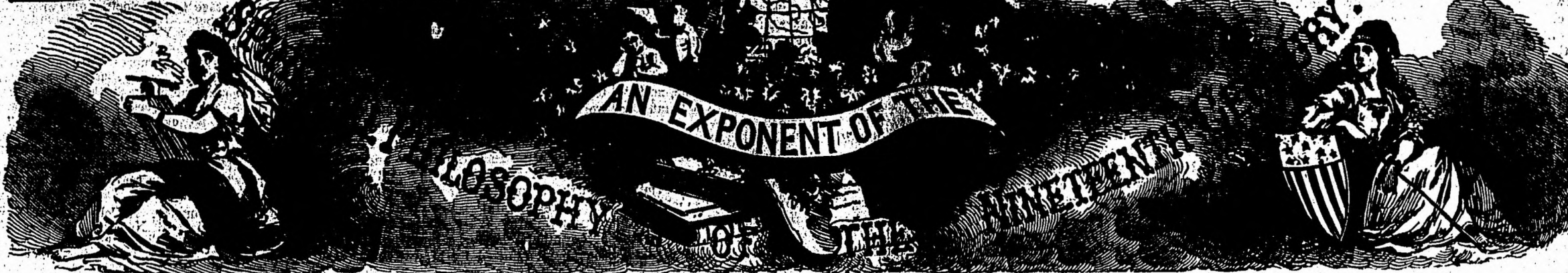


BANNER OF LIGHT.



VOL. LVI.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, DECEMBER 20, 1884.

{ \$3.00 Per Annum,
Postage Free. }

NO. 14.

CONTENTS.

FIRST PAGE.—Spiritualism in Washington. First Spiritual Temple, corner Newbury and Exeter streets, Boston. (Illustrated). Bodily Vanishment and Transmigration. The Spiritual Rostrum: The Perfect Way; or, The Finding of Christ.

SECOND PAGE.—Poetry: Little Maid Bertha's Story. New Publications. Recognition of Materialized Forms.

THIRD PAGE.—Banner Correspondence: Letters from Pennsylvania, New Hampshire, Illinois, Washington Territory, Ohio, New York, and Iowa. Poetry: "The Angel of his Presence shall go with Thee." Cleveland (O.) Notes. James Kay Applebee on Spirit-Communication. Obituary Notices. Advertisements.

FOURTH PAGE.—Evolution in the Churches, Lost Opportunities. The Rev. W. R. Covert, Jr. on the Banner Spirit Messages, Australia and New Zealand, etc.

FIFTH PAGE.—All Sorts of Paragraphs. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—Message Department: Invocation: Questions and Answers: Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from William S. Arnold, Mrs. Nancy Nelson Whiteley, J. S. Harrison, Robert H. Ludlow, Mary Elizabeth Hanson, George Graham, and Susan Charter. The Life of Ed. S. Wheeler. Thoughts from a Spirit's Standpoint.

SEVENTH PAGE.—"Mediums in Boston," Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualist Meetings in Boston. Society of the Perfect Way. Berkeley Hall Meetings. Boston Spiritual Temple. Working Union of Progressive Spiritualists. Spiritualist Meetings in New York: New York Medical Law. The People's Spiritual Meetings. Meetings in Providence, R. I. Cleveland's Cabinet. Dr. A. B. Dobson's Old School Practice, etc.

SPIRITUALISM IN WASHINGTON.

To the Editor of the Banner of Light:

I take up the reportorial pen at this time to make record, for the benefit of your many readers, of the condition of spiritualistic doings in this city. As the outcome of a very general desire on the part of those most interested to reestablish regular Sunday meetings here, where the words of inspiration might be heard from those gifted to instruct in wisdom's ways, the Committee were fortunate to secure the services of J. William Fletcher, who for the past four Sundays has called out the largest audiences during this time that have convened in the city. Masonic Temple, one of the most central and commodious halls here, was secured until the time when it had been promised for a fair; it was filled on both occasions by an earnest, intelligent and deeply attentive congregation. Subsequently, another large hall was secured, corner of I and Seventh streets, which has also been filled the past two Sundays—the last time to overflowing. The subjects of Mr. Fletcher's lectures have been as follows: The first Sunday in the morning, "The Body and the Spirit." In the evening, "The Mediums of the Past," concluding with a descriptive séance, an account of which, taken from the Washington Republic, has already appeared in your columns. The morning hour of the second Sunday was devoted to a consideration of the following questions: "Why do spiritual speakers always attack the Christian Church?" "What shall we do to be saved?" "Do those who are married in this life always continue united to the same in spirit-life?" "What, and where, is the kingdom of heaven?"

In the evening, under the influence of Theodore Parker, "The Spiritualism of the Bible" was the prophetic theme. The great familiarity with the subject, the happy juxtaposition of ancient and modern cases of the phenomena of Spiritualism, the strong antitheses, the epigrammatic sentences, the grim humor, and with the telling sarcasm, were satisfactory evidences of the authorship, even without the name, which was voluntarily given. This lecture was also followed by a description of spirits, all of whom were recognized.

The forenoon discourse of the third Sunday was an instructive account of "The Life Immortal, or the Employment of Spirits in Spirit-Life, from the Standpoint of a Spirit." The subject in the evening was: "The Clergy and their Criticisms of Spiritualism," which in certain well-defined particulars bore evidences of emanating from Spirit E. S. Wheeler, being sharp, clear, compact and caustic. The tests at the close were exceedingly satisfactory. His remarks on the morning of the fourth and last Sunday were based upon several written questions submitted by the audience: Will the world come to an end? Was Jesus educated in the arts and sciences of his time? Other questions answered, related to materialization, heredity, etc. The evening's lecture was a reply to a letter from a clergyman asking, "Have Spiritualists any religious belief?"

I have mentioned the several topics to show the range of thought taken by the speaker. In addition to his regular lectures on Sunday Mr. Fletcher has spoken once each week on more general subjects. Receptions have been extended to him by Dr. and Mrs. Wolff, by Capt. and Mrs. S. G. Cabell, Mr. and Mrs. Daniel C. Chapman and others, all of which were largely attended and were, socially, very entertaining.

The presence of Mr. Fletcher in our city during the past month has given an unusual impetus to the movement here, and a very general wish is expressed that he could remain through the season, which his engagements elsewhere alone prevent. His promises, however, to return and take up his permanent abode in this city was received by the crowded audience in attendance upon his last lecture with the liveliest demonstrations of applause. The singing of Mrs. H. E. McKen has proved a very acceptable feature to the interest of the meetings.

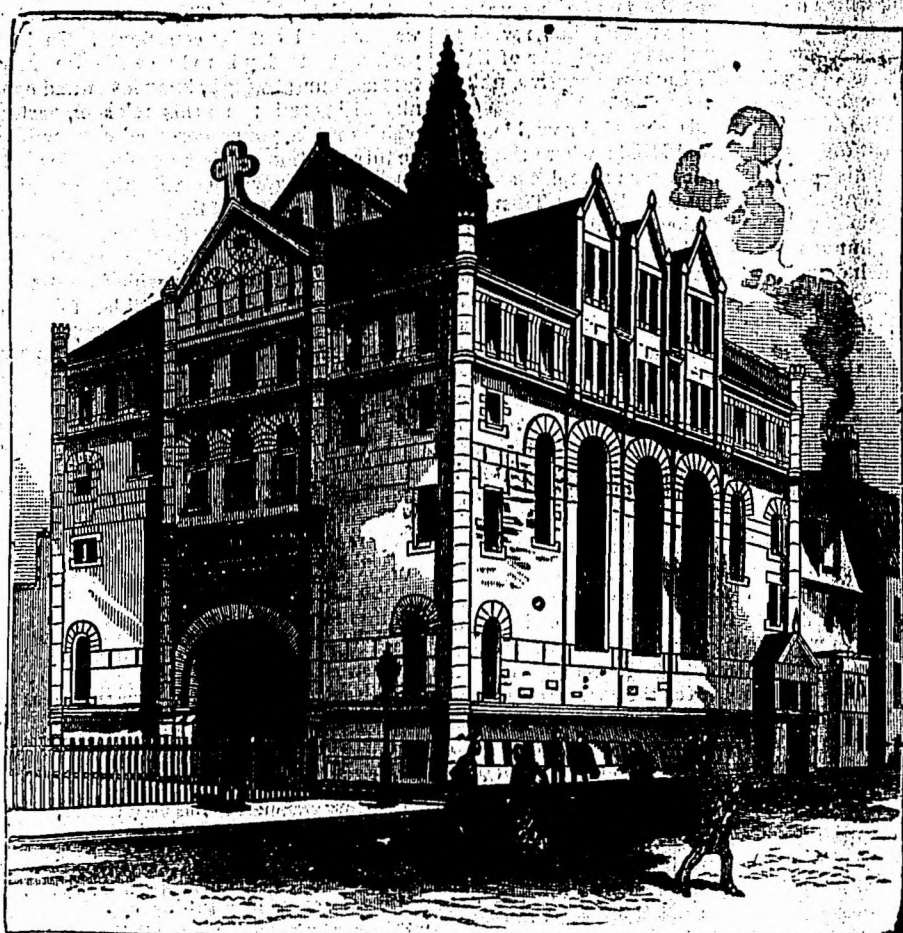
Mrs. Fletcher visited her husband during the last week of his stay, and, briefly but interestingly addressed the audience at the close of the lecture. She is engaged to speak here the latter part of January. Mr. Fletcher's success and popularity here have been of a most pronounced character. The newspapers even speak favorably of him. As a test-medium in private he is unsurpassed.

Among the various mediums here are Dr. W. T. Parker and Mrs. Dr. Lunt Parker, Mrs. H. N. Read, Mrs. M. A. French and Mrs. Levy. Mrs. Clara A. Field, who is also here, is to speak next Sunday, the 14th inst. I hear that Mrs. Sawyer, the materializing medium, is to return to this city this winter.

The many friends of Bro. Thomas Gales Foster will be gratified to learn that he is recovering, though slowly, his strength again, which at one time it was feared he would not be able to do. He rides or walks every day, and is making perceptible progress toward health. The good wishes of all who know him are for his benefit.

G. A. B.

Washington, D. C., Dec. 18, 1884.



FIRST SPIRITUAL TEMPLE, CORNER NEWBURY AND EXETER STREETS, BOSTON.

(Falling to supply the demand for the BANNER OF LIGHT of Nov. 29th, containing the fine engraving of the new SPIRITUAL TEMPLE located in Boston, we to-day reproduce the cut, by request of many friends and patrons, with subjoined amended statement.)

As before noted, the edifice is situated on the corner of Newbury and Exeter streets, on ground purchased from the State. This magnificent structure, comparing favorably with any in this or other cities, is rapidly approaching completion, and as it is in the heart of the most fashionable portion of the city, on the new-made land, called the Back Bay, in the close vicinity of the Hotel Vendome, Trinity and the new Old South churches, it is attracting wide attention.

The architecture of the First Spiritual Temple is of the order called Romanesque. The front is on Exeter street, and is eighty-two feet in width, while the length resting on Newbury street is one hundred and eight feet. The walls are sixty-two feet high from the sidewalk to the main cornice; but above the latter extends the roof, with its gables and dormers crowned with a turret which rises to the height of one hundred and twenty feet, and presents a very imposing appearance. The exterior of the building is wholly of stone, of two colors, the Bragville granite, of a light gray, forming the body, while all the structural or decorative features, and the piers, arches, belts and cornices, are of the Long Meadow brown-stone. The harmony between the two colors is perfect. A belt of the most elaborate and ornate carving runs entirely around the building at the top of the first story, and abounds in various other portions of it, which gives an added and genuine satisfaction to the beholder. The result, thus far, is a building carefully planned and thoroughly constructed in all its parts. Not only the street fronts but the wall upon the passage at the side of the building is also composed wholly of stone. The exterior of the structure is now substantially completed.

Entering the building by the chief entrance on Exeter street, one passes under a broad and lofty arch of elaborately carved stone-work. Above this arch and entwined with foliage is the inscription: "First Spiritual Temple," and occupying the spandrel of the arch are two circular stone panels: On the one on the left hand side is carved the emblem of the world on a cross, signifying the sacrifice of the world; on the northern zone of the globe is carved the word "Solence," and on the southern is the word "Religion." On the right side of the arch is carved a dove descending in rays of light, in which is suspended a triangle, on the sides of which are the words, "Liberty," "Justice," "Fraternity." The apex of the turret over the main entrance is crowned by a heavy Doric column, emblematic of the "Life to Come," or "Soul of Life." In the centre of the Cross is the circular rose, emblematic of "Wisdom and Discretion." Over the Exeter street entrance, on a circular panel, is the globe, on which is the "Insignia of Hermes," or "Solomon's Shield." The outer vestibule is beyond the archway, in which two broad flights of steps lead to the right and the left up to the great auditorium, which, with its gallery, organ-loft or platform, and lobbies, occupies the main story of the structure. It will be capable of seating fifteen hundred people. It has a sloping floor, slightly curving from side to side, and will

be fitted with opera chairs. It will be a most attractive and cheerful hall of assembly, with its great stained glass windows, its numerous and pleasing decorations, and generally light and airy appearance, wherein elegance and utility are united.

Over the audience-room are seven large lecture halls, a kitchen, janitor's quarters and toilet-rooms; and still above this story is a great ventilating chamber, with a floor or deck of copper, and the open screens of the end gables, and the centre turret of the building, through which the wind and air may sweep harmlessly. Into this upper chamber are gathered the air-ducts from all parts of the house. The whole building is to be warmed by steam, the radiators being placed beneath the basement floor. In the stone-work of the basement walls are narrow slits to supply fresh air, which, being warmed in the spaces below, is then carried by pipes to various parts of the house. Four huge trusses, resting on piers and projecting inward from the side-walls, support everything above the large auditorium. There is a stairway in each corner of the edifice. From the Newbury street entrance the basement or lower story of the building is reached. Here is a hall to be used for a Lyceum or Conservatory for Children, and a large room to be occupied as a library and reading-room, a toilet-room, and an office for the officers of the Association.

And it is the desire of the Society that all friends, either Spiritualists or Liberals, will contribute books or money to the library, which will be thankfully received, for it is their intention to reach the masses as far as possible, that they may be enlightened in the truths of spiritual light.

The Sunday services will consist of a lecture in the large auditorium in the morning, Lyceum in the afternoon in the basement hall, and a second lecture in the evening, again in the main hall. During the week there will be meetings and lectures in the smaller halls of the upper story. All the services are to be free, as well as the library of books on Spiritualism; also the reading-room. The best talent among the Spiritualists will be engaged for the lectures.

The control of the building will be placed in the hands of a Board of Trustees, and held in trust for all time for spiritual progression and research, without dogma or creed, and free from personal individualities, but to be held for progression in spiritual light and truth, on the basis principles of Justice, Liberty and Fraternity.

FURNISH IT!

By the above description of the fine building now rapidly approaching completion, it will be seen that the generous-hearted Mr. Ayer has called into being for the uses of Spiritualism in Boston a grand Temple, of the possession of which any system of belief in this municipality would be proud—and rightfully so: It is therefore the bounden duty of the Spiritualists of our city and vicinity to unite in the effort for raising funds to properly furnish the interior of the edifice. This is a labor of love from which the friends in every part of the country are in no wise debarred; assistance will be gladly welcomed by the Working Union of Progressive Spiritualists. We trust the appeal made in this direction some weeks since in the columns of the BANNER by this organization may meet with a hearty response everywhere.

Bodily Vanishment and Transmigration.

The following paragraph was published in the daily papers of this city as a telegram from Egypt, dated Cairo, May 29th, 1884:

"The new Mahdi who is stated to have appeared in the Sudan claims the power of becoming invisible at will. A story is told by the natives that the Mahdi sent soldiers to capture the new prophet; but when the soldiers had surrounded the divan in which he was sitting he suddenly vanished."

Probably all who read the above did so without for an instant supposing there was any truth in it, or possibility of its being even remotely related to truth; but the *Revue Spirite* in one of its issues of last summer reported an instance of a man vanishing from amidst the sisterhood of a convent, when assembled in chapel, parlor, or refectory, through closed doors; to be subsequently found entranced in some place, impossible of ordinary entrance, such as a locked closet, etc.

From the *Revue* of October we learn that at the last meeting of the *Société Scientifique du Spiritisme* in the Rue des Petits-Champs, there was a discussion upon the statement

above made. The first speaker advanced the opinion that the nun referred to must have been a medium; and he recommended a close study of modern spiritualist phenomena to enable us to comprehend better the facts of evanishment recorded in sacred history. Four speakers in succession vouched for analogous facts having occurred, within their own knowledge, to various mediums. M. Ben-Kasen said that similar facts are known in Kabyle, and that they have been known to occur from the foundation of Mahometanism. This serves to a certain extent to give plausibility to the telegram given above. Other speakers quoted Wallace, Crookes and Zöllner as throwing light on the subject. M. Leymarie agreed that further study of the phenomena was called for. He finished by reading the following from Allan Kardec's "Genèse":

"The most constitution of tangible matter is not known to us perhaps it is compact only to our senses; we know that it is no more an obstacle to spirits and spiritual fluids than glass is to light. Tangible matter, being primitively the cosmic elemental fluid, might it destroyed, return to its primitive state, as the hardest of concrete matter the diamond can be made to pass into intangible gas. Solidity is really only a temporary condition of the universal fluid; passing away with the conditions of existence. We shall therefore come to the knowledge hereafter of laws which will enable us to comprehend what is at present supposed to be mysterious."

The Spiritual Rostrum.

The Perfect Way; or, The Finding of Christ.

An Inspirational Discourse Delivered in Herkley Hall, Boston, Sunday Morning, Nov. 23d, 1884, by the Guides of W. J. COLVILLE.

(Specially reported for the Banner of Light by Mrs. Colvington Finch, Phonographer.)

"Be ye therefore perfect, even as your Father which is in Heaven is perfect."

These words, which form part of the celebrated treatise in the Book of Matthew commonly called the Sermon on the Mount, are, to many minds, so startling and incomprehensible that not a few among modern critics and commentators would fain discard them altogether, treating them as the effusion of some highly-wrought mind whose exaggerated standard of human excellence was so impracticably high that no one on earth could ever, even in the furthest future, attain unto it. We do not wonder at such an attitude, for the words can be construed so as to convey the idea that infinite perfection is to be the goal of human attainment; and not only that it is to be the goal but actually the present standard of human life. We, however, can perceive in the sentence a deep spiritual truth which explains it, so that it simply places before us a high but not impossible ideal, and to that divine light, even though transcendental, human spirits can and do often attain in spirit-life, and sometimes upon earth.

If God be infinite and man be finite, then God and man cannot reasonably be compared. If a child and a man are in many things essentially different (and it would be utterly unreasonable to expect of a child all that you are justified in looking for from an adult), it would simply be preposterous to suppose that any great and wise teacher would ever lay down so impossible a rule for his disciples to follow as some imagine the rule of perfection to be. We will dismiss from our minds all thought of man's perfection being infinite in the sense in which the perfection of the Eternal Mind is infinite. At the same time, discussing freely the nature of perfection rationally defined, we may find it to be within the reach of all, perhaps not immediately but certainly in prospect.

The Eternal Being "whom we call God, and know no more," is represented to the world by every truly great teacher as a being of infinite and absolute perfection; and that man should ever have imagined such a being is proof positive that such a being exists, as human thought can never transcend reality, it ever falls far short of it. There are no faculties of human nature enabling any soul to conceive of what does not exist, and it only needs the clear light of a genuine spiritual revelation surpassing that made by material science, to absolutely demonstrate to human understanding the basis of fact upon which all the myths of the ages have been built. Between the one supreme deity of Israel and the gods many and lords many whom the Gentiles worshipped, there was an infinite difference, though frequently the Jewish mind so deteriorated that personal finite spirits were set up as objects of supreme adoration instead of Jehovah. At such times the people had lapsed into idolatry, and the records of communion with God in the days of such degeneracy are for the most part vague and unsatisfactory, and to the unenlightened reader extremely perplexing and incongruous. The mistake made by the Orthodox Jew is that the knowledge of there being only one true God was original with Israel. It constituted the central affirmation of creeds so ancient that the excavator's brain and hand can do little as yet to unearth the monuments of stone upon which it is imprinted. Through Moses this truth was revealed to the wandering people who had accomplished their exodus from Egypt at a time when Egypt was almost wholly given over to idolatry, and its concomitant sensuality. The Sinai law was a revival of the oldest commandments ever given to man through the intermediation of those inspired sages of old, whose history is lost in the night of antiquity. The Decalogue itself as a code of morals has no equal in the world; it forms the basis of all civilization, and by reason of its observance, even partially, the civilized world can continue to exist.

The value of the ten commandments, therefore, consists in something entirely distinct from the circumstances attending their delivery; whether they were given from three to four thousand years ago to the Israelites for the first time, or were collected from various ancient sources and strung together as essential laws for the guidance of the Hebrew nation at a particular point in their history, does not matter to us at all. They are intrinsically valuable, and because of their intrinsic merit alone are they to be observed and obeyed as necessary to the production and sustenance of all true civilization. Now should these commandments be found in their entirety written in hieroglyphs, or in the language of some very ancient people, amid the ruins of Egypt, India, or the central parts of the American continent; should some curious old books be found buried among prehistoric ruins, in which an account of their delivery fifty thousand years ago had been preserved, and should that account agree in all particulars with that in the book of Exodus, such a revelation made to the antiquarian or archaeologist first, and afterward to all mankind, would not shake the faith of any sensible person in the value of the Decalogue. The matter of its importance begins and ends with what it contains and teaches, entirely apart from the time or manner of its origin, or the mode

of its preservation. The word of God is truth; all truth is a portion of the divine word; all truth can stand upon its own base, unfortified by legend or tradition. No quaking mountain venting forth smoke, fire and lava; no terrific earthquake paralyzing with fright a timid, awe-struck crowd; no mysterious voices in the air can ever be necessary to the practical endorsement of practical truth. Phenomena are only valuable as they arrest attention, awaken thought, and prepare the mind for the reception of divine wisdom. Phenomenal evidences of spiritual power are but the precursors of the dawn; they do not constitute the light of day itself, and verily they build on the sandiest of foundations who trust in the divinity of anything and everything that occurs mysteriously, or presumably under the direct influence of the spirit-world, without inquiring into the nature of what is communicated and judging the tree by the fruit it bears.

Supposing a poisonous tree grows in the spirit-world whose leaves are for the destruction of the nations; are we to sit beneath its deadly shade and allow ourselves to be poisoned with its deadly exhalations, merely because the fact can be proven that the tree has its root and blossoms in the world of spirits? If we do believe that inspiration was a fact in olden times, and is still a fact to-day; if we do admit that the writers of the Bible were moved upon by spirit-power and constrained to write what they wrote under invisible direction, are we therefore to blindly accept the contents of the Bible without submitting them to our conscience and highest judgment, and without trying them at the touch-stone of true expediency? A Unitarian minister in Brooklyn some years ago said very truly, "That is most inspired which is most inspiring." The battle, therefore, needs to be fought out to-day with reference to the contents of bibles and the purport of presumably inspired teaching, on entirely different ground from that which formed the arena of the past century. The question now is not so much, is something inspired? as, granting its inspiration, of what value is it?

The fact of spirit-communication is now almost universally established. Among those in England fully satisfied of spirit-communication may be named not only the highest in rank and social distinction, but the most eminent in science, literature and art. It is the same all over Europe; the most cultured people one meets are Spiritualists. The deepest thinkers, the ripest scholars, have had spiritualistic experiences in their own houses and in the privacy of their own chambers. The weight of testimony is so overwhelming in defense of the truth of the spiritualistic theory that no sane person, unless terribly warped by prejudice, can possibly disbelieve the subject with a sneer and declare there is nothing in it. But Spiritualists are liable to fall into the very error into which almost all sections of mankind have fallen already, and out of which the new spiritual and intellectual light breaking in upon the world desires to extricate the whole human family. Orthodox Spiritualism threatens the world with as much superstition, moral and mental blindness, ignorance, bigotry and tyranny, as that which the Spiritual Philosophy is intended by heaven to supplant. There are many Spiritualists who copy the old Orthodox methods exactly in almost everything, though their beliefs are neither those of Judaism, Christianity, Mohammedanism, or any other widely-accepted system of religion. The Orthodox Jew believes blindly in the law because it is the law. Give him to understand that any of his observances are not strictly legal and he will at once abandon them. The law may be as pure and good as he believes it to be, but he will always remain a moral and intellectual infant so long as he follows the law because it is the law, without questioning it and proving for himself the justice of its demands and purity of its precepts. On the other hand, the progressive Israelite, who is a religious freethinker, may love the law quite as dearly as his Orthodox opponent loves it, and may obey it as implicitly but if he does so it will be with his understanding, not sentimentally or superstitiously. In the Christian Church the Orthodox believer, in the New Testament believes everything that the writers have written down because they have written it, he believing them to have been miraculously inspired of God; therefore should any errors or interpolations have marred the text, should faults in translation have beclouded the narration or changed the spirit of the original teaching, all these defects and blemishes would be accepted as divine truth by the Orthodox Christian, merely because they were in the Bible. The Liberal Christian, who, like his friend and brother, the progressive Jew, feels at liberty to prove all things and only hold fast that which proves itself good, may heartily endorse all that is in the New Testament, and pronounce it the most valuable book on earth, but if he found the same or similar teachings in the Koran or Zendavesta he would accept them quite as readily, valuing truth because it is truth, irrespective of the source from which it proceeds or the medium through whom it reaches the mind of man.

This new basis of faith can never be overturned by the results of any researches; discovery can ever falsify the demonstrated facts which have come within the province of your own experience. The higher mathematics may prove much concerning which the multiplication-table is silent, but no mathematician, no matter how far advanced, can ever prove that twice eleven are not twenty-two. No further knowledge of the chemical elements can prove that ice is not cold, or that fire is not hot, when every child can tell the facts for himself by practical experiment. The new age will introduce to the world a new basis of faith, and the mode

numerable which have lain hidden from man since the birth of the world, but not one solitary ray of demonstrated truth can ever be blotting out by that fiercer and intenser light of knowledge which, while it burns every iota of the chaff of error with unquenchable fire, will not only utterly fail to consume a single grain of the wheat of fact, but will make each separate particle in the abundant harvest appear more precious than ever before, as its relation to other and yet more important truths will stand revealed. Christ signifies esoterically divine life. The blood of Christ is a type of truth, and while theologians have bickered and demurred times without number over the true meaning of new birth, sanctification, atonement, redemption, etc., while they have puzzled their own brains and bewildered those of their hearers, and driven multitudes into infidelity by their barbarous literalism, the truth has sat silent and patient under cover of the perplexing letter of scripture, only waiting for the hour when others as well as Swedenborg shall have light enough to open the mystic seals and find the truth of heaven lying in all its beauty amid the earthly debris which conceals it, just as a gem in the earth lies concealed in dirt for ages, until its environment is broken through and its lustrous glory displayed before the admiring eyes of all spectators.

Perhaps no parable in the New Testament contains more hidden and prophetic meaning than that of the hidden treasure. In times gone by it was often necessary to wrap up truth in symbol and in image. At times, however, ambitious and designing priests, rulers and philosophers found it to their peculiar interest to hide the pearl of great price from the multitude, that they alone might bask in its refulgence. Sometimes the priests and rulers fed the multitude on husks alone, that they might regale themselves exclusively upon the kernels within the shells, upon which inutritious fare they were ever accustomed to feed their obedient and awe-struck followers. There may be something Grecian, something philosophic, something occult in the measures adopted by some persons in the present day, who seem to enjoy something they call Theosophy, because no one but themselves can get a chance to pry into the mysteries in which they indulge, but there is nothing humanitarian, and certainly nothing Jesus-like in such a policy; as the crying sin of Jesus was his outspokenness, his followers became sly and wary after persecutions had embittered them and taught them to look with suspicion and distrust upon their followers. As Plato was a degenerate Socrates, so Paul was a degenerate Jesus. The beauty of Socrates was his willingness to die a martyr to conviction, and not only to die a martyr to conviction but to the especial conviction that the truths concealed in the mythologies should be scattered broadcast over the land, taught freely in all the academies, so that all the youth of Greece might be as wise as the priesthood. Is it to be wondered at that for this anti-monopolistic effort he should be condemned to death by a designing and self-aggrandizing set of mercenary parasites who preyed upon the gullibility of their dupes to fill their already overfilled coffers the fuller still?

No word did Socrates ever utter against the true divinities of Greece; no word of disrespect fell from his lips against the sublime truths over which the veil of the letter of mythology hung like a gloomy pall. He who was neither an atheist, nor a blasphemer, nor immoral, was condemned to die solely because of his fearless determination to enlighten the masses of mankind, as well as the privileged few who prided themselves upon their own superior culture, and kept aloof from others, not because they feared the effects of truth upon the world at large, but solely on account of their own intolerant demand for exclusive power. What Socrates was to Greek philosophy and mythology, Confucius was to Chinese legislation, Gautama, the latest of the Buddhas, was to the old Brahmanical faith of India, and Jesus to the Judaism of Palestine as represented in his day. The Jesus of the gospels was a veritable Joshua, as the name signifies, a leader and deliverer. As Moses found the Hebrews in Egypt oppressed by cruel taskmasters, compelled to make brick without straw, and to suffer all manner of tyrannies at the hands of their overseers, by whom they were overawed because of the learning, power and influence which Pharaoh, who knew not Joseph and his officers, held entirely in their own hands; as he willingly gave up all his honors as their presumptive to the throne, and headed a disorganized, and often mutinous people, out of bondage into freedom, so Jesus found his own people cruelly kept down by both civil and ecclesiastical rulers, who swayed the multitude, whom they held in darkness and captivity, by keeping the lash of authority ever over the heads of the crowd they dominated.

Orthodox Israelites as a rule look with suspicion and distrust on the great Galilean reformer, whom they regard as an enemy of the Hebrew faith and all Hebrew institutions, whereas his biographers say nothing whatever concerning any opposition he was supposed to manifest toward the religion of his countrymen. They merely represent him as the fearless advocate of liberty and justice; a nonconformist only when conscience declared conformity a vice; a conformist to all the wise and useful practices of his times and country. Accept any view of Jesus you like, the poetic theory of Renan, the critical development theory of Strauss, or the most rigidly Orthodox in Christendom, and you cannot fail to admire the manifest integrity of the ideal man, the great hero in the evangelist's tale. An enthusiast some may think him; an impractical visionary, a mere dreamer in many respects he may be regarded by many masters in intellectual review, but sincere, ignoble and unkind, no one who reads the narration thoughtfully can possibly accuse him of being.

Perhaps no character during recent years critical of the life of Jesus as presented by the evangelists more severely than Rev. J. H. of London. He, on the grounds of "rational religion, discarding all supernatural or miraculous elements," he designates the "moral Jesus." But it is from the moral Jesus that the great moral reformer of the world is born.

telligent persons admit that novelists as well as historians and biographers, draw their characters from real life, and borrow from reality far more than from fancy.

Supposing Jesus never had a personal existence, the record of which he is the centre portrays the life of more than one reformer; it sums up the noble deeds and gracious precepts of many a noble man; it embellishes stern fact with the poetry of miracle, and in so doing simply poetizes upon the actual. The real value of the gospels is in that they contain many moral precepts beautifully illustrated, many important truths clearly and forcibly presented; and whether they have reference to a man who really lived in Palestine eighteen or nineteen hundred years ago, or whether they have been culled from various sources, oriental or occidental, ancient or modern, neither adds to nor detracts from their value, as truths are not true because certain men have proclaimed them, but truly great men have presented them because they are true.

The dogma of infallibility, now almost entirely displaced by modern free thought, was peculiarly dangerous, by reason of its opening the door to every species of fraud and imposition. The so-called "pious frauds" perpetrated even in the earliest Christian centuries would have been impossible, or if possible, utterly ineffective, had it not been for the blind belief in the infallibility of certain men which then prevailed. If a saying was attributed to Jesus or one of the Apostles, it mattered not how ridiculous or unsound it might be, it would have been at once accepted and acted upon, if only people could be made to believe that Jesus was the author of it. In this way designing prelates often succeeded in palming off the most atrocious and immoral doctrines upon the world as part of an infallible revelation from God to man. The doctrine of the trinity, of the miraculous birth of Jesus, of everlasting torment, and many other monstrous perversions of truth, were forced upon the public mind by councils composed of ambitious men, who, thirsting for supremacy and unlimited influence, did not hesitate to declare that when their majorities voted in favor of a dogma, no matter how hideous and unreasonable, the third person of the ever blessed trinity uttered his voice and made known the will of God concerning what was to be accepted as truth in the Church on earth. If individuals had never been willing to endorse anything unless it appealed to their inner sense of right; if they had never allowed themselves to dishonor God and their own souls by substituting other people's consciences for their own; if they had persistently followed, each one, what his own conscience dictated, all would not have been perfectly harmonious and happy, the millennium would not have come instantly, but at least an immense amount of despotism, error and cruelty would have been prevented.

But through all the darkness of the medieval ages there were some, even among ecclesiastics, who never lost their love of truth or forswore their allegiance to what they inwardly felt to be the right; and to these men and women the world-to-day owes a debt of gratitude it can never pay except by co-operating with their ascended spirits in the complete enfranchisement of mankind from all idolatry and slavery. Not a single great man or woman in any department of life has ever been Orthodox. Orthodoxy never rises above mediocrity in anything. To soar to loftier eminences than the crowd have reached one must necessarily be a heretic, an innovator, an overturner of accepted theories and fallacies. The true reformer, though most unorthodox, is never a rabid radical or a blind iconoclast; he carefully preserves every fragment of truth wheresoever he may have found it; he diligently conforms to all the good practices in vogue around him; he deals over most tenderly with the scruples of his brethren, and never pulls down an error without demonstrating the truth which is its opposite. Conformity, wherever practicable and in consonance with the demands of right and reason, is as much a duty as nonconformity in cases where conscience utters its protest against prevailing false belief and destructive practices.

Lukewarmness is so great a sin in the eyes of angels that we find it recorded in the Apocalypse that the powers supreme will tolerate heat or cold, but tepid lives will be accounted utterly worthless in the sight of heaven. It is impossible to serve God and Mammon at one and the same time. You must choose between Jehovah and Belial; you cannot serve both; and you will never succeed, even in a worldly sense, except in very rare and occasional circumstances, unless you give the world your whole heart, your whole time, your whole strength. Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength, is no idle command, neither is it impractical. Insincerity and half-heartedness never yet won an earthly prize worth holding, and they will surely never win a heavenly one. You have only to review the career of all great personages and you will find that the secret of success in every case was the whole-souled devotedness of the artist to his art, of the teacher to the giving of instruction, of the discoverer to discovery, of the scientist to the prosecution of his researches in the laboratory of nature.

Columbus was so much in earnest in seeking for the land which lay across the ocean that he struggled manfully against difficulties almost insuperable. Neither the raging elements, the mutiny of his crew, the poverty of his craft, nor the terrible legends which struck terror into the stoutest hearts, were sufficient to unman him. He persevered to the end, and the prize fell into his lap; his name lives through the ages, and to him is awarded the honor of having been one of the very earliest discoverers and colonizers of this hemisphere. Columbus was great because he was inspired with a divine idea. Either through inspiration, or superior knowledge of ancient history and the geography of the globe, he announced a truth to the dwellers on the borders of the Hellenic seas which discorded with and completely overturned their carefully conceived theories of the smallness and flatness of the earth, and the regions allotted to devils. For this cause he was denounced as a madman, and as one in league with devils, popular prejudice almost invariably attributing ignorance and narrow-mindedness to the Almighty, and knowledge and breadth of sentiment to his adversary. As it was with Columbus, so was it with Galileo: he was condemned to die because he said the world moved when he knew it moved. In like manner the discoverers of new planets have ever been denounced as madmen, because they made more than seven notes in the harmonies of the spheres, the poor blind denunciations of the discoverers entirely ignoring the possibility of their being more than one octave in the music of the universe.

Not a single poetic fancy which is in any degree charming or elevating, needs to be set aside in order to insure the fullest acceptance of the most advanced truths discovered by the most enlightened scientists. We must only shift our limits, enlarge our boundaries, extend our horizons, be content to see our little circles revolving inside of larger circles, whose dimensions are such that we cannot measure their majestic rounds. No truth, no hope, no fervent longing, no supreme desire of man for peace, rest or beauty need ever be discarded for the acceptance of any truth; only the limited notions, the cramped ideas which fetter the pinions of the soul, need be given up and entirely out away that the emancipated mind may, leaving the narrow trammels in which its growth has been so long repressed, soar gladly and triumphantly, singing jubilantly as a liberated bird, toward those celestial realms which are far nearer to your lives to-day than you ever dreamed, unless in moments of divinest ecstasy and rapturous trance, when all material things dwindle into nothingness before your upturned gaze, and your spirits, as on eagles' wings, disengage with the dust of the earth, awake to behold the glories of the morning which do not deny the facts of mortal existence in cellars underground, but reveal to him who gazes upon them a universe of light and beauty which the immured captive, unless he be delivered, can never behold.

Where Spencer finds the Unknowable, the spirit discovers Eternal Mind; where the Evolutionist fails to account for protoplasm or explain an atom, the soul finds Deity. Thus true religion ever marches ahead of science, not as its foe, but as its guide and friend. All theologies which demand of you that you lay down your reason and refuse to exercise it are not of God; but that theology which is a veritable spiritual science, which calls out the faculties of the immortal spirit and affords scope for the exercise of all that is divinest in man, is the queen of all the sciences; and to that pure and true theology which transcends sense and cultivates the powers of the soul which are beyond intellect, all voices from spheres celestial invite mankind.

Those teachers of religion who would make you regard the world as a hell, an utterly vile and evil place, completely given over to the powers of darkness, are utterly astray in their calculations as to what is designed to genuinely unfold the capacities of the human spirit. To be always mourning over the sorrows and sins of the world; to look at every object in nature through a thick black veil; to regard the earth as nothing but a vale of tears, a valley of humiliation, or a slough of despond, is to substitute pessimism for religion, and repining and discontent for godliness. The voices of Greek philosophy cropped out in Manichæism very early in the history of the Christian Church, and such wise and good men as Augustine and others of the noblest of the Fathers, did well to protest against the Manichæan heresy. There are many modern Manichæans, even among the Spiritualists of to-day, who claim to be in the front rank and file of the army of moral and intellectual progress; people who make eccentricity a virtue, and who think it necessary to deify earth in order to become spiritually minded. There is no religion or goodness whatever in trying to wear a long face and look miserable. To refuse to participate in the innocent enjoyments and amusements of life, is to withhold your support and countenance from many of the most profitable means of grace. To eat, drink, sleep, and do everything to the glory of God, does not mean to go without food and drink, and lie awake or sit up all night because you think you ought to torture your sinful body for the good of your soul. Pharisaical zeal and censorious self-righteousness are often enormously developed by persons who make peculiarity a virtue, and pride themselves upon their marvelous spirituality. Gaze upon the faces of many men and women who have been canonized as saints, and as they look down upon you from the glass or canvas, you turn away almost in disgust from unnaturalness masquerading as divinity. The saints of the church of the future will doubtless be represented as robust, handsome men and women, with the glow of health on their cheeks, the light of happiness in their eyes, the smile not merely of passive resignation, but of active enjoyment, parting their lips; and in these models of beauty and symmetry the children of the coming generations will be taught to behold the most perfect expression of divinity in man.

But some will ask: Are you not telling us two different tales at once? Are you not asking us to adopt two utterly different policies? You have told us we must give our undivided hearts to God, that we cannot serve God and Mammon, that we must forswear the service of the world entirely; how can we do so and yet take part in all the enjoyments of earthly life? It is only by the introduction of a divine element into society, into amusements, into literature, into conversation, into the drawing-room, the theatre, the concert-hall, the ball-room, and, indeed, into every haunt frequented by pleasure-seekers, that vice can be stayed and virtue promoted. People who never encourage the putting of good plays upon the stage, the writing of pure novels and the execution of fine music, who never do anything toward catering for the entertainment of the young, are very largely responsible for the immorality which prevails, where only harmless recreation should be found. If Jesus went to marriage-feasts and all kinds of social entertainments, even though he not infrequently spent whole nights in prayer; those who claim to be his followers do not need to utter their protest too loudly against the festive side of life.

All that is best and holiest in human nature can be called out in a theatre or at a party as well as in a lecture-room or temple for worship, and it is but a vain mockery of godliness to hold one's self aloof from all enjoyments and seclude one's self from the opportunity of doing good in the multitude, by springing spiritually, while self-righteousness and hypocrisy too often are the springs whence unnatural and morose habits of life take their rise. A great saint was once playing billiards, and an over-righteous brother went up to him and said: "What should you do if Christ came now and called you to appear before his judgment-seat?" He answered, "If there were time before I was summoned to the great tribunal I should finish my game of billiards; if I had to go instantly I should get up from the table with as clear a conscience as though I rose from my knees." This incident is full of meaning and practical instruction, as it illustrates how truly a really good man may participate in all the innocent enjoyments of life without in the least searing his conscience or sullying the mantle of purity with which he is ever surrounded.

The whole end of the matter is in this: let conscience be your supreme guide and sovereign dictator; never allow yourself to do anything you feel to be wrong because it is fashionable; never indulge in over-dressing, in living beyond your means, in tight lacing, in unhealthy feeding, in immoderate drinking, because people around you would laugh at you if you lived more sensibly and purely. Never esteem the jeer or ribald jest of an associate worthy of a moment's thought; maintain your self-respect, and conform to the usages of society only so far as they are clean, and wise, and honest. A life sanctioned by the business world is every whit as heinous in the sight of heaven as though all business men blackballed you for it. Misrepresentation in trade, the exacting of usurious interest, taking advantage of the weakness of others, slander, calumny and detraction, though all allowed by Mrs. Grundy, are as great evils and sins as though that old hypocrite, who has so many million worshippers, denounced them with unsparring tongue.

To live a perfect life is not to try to live an unnatural, an unlovely, an impossible life. To tread the perfect way is not to walk on thorns forever, or to go out of one's way into barren and desolate places. The perfect way is but the way marked out by conscience. To live the perfect life to-day is to live a life as nearly perfect as your strength, knowledge and opportunity will permit; and this relation, perfection, which may be yours here and now, will be but an introduction to that absolute perfection of celestial being which can only be attained by steadfast following of the inner light, the essential Christ, the divine logos, the word of God pronounced within, which is the true way, the true life, the divine light which lighteth every man and every spirit who will but follow it.

LITTLE MAID BERTHA'S STORY.

A turret-balcony high in air
On a castle grim and grand;
And little maid Bertha standing there,
Feeding a stork from her hand.
"Oh! beautiful summer-bird," she said,
"Coming to the earth and our hearts here,
From the wide white sands of the desert deep,
Or the Holy Land over the sea;
"Tell me some of the wonderful things
That you must certainly know
Of the countries where you shut your wings
And stay all the winter so!
"Of the broken palaces by the banks
Of the Nile, and the temples there,
That stand with columns in awful ranks
So still in the silent air.
"Have you made your nest on some monstrous arch—
I've seen the pictures, you know—
Where Pharaoh's soldiers used to march
Out to battle, ages ago?
"Have you lit on the Sphinx's shoulder, dear?
Did you learn any strange, old word
That your grandfather likes used to hear,
But that men have never heard?
"I believe the reason your bright-red beak
Is dumb, is because they sealed
Your throat with wax, lest a note should speak,
And their secrets be revealed.
"Have you looked old Memnon in the face?
(Has he got any face?) or hid
Your broad far up on some reachless place
At the peak of a pyramid?
"Did you ever light where the Christ sat down,
And the thousands below Him stood,
While He spoke to the world from the mountain
Crown
His words of beatitude?
"Did you ever live in Jerusalem?
Have you seen the Jericho Way,
Where the crowds rushed up, and he went with them,
On the Crucifixion Day?
"Ah! you cannot answer one word of mine,
My bird with the silent bill!
I'll wait and watch for some different sign
You may bring or send me still!
"And see! I will hang about your throat
To hoot you up, lest a note should speak,
You shall carry in it the little note
I have writ, when you go again.
"I've begged the dear people where you may be,
In the lands I have never seen,
To care for you when you are far from me,
And be kind, as I have been.
"And perhaps some beautiful day next year,
When you come on your northward track,
And I am here at the window here,
You may bring me a message back!"

The winds blew sweet with the springtime smells
Of grass, and blossom, and tree;
And hunters were out for the wild gazelles
On the plains of Galilee.
An aimless shot from a rifle rang:
Some birds rushed overhead;
The hunter after his quarry sprang,
For a great white stork fell dead!
Ah, the little locket—the silver chain!
That they crowded round to see!
Never may Bertha's bird again
Go northward from Galilee!

I think there were tears to the sportsman's eyes,
And his heart was a trifle wiser
He drew from the trinket that strange surprise,
And read it to those rough men.

They buried the bird in the hyacinth there,
Under Mount Tabor's foot,
Letter and locket they carried with care
To the Consul in old Beirut.

"Fraulein Von Wildberg." A packet came
One day to the castle gate,
Bertha, the child, scarce knows her name
Wrote out in its titled state.

An inner parcel. A letter. A stem
Of dried blue hyacinth bells;
And somehow laden with breath of them
The story the letter tells.

"Died at Mount Tabor: Don't cry for me!"
So runs the note from the wild;
"For the man who once walked in Galilee
Still cares for the child and bird."

There was bitter grief and sobbing awhile;
Then she paused, and lovingly
Hung the locket about her neck with a smile:
"I will wear it always," she said.

So sign and message came back to her—
A burden of love and tears—
Like a rose bound up with juniper
To sweeten and heal the years:

Till for pain or gladness she had but this:
All caught from One Good Hand;
I know not where you went, dear,
And both are His Holy Land.

—Adeline D. T. Whitney, in December Wide Awake.

New Publications.

HOW THE FARM PAYS. The Experiences of Forty Years of Successful Farming and Gardening, by the Authors, William Crozier and Peter Henderson. 8vo, cloth, pp. 400. New York: Peter Henderson & Co., 35 and 37 Cortlandt street.

The authors of this book write not from theory, but from long practical experience, during which they have made it their one and sole study to obtain a thorough knowledge of the important subjects whereof it treats. Mr. Crozier has taken more prizes for fine stock and farm products than any other working farmer in this country, and Mr. Henderson has long been looked to as the best authority on all matters relating to practical garden work; his previous book, "Gardening for Profit," having shown a hundred thousand readers how to make gardening pay. These facts are sufficient to convince any one that this volume is one that all engaged or interested in farm and garden work should possess, not only for present reading, but for future reference. It is written in a pleasing conversational style, and is profusely illustrated with fine engravings. An advertisement of this book will be found in another column.

MARRIED ABOVE HER. A Society Romance by a Lady of New York. 12mo, paper, pp. 336. Philadelphia: T. B. Peterson & Brothers.
The story of a country girl who marries an aristocratic man of fashion, whose chief characteristics are an unconquerable pride, the absence of sympathy for his alliance, troubles, and, in the end, a very

sty of plots and sub-plots, furnish the warp and woof of the book.

THE MENTOR: A Little Book for the Guidance of Such Men and Boys as Would Appear to Advantage in the Society of Persons of the Better Sort. By Alfred Ayer. 16mo, cloth, pp. 211. New York: Funk & Wagnell.

This work is prepared on the principle that wealth is not, as is generally supposed, the surest passport to the better circles of society, but that such passport is moral worth, supplemented with education. It is one of the best, if not the best book upon social etiquette procurable, the chapter on "Conversation" being highly instructive to both sexes. The advice imparted is enriched by pithy aphorisms from celebrated authors. The book is common-sense throughout, and is happily free from the conventional follies of merely fashionable manners.

CHORAL WORSHIP. A Collection of New Sacred Music and New Secular Music. For Chorus, Singing Classes and Conventions. By L. O. Emerson. Long 8vo, bds., pp. 320. Boston: Oliver Ditson & Co.

In the making of music books by Mr. Emerson there seems to be no end. During the score of years just past he has multiplied them to such an extent that this last will be looked upon as the best of its kind to be had, since it is evident that his experience has qualified him to furnish what is most desirable for the use of chorus choirs. The first hundred pages contain a course of instruction, and a variety of attractive songs.

CASSELL & Co., of 739 Broadway, New York, publishers of many finely illustrated books and periodicals, have issued a holiday catalogue, a large quarto of thirty-two pages, on each of which is one or more superb engravings as a specimen of the elegant books they have ready for the season.

THE AMERICAN BOOKSELLER appears in holiday attire, consisting of nearly two hundred pages of book reviews and advertisements, illustrated with specimens of the engravings the books referred to contain; an excellent aid in the selection of Christmas gifts. American News Company, New York.

Recognition of Materialized Forms.

To the Editor of the Banner of Light:
Materialization and dematerialization is the universal law of nature. All forms are constantly changing; they are not to-day what they were yesterday—all have parted with something of the old, and taken on something of the new. How the molecules or atoms are brought into requisition, causing this change, we know nothing. We only know that these objects are around us in countless millions, that they are constantly changing, and that while their types are preserved, their individuality is never the same. Is it not probable that the process which we call growth, and the creation of the mediumistic forms, which are attracting so much attention, are governed by one and the same law? In the first case, the forms are slowly built up of material elaborated from grosser particles. On the other hand, the material already elaborated is drawn from the medium, and, to some extent, from the sitters composing the circle. May it not, then, be a question of time, the rapidity with which these forms come and go, which, more than anything else, challenges our skepticism? While the materialization of mediumistic forms can be scientifically demonstrated, their identity, or that they are always what they claim to be, is not so easily proved. A careful study of different sances shows that there are types of forms peculiar to each medium, with now and then an exception. Sometimes these exceptions are very remarkable. Take, for instance, what has occurred at Mrs. Fay's several times, where the form of a woman with an infant comes into the middle of the room, sits down in a chair caressing her babe, and allowing the visitors to approach and examine it. It was to all appearance a living baby, breathing, moving and articulating sounds. There can be no mistaking the fact; there before you are the mother and child. Is this one of the carefully studied types, this little one, whose eyes never opened to the day, whose little cheeks were never kissed by the sunlight, whose life went out with its mother's, like the waning flame of an exhausted lamp? Beside them stands an intelligent lady, of mature years, who claims the form as her daughter, who passed away but a short time before, in confinement. The grouping was very beautiful, but the interest of the spectators was drawn more to the child than to the mother and daughter, who met with so much affection. This artistic grouping, around which clustered the best feeling of our natures, might well disarm criticism; yet in the search for truth we are permitted to ask the question, What was the child? We are often told by the controls of these sances that this or that spirit is present, but is too weak to materialize and come out of the cabinet. Did this little, almost stillborn creature possess that strength? Was it what it claimed to be, or was it simply a test to identify the mother?

I have said that the identity of these forms was not easily settled. No matter how much they look like the medium, the resemblance is no evidence that it is the medium, and I might say, with some reservation, that, however strong the likeness may be, to your friend who has passed to the other life, it is not conclusive that it is your friend. The memory of forms, or the faculty of calling up in the mind the image of anything that has passed from us, is not so common or reliable as many suppose. Memory generalizes; it rarely shows the form in detail. In the memory of your friend it is the expression more than the form which determines the likeness. I have studied what has come to me very closely, have made the experience of others my own, and, whether admitted or not, I am satisfied that most of these materialized forms are recognized by what may be called intuition, something higher than the memory of the outward form, an inward sense of the truthfulness of what is before you; something, perhaps, akin to that perception which will enable us to know our friends, no matter how much they may have changed, when we meet them on the other side. Let us look at this fairly, without prejudice either way, for only that which is truthful can stand. That there is often a general likeness, and sometimes a close one, is conceded, but, whether there is a resemblance or not, the important fact of materialization remains.

The prevailing opinion in regard to close resemblance in these forms is misleading. Any person going for the first time to one of these sances, expecting to find a counterpart of his friend or relative, will most likely be disappointed. He has been led to expect, not perhaps too much, but in the wrong direction. Not having settled in his mind the truth of materialization, he seeks for the outward semblance, and is shocked to find that the form looks like the medium, and goes away believing that it is all a fraud. Had he known that this resemblance to the medium is in many cases a necessity, and no evidence of fraud—that it was neither the medium nor a confederate—he might have reached a different conclusion; and by pursuing his investigations he would have found in the general bearing and mental character of the one who came to him, something of the individuality he sought.

At best, these investigations take place under adverse conditions. Many of the sances are so dark that it is difficult to get at the facts. (I do not intend in this the dark sances for illuminated forms and drapery.) In others the cabinet arrangements could be greatly improved. All this will, however, in time be changed. The intelligent portion of the public interested in such matters will naturally gravitate to those sances where they can obtain the desired information under the most favorable conditions.

There need be no reserve on this subject. The time has come when intelligent investigators can express their honest convictions without fear of being ostracized from society, or considered traitors to the cause of the dead. Since writing the above, two good likenesses have come under my notice. The first was by Mr. E. L. Whitlock's name came to mind, and both Mr. W. and his wife said the likeness was very like. This was followed by the appearance of Dr. Newton. As the likeness was very like, I had time and opportunity to study it closely, and I have no hesitation in saying that the resemblance was accurate. An engraving of the likeness would not be suitable for publication, but it is a very good likeness. I thought God only

Dec 2 1961

ALL SORTS OF PARAGRAPHS.

CHRISTMAS.

Santa Claus is peeping around,
And many stockings he has found;
While numerous children, all a-glee,
Are wondering what they soon will see.

Old Theology has for a long time painted angels with wings; but now that electricity has become a motive-power, these "saints" picture their angels without wings. This is a sure sign of progress, and fully proves what the ancient writers put on record in regard to signs and wonders in the latter days.

An explosion occurred Dec. 13th in the colliery of the Staatsbany Company at Anuna Steyrdorf, in the south of Hungary, whereby seventy-five men were killed, all of them husbands and fathers of families.

Here is what "a minister of the gospel" says—and his views are right: "The day has gone by in the history of the world when religion can be divorced from morality. No matter how grand its doctrines, impressive its ritual or eloquent its preachers, that faith is condemned already which does not represent in the principles and persons of its teachers a clean and wholesome system of social morality."

A brakeman, who met with a bad accident while coupling cars in Texas, has been awarded by a jury \$15,000.

Out-of-door skating has not come round very glibly as yet, and there's much scolding among the young 'uns in consequence.

Iowa contributes an item to the marvelous column. A farmer saved off the horns of a cow and a ram, and grafted the horns of the latter on the stumps of the former, and made a living job of it. This beats all the canards issued by the Chicago journals. No wonder the Boston Journal adds that "Western genius seems equal to any emergency," which is an extremely equivocal compliment.

A futile attempt was made on Saturday afternoon, Dec. 13th, to destroy London Bridge with dynamite. Comparatively little damage was done.

The Parisians have invented the new word demarriage, to designate the ceremony consequent on a divorce.

A new island has made its appearance a few miles southwest of Iceland. It was first discovered by the lighthouse keeper at Reykjavik, July 29th. The British Consul to Iceland has visited it and describes it as a black volcanic rock of small extent. Scientists regard it as a volcanic surprise, equal to that of many atmospheric displays of the present century.

"Your father was nothing but a simple stone-mason," "I know where you got that information," "From whom did I get it?" "From your father," "How do you know that?" "Because your father used to be my father's hod-carrier."—*Rochester Union.*

A few years ago quinine cost five dollars per ounce, but its production has increased so rapidly that it can now be bought for less than one dollar per ounce.

"Hello, Smith, what's up?" cried Brown to his friend, who, fresh from a wrestle with a stove-pipe which had resisted all efforts to put it in place, stood at the window with soot on his hands and wrath on his brow. "Nothing's up," snarled Smith, "it's all down and wants putting up," "I see," said Brown, "these are not piping times of peace; they are times of piling pipe."—*The Current.*

A good many people now-a-days think that the only realities of life consist of a full stomach, a good suit of clothes and a bed to sleep in. But sooner or later they find to their sorrow that there is something else to live for except eating and drinking and sleeping.

A severe wind and rain storm prevailed Monday forenoon, Dec. 15th, at Buffalo, N. Y., both elements doing a good deal of damage in the way of blowing down houses, prostrating chimneys, scattering huge lumber piles, flooding cellars, etc. Lake Erie was lashed into fury, and the sea-wall was damaged by the plunging waves to the extent of twenty thousand dollars. The wind reached a velocity of sixty-four miles an hour.

Let not, therefore, anyone imagine that there is anything which he has thought in his own breast, or has done in secret, that can be hidden after death; but let him be assured that all and each will then be manifest as in open day.—*Swedenborg's Heaven and Hell.*

Movements of Mediums and Lecturers.

(Matter for this Department should reach our office by Monday night's mail to insure insertion the same week.)

Dr. J. M. Peoples is busy at present with lectures on physiology and hygiene, travels and Spiritualism. We last heard of him at Deckertown, N. J. He is to pass the holiday season at his home in Hammoncton, that State.

Frank T. Ripley says he will attend funerals anywhere in the State of Maine. He will be in Matamoras on and after Jan. 1st.

Blahop A. Beals is engaged during December at Topeka, Kan., having filled his three months' engagement at Kansas City, Mo.

Mrs. Juliette Yeaw will speak in Leominster every Sunday until March, viz: Dec. 23rd, Jan. 11th and 18th, Feb. 8th and 22nd. In Clinton, Mass., on March 1st. Engaged at Sunapee Lake Camp, also at Elm, Me., Camp from Aug. 20th to Sept. 7th.

W. J. Colville is open to engagements out of Boston on Tuesday evenings for public or drawing-room lectures.

Mrs. B. M. Mace occupied the rostrum at Chelsea, Mass., last Sunday, and gave one of the finest lectures heard there for a long time. Next Sunday she speaks at Worcester, Mass.

M. Keeler informs us that Wm. H. Eddy has purchased a dwelling on North Main street, Moravia, N. Y., where he is having remarkable manifestations in the light.

Mrs. Dr. L. E. H. Jackson, of Bartonville, Vi., will answer calls to lecture, also attend funerals.

Mrs. Jennie B. Hagan spoke for the Weymouth and East Braintree Society, Sunday, Dec. 14th. Will speak at Clinton, Mass., the 21st and 28th of December; the Sundays of January, 1885, in Cleveland, O. Miss H. will make other engagements West for Sundays and week-endings.

Mrs. J. W. Still, trance speaker, 167 Chestnut street, Oneonta, N. Y., will make statements to lecture, also give platform tests (names descriptions of spirits, etc.) wherever her services are desired.

Miss Leslie N. Goodell lectured in Newburyport, Mass., Dec. 7th, and will be in attendance at the following engagements: at New York, N. Y., on Jan. 1st, 11th and 14th, and at South Reading the 18th. Is open to engagements after Jan. 1st. Address him care of BARNES OF LIGHT.

Dr. L. K. Conolly will attend to calls for lectures, séances, funerals, or other mediums' labors in Boston or vicinity. Address him 205 Harrison Avenue.

J. Wm. Fletcher will speak in Bath, Me., the next two Sundays of December, January, 1st, 11th and 18th, and in New York, N. Y., on April 1st. All letters addressed to 2 Hamilton place, Boston, Mass.

Mrs. Harding-Britten, regretting she cannot answer all the letters of private correspondents, begs to say she has been lecturing every Sunday for the last six weeks at "The Church of the New Spiritual Dispensation," Brooklyn, and for the First Society of Spiritualists at Republican Hall, New York. Mrs. Britten speaks for the last-named Society during December, and in Brooklyn during January. She can give all the engagements to lecture in places accessible from New York City during January and March, prior to her return to Europe. Address care of Lovell Publishing Company, 14 Vesey street, New York City.

Springfield, Ill.

To the Editor of the Banner of Light:

I write you for the reason that many of my friends who know me to be an old Spiritualist, come so often and ask me why I do not send and get some good reliable medium to come to our city, either to locate, or at least stay with us during this winter. Many of those who come to me asking this question are prominent business and honest capitalists who are anxious to investigate the subject of Spiritualism through its mediumship. I wish this fact brought to the notice of the friends among our many good and true mediums.

Address W. Washington street, Dec. 17th, 1884.

Chicago Springs, N. Y.

Mrs. E. M. McNeil has returned in this place her second year of residence, which, together with the personal acquaintance of spirits given at their close by Dr. J. M. Peoples, is highly interesting and attentive.

Freethinkers' Convention.

The Freethinkers held their second convention in Salamanca, N. Y., as announced in these columns. The speakers were among the ablest advocates of Free thought in this country. Mr. Putnam's "New Church of the Future" was said to be an able and eloquent presentation of the subject. Mr. Watts, late from London, an associate of Bradlaugh, gave a vivid definition of the name "Freethinker."

Mr. Burnham, an ex-Methodist clergyman, and Mr. Reynolds, recently from the Advent clergy, each made two or three addresses and were enthusiastic in their new faith. Thaddeus B. Wakeman of New York made an address which demonstrated him to be a man of fine education and much thought. The opera-house was finely decorated with flags, pictures, evergreens and flowers, and was evidence of the good taste of the ladies who had the matter in charge. The singing was admirable throughout. The choir consisted of Prof. A. Lane of Olean, Miss Emma Smith of Dunkirk, and Mrs. H. O. Wait, Mrs. J. G. Fitts and Mrs. J. P. Colgrove of Salamanca, with Mrs. Mina Seymour as pianist. Mr. Smith of Ellipticville assisted Mrs. Seymour at the piano.

A reliable trance medium—J. W. Fletcher, 2 Hamilton Place, Boston.

The veteran Spiritualist and eloquent speaker, ALLEN FURNACE, will accept calls to locate, solemnize marriages, or attend funerals, wherever his services are required. Address him 46 Clarendon street, Boston, Mass.

RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first and every insertion on the fifth or eighth page and fifteen cents for each subsequent insertion on the seventh page. Special notices forty cents per line. *Minion*, each insertion. Business cards thirty cents per line. *Agate*, each insertion. Notices in the editorial columns, large type, loaded matter, fifty cents per line. Payments in all cases in advance.

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

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed No. 417 Sumner Avenue, Brooklyn, N. Y., until Feb. 1st. Due notice will be given of his days at the Quinoy House the coming winter. N. 20.

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms, \$3, and 10c. postage. 4w.D.13.

Mrs. Anna Kimball is now located at 310 Shawmut Avenue, Boston, where she may be found by all desiring her services. 4w.N.15.

Mr. Albert Morton, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. F. ROW-ELL & CO.'S Newspaper Advertising Bureau (10 Spruce street), where advertising contracts may be made for in New York.

TO FOREIGN SUBSCRIBERS: The subscription price of the *Banner of Light* is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

NOTICE TO OUR ENGLISH READERS: J. MORRIS, the well-known English lecturer, will accept engagements, and receive subscriptions for the *Banner of Light* at fifteen shillings per year. Parties desiring to do so may address Mr. Morris at the office of the *Banner of Light*, 201 Madison Road, London, N. W., England, where single copies of the *Banner* can be obtained at 4d. each; if sent per post, 6d. extra. Mr. Morris also lectures on the Spiritual and Reformatory Works published by COLBY & RICH.

SAN FRANCISCO BOOK DEPOT. ALBERT MORTON, 210 Stockton street, keeps for sale the *Banner of Light* and Spiritual and Reformatory Works published by Colby & Rich.

AUSTRALIAN BOOK DEPOT. And Agency for the *Banner of Light*. W. H. TERRY, No. 84 Russell Street, Melbourne, Australia, has for sale the *Banner of Light* and Spiritual and Reformatory Works published by Colby & Rich, Boston.

NEW YORK BOOK DEPOT. The *Banner of Light* and Spiritual and Reformatory Works published by Colby & Rich, also the *Banner of Light*, can be found at the office of The *Truth-Seeker*, 33 Clinton Place, New York City.

CLEVELAND O. BOOK DEPOT. LEE'S BAZAAR, 105 Cross street, Cleveland, O., circulating library and depot for the *Banner of Light* and Spiritual and Reformatory Works published by Colby & Rich.

DETROIT MICH. AGENCY. AUGUSTUS DAY, 63 Bag Street, Detroit, Mich., is agent for the *Banner of Light* and will take orders for any of the *Banner of Light* and Spiritual and Reformatory Works published and for sale by COLBY & RICH. Also keeps a supply of books for sale or circulation.

ROCHESTER, N. Y. BOOK DEPOT. JACKSON & KURLEIGH, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the *Banner of Light* and Spiritual and Reformatory Works published by Colby & Rich.

TRIO, N. Y. AGENCY. Parties desiring any of the *Banner of Light* and Reformatory Works published by Colby & Rich, may be accommodated by W. H. VOSBURGH, 90 Hoosick street, Troy, N. Y.

PHILADELPHIA BOOK DEPOT. The *Banner of Light* and Spiritual and Reformatory Works published by COLBY & RICH are for sale by J. H. REEDER, M. D., at the Philadelphia Book Agency, 415 North 10th street. Subscriptions received for the *Banner of Light* at \$3.50 per year. The *Banner of Light* may be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings; also at 503 North 8th street, and news stand at the Chestnut street end of the new post-office.

WASHINGTON BOOK DEPOT. The Roberts Bookstore, D. MUNCY, Proprietor, No. 1010 Seventh street, above New York Avenue, Washington, D. C., keeps constantly for sale the *BANNER OF LIGHT*, and a supply of *Banner of Light* and Reformatory Works published by Colby & Rich.

ADVERTISEMENTS.

MRS. E. MCNEIL, BUSINESS CLAIRVOYANT

TEST MEDIUM, 49 Lawrence Street, (Near corner of Dartmouth street and Columbus Avenue.) BOSTON, MASS.

HAVING located herself permanently in Boston, at the above address, Mrs. MCNEIL will be pleased to receive the calls of those desiring to consult a first-class medium.

Surrounded by a band of guides who, in addition to a varied life on earth, have many years' experience in guiding and assisting her clients, Mrs. MCNEIL feels confident in announcing herself competent (through her controls) to guarantee satisfactory sittings on any subject.

She desires to address herself particularly to two classes of sitters: First—Those who have confidence in the ability of spirits to help, aid and assist us when in difficulty, whether it be of a personal, domestic or business nature. To such persons she would say that she has one band of controls who make business examinations a specialty, and she guarantees satisfaction. Second—To those honest searchers after the truth who are seeking a definite answer to the question, "If a man die, shall he live again?" she would say that she can do so, and she leaves no question without having that question forever settled in the affirmative.

Mrs. MCNEIL will hold no public circles, but will arrange with families or parties of friends for a sitting.

PRIVATE CIRCLES. Either at her own house, or at the residence of her clients, Mrs. MCNEIL desires to call the attention of sitters to the fact that she possesses infallible remedies for St. Vitus Dance, Neuralgia, Burns and Scalds, Eczema, Tetters, and Kindred Skin Diseases.

Consultation free. No cure, no pay. Office hours, 10 A.M. to 5 P.M. Evenings by special arrangement. Dec. 20.

MRS. J. F. FOSS, 30 WORCESTER SQUARE, BOSTON, Maine Hall, at and Nurse. Patients can be accommodated with board in the house. 4w-D-20.

FREE! FIFTY GOLD MEDALS, Life Subscriptions

ROLL OF HONOR.

There are (including Canada) 50 States and Territories, and the first \$1.00 subscription received by THE PUBLIC HENARD from each of these fifty sections of country will entitle each of the fifty lucky senders to a Gold Medal, by registered mail, also THE PUBLIC HENARD, free, to the donor, and the donor will receive one hundred year—membership to THE PUBLIC HENARD's "Roll of Honor." We hope the fifty fortunate subscribers will reach us in time to call the Roll in the first number of THE PUBLIC HENARD, which will be issued within three or four weeks. Annually, thereafter, on each birthday of THE PUBLIC HENARD, we shall, editorially, call the "Roll of Honor," to see how many—like Napoleon's guard—still hold out. So hurry up the first subscription from your State, and secure the Gold Medal, and find a place on the "Roll of Honor," and a life-long treat to good literature, as well as the lasting supreme satisfaction of having it said, for a lifetime, that you were the first in your State to receive THE PUBLIC HENARD, and which no money can purchase.

And this idea has set us wondering as to who the successful parties may be? In what town or city does each now reside? How many males and how many females? What their respective employments? How many born in this country? How many of the same surname? How many married? How many single? How many will live to old age? How many die in their prime? How many, after the first call of the "Roll of Honor," will answer to their names? How long shall we be able to keep the list unbroken? How many marriages will it be our pleasure to record? How many will reach high positions of honor and trust? Now, who shall have the honor of being first out of the United States, and first on the "Roll of Honor"? And who first of all from his or her individual State or Territory? At the call of the "Roll of Honor," we shall publish the likenesses, and record in brief whatever events of general importance each member may furnish us with, connected with his or her own personal history. The enormous edition of (500,000) half a million specimen copies will be issued. No other paper is known to have ever issued so large an edition. (We solicit a few advertisements from responsible firms only.) The cost of white paper alone for the first number will exceed \$5000. While THE PUBLIC HENARD will be the same size as *Harpers' Weekly*, the subscription price will be but \$1.00 per annum; six months, 50 cents; three months, 30 cents; sample copies, 10 cents. No one free. Every subscriber will at least receive THE PUBLIC HENARD one year and a present worth 50 cents in the stores. The name of L. Lum Smith, editor and proprietor PUBLIC HENARD, will be sufficient guarantee that the above promises will be strictly adhered to, and that care, expense, originality, executive and editorial ability, will not be lacking. The bright, polished and sparkling literary gems which are being carefully collected from numerous rich mental minds within our reach, may be applied compared to diamonds of the first water. Like our bodies, which grow by clean and nourishing food, so shall the minds of the readers of THE PUBLIC HENARD grow. Fertile and sensational journalism, freeds, and corruption of our youth, will be as fearfully fought and prosecuted by THE PUBLIC HENARD, and from the lecture platform by its publisher, L. Lum Smith. Send in your subscription at once—not next week, not to-morrow, but to-day. See that you enclose \$1.00 in cash, stamps, money order, or postal note. THE PUBLIC HENARD one year, and a present worth not less than 50 cents, with a chance of securing a Gold Medal. THE HENARD for a lifetime and membership to the "Roll of Honor," all for \$1.00. If you wish to make friend or relative an acceptable present, subscribe for THE PUBLIC HENARD in their name.

AGENTS WANTED.

L. LUM SMITH, (Box A 56), 708 Chestnut Street, Philadelphia, Pa. Dec. 20.

CONTENTS NOVEMBER NUMBER FACTS.

Facts about Spirit-Form Materialization, through the Mediumship of Mrs. M. E. Williams. By J. F. Jeanerret. Illuminating the Spirit-Form, Independent Voice, etc., etc. By Mr. Eugene Beste's Science. By Mrs. Lita Barney Sayles. Psychometric Demonstration of a Look of Hair. By Prof. A. S. Stevenson. A Local Pain Transferred to a Person at a Distance. By Mrs. Joan R. Severn. Spirit Knowledge of the Movements of Mortals. By Mr. Lyon. Physical Phenomena under Test Conditions. By Mr. M. M. Mysterious Disappearance and Return of a Penknife. By Mrs. A. Roberts. The Phobias. By Wm. O. Elliott. Materialization and Physical Manifestations in the Light of Dr. Slade. By Mr. J. Simmons. Single copies 10 cents. \$1.00 per year. Nov. 22—5w12

DR. G. A. PEIRCE, Through whom so many remarkable cures have been wrought, Tests and Communications given by Spirit the past twenty-five years, will answer orders for Test-Examinations of diseases, of curable, etc., or of the curability of the same. He will also give, by letter, Healing Treatment, or (for) Spirit's Communications, State age, name in full, and address of spirit selected, and will take orders for other tests for identification. Requirements 50 cents each for a brief trial, (exceeding that, \$1.00, \$2.00, or more, as desired.) Send your name, address, and full name and age. Address F. O. Box 1135, Lewiston, Maine. Nov. 20—5w12

DR. J. C. STREET, MAGNETO-ELECTRIC AND BOTANIC PHYSICIAN, STUDENT OF OCCULT FORCES AND METAPHYSICIAN. Office, 54 Beacon street, near Tremont House, Boston. Hours: from 9 A.M. to 3 P.M. Will visit patients. Dec. 20—5w12

We Would Call the Attention OF the public to DR. B. F. RICHARDSON'S Method of Cure. He is a regular Physician, but surrounded by thousands of Spirit-Form Materializations, and he can cure your disease with unerring accuracy. Persons at a distance who desire to consult him, can do so by sending look of hair and state sex. 305 Green street, Boston. 1w-D-20.

Healing by Transmission WITHOUT presence. Persons at a distance can be reached, benefited and cured without leaving their rooms, by observing conditions. Send stamp for particulars to DR. A. J. MEYER, Mental Science, 10 West New-ton street, Boston. 1w-D-20.

Independent Slate-Writing AND other tests by P. L. O. A. KEELER, every afternoon, at 4 Dover street. Sittings \$2.00. Dec. 20—1w

For Sale at 30 Worcester Square, SURPLUS stock of spiritual literature, including many books suitable for presents, slightly soiled, very cheap. Also a great variety of fancy articles. Call at once. Dec. 20—1w

MISS MARY JONES, PSYCHOMETRIC READINGS written from hand-writing, or personal readings; also, Clairvoyant sittings, \$1.00. Hours 9 to 4. 17 Western Square, Boston. Dec. 20—1w

DR. JAMES T. SELL, MAGNETIST, No. 331 Shawmut Avenue, Boston, corner Union street, will examine and cure all diseases by magnetism. Will call on patients. 1w-D-20.

MRS. M. C. BAGLEY, TRANCE MEDIUM, 23 Sawyer street, Boston. Hours from 10 to 4. Appointments by mail. 1w-D-20.

MRS. MATTIE BOUGHTON-CHAMBERLAIN, Clairvoyant Examinations given; also Magnetism, No. 25 Beacon street, Boston. Office hours 10 to 4. 1w-D-20.

PROF. BEARSE, Astrologer, 230 Meridian st., Boston, Mass. Your whole life written, horoscope, character of your future, reliable on Business, Marriage, Disease, and all other questions. Send your name and address of birth or place. 1w-D-20.

Everybody Read This!! A PREMIUM FREE FOR ALL. Hearne's Young Folks' Weekly

IS one of the neatest and handsomest Illustrated Papers for Boys and Girls ever published. Its pages are filled with subjects of interest, not only to the Young, but to older persons as well, including

- Life Reminiscences,
- Historical Studies,
- Religious and Scientific Notes,
- Original and Selected Stories,
- Descriptive Travels,
- Sparkling Sketches,
- Reviews,
- Poems, &c., &c.

It cannot fail to be appreciated in every house where it once finds a place.

Now is the time to subscribe and get a premium free.

There is no nicer present that you could make your children, or one that will carry with it so much and so lasting a pleasure as a year's subscription to

HEARNE'S YOUNG FOLKS' WEEKLY. Price, \$1.00 per Year.

In order to increase our subscription list to as large an extent as possible, that we may profit by the increased advertising patronage which extended circulation naturally attracts, we have decided to give every person sending us one (\$1.00) dollar (within the next 30 days) as a year's subscription to *Hearne's Young Folks' Weekly*, free of charge to one of the books named below in

Our Premium List of Popular Classics, Smo, Cloth, Gilt.

Arnold, Edwin, Arabian Nights, Brief Biographies, Burns, Byron, Children of the Abbey, Corinne, Cressy's Fifteen Decisive Battles, Danté, Don Quixote, Elton, George, Favorite Poems, Goethe, Goldsmith, Greene, Marlowe, and John-son, Guiver's Travels, Helios, Homer's Odyssey, Homer's Iliad, Hypatia, Ingelwood, Jane Eyre, John Halifax, Kinglake, Knickerbocker, Last of the Mohicans, Language and Poetry of Flowers, Lucella, Miss Mulock, Munchausen, One Thousand and One Nights, Petrarch, Pilgrim's Progress, Poe, Pope, Rossetti Danté, Robinson Crusoe, Schiller, Scott, Scotch Book, Tasso, Tenneyson, Thompson, Tom Brown's School Days, Tupper, Uarda, Virgil.

A handsome book is always in order, and is one of the most useful and valued presents you can possibly make a friend, and no better list can be offered to select from than that which we offer as premiums for a year's subscription to *Hearne's Young Folks' Weekly*. Just think of it—either the Book or the Paper alone is worth the money—and you get both for the price of one. Remember, this offer holds good.

FOR 30 DAYS ONLY. Therefore, if you would take advantage of it, you must send forward your subscription without delay. Read our List and take advantage of it.

SPECIAL PREMIUMS GIVEN FREE

To any person who will get up a club for *Hearne's Young Folks' Weekly*. Subscription, \$1.00 a year.

Horse Shoe Diamond Ring Given Free for 4 Subscribers.
Horse Shoe Telescope Given Free " 10 "
One \$5 Astronomical Telescope Given " 10 "
One \$10 Astronomical Telescope Given " 20 "
One \$15 Astronomical Telescope Given " 20 "
One \$20 Astronomical Telescope Given " 20 "
One \$25 Astronomical Telescope Given " 20 "
One \$30 Astronomical Telescope Given " 20 "
One \$35 Astronomical Telescope Given " 20 "
One \$40 Astronomical Telescope Given " 20 "
One \$45 Astronomical Telescope Given " 20 "
One \$50 Astronomical Telescope Given " 20 "
One \$55 Astronomical Telescope Given " 20 "
One \$60 Astronomical Telescope Given " 20 "
One \$65 Astronomical Telescope Given " 20 "
One \$70 Astronomical Telescope Given " 20 "
One \$75 Astronomical Telescope Given " 20 "
One \$80 Astronomical Telescope Given " 20 "
One \$85 Astronomical Telescope Given " 20 "
One \$90 Astronomical Telescope Given " 20 "
One \$95 Astronomical Telescope Given " 20 "
One \$100 Astronomical Telescope Given " 20 "

This advertisement will appear but once, therefore if you wish to secure one of the above articles free,

GET UP A CLUB AT ONCE.

It is an easy thing to do, and you can get even the best articles offered for a few hours' work. Send money by Post-office money order or registered letter. Send all orders to

HEARNE & CO., Publishers, 178 Broadway, N. Y. Dec. 20.

PREMIUMS FOR FACTS.

Single Copies, 10 Cents. One Dollar per Year. WE propose, for the good of all, and in the hope of extending the circulation of *FACTS*, to offer as premiums photographs of leading Spiritualists, especially the mediums and lecturers. These we propose to get ready at the earliest moment; meanwhile we can deliver any of those beautiful pictures taken at Onset last summer, many of which are not only fine as specimens of photographic art, but valuable as pictures of persons, nearly every face being a good likeness, although necessarily small. These groups are composed of about the same persons, and therefore need not be named. The first one will mention is a picture of a company seated in the auditorium, consisting of several hundred of the leading Spiritualists, mediums and speakers, being in most cases prominent, and therefore good likenesses. This is well worthy of a position on the wall of a parlor. Next we mention a similar picture, taken in front of the new Association office. A third, one of the bay, including the islands of Wicket and Onset; also the steamer Monkshead, yacht, wharf, etc. These we shall endeavor to get as soon as possible, and the personal pictures, of which we hope to have the best collection of really fine photographs of mediums and speakers yet published, will be ready soon. These pictures are taken on \$100 glass, and are over twice as large as regular cabinet. They will be finished in the best manner, and sent postage free at the following prices: For each picture, without mounting, 50 cents; mounted on thin beveled boards, 75 cents; mounted on thick, gilt-edged beveled boards, \$1.00. Or, as mounted on glass, for each picture, 75 cents. To each subscriber, \$1.00 unmounted; for two subscribers, \$2.00, one of whom must be a new one; a picture mounted on thin beveled boards, for three, two of whom must be new ones, \$3.00; a picture on thick, gilt-edged beveled board. These pictures are all of the same quality, and the unmounted ones can be mounted by any picture-frame maker as desired, or at any photographic establishment.

HOLIDAY BOOKS! Gifts for the People.

COLBY & RICH, Corner Bosworth and Province Streets, BOSTON, MASS.

Life and Labor in the Spirit-World: Being a Description of Localities, Employment, Surroundings, and Conditions in the Spheres. By members of the Spirit-Band of Miss M. T. Shelhamer, medium of the Banner of Light Public Free Circle of contents, the whole containing full gilt, \$1.50, postage free.

Battle-Ground of the Spiritual Reformation. By R. B. Brittan, M. D. \$2.00, postage 14 cents.

Immortality, and Our Employments Hereafter. With what a hundred spirits, good and evil, say of their dwelling place. Large 8vo. cloth, beveled boards, gilt sides and back, \$1.50; postage 10 cents.

Poems of the Life Beyond and Within. Voices from Many Lands and Centuries, saying, "Man, thou shalt never die." Edited and compiled by Giles B. Stebbins. Cloth, pp. 270, 12mo. New Edition. Price \$1.50, or full gilt \$2.00, postage free.

Poems from the Inner Life. By Lizzie Doten. Thirteenth edition. This volume contains some of the inspirational utterances given chiefly before public audiences, under the influence of the Spirit-World. Full gilt, \$2.00; cloth, plain, \$1.50, postage 10 cents.

Poems of Progress. By Lizzie Doten, author of "Poems from the Inner Life." Illustrated with a fine steel engraving of the inspired author. Cloth, plain, \$1.50; cloth, gilt, \$2.0

Message Department.

Public Free-Circle Meetings.
Are held at the BANNER OF LIGHT OFFICE, Roworth street (formerly Montgomery Place), every TUESDAY and FRIDAY AFTERNOON. The Hall (which is modestly furnished) is open at 3 o'clock precisely, at which time the doors will be closed, allowing no access until the conclusion of the service, except in case of absolute necessity. The messages published under the above heading indicate the nature of the service, whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. The reader is invited to receive no doubt, but for by spirits in these columns does not come forth with his or her own. All express as much of truth as they perceive—no more.
It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by inquiring of the fact for publication.
Natural flowers upon our room-table are gratefully appreciated by our angel visitors, therefore we solicit donations of such from the friends in the earth-life who feel that it is a pleasure to place upon the altar of Spiritualism their floral offerings.
We invite suitable written questions for answer at these sittings from members of the circle, and also from those who are not members, at any time; neither does the sittings close on Tuesdays or Fridays, but we are glad to give visitors on Wednesdays or Fridays, and on any other day, at the BANNER OF LIGHT OFFICE, Roworth street, at the address of the medium in any case.
LAWRENCE B. WILSON, Chairman.

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF
Miss M. T. Shelhamer.

Report of Public Sittings held Nov. 18th, 1884.

Invocation.

Our loving Father, we come to thee with trusting confidence to receive of thy benediction. Oh! may we perceive the full influence of thy ministering angels and spirits who are in, with, and through thee, thy all-powerful love, that they may receive the satisfaction of their wants. Oh! give unto the mourning ones consolation and comfort; him who is weary, light, illuminate his mind that he may see clearly; and may all who from some cause sorrow, or travel the pathway of experience with painful burdens upon their backs, realize that the discipline of life has been given unto them by a wise and most merciful parent.
Oh! our Heavenly Father, like little children we would come to thee for instruction, and for glimpses of thy great truth. We would gain wisdom through experience, love and kindness that beautify and adorn the spirit, through the passage that our souls travel in their onward march, and as we journey on from day to day, may we feel that it is our privilege and our duty to fulfill the mission thou hast assigned to us. Let us make a word of cheer, or a word of comfort to one who may be so with a will that will help him sweeten the pathway of those whom we meet. And if, in time of need, we should be so afflicted, we shall do some great work that will be of use to humanity, do some cheerful and happy work, and be a blessing to those of doing unto others as we would have them do unto us.
We ask thy blessing to rest upon all humanity, upon the humble and the weak; especially may it be felt by those whose souls most need to be uplifted and strengthened by thy divine protection.

Questions and Answers.

CONTROLLING SPIRIT.—You may present your questions, Mr. Chairman.

Ques.—[By a subscriber.] All religions of the past have given place to higher forms. Will Spiritualism be superseded by another as the world advances?

Ans.—We look upon the religion or the philosophy of Spiritualism as the outgrowth of all the systems of religious truth that have preceded it; it is but the higher development of the religions of the past. As Spiritualism itself becomes unfolded before the eyes of the world, as humanity advances in a comprehension of heavenly truth, this that we now call Spiritualism—our philosophy or our religion—will have assumed such dimensions of spiritual truth that you will hardly recognize it to be the same religion or philosophy that you understand to-day; yet it will by no means consist of another religion; it will be simply the unfolding of that which you but dimly perceive at the present time. Mankind perhaps may be divided into two classes; but by no means be recognized as Spiritualism. Humanitarianism, or by any name that indicates spiritual truth, brotherly love and human advancement, it matters not, it will be one and the same thing, a revelation of truth from the world beyond.

Q.—[By the same.] It is stated that man possesses in connection with his material body a spiritual one. If this be true, does the assumption of a portion of the former have any effect on the latter?

A.—While the spiritual body grows in connection with the material, and while the spiritual body gathers certain elements from its physical counterpart, it is by no means dependent upon the material form for its unfolding and growth, therefore if a part of the physical body becomes amputated or injured in any way, the spiritual counterpart does not of necessity suffer in the same manner. If the physical body loses its limbs, the spiritual body continues to grow, and the formation of its parts still goes on, so that when the spirit becomes separated from its material form it finds itself in possession of a body that is complete in all its parts, that does not bear a resemblance to the physical body so far as to be minus a limb, or to show any other disfigurement that appeared upon the external casing. But some may say: "We hear of spirits coming back who are lame, or halt, or blind, as they were when living on the earth;—is this the mark of the amputation of a limb, or were they obliged to make use of artificial supports?" Such spirits only present themselves to the clairvoyant view, or express themselves through a mediumistic organism in the old manner, for purposes of identification. They may take upon themselves conditions such as belonged to them in their physical life when coming into the atmosphere of a mediumistic organism; but when they are away from the earth, the spirit appears sound and free in every part of its spiritual body. Not that the spirit of an aged man appears to be aged and worn for a time after the separation from the body, for the impress of care and the marks of time do leave their impression upon the spiritual countenance and form; but these are only the results of the discipline of earthly life, and as the spirit begins to gain experience in a higher existence, grows upward from the earthly condition into a purely spiritual one, the marks of care, and the signs of age drop away, and the spirit shows signs of as much vigor and power as one ever does in his natural life.

Q.—[By the same.] If a materializing medium uses tobacco, or anything else that affects the breath, will it be perceived in a materialized form?

A.—It being understood that spirits who desire to manifest themselves to friends in a temporary materialized form are obliged to gather much of their material from the body of the medium, it would be only rational or reasonable to suppose that whatever affected the breath of the medium, or any element that surcharged his being, would be plainly perceived in the temporary form made use of by the returning spirit. We have been told that such has been the case with spirits manifesting in the presence of mediums who made use of tobacco, or of spirituous liquors, and we have also, from our own personal observation, known cases where the spirit, warning to prevent themselves in tangible form, have caught the taint of the fumes of tobacco or of the breath of spirituous liquors from the medium in whose presence they appeared, although he had been addicted to the use of those obnoxious stimulants. Let us, however, say to all mediums that if they are wise, prudent, and care particularly to please the blessed angels who desire to manifest through their instrumentality, they should by all means abstain from either the use of tobacco or of any spirituous liquors, or indulgence in any habit whose tendency is debilitating instead of elevating; for not only the character of the manifestations for feebleness or power, are very much determined by the habits of life the mediums lead; but to present a clean, pure body for the use of returning spirits, is to open the door of a high and holy temple within, where the pure and loving angels from higher realms will delight to dwell.

Q.—[By the same.] If a materializing medium uses tobacco, or anything else that affects the breath, will it be perceived in a materialized form?

A.—It being understood that spirits who desire to manifest themselves to friends in a temporary materialized form are obliged to gather much of their material from the body of the medium, it would be only rational or reasonable to suppose that whatever affected the breath of the medium, or any element that surcharged his being, would be plainly perceived in the temporary form made use of by the returning spirit. We have been told that such has been the case with spirits manifesting in the presence of mediums who made use of tobacco, or of spirituous liquors, and we have also, from our own personal observation, known cases where the spirit, warning to prevent themselves in tangible form, have caught the taint of the fumes of tobacco or of the breath of spirituous liquors from the medium in whose presence they appeared, although he had been addicted to the use of those obnoxious stimulants. Let us, however, say to all mediums that if they are wise, prudent, and care particularly to please the blessed angels who desire to manifest through their instrumentality, they should by all means abstain from either the use of tobacco or of any spirituous liquors, or indulgence in any habit whose tendency is debilitating instead of elevating; for not only the character of the manifestations for feebleness or power, are very much determined by the habits of life the mediums lead; but to present a clean, pure body for the use of returning spirits, is to open the door of a high and holy temple within, where the pure and loving angels from higher realms will delight to dwell.

Q.—[By the same.] If a materializing medium uses tobacco, or anything else that affects the breath, will it be perceived in a materialized form?

A.—It being understood that spirits who desire to manifest themselves to friends in a temporary materialized form are obliged to gather much of their material from the body of the medium, it would be only rational or reasonable to suppose that whatever affected the breath of the medium, or any element that surcharged his being, would be plainly perceived in the temporary form made use of by the returning spirit. We have been told that such has been the case with spirits manifesting in the presence of mediums who made use of tobacco, or of spirituous liquors, and we have also, from our own personal observation, known cases where the spirit, warning to prevent themselves in tangible form, have caught the taint of the fumes of tobacco or of the breath of spirituous liquors from the medium in whose presence they appeared, although he had been addicted to the use of those obnoxious stimulants. Let us, however, say to all mediums that if they are wise, prudent, and care particularly to please the blessed angels who desire to manifest through their instrumentality, they should by all means abstain from either the use of tobacco or of any spirituous liquors, or indulgence in any habit whose tendency is debilitating instead of elevating; for not only the character of the manifestations for feebleness or power, are very much determined by the habits of life the mediums lead; but to present a clean, pure body for the use of returning spirits, is to open the door of a high and holy temple within, where the pure and loving angels from higher realms will delight to dwell.

Q.—[By the same.] If a materializing medium uses tobacco, or anything else that affects the breath, will it be perceived in a materialized form?

A.—It being understood that spirits who desire to manifest themselves to friends in a temporary materialized form are obliged to gather much of their material from the body of the medium, it would be only rational or reasonable to suppose that whatever affected the breath of the medium, or any element that surcharged his being, would be plainly perceived in the temporary form made use of by the returning spirit. We have been told that such has been the case with spirits manifesting in the presence of mediums who made use of tobacco, or of spirituous liquors, and we have also, from our own personal observation, known cases where the spirit, warning to prevent themselves in tangible form, have caught the taint of the fumes of tobacco or of the breath of spirituous liquors from the medium in whose presence they appeared, although he had been addicted to the use of those obnoxious stimulants. Let us, however, say to all mediums that if they are wise, prudent, and care particularly to please the blessed angels who desire to manifest through their instrumentality, they should by all means abstain from either the use of tobacco or of any spirituous liquors, or indulgence in any habit whose tendency is debilitating instead of elevating; for not only the character of the manifestations for feebleness or power, are very much determined by the habits of life the mediums lead; but to present a clean, pure body for the use of returning spirits, is to open the door of a high and holy temple within, where the pure and loving angels from higher realms will delight to dwell.

surged around me during the last few days of my physical life; and after I became clearly cognizant of what you were doing here I grew to be an interested spectator, and occasionally I have been happy to come and witness the proceedings, and watch the glad and expectant look upon the faces of those spirits who had reason to believe they could manifest successfully.

I feel that I will be benefited to-day by saying a few words. I wish to send my greeting and love to my friends and former associates. I want them to know that I am of strong mind, with good, sound reasoning powers, now that I am divested of the mortal form. I believe that all my former friends will grant that my mental faculties were a short time of my disease; but the strain of business and other perplexing affairs settled heavily upon me, which, together with a certain uncomfortable feeling over the region of my brain, produced a sudden result, which at first seemed to me a great calamity. That possession of my mind I could not grasp in detail those matters which had been engaging my attention. I even lost a knowledge of my whereabouts, although I realized I was on the water.

I was taken in charge by friends, and placed in what they considered a safe quarter, but I did not remain there long. It was hoped that my condition would improve, and my mind would gain possession of my normal faculties; on the contrary, this inward feeling or sensation, what I call it was, grew upon me, until in a short time my spirit severed its connection with the body and passed over to another realm.

It did not take me many days to recover myself. I seemed to regain possession of all the faculties that had made me a conscious, thinking, active man about as suddenly as I had lost them. Then I was surprised to find myself admitted into new scenes and surroundings, and went to work to discover what had passed from the mortal to the immortal state. I grieved for a while, because I had to pass out under such conditions. I would have preferred going in the full possession of my senses, that I might have spoken farewell words to my friends and given directions concerning personal matters that were of importance to me. But one does not have the choice in these things, and although we can keep our senses and remain in a sound and sane condition we do not sometimes our physical and mental powers are sometimes so impaired, so deranged, and have to suffer the penalty. I do not complain, although I would have chosen a different exit from my physical body.

I come back here, sir, not to dwell upon these matters, because they are not altogether pleasing to me; I speak of them in passing, because it may help to identify me to my friends; then I wish them to know I have not been sunk in a condition of uncertainty and of violence, such as assailed me during the last few years of my life. During the last few years I have been mentally and physically a strong, working man. I have not lived in idleness, nor have I lost any power that I once possessed.

If I can bring a comprehension of spiritual truth to any old acquaintance or friend, I shall feel that I have entered upon a good work. I am desirous of doing this.

I wish to come back in more private ways than this. I have sought the presence of mediums before. I feel that I have something to say to the living, and I feel that I have something to say to the dead. I wish to give me an opportunity I will be only too happy to come to them with words of greeting from the other shore.

I was well known, sir, in Providence, R. I., as an old and quite successful merchant. I was the head of a well-known business firm, and had associates in New York.

I have many friends on this side of life, those who were connected with me in business circles. I should be gratified to meet them all again, and give them a word of greeting. I believe, Mr. Chairman, it is very nearly six years since I passed from the body. I was known as William S. Arnold.

Mrs. Nancy Nelson Whitely.

[To the Chairman:] I had not thought that I should come to a place where so many were assembled to send a word to my friends, yet I am pleased and gratified at the privilege of thus expressing a few thoughts.

I only passed from the body last winter, so I cannot tell a child in spiritual experience, although I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell after all, and here am I freed from it, capable of moving and acting without it, still endowed with all the thinking faculty in coming to this point. I was an old lady when I left the earthly side. I have a loved family yet on earth, dear sons and loving daughters, and I wish them to know that their dear mother has returned to them with a blessing. After passing from the old, worn-out form, I stood beside it, and gazed upon its placid, marble countenance, and I thought, "Why, that was only a shell

Advertisements.

LYDIA E. PINKHAM'S
"VEGETABLE COMPOUND"

IS A POSITIVE CURE

For all those Painful Complaints and

Weaknesses so common to our best

FEMALE POPULATION.

IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE

COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION

AND ULCERATION, FALLING AND DISPLACEMENT

AND THE CONSEQUENT SPINAL WEAKNESS, AND IS PAR-

TICULARLY ADAPTED TO THE CHANGE OF LIFE.

IT WILL DISSOLVE AND EXPEL TUMORS FROM THE

UTERUS IN AN EARLY STAGE OF DEVELOPMENT, THE

TENDENCY TO CANCEROUS HUMORS THERE IS CHECKED

VERY SPEEDILY BY ITS USE.

IT REMOVES PAINFULNESS, FLATULENCE, DESTROYS ALL

STAYING FOR STIMULANTS, AND RELIEVES WEAKNESS

OF THE STOMACH. IT CURES BLOATING, HEADACHE,

NERVOUS PROstration, GENERAL DEBILITY, DEPRES-

SION AND INDIGESTION.

IT TAKES OF BEARING DOWN, CAUSING PAIN,

WRIGHT AND BACKACHE, IS ALWAYS PERMANENTLY

CURED BY ITS USE.

IT WILL AT ALL TIMES AND UNDER ALL CIRCUM-

STANCES ACT IN HARMONY WITH THE LAWS THAT GOV-

ERN THE FEMALE SYSTEM.

ITS PURPOSE IS SOLELY FOR THE LEGITIMATE

HEALING OF DISEASE AND THE RELIEF OF PAIN, AND

THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF

LADIES CAN GLADLY TESTIFY.

FOR THE CURE OF KIDNEY COMPLAINTS IN EITHER

SEX THIS REMEDY IS UNPARALLELED.

LYDIA E. PINKHAM'S "VEGETABLE COMPOUND"

is prepared at Lynn, Mass. Price \$1.50 per bottle, in for-

ms of Pills or Lozenges on receipt of price as above. Mrs.

Pinkham's "Guide to Health" will be mailed free to any

Lady sending stamp. Letters confidently answered.

No family should be without LYDIA E. PINKHAM'S

LIVER PILLS. They cure Constipation, Bileousness and

Torpidity of the Liver. 25 cents per box.

Nov. 23-17

Dr. F. L. H. Willis

May be Addressed until Feb. 1st.

No. 417 Sumner Ave., Brooklyn, N. Y.

Dr. Willis may be addressed as above, from this

point he can attend to the designing of disease psy-

chometrically. He claims that his powers in this line

are unrivaled, combining, as he does, accurate scientific

knowledge with keen and searching psychometric power.

Dr. Willis claims to follow the laws of the human

body, and to cure all diseases of the blood and nervous system.

Glands, Eruptions, and all the most delicate and

complicated diseases of the human body.

Dr. Willis is permitted to refer to numerous parties who

have been cured by his system of practice when all others

have failed. All letters must be accompanied by stamp.

Send for Circulars, with References and Terms.

Oct. 4.

DR. J. R. NEWTON

Still Heals the Sick!

MRS. NEWTON, controlled by Dr. Newton, cures

Disease of the Magnificent Liver, Kidney, Bladder, and

all other organs of the human body. The poor fee. MRS.

J. R. NEWTON, 354 Ninth Avenue, New York City.

Oct. 6.

Dr. Jos. Rodas Buchanan,

29 FORT AVENUE, BOSTON, receives patients.

MRS. BUCHANAN continues Psychometric Practice.

Personal Interviews, \$1.00; written opinions, \$1.00; Moral

Education, \$1.00; all other services, \$1.00. By mail, \$2.00.

Nov. 1.

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRI-

AL COMPETITIVE EXHIBITIONS FOR SEVEN-

TEEN YEARS. Mason & Hamlin's Pianos have, after most

rigid examinations and comparisons, been pronounced

"THE BEST," and AWARDED HIGHEST HONORS; not

only in one such competition, but in every one.

Organ has been found equal to them.

One hundred styles adapted to all uses, from the small

table, yet having the character of the grand, to the

colossal, at \$2,000 to the best instrument which it is possible

to construct from wood, at \$500 or more. Illustrated cat-

alogue, 40 pp., 4th and 5th editions.

The Mason & Hamlin Company manufacture UPRIGHT

Mediums in Boston.

PRIVATE DEVELOPMENT.

HAVING been interested for nearly three years in the

work of spirit control, and the development of psychic

mediums, I have concluded, on account of the demand

upon me for such work, to devote a few hours each week

to the

Development of Mediums,

GIVING

PRIVATE SITTINGS ONLY.

I shall be assisted in this work by the

BERRY SISTERS

And their Powerful Controls.

Special Arrangements

Made for those desiring to FORM CIRCLES IN THEIR

OWN HOMES, WILL ATTEND IN PERSON AND IN-

STRUCTURE IN THEIR FORMATION, as many GOOD

MEDIUMS are injured, if not entirely ruined for the

work by not comprehending the esoteric laws governing

their control.

All arrangements must be made by PERSONAL INTER-

VIEW. Office hours from 10 to 12 A. M., 5 to 6 P. M.

GEORGE T. ALBRO,

No. 1 Arnold Street, corner Washington

Street, Boston.

Nov. 23-17

JAMES R. COCKE,

No. 6 Worcester Square,

Trance, Developing, Business and

Medical Medium.

GIVES Sittings daily from 9 A. M. until 5 P. M. Price of

holding Developing Circles Sunday morning at 11 o'clock.

Also on Sunday evening, at 8 o'clock, a Circle for Psycho-

metric Readings, Trance and Inspirational Music. Admis-

sion to each Circle, 25 cents. Dec. 13.

DR. H. B. STORER,

Office 29 Indiana Place, Boston.

My specialty is the preparation of *Neo Organica Rem-*

edies for the cure of all forms of disease and debility.

Send leading symptoms, and if the medicine sent ever fails

to benefit the patient, money will be refunded. Enclose \$2

for medicine and \$1 for postage. *"Anti-Bilious Powder"* \$1.00 each. Sent everywhere by mail.

Nov. 22.

BERRY SISTERS.

SEANCES Sunday, Tuesday and Wednesday evenings,

at 7:45; also Thursday and Saturday afternoons, at 2:30.

No. 1 Arnold Street, Boston. Dec. 20.

MISS JENNIE RHIND,

TYPICAL MEDIUM AND REER. Letters answered.

A Typical Psychometric delineation of Self, with

vision of Condition, \$2.00. Medium powers described, with

counsel for development, \$2.00. Vision on Business, with

Counsel, \$2.00. Send own handwriting, age and sex, stamped

and directed envelope. The *"Mediums' Guide"* \$1.00. By

Boylston Street, Boston. Circle Thursday, 7 P. M.,

and Sunday, at 7:30 P. M. Dec. 20.

PSYCHOMETRY.

MRS. ANNA KIMBALL, 810 Shawmut Avenue, Bos-

ton, gives written readings of handwriting of person.

Character Readings, \$2.00; Medical Faculties and their

Causes, \$2.00; Prophetic Readings, \$2.00; Messages of Coun-

sel for Guidance, \$2.00; Examination of the Aura, \$2.00.

Personal Readings from 12 until 4 every day,

except Sunday, \$2.00. Enclose stamps for all letters, please.

Dec. 6.

J. W. FLETCHER,

Medical and Trance Medium,

2 Hamilton Place,

BOSTON.

MRS. J. A. BLISS,

Materializing Seances

EVERY Sunday, Wednesday and Friday evening, at 8

o'clock; also Saturday afternoon, at 2:30 o'clock, at 121

West Concord Street, Boston. Dec. 6.

MRS. R. H. MOULTON,

260 COLUMBIA AVENUE, BOSTON, Medium and

Trance Medium. A Gentleman, noted for his magnetic powers, will give

Baths to Gentlemen. He will also visit parties at their

homes when desired. His hours are from 9 to 12 A. M.

and 2 to 5 P. M. Dec. 13.

WILLIAM H. DRAKE,

PSYCHOMETRIST and Reer, Clairvoyant and Magnetic

Healer, No. 10 James, corner East Newton Street,

Boston. Treatment of "Psychic" diseases. A specialty.

Electricity applied. Office hours 10 to 12 A. M., 4 to 6 P. M.

Mediums in Boston.

NOTICE TO PATIENTS.

DR. H. C. PETERSEN,

VITAL MAGNETIC AND MENTAL CURE.

HAS accepted a liberal offer and call to administer his

Healing Powers in CUBA for about a month. While

absent, he will continue to forward to all parts of this and

other countries, "Powerful Magnetic and Mental Cures,"

at \$2.00 per package. Due notice will be given of the Doctor's

return. Letters should be addressed to his Boston office,

85 Essex Street, "Banner of Light" Building.

Nov. 22.

DO YOU WANT TO

Become a Medium?

IF so, write to DR. JAMES A. BLISS, Developing

Medium, for full information in regard to his National De-

veloping Circles, in which you can sit at home and become

fully developed in a few minutes. Also, fully equipped

with his wonderful Developing Paper, magnetized spec-

ially for parties at a distance. Your letter, containing

two-cent stamps, will be answered free. The medium he

has used is not only for the public and private seances.

Names of mediums given when requested to do so.

Dec. 20-17

J. A. SHELHAMER,

MAGNETIC HEALER,

Office 84 Montgomery Place (Room 3), Boston, Mass.

Will treat patients at his office or at their homes, as

desired. Dr. S. prescribes for and treats all kinds of

diseases, Operative, Rheumatism, Neuralgia, Lumbago,

and other chronic complaints, and all Nervous Disorders.

Consultation, prescription and advice, \$2.00. Moderate rates

for medicines, when furnished. Magnetized Paper \$1.00

per package. Full 2 by rubbing and magnetizing. Parties

wishing consultation by letter must be particular to

state age, sex, and leading symptoms. Liver, Anti-Dys-

pepsia, Rheumatism, Kidney or Stricture, and Scrofula

\$1.25 per box, or five boxes for \$1.00.

Office hours from 10 A. M. to 5 P. M., except on Tuesdays

and Wednesdays, when he holds out-of-town parties. Letter

address care of BANNER OF LIGHT. Dec. 20.

National Developing Circle,

Organized Oct. 16th, 1884.

CIRCULARS sent to any address upon receipt of two

2-cent stamps that will fully explain the work of this new

department. It is intended to develop mediums at home at

any distance from the Developing Mediums at a slight ex-

penditure of 50 cents per month (4 weeks). Club of 5, \$1.00; 6,

\$2.00. (See BANNER OF LIGHT, Nov. 22d, 1884.) Address,

JAMES A. BLISS, Developing Medium, No. 121 West

Concord Street, Boston, Mass. Dec. 20.

CAPT. H. H. BROWN,

THE well-known lecturer, proposing to pass three days

each week in Boston, will receive a few Pupils in

Psychometry, and in the use of the "Banner of Light" and

Psychometric Sittings for Counsel in regard to Life,

Business, etc., and treat a few patients magnetically. Can

also be consulted by letter, and furnish a full and complete

report by mail. Address, care BANNER OF LIGHT, Boston, Ms.

Dec. 6.

Mrs. Nellie E. Whitney,

MATERIALIZATION SEANCES.

SUNDAY and Thursday evenings, at 7:45. Admission,

at 7:45; also Sunday and Saturday afternoons, at 2:30.

No. 121 West Concord Street, Boston. Dec. 20.

TEN YEARS' EXPERIENCE.

DR. JAMES A. BLISS:

The Pioneer Developing Medium.

PRIVATE Sittings daily. Terms, \$1.00 per sitting.

Developing Paper for parties at a distance, 15 cts.

per package. Full 2 by rubbing and magnetizing. Parties

wishing consultation by letter must be particular to

state age, sex, and leading symptoms. Liver, Anti-Dys-

pepsia, Rheumatism, Kidney or Stricture, and Scrofula

\$1.25 per box, or five boxes for \$1.00.

Office hours from 10 A. M. to 5 P. M., except on Tuesdays

and Wednesdays, when he holds out-of-town parties. Letter

address care of BANNER OF LIGHT, Boston, Ms.

Dec. 6.

MRS. FAIRCHILD,

WRITING, Business and Medical Clairvoyant; also

Magnetic Healer, the greatest Healer of our time.

Medium of the Past, Present and Future. Has been for

ten years successfully employed by companies and capital-

ists. Is now giving sittings at 25 Hanson Street, Boston.

Miscellaneous.

A FAVORABLE OPPORTUNITY

FOR one of our disc. Cures are wrought in many in-

stances, even after all other medicine and treatment has

failed. For Diagnosis, if case is curable, etc., send

three two-cent stamps. For one full preliminary

treatment, send five two-cent stamps. For a complete

powerful curative magnetized medicated paper or letter

Healing Treatment, remit with lock patient's hair, or

send, by mail, name in full, and description of dis-

order, \$1.00, to DR. G. A. FEINER, Clairvoyant

and Magnetic Physician, P. O. Box 1132, Lewiston,

Maine, Dec. 20.

STELLAR SCIENCE.

I WILL give a test of it to any person who will send me

the place and date of their birth (giving sex) and 25 cents,

more if desired, to be used in the test.

I will write Biographical and Predictive Letters (from the

above data). Also advice upon any matter, in answer to

questions, at 25 cents per word, or three understanding of the

question, for a fee of \$1. Consultation fee, \$1.00; 25c Wash-

ington Street, Room 9.

Salvage of the past is proportionate to the detail de-

