restrict the practice of medicine to a select few and the harm done to the public by such measures.

Andrew Jackson Davis's New Work.

Andrew Jackson Davis's new work, "Views of our Heavenly Home," is a sequel to his "Sapientia." It is a book of visions and revelations, published in the Banner of Light. The author, a seer and clairvoyant, describes his experiences in the spirit world.

Harmonical Philosophers.

Harmonical philosophers, as all reflective spiritualists must, in the order of things, naturally aspire to be, have often to face, in the history of the movement, the sad spectacle of angry contentions among its public advocates and private adherents.

Prof. Buchanan in New York.

The session of the Eclectic Medical College terminated on the 30th of January by a commencement at Chickerling Hall, New York, before a large audience. Prof. Buchanan, who set forth in a bold and eloquent manner the claims of Eclecticism as the American contribution to medical science, more valuable in a practical way and more novel in science than all that had been done by contemporaries.

The Decense of the Pope.

Reference to our eighth page article will be found which is the vehicle of much information concerning the recently deceased Pontiff, Pius IX. This prince has filled the longest episcopate in history in the Roman Catholic Church, and many matters of importance have during his time come up for adjustment.

Amory Hall, Boston.

Robert Cooper addressed a good audience which, notwithstanding the inclemency of the weather, convened at this place Sunday afternoon, Feb. 10th, on "Romanism, Protestantism and Spiritualism." In the course of his remarks, after giving a graphic description of Catholicism as one of the powers that ruled the world, he endeavored to show that Protestantism, the outcome of Catholicism, must necessarily ultimate in Spiritualism and Individualism, and that consistently no middle ground could be taken.

Mrs. Maud E. Lord.

The announcement was made by us in our last issue that this celebrated physical medium would leave Boston for New York during the present week, but we have since received from her the statement that her business engagements in this locality have proved so pressing that it will be some time yet—perhaps a week or ten days—before she can feel at liberty to take up her departure.

John Tyerman writes us from his home.

John Tyerman writes us from his home, 117 Woodomooon street, Sidney, N. S. W., under date of Jan. 31, that he purposes to visit America within a few months. We shall refer to his letter more fully next week.

Read the article on our second page.

Read the article on our second page (transferred from the columns of the Boston Globe) concerning "Restrictive Laws" in regard to the practice of medicine.

For every cross there is a crown.

For every cross there is a crown. Knowing this, we shall do our duty to the best of our ability, without fear or favor, ever keeping in mind truth and morality.

The London "Human Nature" for January.

The London "Human Nature" for January is received at this office. It should be extensively circulated in this country.

The Spiritual Scientist.

E. Gerry Brown, editor, has made its appearance for February in the form—as previously announced—of a monthly magazine. The present number is bound in a yellow cover, which is charged with a six-pointed star—four points of which present the letters I N R I—a cross appearing in shadow behind the star. The statement is also made that the work may be obtained at 15 cents for a single copy, or \$1.50 per year, at its publication office, Room 6, No. 50 Bromfield street.

Testimonial to Mr. P. Robinson.

A goodly number of the friends of this gentleman, learning of his intention to permanently leave Boston, resolved to give him a complimentary good-bye in the shape of a public meeting and testimonial, which came off last Sunday evening at Rochester Hall, in this city.

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A Message from "Owasso."

J. Simmons, writing us from Hotel Kronprinz, Berlin, Jan. 19th, says: "In the Banner of Light for Dec. 29th, the message signed O—O is claimed by Owasso (one of Dr. Slade's controls) to be his. He says he could not express himself through that channel as he can through his own medium, and that he was not well understood in giving his initials. He says, however, that his object was to prove the genuineness of the medium, and not that he had anything in particular that he wished to say—he having promised us privately to visit your science room and control your medium if possible—which promise he has kept.

According to the New Orleans Pleayuno.

According to the New Orleans Pleayuno of Feb. 31, Col. Eldridge and his estimable lady are doing good work in the Crescent City. The Colonel is announced by Ansel Edwards, Secretary of the New Orleans Association of Spiritualists, as having been engaged to lecture for that Society at Minerva Hall, during the Sundays of February. The phenomena—such as independent slate-writing, test-giving, etc.—which occur in the presence of Mrs. Eldridge, are pronounced as truthful and startling in the extreme. She makes her office and residence at 103 Camp street, but visits families at their homes when desired.

Mrs. Clara Neyman, a German lady of New York.

Mrs. Clara Neyman, a German lady of New York, will give a lecture upon "What is Religion?" at Parker Fraternity Rooms, Appleton street, on Wednesday evening, Feb. 20th, at 7 1/2 o'clock. Mrs. Neyman is one of the most finished and eloquent lady speakers in the country, and is sure to please all who may attend. Tickets can be procured at The Index office, 231 Washington street.

Cornelia Gardner writes from Rochester, N. Y.

Cornelia Gardner writes from Rochester, N. Y., under date of Feb. 7th: "Our Lockport Convention closed Sabbath evening, after two days of interest such as has not been felt there before. The sessions were well attended, and an increasing harmony and oneness of purpose pervaded all present. It was a revival season to us all."

At last accounts the "exposer" (?) Bishop was in Jackson, Mich., and Baldwin, ditto, had just gone from thence.

At last accounts the "exposer" (?) Bishop was in Jackson, Mich., and Baldwin, ditto, had just gone from thence. A correspondent assures us that the recent efforts to throw discredit on the cause there, have resulted in a reawakening of public interest on the subject to such a degree that Spiritualism has benefited instead of injured thereby.

We are pleased to learn that the talents of Bro. Peebles are not allowed to rust.

We are pleased to learn that the talents of Bro. Peebles are not allowed to rust, but that he is lecturing each Sunday to the best acceptance in London. The members of the Spiritual Institute have already given him a fine public reception, as also have those of the British National Association of Spiritualists—the latter soirée taking place Feb. 6th.

A social conference, in which Horace Seaver, Esq., John S. Vorley, Profs. Wetherell and Wright, Messrs. R. Cooper, Sawtelle and others participated.

A social conference, in which Horace Seaver, Esq., John S. Vorley, Profs. Wetherell and Wright, Messrs. R. Cooper, Sawtelle and others participated, occupied the time at the meeting of the Paine Hall Liberal League, last Sunday morning. Next Sunday A. M. a lecture by Professor Wetherell will be the order of service observed.

Owing to the illness of Mrs. Rudd, no Public Circles will be held at this office the present week.

Owing to the illness of Mrs. Rudd, no Public Circles will be held at this office the present week; neither will the Circle-Room be open next week. Probably the Circles will be continued the following week.

Colby & Rich have for sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston, copies of that fine work, INSTRUCTION, by Mrs. Frances Kingman.

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The installment of matter from Dr. Buchanan intended for publication in this issue had not reached this office when we put our type-forms to press.

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Files of the Davenport Gazette inform us that the question of the regulation of the practice of medicine by law in that State is now up for discussion in Iowa.

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Movements of Lecturers and Mediums.

Speakers having matter for this Department are reminded that the Banner of Light goes to press on Tuesday of each week, but bears the date of Saturday. Their notices, therefore, to insure prompt insertion, must be forwarded to this office on the Monday preceding the day of going to press.

Warren Chase gave seven lectures in Sacramento, Cal., closing Sunday, Jan. 27th; lectured in San Francisco Feb. 31, and goes to fill a three-months' engagement in Santa Barbara, Cal., which will be his permanent address until further notice.

Warren Chase gave seven lectures in Sacramento, Cal., closing Sunday, Jan. 27th; lectured in San Francisco Feb. 31, and goes to fill a three-months' engagement in Santa Barbara, Cal., which will be his permanent address until further notice. He has been very successful, we learn, in his lectures on the Pacific coast.

Fannie Allyn will speak in Ballston Spa, N. Y., Feb. 24th; in Philadelphia during March; in Vineland, N. J., during April; in Springfield, Mass., during May.

Fannie Allyn will speak in Ballston Spa, N. Y., Feb. 24th; in Philadelphia during March; in Vineland, N. J., during April; in Springfield, Mass., during May. Will speak week evenings, if desired, in neighboring towns.

Dr. H. P. Fairfield is engaged to lecture for the Spiritual Union in Utica, N. Y., Sundays, Feb. 17th and 24th; also Sundays, March 31 and 10th.

Dr. H. P. Fairfield is engaged to lecture for the Spiritual Union in Utica, N. Y., Sundays, Feb. 17th and 24th; also Sundays, March 31 and 10th. He would like to make engagements to speak week-evenings anywhere within a hundred miles of Utica, and for the two last Sundays in March and the month of April. Address him for the next three weeks care Mr. D. Jones, 49 Ruyter street, Utica, N. Y., or Greenwich Village, Mass. (his permanent address.)

Mrs. Coombs, test medium, has arrived in Memphis, Tenn., and is spoken well of by the "Voice of Truth."

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Mrs. S. A. Byrnes-Snow will lecture in Greenfield, Mass., Feb. 17th and 24th.

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Chas. H. Foster was expected to arrive in Memphis Feb. 7th.

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Cephas B. Lynn lectured in South Dennis, Mass., on Sunday, Feb. 10th, and again on the evening of Monday, 11th.

Cephas B. Lynn lectured in South Dennis, Mass., on Sunday, Feb. 10th, and again on the evening of Monday, 11th. He will be in Stoneham, Mass., the next two Sundays of this month. His Philadelphia engagement was a grand success.

The Memphis Avalanche, for Feb. 5th, speaks in terms of commendation concerning a lecture delivered on the previous evening by Mrs. Dr. Cutler, at Harmonical Hall, that city.

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Have we a reliable Post Office Department?

Have we a reliable Post Office Department? This is a question which is agitating many business firms in this city at the present time. Letters are often missed altogether, while others are delayed, and some are said to be opened by unknown hands and they re-sealed and boxed to their respective addresses. If these rumors have any foundation in fact, the sooner an investigation is instituted by the proper authorities the better it will be for the community.

We are extremely sorry to learn that those devoted Spiritualists Thos. Gales Forster and wife have not improved in health by their voyage across the Atlantic; but we still entertain the hope that their pilgrim'ge in the Old World will bring them home in due time fully restored, for we cannot at present spare such devoted champions of our cause. Their useful services are needed more than ever at this time.

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Foreign Items.

As the second year of Mr. J. J. Morse's engagement at Newcastle-on-Tyne will shortly terminate, says the London Spiritualist, the Newcastle Psychological Society has entered into an arrangement with him for a similar course of lectures during another year, making the third year in succession. This is conclusive evidence of Bro. Morse's ability as a lecturer.

Ion. A. Aksakof, of St. Petersburg, Russia, says he has resolved not to discontinue the publication of his German Spiritualistic periodical, Psychic Studies, Leipzig.

Passed to spirit life at 10 Addison Place, Melbourne Square, Brixton, S.W., England, on Monday, the 7th Jan., at 5:30 A. M., Mr. Joseph Cotterell, in the 67th year of his life. For the last four years he has been a staunch and devoted Spiritualist, having received some of the best known evidences of spirit-presence and identity.

But I also wish to speak to Spiritualists about the effects of drink upon mediums and sensitives. As a medium, I may say, there is nothing better so much as the breath of a person who has been taking in exciting drinks. It prevents all the emanations of the system into poison, and laying the drinker open to evil spirits, besides degrading his own spirit in its operation through the body. It is utterly impossible for a person who drinks to attain to his highest attainable degree of spiritual development. The more spiritually developed a man or woman is, the more obnoxious does alcohol become.—Amy Iry Bryson.

Our affections, thoughts and dreams are spiritual manifestations; our good thoughts arise from the presence of celestial comrades, and our evil thoughts are due to our infernal acquaintances. We are, therefore, one and all, "mediums"; and a disciple of Swedenborg would maintain that "spiritual manifestations" are co-extensive with human activity. What is especially new in Spiritualism over Swedenborgianism, is the action of spirits external to the human medium—a possibility of which I incline to think Swedenborg was ignorant. I move a chair, Swedenborg would say that I do. I move a spirit, Swedenborg would say that I do not. I move a spirit, Swedenborg would say that I do not. I move a spirit, Swedenborg would say that I do not.

In the course of the past twenty years I have seen numerous attempts to explain Spiritualism without spirits, but one and all have been just such failures as the still more numerous attempts to account for creation without an omnipresent and incessant Creator.—Wm. White, author of Life of Swedenborg.

The Harbinger of Light, Melbourne, Australia, says:

"The desire for information concerning Spiritualism, or rather occult demonstration of its phenomena, appears to be on the increase. We are frequently waited upon by persons whose interest has been more or less aroused, and who are anxious to obtain introduction to media or admission to some circle where phenomena may be witnessed, or messages received from their departed friends. In fact, to obtain without trouble or delay (and in many instances without pecuniary outlay) conclusive evidence of a stupendous fact which many would give, and have in numerous instances given—a lifetime to demonstrate."

The same paper says: "Mr. Thomas Walker, the trance speaking medium, has returned to Sydney, after a successful course of lectures at Brisbane. Arrangements are being made for him to deliver a course of lectures here. Mr. W. has made a very favorable impression in Sydney, his lectures were largely attended, and, it is spoken of, by competent authorities, as one of the best speakers (when in trance) that has ever occupied a Sydney platform."

Dr. Carpenter, so far from accepting his opponent's (Mr. Wallace's) estimate of himself, "honestly believes" that he has "unusual power of dealing with this subject," and Mr. Wallace thinks it strange indeed that he and his friends should be pronounced "psychological curiosities" because they rely upon what philosophers assure them is their "sole and ultimate test of truth—perception and reason." Whatever one may think of the results of Mr. Wallace's "perception and reason," it is not possible to doubt his entire honesty of purpose. It is probable that the same may be said of Dr. Carpenter; but his opinion would carry more weight if he confined himself to the legitimate business of investigation, and withheld his gratuitous arraignment of such men as Wallace, Crookes, and others as men afflicted with an "epidemic." It is not a personal controversy that is desired, but a close-sticking to the facts and the argument.—Sidney Morse, in The Radical Review.

Buried Alive.

A Citizen of Matford Entombed while Living. There is a story, which has gained considerable credence, regarding the burial alive of a Mr. Davis, of Medford. It is said that Mr. Davis, a short time ago, while shaving, fell backward upon the floor, and was pronounced dead. He having expressed fears that he might be buried alive, the body was kept several days in the house and carefully watched. The funeral took place and the remains were buried at Maiden. After the funeral the widow of the deceased and her daughter, who reside in different houses, on a certain night had dreams to the effect that the deceased was buried alive, and was trying to release himself from the grave. The mother and daughter told their dreams to one another, and the mother was so much affected that she visited a clergyman and told him her story. He tried to dissuade her from believing that her husband was buried alive, but she would not listen to him, and finally caused the grave to be opened. To the horror of all, the corpse was found lying on its side, one side of the face being badly bruised and the top of the casket broken, showing unmistakably that the man had used strenuous efforts to escape death by suffocation.—Boston Herald, Feb. 9th.

WAR NEWS.—As we go to press the complications of the Eastern question seem on the increase. The Russian-Turkish treaty rapidly developed secret points, and the Czar's forces advanced to the exterior lines of Constantinople. Prince Gortschakoff officially informed the powers that, as Great Britain and other countries had resolved on sending ships of war to Constantinople for the protection of their subjects, Russia also felt constrained to order a portion of her troops to enter the Turkish capital for the purpose of protecting the Christians. Instructions in accordance with this determination were sent to the Grand Duke Nicholas, and report both that the Muscovite troops are even now within that city. Austria has applied to the Porte for a firm permitting her squadron to enter the Dardanelles. The British fleet, which set out for the Dardanelles, remains at anchor in Besika Bay, Turkey having declined to permit an entrance into the Straits. It is intimated that Russia's bold step was influenced by a secret understanding with other European powers, and that Turkey, holding England responsible for her defeat, is indifferent. England is busy with preparations for war.

We call the attention of our readers to the advertisement in another column of the "Banner of Light," the oldest journal in the world devoted to the discussion of the Spiritual Philosophy.—The Ashley (O.) Enterprise.

Spiritualist Meetings in Boston.

AMORY HALL.—Children's Progressive Lyceum. 11 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10 o'clock. The public cordially invited. Mr. J. H. Hatch, Conductor.

ENGLE HALL, 616 Washington Street.—First Circle every Sunday morning at 10 1/2 A. M. Spiritualist speaking at 2 1/2, 4 1/2, 7 1/2, 9 1/2. Good mediums and speakers always present.

ROCHESTER HALL, 730 Washington Street.—Public Circle for tests and speaking at 10 1/2 A. M. every Sunday at 10 1/2 A. M. and 2 1/2 and 7 1/2 P. M. Several able mediums always in attendance. Good quartet—singing provided.

PYTHIAN HALL.—The Ladies' Aid Society hold its meetings regularly on Wednesday of each week, at this hall, 11 Tremont street. Suitable in the evening, to which the public are invited. Mr. John Woods, President. Miss M. L. Barrett, Secretary.

CHARLESTOWN.—EVENING STAR HALL.—Spiritualist Meetings are held at this hall, corner of North and State streets, at 8 o'clock. C. B. Marsh, Manager.

Amory Hall.—On Sunday morning, Feb. 10th, at the session of the Children's Progressive Lyceum, the following literary and musical exercises were presented: Select Reading, Helen M. Dill; Recitations, Grace Fairbanks, Alice Bond, Vera Jacobs, Daisy Hollis, Annie Jacobs; Song, Nellie Thomas; Recitation, Mrs. M. L. Barrett; Songs, Florence Danforth, accompanied at the piano by Miss and Mrs. Hatch; Recitations, Ella Carr, Jennie Miller; Cornet solo, Mr. Henry; Song, Mr. Berry, accompanied at the piano by Mr. Burroughs; Remarks by John Wetherbee, Esq.

J. B. Hatch, Conductor of this Lyceum, writes: "The principal topic of conversation at the present time among our young people is the anticipated visit of our school to Brooklyn and New York City. Those who are to participate are actively at work perfecting all the little details for the trip. They will take with them, I know, the best wishes of all Spiritualists of this city, and I am equally certain they will meet with a hearty reception at the hands of all friends wherever they may visit.

Great credit is due Mrs. C. E. Smith, of Brooklyn, for the active interest she has manifested in making the necessary arrangements for the comfort of all during their visit. In consequence of the destruction of the hall in Putnam by fire, the Boston Lyceum will not make any stop at that place, but will proceed directly through to New York, via N. Y. and N. E. R. L., leaving depot foot of Summer street at 7 P. M. on Saturday, the 24th inst. Our Lyceum delegates will visit the different Lyceums on Sunday. On Monday evening, they will give their first entertainment at Everett Hall, Brooklyn. It was the intention of those in charge to commence in New York City on Sunday eve, but as arrangements could not be made, the officers are now considering the matter of remaining over one day. If they conclude to do so, the Lyceum will give an entire change of programme on Tuesday eve. They are in hopes of giving an exhibition in that city, as it was the birth place of the Lyceum movement, and also for the reason that A. J. Davis and lady have been invited to be present.

Previous to leaving Boston, the Lyceum will give an entertainment at Amory Hall, to be an exact counterpart of the one to be held at Everett Hall. This exhibition will take place on Thursday evening, the 21st. We hope to see the place filled to its utmost capacity that occasion, thereby proving the statement made above, that the Boston Lyceum has many friends." We are informed that in the course of a letter from Conductor Lees, of Ohio, Conductor Hatch has been urged to extend his trip to Cleveland, where a most hearty reception would await the Boston school. This letter has occasioned great pleasure to the Boston Lyceum, and the same nature and effort may be made, but for the present it is thought that pilgrimage to New York must suffice. The following is the programme for the entertainment to be given in Amory Hall, Boston, likewise in Everett Hall, Brooklyn: Piano Duet, Miss Helen M. Dill and Nellie Thomas; "Scenes from Ingomar," Mr. J. Andrews, Jr., and Lizzie J. Thompson; "A Few Stray Thoughts," Miss Ella Carr; Song, Miss Florence Danforth; "I Sit Alone with my Conscience," George Pratt; Select Reading, Miss Lizzie J. Thompson; Song, Miss Nellie Thomas; "Scenes from Honey-Moon," Mr. E. D. Stiekney and Miss Carrie Hopkins; Physical Exercises, conducted by Mr. B. Weaver; Piano Solo, Miss Annie Folsom; "The Engineer's Story," Mr. E. D. Stiekney; "Little Mans Wish," Song, Little Maude A. Lord; "Over the Hill to the Poor House," Grace Fairbanks; "The World," L. Allen; "Polish Boy," Mr. J. Andrews, Jr.; Song, Mrs. Russell; "Scenes from School for Scandal," Mr. E. D. Stiekney and Miss L. J. Thompson.

Engle Hall.—The mediums' conference and experience meetings at Engle Hall were pleasant and profitable last Sunday; notwithstanding the extreme inclemency of the weather the attendance was encouraging. David Brown opened the meeting in the morning, making some well-timed and practical remarks upon "Charity," supplementing the same by several tests. Dr. J. S. Loucks, of Potsdam, gave a short inspirational address. The afternoon service was opened by invocation by Miss Jennie Rhind, followed by the reading of a poem, and remarks by the manager of the meeting, David Brown, Dr. Loucks, Mr. Day, of Detroit, Mich., Judge Laird and others. In the evening Mrs. A. W. Willis read a fine essay upon "Spiritual Culture," which was highly appreciated. Remarks by Dr. McLellan, Mr. Lee, and Mr. Jones (who also read a poem). Subject for consideration next Sunday afternoon, "What is the Soul?" E. W. J.

Charlestown District.—Evening Star Hall.—On Sunday afternoon, Feb. 10th, a very interesting meeting was held in this place. The exercises consisted of singing by the choir, tests by Mr. Stanwood, speaking and tests by Mr. Bickford, and a few remarks by Mr. Dowling, all which were very satisfactory to the audience. Next Sunday, Feb. 17th, Mrs. Susie Neckerson White will speak and give tests in C. B. M. at 3 P. M.

Rockland Lyceum notes will appear next week.

It is in the home circle that we have always found the most interesting manifestations. It is here friends and loved ones meet in sweet communion, feeling, as Jacob expressed it, to be the gate of heaven. There are hundreds of families in our country who have a circle that need in their own households, hence they take but little interest in any of the phenomenal phases of Spiritualism. It is here that silent leaves is making its way, permeating every class of society, and shedding light upon the most important subjects that have been wrapt in mystery by their former teachers. Let every family erect its Bethel and thus open communion with the loved ones gone before.—Rev. Dr. Watson, in Voice of Truth.

The Banner of Light will please accept our thanks for publishing notices of our meetings. We are not able, as yet, to agree in regard to doctrine with our Spiritual neighbors, but their kindness and generosity in giving us occasional help, in the manner alluded to, is not excelled by any Liberal journal, and we are greatly obliged to them for their unsolicited favors to us, which we always observe and sensibly appreciate.—Boston Investigator.

I am not an atheist. I do not claim to know anything about God. God must be infinite, and man is finite—hence, from his perspective, it is impossible for him to comprehend the attributes of the Deity. My efforts are directed to gain an understanding of the world, its principles and laws. These are all we know. The law are modes of action growing out of the constitution of matter itself. By the limitation we can know nothing beyond.—Hudson Tuttle.

Dr. J. V. Mansfield, the celebrated writing medium, will not go to the Russian capital this winter. He may visit Washington later in the season, but for the present may be found at his residence, No. 61 West 42d street, New York.

Spiritualist Meetings in New York.

THE FIRST SOCIETY OF SPIRITUALISTS.—New York City. Meetings every Sunday morning at 10 o'clock, at 100 West 42d street, near Broadway. Lyceum meets at 2 1/2 P. M.

For Sale at this Office: THE BANNER OF LIGHT, published weekly, 10 cents per copy. THE SPIRITUALIST, published weekly, 10 cents per copy. THE VOICE OF TRUTH, published weekly, 10 cents per copy. THE HARBINGER OF LIGHT, published weekly, 10 cents per copy. THE CHILDREN'S PROGRESSIVE LYCEUM, published weekly, 10 cents per copy. THE EVENING STAR, published weekly, 10 cents per copy. THE BOSTON LYCEUM, published weekly, 10 cents per copy. THE CHARLESTOWN LYCEUM, published weekly, 10 cents per copy. THE ROCKLAND LYCEUM, published weekly, 10 cents per copy. THE AMORY HALL LYCEUM, published weekly, 10 cents per copy. THE ENGLE HALL LYCEUM, published weekly, 10 cents per copy. THE PYTHIAN HALL LYCEUM, published weekly, 10 cents per copy. THE CHARLESTOWN LYCEUM, published weekly, 10 cents per copy. THE ROCKLAND LYCEUM, published weekly, 10 cents per copy. THE AMORY HALL LYCEUM, published weekly, 10 cents per copy. THE ENGLE HALL LYCEUM, published weekly, 10 cents per copy. THE PYTHIAN HALL LYCEUM, published weekly, 10 cents per copy.

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RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Forty cents per line. Business Cards.—Thirty cents per line. Agate, each insertion.

For all advertisements printed on the 5th page, 20 cents per line for each insertion.

Advertisements to be renewed at 25 cents must be left at our office before 12 M. on Saturday, a week in advance of the date where they are to appear.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT.—For diagnosis sent lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street, F. 9.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ja. 5.

Dr. F. L. H. WILLS. Dr. Willis will be at the Quincy House, in Brattle street, Boston, every Wednesday and Thursday, from 10 A. M. till 4 P. M. Ja. 5.

Poverty is Bad, but the worst kind of poverty is poverty of the blood; this makes a man "poor indeed," for it takes away his strength, courage and energy; but by taking the Puritan Syrup, (a protoxide of iron) and you will feel rich and "as good as anybody." Try it. F. 12. 2w

STOP THAT COUGH, not by swallowing medicine containing opium, which most so-called cough remedies do, inducing a long train of illness worse than the original disease, but try Dr. QUAIN'S COUGH SYRUP. ELIXIR, which is rich in its effects, and perfectly safe, its healing virtues coming from the spruce, the pine, and other medicinal trees and plants, which strengthen and renew the waning powers of the body and restore lost vitality.

Clairvoyant Examinations from Lock of Hair. Dr. BUTTERFIELD will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure, together with the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. BUTTERFIELD, M. D., cor. Warren and Fayette streets, Syracuse, N. Y. CURES EVERY CASE OF PILES. 9w* Ja. 19.

THE MAGNETIC HEALER, DR. J. E. BIRCHES, is also a Practical Physician. Office 121 West 42d street, between 5th and 6th ave., New York City. Ja. 5.

Mrs. NELLIE M. FLINT, Electrolician, and Healer and Developer, office 200 Joralemon str. et. opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. F. 2. 4w*

Developing Circles.—For the information of those who desire legitimate directions in spiritual development, we would state that we have for sale two pamphlets upon the subject—one, by J. H. Powell, entitled "Mediumship—Its Laws and Conditions, with brief instruction for the formation of Spirit-Circles." The other, "The Spiritist, or Directions in Development," by Abby M. Laffin Ferree. Sent to any address on receipt of price, 25 cents each.

SEALED LETTERS ANSWERED BY R. W. FLINT, 68 Clinton Place, N. Y. Terms, \$2 and 3-cent postage stamps. Money refunded if letters sent are not answered. 4w* Ja. 26.

Removal of Prof. Brittan. DR. S. B. BRITTON has just removed to No. 2 Van Nest Place (Charles street, corner of Fourth), New York, where he will be pleased to see those who require his professional services. In his new office, Prof. Brittan will have more space and superior facilities for the treatment of chronic diseases. Those who need the healing efficacy and life-giving power of Electricity, Magnetism and other Subtle Agents as scientifically applied, may there find what they require at the hands of a careful practitioner of long experience.

Public Reception Room for Spiritualists.—The Publisher of the Banner of Light has assigned a suitable Room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc. Strangers visiting the city are invited to make this their headquarters. Room open from 7 A. M. till 6 P. M.

Dr. J. T. GILMAN FERR, Eclectic Physician, No. 57 Tremont street, Boston, Mass.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act as our agent and receive subscriptions for the Banner of Light. He will receive all orders for the Banner of Light, and will send it to your address, if you desire to be supplied. He will also receive all orders for the Banner of Light, and will send it to your address, if you desire to be supplied. He will also receive all orders for the Banner of Light, and will send it to your address, if you desire to be supplied.

ROCHESTER, N. Y. BOOK DEPOT. WILLIAMSON & HIGGINS, Booksellers, 62 West Main street, Rochester, N. Y. Keep for sale the Spiritual and Reform Works published by Colby & Rich.

ROCHESTER, N. Y. BOOK DEPOT. WELLS & JACKSON, Booksellers, Arcade Hall, Rochester, N. Y. Keep for sale the Spiritual and Reform Works published by Colby & Rich.

PHILADELPHIA BOOK DEPOT. D. J. HURST, 229 North Ninth street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all the Banner of Light's publications. Spiritual and Liberal Books on sale above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia desiring to subscribe to the Banner of Light, can consult Dr. RHODES.

BALTIMORE, MD. BOOK DEPOT. WASH. A. DANSHIN, 705 Saratoga street, Baltimore, Md., keeps for sale the Banner of Light, and the Spiritual and Reform Works published by Colby & Rich.

NEW YORK PERIODICAL DEPOT. S. M. HOWLAND, Agent, Bookeller, 31 East 12th street, New York City, keeps constantly for sale the Banner of Light.

NEW YORK BOOK DEPOT. D. M. BRENNEIT, Cor. of Book-st. 141 Eighth street, New York City, keeps for sale the Spiritual and Reform Works published by Colby & Rich.

ST. LOUIS, MO. BOOK DEPOT. Mrs. M. J. BRGAN, 622 North 2d St., St. Louis, Mo., keeps for sale the BANNER OF LIGHT, and a full copy of the Spiritual and Reform Works published by Colby & Rich.

WASHINGTON BOOK DEPOT.

RICHARD H. BARNES, Bookkeeper, No. 110 Seventh street, near New York Avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

PHILADELPHIA BOOK DEPOT. E. K. HURST, 229 North Ninth street, Philadelphia, Pa., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM W. VALE, 28 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail and wholesale prices.

CHICAGO, ILL. PERIODICAL DEPOT. W. H. HILL, 115 Madison street, Chicago, Ill., keeps for sale the Banner of Light, and other Spiritual and Liberal Papers.

CLEVELAND BOOK DEPOT. L. E. S. HAZARD, 16 Westland avenue, Cleveland, O., has the Spiritual and Liberal Books and Papers kept for sale.

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AUSTRALIAN BOOK DEPOT. And Agency for the BANNER OF LIGHT, W. H. TERRY, No. 41 Russell street, Melbourne, Australia, has for sale the Banner of Light, and other Spiritual and Reform Works published by Colby & Rich. Boston, U. S., may at all times be found there.

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COLBY & RICH, Publishers and Booksellers No. 9 MONTGOMERY PLACE, BOSTON.

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SPLENDID FLOWERS. Over 1200 Distinct Varieties. A. L. Strong Plants, each labeled and numbered, sent by A. L. Strong, 24 years and more satisfaction. Our stock of

ROSES comprises all desirable varieties, and contains none but prize plants. We send purchasers a choice of 6 for \$1, or 12 for \$2. Our new Illustrated Handbook, sent in 10 cents, and our new Catalogue, each sent in 10 cents. Write for them to A. L. Strong, 24 years and more satisfaction, West Chester, Pa., Feb. 16.

J. H. RHODES, M. D., 259 North 9th street, Philadelphia, Pa. Clairvoyant and Clairvoyant, Medical and Electro-Biographic Healer.

REASONS for the condition of his patients with perfect accuracy and in the shortest time. He has been more than 20 years in the practice of his profession. He is a regular graduate of the Medical School, and has had the highest honors conferred upon him. He has been for the past 20 years in the practice of his profession, and has been successful in curing many cases of disease.

Spirit Physicians Examining the Patient. A. L. Strong, 24 years and more satisfaction. Our stock of

THE DINGEE & CONARD CO'S BEAUTIFUL EVER-BLOOMING ROSES. We deliver Strong Pot Roses, suitable for household use, in all sizes, at all prices. We also have a large stock of ever-blooming roses, and will send you a choice of 6 for \$1, or 12 for \$2. Write for them to A. L. Strong, 24 years and more satisfaction, West Chester, Pa., Feb. 16.

WORK AND STUDY. We are now receiving orders for our new book, "Work and Study," which is a practical treatise on the subject of work and study. It is written by a practical philosopher, and is full of practical advice. It is a book that every man and woman should read. Write for it to A. L. Strong, 24 years and more satisfaction, West Chester, Pa., Feb. 16.

THE MEDIUM, EDY! THE celebrated Wm. H. Edy has come to Albany, N. Y., (No. 2 Quaker street) and will give a course of lectures, where he can accommodate hands and give his own services. Feb. 16.

MINERAL RODS. IMPORTANT to mine and prospectors. Sent for C. O. D. to E. COFFIN, 101 State street, Boston, Feb. 16.

MRS. KENNEDY. TEST AND RESUME'S MEDIUM, No. 7 Montgomery Place, Boston, Feb. 16.

70 Large, Elegant Mixed Cards, 1c and 2c, sent for \$1.00. Write for them to A. L. Strong, 24 years and more satisfaction, West Chester, Pa., Feb. 16.

MRS. BOSWICK, Psychometrical Reader and Clairvoyant, No. 1 Bradford street, West 1st street, Boston, Feb. 16.

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Rare Works, OUT OF PRINT. EXPERIMENTAL INVESTIGATION OF THE SPIRIT MEDIUMS, by Wm. H. Edy, 101 State street, Boston, Feb. 16.

THE HEALING OF THE NATIONS, by Charles F. Johnson, 101 State street, Boston, Feb. 16.

A DISCUSSION OF THE FACTS AND PHENOMENA OF ANCIENT AND MODERN SPIRITUALISM, by Wm. H. Edy, 101 State street, Boston, Feb. 16.

INTUITION. BY MRS. FRANCES KINGMAN. This volume of some two hundred and fifty pages (22mo) contains a full and complete course of instruction in the art of intuition. It is a book that every man and woman should read. Write for it to A. L. Strong, 24 years and more satisfaction, West Chester, Pa., Feb. 16.

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ENTITLED "VIEWS OF OUR HEAVENLY HOME."

This volume, a long-promised sequel to the Stellar Key, contains, besides the chapters published in the Banner, a large amount of additional matter. It is divided into two parts, and in each part the reader will find new and important questions discussed and amply explained. The following contents create the great value and importance of the subjects treated:

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DR. F. HATCH, Magnetic Physician, has removed to 35 Baylston street, where he would be pleased to see his patients as usual. 14-16 Feb. 2.

CLARA A. FIELD, Magnetic Physician, Inspirational Speaker, Pellet, Test and Business Medium, 2 Montgomery Place, Boston, Mass. Dec. 29.

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