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OUR AGENTS.

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ground, which is as solid to us as earth once | suffer without offering the assistance we could was, but this will give you a new experience." The grounds were indeed charming, and sur-

passed anything in beauty she had ever beheld. She had read of the lovely gardens and extensive domains of the rich, and longed to see them, and in their early days of married life her husband would laughingly promise her a "big garden with plenty of flowers," when he should build his house, but she had never dreamed of anything like this.

Susle was passionately fond of flowers, and she paused long, examining one specimen after another and inhaling their odor. Then there were shrubs and vines and grasses to inspect, trees to consider, and their singing inmates to become acquainted with. The fountains, too, were works of art not to be ignored, and the sound of their sparkling waters was music in herears. Delicate pavilions and dainty arbors revealed the taste and care of the one who had constructed them, and each one had to be ad-

sphere cleared, and the soft; brilliant rays of sunlight streamed from a glorious sky. Time was as naught to these wanderers, and John had infinite patience with the lingering gaze of his beloved.

But by-and-bye they came to a house, white and glistening in snowy column and archway. Traces of elegant workmanship were visible on

every part of its walls. They entered from the wide veranda and found themselves in a spacious hall, gleaming in many colors, each one softly blending in the other in exquisite harmony. This entrance was a poem in itself, but from it opened a number of apartments, each one beautifully finished and adorned with the most useful and graceful of appointments.

There was one for musical and intellectual pursuits, one for social gatherings, one for more private receptions, one a gallery of beautiful works of art, and various others for useful purposes. The entire structure was capped by a dome-was it of glass or crystal, or what, so clear and transparent did it appear ?-yet in touch; that of the reception-room quiet, violet, deliciously sweet.

Too enraptured to speak, and almost fearing to move lest she should be rudely awakened from an enchanted dream, Susle gazed and gazed upon all this marvel of color and form. But the words of John aroused her to a realization that this was her home, as he said, "My darling, at last I have brought you to the home I have wrought for you. It is true, dear, this is our home; with the help of good friends I ment. Susie felt a touch-a something warm have planned and prepared it for you. Do you and tender, and vibrating with human life, remember that I used to tell you your home should be as beautiful as love could make it How I longed for money, to furnish what I natural, solike himself, yet so strong and grand! dreamed of for you. Over here I have taken up every plan and idea of a dwelling that I had on earth, and elaborated and improved upon it, as spiritual means only can allow, and this home is the result." for me. I am so plain, so unworthy, I shall not feel at home here." "You will, my darling, do not fear. You have contributed as much to the erection and furnishing of this home as I. It is wholly yours." "I? Oh! John, how could I?"

give, our home here might have proved a poor hovel indeed." "Then"-turning to Susie-"you cannot

dream how he has helped me in my studies and plans; what invaluable aid he has been in preparing our home ; how he sustained me when I left the body; drew me from terrible thoughts to a contemplation of the beauties of life; conducted me to his home here, and taught me how to return to you."

"Oh I dear, dear friend, do not, I pray you, consider yourself in debt to us; it is we who are under obligations," broke in Susle in an eager voice.

"Not so, my dear ; souls who love and are in harmony, cannot really be obligated to each other; they coöperate in all things. But you have a boy on earth who must not be defrauded out of his rights, and the debt must be paid." And Mr. Weston smiled.

"It will not hurt the boy to pass through a season of hardship; it will develop his strength of character and show of what stuff he is made," rejoined John. "But we are spirits, and must work according to the laws of the spirit. We have no need of money. I do wish, however, you would extend your dwelling, sir -throw out a wing or two; although I must own the place is charming as it is-----

"And we could not improve it, to my mind. Beside, we live out of doors, in God's great temple. This is my greenery-the drawingroom where I welcome and entertain my guests. And some of them just need the quiet of these groves to refresh their souls." And Mrs. Weston waved her hands, as if to take in the entire scene of light and shade, water and sward, as the company smiled at her enthusiasm.

It was true, as she said. Many a weary spirit, fresh from its turmoil of pain and sorrow on earth, had found rest and recuperation of lifeforces here in this pleasant spot, for the Westons were ministering spirits, who believed in sharing their blessings with those who needed them, and who went about doing good.

Delightful association was now established and maintained between the inmates of the Raymond home and the Weston cottage, and only peace and benefit resulted to each heart from the companionship. A new life had now come to Susie, and she felt like a child grasping the first glimmerings of the wonderful existence opening before her.

Beautiful as was her spirit-home, she learned of far grander ones beyond; homes inhabited by exalted souls who had advanced, step by step, through line after line of unfoldment, and year after year of experience, until they had attained a height of knowledge and grandeur of person that bewildered her to contemplate. Yet she knew the same avenues of progress over which they had passed were open to her and hers, and she had only to study labor and wait for her development. She was introduced to wise, good spirits, who became her teachers and guides, and from whom she learned the wonderful lessons of the spheres. She came now into close contact with human nature in various departments of being, "Oh! John, this is beautiful, too beautiful and gained more of instruction from a reading of their characters than from any books she had ever seen.

CHAPTER VIII. SPIRITS AT WORK.

NO. 16.

Dwelling in lowly cots, the embodiment of simplicity itself, or in stately mansions that revealed the luxurious taste of their inmates, Susie Raymond found happy, peaceful souls, each one busy with some chosen employment. None were idle, although she knew of conditions where the spirits lived selfish, indolent lives, seemingly contented with their own ignorance and folly. She had visited these, with others, and had felt a great pity and a desire to help them; but she had first to learn how to do them good. On her own plane of life all were industrious, happy and harmonious, and it was a pleasure to enter their homes and learn of their labors. She came to know that grandeur of style and a pretentious mansion did not seem the same to all spirits. One-like John-who delighted in ample proportions and much space, would have an extensive domain; but another, preferring a minature dwelling and tiny garden, would find as much contentment and joy in his diminutive home as she realized in her more spacious habitation. The surroundings of a spirit are the outgrowth of the soul's condition itself. They are the tastes, attributes and influences of the inner man externalized into objective form; as the creations of the artist are but the embodiment of the ideal within him. We are all artists; each one has his ideal of beauty, of grandeur and of happiness. An educator is busy within every soul, laboring with its possibilities and stimulating its powers. By-and-bye, when the development is wrought, we shall express our best thought and reveal our highest ideal in the creation of beautiful and enduring surroundings.

Time, with a spirit, has not the significance that it presents to mortals, who have to measure their seasons for activity and repose, labor and recreation. Those who have eternity in which to grow do not sigh over the lapse of years, but only count them by the results achieved. Space, too, is unmeasured by miles; the ability of a progressive spirit to traverse great distances with the rapidity of thought and by the exercise of the will, renders the marking off of yards or leagues unnecessary.

One of the pleasures of Susle Raymond's new life was to traverse space and visit different localities. Sometimes her route was passed over spirit highways only, and her interest in the information she thus gained of the occupations and modes of life of different spirits in various places was unbounded. Sometimes her way led over the pathways of earth-countries she had never seen—and that contained great charm for her. As to mortals, so to spirits, the experiences and observations gained through travel and through contact with different states of society, enlarge the mind and develop the thinking qualities.

Susle was never alone on these excur

Literary Department. Written for the Banner of Light. AFTER MANY DAYS. BY M. T. SHELHAMER,

AUTHOR OF "OUTSIDE THE GATES," "HERE AND BEYOND," ETC., ETC.

CHAPTER VII.

MANSIONS NOT OF EARTH.

For three days the sweet still face rested upon the flower-draped couch in Mrs. Jones's darkened parlor, and then the mortal remains of Susie Raymond were conveyed to their last resting-place beside those of her husband.

rian clergyman had been invited to make a prayer, and Mrs. Jones herself had spoken tender, earnest words of the life of her friend, of mired and praised. The haziness of the atmoher faith in God, and of the knowledge she had gained of immortality. This was in accordance with Susie's request, and while the simple service was in progress, raps were heard distinctly throughout the room; first in one spot and then in another-upon the floor and high up on the ceiling-as though invisible guests were attesting their approval and endorsement

The few friends who were present marveled, and did not hesitate later to speak of what they had heard. The Orthodox element in town was shocked, and felt that a sacrilegious outrage upon the fitness of things had been by the church-daring to speak at a funeral; and they even wondered if the very ground opened to receive the remains ought not to be considered an unhallowed spot.

gossiping, undeveloped mortals, who have yet many lessons to learn of life, and follow the arisen spirit to her heavenly home.

Conscious of her transition, she did not shrink the different apartments this was delicately nor fear, but as her mortal senses became tinted in various hues, so that the light stream-Conscious of her transition, she did not shrink dulled, a new power-a quickened sense of per- ing intertal Art-gallery was dainting soft and ception-seemed to fall upon her. She heard tinged with a research have that of the convertthe bird's song, and interpreted it as a welcome room bright as with fire, invigorating in its from the land of the blest. Suddenly she felt herself rising, as if out of some confining case, and, giving a little start, she moved forward. Her eyes unclosed, and she beheld herself surrounded by a sea of light. It was like the sunshine, only intensified, glorified-softer, more

She looked down at her feet, and, as in a mist, beheld her faded semblance. How cold and pitiful it looked! There was no touch of life. about it; she recognized but a worn-out garencirclin her—and looking up, iouna nerseii wrapped in the embrace of John-her John-so There were other forms near, but as yet she did not recognize them. Instinctively she felt them to be sympathetic friends, but she had no thought, as yet, for any but John. Over the rapture of that first meeting we must draw a veil, for it was too sacred and holy for aught but angelic eyes to view. Out of the gladness and ecstasy and peace that fell upon her in this hour of blessed reunion, there came a flash of remembrance, and turning again to the scene below, Susle's gaze sought the earthly form. Gentle hands were moving it now, and her boy clung wildly to its robe, entreating them not to take his mother away. There was a swift throb of pain as her motherheart sensed the anguish in that young breast, and flinging herself beside him, she sought to gather his form in her arms and hold his head to her breast. There was a ringing in her ears, a stifled feeling of unrest disturbed her, she indistinctly heard the words spoken by Mrs. ways." Jones: "Charlie, dear, mother is at peace now you will pain her if you grieve so. Remember. you promised to be strong and brave. We must prepare this poor body for its rest. But she is free forever-" and then a deep, sweet, subtle sensation seized her, and she sank into unconscious slumber. When she aroused she could not recognize her surroundings. She was lying upon a raised couch of white flowers. Their perfume was like that of roses, save that it had a sploy scent that seemed to pass into her very life and give did not know that the latter had passed from her strength. There was no covering above her, but a delicate haziness veiled the sky and higher life two years. The couple were bright, gave a most bewitching roseate hue to the at-Church for Anglican purposes, so essential a mosphere, which was soft and balmy. She their persons, and were evidently full of hardoctrine as that of a belief in the purgation of moved, and as she did so she perceived John souls after death was thrown out of the creed sitting at her feet. He smiled in his old way, finally adopted. Mr. Beecher does not seem to and extended his hand to raise her. Standing by his side, she gazed around. She seemed to be in a pleasant garden. Beds on beds of flowers. more beautiful than she had ever seen, shining walks, banks of green shrubbery, plashing fountains, and other beauteous objects were around her.

There had been a quiet service, the Unita-

of the proceedings.

perpetrated, by a woman-and one unordained

But let us leave these earthly scenes, and the

beautiful-indescribable!

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IT The latest conundrum in the creedal line is whether Mr. Beecher has finally come out for purgatory. We all know that many of the English Church clergy have openly expressed regrets that, in reforming the Roman hesitate any more than they, but comes out in a recent Sunday discourse and says, "I hope there is some intermediate ground, or, if there be not, a graded heaven, in which men shall have some opportunity of unfolding; for as men live so they will die, and many of them will need a good deal more illumination and a good deal more practice before they are fit to be associates in the general assembly of the Church of the First Born." He declined to subscribe his belief to the doctrine that every man necessarily joins at once in that great assembly. But it would wholly vanish as a speculation from the mind if the healthier and more natural belief taught by returning spirits were adopted, that life, both here and hereafter, is but a process of development and growth, in which very process all necessary purgation of the human spirit is included. That is a natural theory, and therefore easy of acceptance. The spiritual you will be able to use your own to transport over again. See what it has brought to us in philosophy, is thus causing the old orseds to dis you from place to place. We can walk in the our spirit home. If we had selfishly used it for sppear one part of them after another. or list ordinary way, when we choose, upon our own aggrandizement, and had seen you the sea.

"Oh I how lovely l'awas her thought, and John, understanding, said, "I knew you would like it. But we must examine it together; let us move on," and gently supporting her form, they advanced among the beauties of the place

to touch the ground that yet appeared solid to side, Charles says he will never seek for any- added to and glorified it with her woman's her. She passed on with a graceful, gliding thing grander till the debt he owes you is remotion through the atmosphere, a foot or two paid." above the ground. Noticing her surprise, John

Several a methodistic dian in andre bert han is

"By your life of fidelity to truth, your selfsacrifice, your devotion to the needy. Have you not always aided the unfortunate?"

'I have only sought to do my duty."

"And he who seeks to do his duty faithfully, for the building of his mansion in the skies. Oh I my wife, when I remember that my earthly plans were ruined, only to be fulfilled in beauty here, I can only wonder at the mystery of God's

"But." he continued after a moment's pause. 'let me not forget to tell you that by cheerfully giving up our little store to avert the threatened calamity of a friend, willingly, hopwhich went far to earn us this bright home. We loaned to the Lord, and in his own good time he has repaid. 'After many days,' Susie, the gift has returned to us."

Afterward they received a call from some old friends-Charles Weston and his wife. Susie earth, but she had now been a resident of the | charge. active, with no trace of weariness or age upon mony and peace. They invited her to their home, and she was not loth to respond to John's proposal to go at once.

They found a bright little cottage, running over with flowering vines. It was prettily yet simply furnished, evincing good judgment and cultivated taste in its arrangement. Its grounds ting of green, and a small, clear lake or pond shone at a little distance.

"We are plain people, and our home is just

"Yes." spoke John Raymond, "and I tell said, "You are guided by my will now; soon him he is ridiculous. It has been paid over and you will be able to use your own to transport over again. See what it has brought to us in whom the proprietor found and brought to rest,

A The Course of the second state of the

Life was a constant source of wonderment to her; but in its variety of study and employment she only found an exhilaration of mind and a calmness of spirit that enabled her to attempt and master the most difficult of les-80118.

Susle Raymond had "lost" her parents at an early age. Her father had passed on when she was a girl of ten, and her mother followed and without complaint, provides the material him four years later. She had, of course, a remembrance of them, but she had often wondered if she should know them again. Now she had found them, and the reunion was a joyous one. They were quiet, unassuming people, working for others rather than for themselves. They did not live alone, but were members of a large establishment, a fine, spacious mansion, that sheltered a large number of little children. These were walfs thrown off from earth-lifeing not, nor looking for return, we did that neglected and scorned here, but guarded tenderly "Over There," and given such lovely surroundings and gentle care as would quicken and inspire only the best attributes of humanity within them. Susie's parents were recognized as wise and beneficent guides there, joining with other bright spirits as "caretakers" of the little immortals under their

> Susie loved to visit them and to join in their labors, and it was no rare thing for her to take troops of those children to her own bright home, and delight them with a sight of its beauties.

John's parents also had a home at no great distance. They, like her own parents, had been an harmonious, true-mated pair. They were together in the other life, and were settled in a long, low, rambling building, more were like a vast grove, the trees scattered, but like a ship's cabin than a house. The father large and umbrageous, rising from beds of the | had been a sea captain, and had lost his earthly softest, most beautiful moss. Here and there a life while on a voyage across the water. His bed of bright flowers flashed out from the set- wife, a gentle woman, had lived only five years longer, when she, too, passed away, leaving her boy of six to buffet with the world.

Captain Raymond had made his spirit-home suited to us," said Mrs. Weston with a smile. | after his own fancy, and here it was by the side Susie felt surprised at the ease with which |"I used to think a large house such a care, and | of a broad sheet of water, the ripple and hum she moved ; she did not walk, nor did she seem | I quite longed for a little country home. Be- | of which were music to his heart. His wife had skill, and it was a haven of rest to the stormtossed-rough and uncouth some of them were -but brave and big-hearted mariners, whose mortal flame went down beneath the waves, for he loved to do this service for the sons of a set est to est the

nor were they arranged for amusement only. Intelligent friends were her companions, who found many opportunities of giving or receiving information on their way, and who utilized their powers in shedding a magnetic, uplifting, stimulating influence upon spirits or mortals who they perceived required such ministrations.

It is not to be supposed that all this time Susie and John neglected any duty; nor did they forsake the dear child who remained on earth. Their visits to him were frequent and tender. Sometimes they could make him feel their loving influence, and he would say: "Mother is here, and father too, I think; 1 know they are helping me;" but more often the assurance of their presence, added to a message of cheer. would be given him through the mediumship of his kind protectress, Mrs. Jones.

All this time Charles Raymond continued to make his home at the Jones's. His place in the store of Mr. Jones-a small dry-goods establishment-was faithfully filled. His days were spent at his post, attending to the duties that came to him; but his evenings were occupied with his books, for he had not lost his desire for knowledge nor given up his studies with his school-class. His friends helped him with his lessons as far as they could, and his progress, though slow, was steady and sure.

So the months rolled away; the boy continued to grow in stature as in mind. He was now a tall, though somewhat delicate youth of fourteen years, and Mr. Jones thought him sufficiently advanced to be promoted to the position of salesman in the store, with the weekly payment of a small sum of money over and beyond the expenses of his board and clothing. This much elated the boy, for now he could purchase books that he had longed for but had not dared to think of, so far off did they seem-works that would open to him the knowledge he craved.

Thus diligently step by step did he study and wait, winning his way, and climbing up the ladder of knowledge. He felt within his soul that there was work for him somewhere. He was not to measure cambric and ribbon always; there must be something nobler and more expansive sometime. In the meanwhile he would do his best by his employer, remembering that . his mother had once said to him, "He who is faithful to the smallest duty imposed upon him, and does his work conscientiously, however humble it may seem, is doing God's work as truly as though he had power to move the world."

Working early and late upon the hearts and minds of Charles and his friends, good spirits knew that they should find a centre of power here that would radiate in usefulness for miles around. Mrs. Jones had been very averse to exhibiting her mediumship to the public. She shrank from the contumely and scorn that would fall upon her from certain quarters, and the curiosity, if not impertinence, that would

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he bestowed by others. She had said : "The world is wrapped in its idols; why should I disturb it?" And yet in her soul she knew that she was hoarding up that which belonged to humanity-a great truth of priceless value.

Many were the struggles of that woman's heart, feeling the influences of her spiritual attendants urging to freely give what she so freely received ; realizing that the blessing of mediumship was not for self alone, but that suffering humanity might learn and rejoice in immortality, yet dreading the trials that a more public exercise of her powers would bring, her days were not all filled with gladness nor her nights with repose.

One great trouble had long assailed her. Mrs. Jones had been passionately fond of her mother; and when at the age of sixteen she had been called to part with that beloved parent, her grief had known no bounds. Her aged father still lived, making his home with her only sister, at a distance of many miles from Stirlingville, and sometimes he wrote her that by the "movements and lights in the house I knew mother was here."

But no sign or token of her spirit-mother's presence had she ever received. It was years before Mrs. Jones became reconciled to that mother's death; and the next great sorrow came, when her only child, a sweet little girl of three, was taken from her. For weeks she languished on a bed of sickness, and when she arose she seemed but the shadow of her former self. Not until months had elapsed did she regain her old measure of cheerfulness, nor is it probable she ever would have done so had not her medial powers been awakened and developed through the painful experience and the knowledge borne in upon her that her darling lived and loved her.

But although Mrs. Jones had frequent assurances from other spirits of her idol's safety, yet she had never directly sensed the presence of her child, nor received a communication from her own mother. This was a bitter trial to her. and when she would ask her guides why she could not see her mother as she beheld them, and why her child did not come with her own mes-sage, the answer always came, "Not yet."

After Susle Raymond passed away, Mrs. Jones often saw and communed with her, and it was to this spirit-friend the medium appealed for help to reach her loved ones, but as yet with the same result.

In the meanwhile Susie had met and learned to love both Martha Davis-the mother of Mrs. Jones-and little Ida Jones. Soon after her arrival in spirit-life, and while exploring the locality far and near, she came to a beautiful white villa, standing upon the green slope of a hill. Its surroundings were most delightful, for just below it a winding stream of water, fringed by bending trees, sped along ; peaceful homes and fair gardens dotted the landscape, and the scene was one of tranquil serenity. The house shone like crystal in the mellow sunshine; there were evidences of occupancy about it, but no one was to be seen, as Susie paused to gaze upon it. In a moment she observed at a little distance, still on the rise of the hill, another dwelling, the very counterpart of the first, only this seemed to be but partly finished, and not yet adapted for habitation.

Presently from the flower garden at the rear of the first house, appeared a beautiful child. Dainty as a fairy in her lacy robes, her auburn hair streaming in golden colls around her fair throat, and her large blue eyes shining with the light of innocent joy, she appeared like a vision of light to the woman who stood in mute astonishment before her.

As her eyes fell upon the visitor, the child smiled and said in a pleased tone: "Oh! I am so glad you have come. I knew you would find us soon.

"Why, my dear, I do not know you. You must mistake me for some one else."

"Ohl no, Mrs. Raymond, I have seen you many times. My mother knows and loves you.

dently intended for tables, were scattered here. and there.

"Nothing is completed, but the disorder will be merged in harmony in time," said Myrna, as they closed the sliding panel, and wandered out to review the pleasant grounds, "when Kate finds her sphere."

Afterward, in a vision, Mrs. Jones received a description of this visit from Susie, and when she cried out, "Why, why, cannot I see it too? I want my darlings so I", the spirit said, "They tell me that you must obey. You have a mission-to comfort the mourner, to give light and power. When you are true to the divine command you will see your mother and your child. Oh I dear friend, do not hesitate in the line of duty, but listen to the counsel of those exalted guides who have led you in the path of

truth." Much more was said by the earnest spirit, and Mrs. Jones knew that the solicitations were only made in love for humanity, yet she hesitated, and did not dare to obey their promptings.

The spirits were not discouraged; they still kept at work exerting an influence upon their medium for a useful end. At length their patient labors were rewarded, for almost unconsciously, certainly unaware of the results that would ensue, Mrs. Jones unexpectedly stepped into a career of usefulness. It happened in this way: A young couple in the town were suddenly bereaved of their only child, a bright and promising little boy. His illness was very brief, and not considered dangerous until the very hour of his decease. The mother was nearly frantic, and only the presence of Mrs. Jones, who had been called in by a feeling of pity and sympathy, could soothe her anguish. Led by this compassion, the medium gently

whispered of the spirit-world, its inhabitants, and the homes it affords for the loved ones who pass from earth. The stricken heart listened, and was comforted, but her longing desire to know of her boy induced Mrs. Jones to try and receive a message for her. The sitting was successful, and the mother was overjoyed at the tokens of love and cheer, together with the evidences of his identity that she received from

the little life that had passed beyond the veil. [Continued in next issue.]

Banner Correspondence.

Massachusetts.

BOSTON .- "W. A. D." reports the following names and personal descriptions of spirits given by Mr. J. Frank Baxter at the close of his lecture on the even ing of Sunday, Dec. 20th: "I see a young lady. She says, 'Tell him it's Ida, and that I led him here tonight.' See Union Park, Boston, Chelsea. She expresses love for the baby. (Recognized.)

A tail man presents himself. He is a very sympa thetic man, a misunderstood man. His feelings went out for the prisoner, sick and distressed. Lorenzo D. Grosvenor. (Recognized.)

An old maiden lady of eighty; a Methodist; Wellfleet ; scene, winter ; she lived in a house alone. I see a flash, and another, with heavy thunder. She is frightened; runs out of the house into the cold winter blast toward a hill. Name, Aunt Patty Mayo. See Boston,' but I don't know whether it is H. street or not. She goes to some one near the door. (She was supposed to be Miss Sally Mayo, of Orleans, by a gentleman, after the service, who sat near the door.) A child I see, and the grows up, up; says she le Georgie. (When alluding to Dr. Richard Ingails,

Georgie was recognized.) A gentleman passing down the aisle was hailed by Mr. Baxter, who said, ' Nellie Wyman wants to speak to you, to be recognized before you go.' (Recognized by her father.)

A man stands by a caparisoned horse, patting his neck. I see him put his hand on the shoulder of Capt. Holmes, the Chairman, and say, 'How are you, Captain?' I see him on the cars; they move; he rushes out and jumps : is injured.

I see 'Cornellus Clapp, May 8th, 1875.' W. Roxbury Wm. C. Hibbard comes and gives his name. Was with Prof. Mapes in the study of Spiritualism.

An old man comes and says, 'Tell them all right ! Iright | He calls

Pierce gathered in goodly numbers at his invitation; and whilst there they remembered him in a substantial manner by presenting him with a handsome gold headed cane, bearing the inscription, 'B. Pierce, from his many spiritualistic friends.' Mrs. Pierce was not forgotten, for unknown to but few, the ladies had a very nice cake basket in store, which was presented in a choice manner by one of their number. Mr. and Mrs. Pierce responded in a very fitting man-ner. Mr. Emerson then delivered a poem suitable for the occasion, and spoke in a very interesting manner, hoping that the expressions of good will might be an everiasting source of joy and satisfaction. He then gave names and personal descriptions of spirits recognized by him as being present, after which the friends, after doing justice to the good things provided, voted the occasion to be one of the pleasantest they ever enjoyed."

Wisconsin.

SHEBOYGAN FALLS .- "A Clairvoyant " writes In the scances Mrs. Isa Wilson-Porter of Lombard, lil., has given here her delineations of character, disposition, business and domestic peculiarities, were clear, concise and true. In some of her ways she much resembles her father, the late E. V. Wilson, who was well known here; while here, she has won many friends. As a 'olairvoyant,' but not a Spiritualist. I attended her first lecture, for the sole purpose of penetrating the secret of her gift, which is to herself as much of a mystery as to another. Subsequent circumstances led me to visit her privately, and I found her to be one who naturally attracts people to her by her genuine good faith and perfect simplicity of manners, in which there is no trace of egotism ; aside from her clairvoyant gifts, which are marvelous, she is a woman of no ordinary powers."

California.

CERES.-"C. f.," writes: "Splritualism is surely though slowly gaining ground here, though not much effort is made to convince the skeptical. Reliable mediums who may find it convenient to stop at this point, will be welcomed by those who are strong in the faith, and not only have faith, but a knowledge that is more satisfactory. Most of these have been educated in the beliefs of their fathers, but are not now satisfied to bow down and worship a being so vindictive or so destitute of mercy as to punish eternally any part of his creation for a few days of foolishness here. It has been my good fortune to hear Mrs. Watson, Mrs. Richmond, Mrs. Ballou, and others on this coast."

> Written for the Banner of Light. AMONG THE LILIES. BY MRS. C. L. SHACKLOCK.

Among the lilles she was bred; "As pure as lily white," they said : There seemed a halo round her head;

A look of heaven within her eyes. As clear, as blue as summer skies, When not a cloud upon them lies.

Her movements had the lily's grace, Their purity was in her face. She filled with beauty all the place.

Our voices had a sweeter tone When she was near, our darling one i We seemed to live for her alone.

How short the days when she was here ! How full of music, sweet and clear ! Her voice e'en now we list to hear.

Her presence made the future bright : It was our blessing day and night; It filled the whole wide world with light.

Among the lilles now she lies, The seal of death upon her eyes ; We see through tears, we breathe through sighs.

A slience fills the lonely room ; The skiel are shrouded o'er with gloom ; The flowers have lost their sweet perfume.

The very birds that blithely sing An added thrill of sadness bring; To one dear memory we cling.

We speak her name in accents low; That she is blest we surely know, But, oh! how can we bear the blow? Dear God! in pity send one ray

Of glory from the land of day, To cheer us on our lonely way !

For one brief moment, oh ! restore Our darling to our sight once more-Have pity on us, we implore t

The Late Charles H. Foster; A Few Marked Points in His Term of Service as Test and Physical Medium; Charles Dickens and His "Predisposition"; The Cary Sisters; Dr. Ashburner; Would Not Deny Spiritualism Even to Please Lord Lytton; The Murdered "Eurasian"; The White Fawn; The Sheep King of New Mexico; The Gift of Tongues; A Turkish General; Personal Recollections.

We noted in the BANNER OF LIGHT for Dec. 26th the decease and burial of CHABLES H. FOSTER, who for years has occupied so wide a place in the public estimation regarding mediumship that it is quite safe to say that hardly a Spiritualist can be found, whose inaugurated investigation and consequent belief bear date of even comparatively recent years, who has not at least heard of him ; while the number of those among the adherents of the Spiritual Philosophy who have at some time or other in the past availed themselves of an opportunity to personally witness the remarkable evidences of spirit power given alike on the mental and physical plane in his presence, bears a large proportion to that of the whole.

Now that the volume of his life experiences on the mortal plane is closed, it is but just that we, in redemption of our promise made in a former issue, give a brief and necessarily oursory account of his important work for the cause during his day and generation : Brief and cursory, we say, because his was a life whose materials if adequately collated would swell the result to a volume far beyond the power of the ordinary newspaper to accommodate. Not only justice to this now ascended worker,

Not only justice to this now ascended worker, but also to the cause itself, prompts this step, since, as it is universally apparent that the in-flux of new followers for the modern gospel steadily increases, the fact necessitates the re-statement every now and then not only of the basic principles of the Spiritual Philosophy it-self, but of the remarkable phenomenal proofs of the verity of its teachings, which are to be met with in the history of the life-work and doings of those who have given of their strength in hours now gone, to develop the present sys-tem of intelligent communion with the inhabit-ants of the spiritual spheres. ants of the spiritual spheres. Charles H. Foster, as we noted last week, was

born in Salem, Mass., and was a medium from his earliest years. Ho had no educational ad-vantages other than those to be found in the common school as known in New England; he never during his life studied any foreign dianever during his life studied any foreign dia-lect, and the seemingly unlimited knowledge concerning widely differing persons and lan-guages, of the possession of which he gave evi-dence, was the result not of any system of train-ing or inquiry, but of an influx of outside intel-ligence, made at appropriate times, and sensi-bly graded to meet in each individual case the end desired.

His residence in Salem was in time changed for one in Newburyport, where his mediumship began to give signs of that powerful develop-ment which so distinguished his after years ; from thence he went to Havana, in the island of Cuba. He afterward resided in Boston, then in New York City, and from the latter metrop-olls most of his extended tours were commenced. Mr. Foster, during his season of labor. car-ried the demonstration of his phenomenal illu-mination to the principal points of the North American continent and mode the discut

she had hoped for sympathy were fain to show indifference and apathy: "13 EAST 20TH STREET, Jas. 12/A. DEAB ME. FOSTER—I am able to come to my deak this morning, and find, the first thing, your note dated Jan. 5th, accompanying some wine, and cannot refrain from sending a word of thanks both for that and for all your favore. I cannot surpress to you my predering from sending a word of thanks both for that and for all your favors. I cannot express to you my grateful thoughts and feelings; but you can perceive them for yourself. Though some whom I thought friends have fallen away during my sad affliction, others have been more than true. My room has rarely been without some token of your kind remembrance. Sincerely, Altor CABY.

I wrote the lines inside three days ago, but for two days past I have not been so well, and the note didn't get sent. I am better again... Come and see me... I heard last evening of some of your wonderiul mani-festations, and told Mr. Greeley [Horace] about it. The Lord keep you in good health and heart. A.Q."

DR. ASHBURNER'S TESTIMONY.

DR. ASHBURNER'S TESTIMONY. As a specimen of the impression produced by Mr. Foster during his European tour, which was made in 1862-3, the following extracts are pre-sented from a work entitled "Notes and Studies in the Philosophy of Animal Magnetism and Spiritualism. By John Ashburner, M. D., Mem-ber of the Royal Irish Academy. London: H. Ballière, 219 Regent street":

In the finite-phy of father and the father and the

 The second ence of nine hand. One stemming I witnessed the pres-interest of nine hands floating over the dialog table." The above extracts give evidence of the re-markable power of Mr. Foster's mediumship in both the mental and physical planes of opera-tion. Dr. Ashburner further records that, on one occasion at his (A.'s) residence a heavy. Broadwood's semi-grand plane, which stood in the back drawing-room/rose into the air, while Mr. Foster. was seated thereat, playing, and with both feet on the pedals, "and was grace-fully swing from side to side, for at least five-or six minutes. During this time the castors were about at the height of a foot from the carpet."

and I love every one whom she does. I am Ida Jones, and you have heard mamma speak of me. Aren't you glad now you have come?"

There was such artless simplicity, such innocence in the frank question of the little angel. that Susie was charmed as she replied :

"Yes indeed ! I am glad; I shall love you, I know. Your mamma bade me be good to you. How happy she will be to know I have found you."

Something like a shade passed over the face of this child-so small and fragile, so flower-like in her willowy motion did she seem, that Susie was almost tempted to call her "baby" and "pet," yet in earthly years she would have counted twelve-and her voice assumed a minor cadence in its musical tones, as she softly said, "Poor mamma ! she wants me so much. But | into these Orthodox creeds the more I see their abcome. dear friend," taking the elder by the hand; "you must see my other mamma, my grand-mother, and she is grand, too. She is in the new house, fixing up things, and supervising its arrangements. It is to be mamma's home, you know, and we are getting it ready; but she will have to finish it herself." And she drew her willing companion on as she spoke.

A fine-looking woman, with bronze-brown hair and hazel eyes, met them at the entrance of the new house. There was a charm of manner, a refinement of person about her that cap-tivated one at once. "Myrna," said the obild, "this is Mrs. Raymond ; mamma's friend Susie; this is mamma's mother," addressing her guest, "but she is 'Myrna' here; that is her spirit name."

The elder lady warmly welcomed the stranger. and conducted her over the house which was in process of completion. It was a delightful abode, and when perfected in detail must indeed prove a charming home to its occupants.

"There is much to be done yet, and Kate" -referring to Mrs. Jones-"will have to work before it is finished. She must supply the material and thought for her share of the home. but she will do it in time," and the elder lady touched a tiny, flashing knob in the wall as she spoke. Instantly the casing rolled back, displaying a long saloon beyond, the walls of which were hung with beautiful paintings. Some of these were of still life, lovely in color and form, but with no trace of animation about them. "These represent the calm, quiet life of my daughter as it passes from day to day, but those beyond "-pointing to a group of pictures that were alive with moving figures and awaying forests-" will typify her by-and-bye, and that other class," passing on to a nest of paintings that sparkled and scintillated as though some electric element had been inwrought in their composition, bringing out each color with a distinctness all its own-" will reflect her life in the spheres."

Soft silken draperies of ruby brightness fell in graceful folds at the corners of this saloon. revealing marble forms, perfect in their symmerevealing marble forms, perfect in their symme-try. A stand for music, gleaming like aliver, eran in the cause, Mr. Beniah Pierce, to celebrate the richly cushioned seats, and carven shapes evi-sinty-sinth birthday of the latter. The friends of Mr.

I'm Father Hinckley.' (Recognized.)"

Vermont.

BARNET .- J. Esdon writes : "From my earliest days I demanded a good foundation for every theory. whether material or spiritual, before accepting it as true. I reasoned that if in ancient times spirits made their appearance, they must do so now if the same conditions are afforded them. Kntertaining this view long before the advent of Modern Spiritualism, when

it came I was well prepared to accept it, as being in the natural order of things. I came from Scotland about forty eight years ago. There I belonged to the United Presbyterian Church. Upon reaching this country I joined the Presbyterian Church, but was suspended for my opposition to the doctrine of infant damnation, which I considered a libel on Deity, and am under suspension now, not seeing any reason why should retract what I have said, for the more I look surdities and superstitions. If God is good, and the creator and ruler of everything that exists, everything must result in good. Therefore we can look upon what is termed punishment without horror. when we realize that it is all designed for good; and we can look on death without fear, when we know that our future will be more blissful than anything we have any conception of.

Spiritualism has taken away the sting of death, has reconciled us to the hardships of this present state, has given us a glimpse of the spiritual world, and introduced us to loved relations and friends who dwell therein.

This town, Barnet, has seven churches, with only nineteen hundred inhabitants. Bo you see there is no want of preaching; but I find little to nourish my soul. The BANNER OF LIGHT is a welcome messenger every week to myself and all Spiritualists here."

Connecticut.

NEW HAVEN .- E. P. Goodsell writes : "Having carefully investigated Modern Spiritualism during thirty-five years. I am convinced that it comes to give an absolute knowledge of immortality to take the place of a shadowy bellef in its mere possibility. Therefore I hall with loyous acclamations the new era of the ministry of angels to mortal life, blinded as it has been by erroncous teachings, denying, as it has, that such a blessing could be vouchsafed to it. Grandly noble spirits as were ever known on earth have given me communications that have filled my mind to its fullest capacity, even to overflowing. Yet while receiving these my individual consciousness has remained intact. To write my own thoughts, to utter my most profound sense of obligation, to declare truth against error in my normal condition, has been in the past and is now my choice, rather than become sub ject to a semi or full entrancement."

New Hampshire.

DOVER.-Charles Stansfield writes : "There is here an carnest desire to know something of the cause. We have been holding local meetings, and have had, since my last letter, the services of some well-known mediums. Of lectures Mrs, Dick delivered two, W. J. Colville two, the subject of his last, chosen by the audience, being, 'What is the Future of America, Politically, Industrially, Religiously and Socially," a desire to possess which having 'caused its' publication in the timonopolist of Rochester, N. H., those desiring a copy can be supplied by applying to me. Friday evening, Dec. 11th, Edgar W. Emerson, of Manches

A radiant vision of delight, being formed of love and light Dispelled the darkness of the night.

They see the pearly gates ajar, They see the glory-beaming star For them no more is heaven afar ! Roseville, Ill.

Solid Through Solid.

[Our own experience with Mr. Reed many years ago ally convinced us of the ability of his spirit-attendants to produce the phenomenon, an instance of which is given below. We are therefore prepared to give full credence to the statements of our correspondent. The same manifestation of spirit-power took place not long since in England, Mr. Husk being the medium, an account of which was given at the time in our columns. -ED. B. OF L.]

To the Editor of the Banner of Light:

In a recent issue of the BANNER OF LIGHT, Thomas R. Hazard speaks of Charles H. Reed as one of the most powerful instruments for physical manifestations that he ever saw, and narrates some wonderful things done through his mediumship. I was reminded by this of a very astonishing phenomenon that occurred in the presence of this same medium, ten or twelve years ago, at the residence of Mr. J. W. Elliott, in Toedo. and witnessed by Mrs. Billott and several other reliable witnesses. Mr. Elliott' securely tied the medium, bound his wrists together, and tied him to the chair so that he could not stir, and while the room was lighted, so that they all could see, Mr. Elliott took in his hand a solid steel ring, about eight inches in diameter, and held it against the medium's arm, moving it slowly up and down his coat sleeve. After passing it up and down a few times it went on to the medium's arm with a sudden snap, like the click of a pistol. "Now," said Mr. Elliott, "you have put it on, let us see you take it off again." While Mr. Elliot was holding the ring, moving it up and down as before, it was taken off in the same way; and again it was put on and again taken off, in full gas-light, affording such ocular and convincing proof of spirit-power over solid ubstauces as is seldom witnessed. Such feats have often been done in the dark, but seldom in the light. Monros. Mich., 1885. M. D. H.

BF During the siege of Newark, Eng., in 644, as recorded in the "Annals of Nottinghamshire," Hercules Clay, a tradesman of that place, and at the time mayor of the borough, dreamed three successive nights that his house was on fire. After awaking on the third occasion he arose, a good deal troubled, and awoke his family, requiring them immediately to leave the house, which they had no sooner done, than a bomb, fired from Beacon Hill, fell on the roof, and passing through every floor set the heuse completely in flames. In commemoration of this deliverance, he left sum of money to the vicar, to be invested by him, in order that a sermon might be preached on the anniversary of that day (11th of March) forever ; and another sum, the interest of which, on the same occasion, should be distributed among the poor of Newark.

Hale's Honey the great cough cure, 25c., 50c, and \$1. Glean's Sulphur Song heals and beautifice, 25 cts, German Corn Remover Wills Corns and Bunlons, Hill's Hair and Whither Dys-Black and Brown, 10c. Pike's Teochache Drops dure in One Minute, Sic. Dean's Mhoumadie Pills are a sure cure. Me.

THE OARY SISTERS, Alice and Phebe, were for years warm friends of Mr. Foster, as well as steadfast believers in the verity of the phenomena occurring in his presence. These sweet singers in the field of poesy were well known to be stanch Spiritual-ists up to the time of their decease. Mr. Fos-ter's portfolio contained several letters from these talented literary workers—oltations from two of which epistics are here appended. These missives bore date in New York Oity, amid the final hours of Alice in this sphere of existence. Phebe writes, in view of the continued illness of her aister: "Life begins to wear a pretty so-rious aspect asometimes, even to me, though I think I have the faculty of seeing the bright aide generally, if there be one.". The following letter is supposed to be the last connected piece of penmanahip executed by Alice, previous to her decease, and was written by her to Mr. Fos-ter out of gratitude for his continued findship and kindness at a time when others from whom

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BANNEROF LIGHT.

A DEAR LITTLE SCHOOLMA'AM,

With her funny little glasses you'd have thought her very wise If it wasn't for the laughter that was peeping from

her eyes ; Just the queerest and the dearest little schoolma'am over known,

"I give my brightest pupil," in a pleasant tone she "A little corner by himself to show that he is head; And, to spare the tender feelings of the dullest boy,

All the others in a circle, so you can't tell which is

"Whenever any pupil in his lessons does n't miss, I encourage his endeavors with a penny sugar kiss ; And, since this slight upon the rest might too severely

I take the box of kisses and I hand 'em round to all. "I've asked them what they 'd like to be a dozen times

And each, I find, intends when grown to keep a candy

And each, I had, intends when grown to keep a candy store; So, thinking that they ought to have some knowledge of their trade. I've put a little store in, just to show them how it's made.

"Enthusiastic? Bless you, it is wonderful to see How interested in such things a little child can be; And from their tempting taffy and their luscious lolli-

pops I'm sure they'll do me credit when they come to open shops."

And, with a nod that plainly showed how free she was from doubt, She defily smoothed the wrinkles of her snowy apron

Just the queerest and the dearest little schoolma'am

ever known. Whose way of traching boys and girls was really her own 1 — Malcolm Douglass, in St. Nicholas.

The Rostrum.

The Final Evolution of Medical Philosophy.

Introductory Lecture of PROF. J. R. BUCHANAN, Delivered Monday Evening, Nov. 16th, 1585, at Langham Hall, Boston.

[Reported for the Banner of Light.]

which to me was indeferable, and gone through life
 taught in any college on the globe, and consequently, is something which the physician may study after be graduates, and hence it is called a post-graduate fourse.
 the graduates, and hence it is called a post-graduate fourse.
 the graduates, and hence it is called a post-graduate fourse.
 the correlated and connected in action in ot known in the state students of fashionable colleges that may study after be graduates, and hence it is called a post-graduate fourse.
 the correlated and connected in action in ot known in the state or are interfershed by any tibing absolutely new, buttonly by a further extension and fuller development of the bars of the skull, and ascertain its home in the brain. Thus did they leave the master organ of the human body, the seat of all conscious life, as a terror incogramity to the brain its home in the brain. Thus did they leave the master organ of the biody, its as advanced a for outside of the colleges that there is really more valuable there extended to the biological science suphysiology, without a sourtain its home in the brain.
 body, the seat of all conscious life, as a terror incogramitic of Biological science suphysiology, without a sourtain the ore in a study of the body, without a sourtain the set of all is interaction with the set of all is interaction with the set of all is interaction with inde set organize is what a medical fraduate faily paced is make him a true physician and not a hild educed sectarian.
 bins west faily physiology, yet thus I was not content.
 soun, which medical colleges had pegiected. Why is that no source a source a diverse advanced aclence, for it would require a four monther session, with sever contents.
 bind they neglected? Why, is it that not a single medical graduates.
 content be abilities to a single investigation and not a single of the biody and source a

functions of the brain by experiment on the living man, substantially confirming the discoveries of Gail, and also exploring the hidden regions which his method could not reach, so as to produce the complete shaly-sis of man which you see upon this bust, prepared to lillustrate the system of "Gerebral Psychology," (50 pe-published in 1986. In presenting these discoveries first in 1841, T['] be-ceived the endorsement of my venerable Professor of Physiology, the learned and eloquent Caidwell—the most majestic tracher of medical science that any col-lege in America could boast of, by whom my discover-ies were introduced to the phrenological scientists of Edinburgh in Scotland. I received, too, the endorsement and commendation of that philanthropist and philosopher, the late Robert Dale Owen, in his letter to the Néw York Evening. Post, and when I visited New York received there the generous and unqualified endorsement of the leading magazine of New York at that time, the Democratic Review, and of two scientific committees of investiga-tion; and then a visited Boston I had the equality generous and emphatic endorsement of that eminent divine, philanthropist and poet, than whom Bostou has never had a nobler citzen, the Rev. John Pier-pont; and then, after twomore years of successful prop-agandism, and general acceptance of my trachings, wherever presented to groups of enlightened citzens including the Faculty of Indiana State University, who made an elaborate report in their behalf. I co-gaged with others in the establishment of a most suc-cessful medical college at Cincinnati, which in three yeans atlained the front rank among American medi-cal Reformation, which has been followed by not less their spirit of progress by the word Kelecit. That in-situntion, the Kelecit bar to be scient, under the dean-ship of Prof. Scudder, who attended my lectures thirty years ago. In that college, surrounded by an able and entimel-

their spirit of progress by the word Bolesite. That in-situation, the Rolesite Medical Institute, is still the leading medical college of Cincinnati, under the dean-ship of Prof. Scudder, who attended my lectures thirty years ago. In that college, surrounded by an able and enthusi-asito Faculty, the new philosophy, based on my, dis-covery of the functions of the brain, was upheld as the philosophy of the school in all its official announce-ments, and was taught to many pupils in my lectures, and my monthly *Journal of Man.* My students may be found in nearly every State of the Union, for I bave had the pleasure of signing the diplomas of nearly a thousand physicians, and yets such is the power of con-servative bigotry in Boston, under the shadow of Har-vard University, that you seldom hear of my discover-ies or publications except from spiritual newspapers, for in uphoiding medical reform and spiritual progress, and defending medical freedom everywhere, I have won the unyielding hostility of orthodoxy in medicine, religion and literature. Hence I have been compelled in self-defense to teil my own story in this introductory lecture, and to appeal from orthodox bigotry to the candid seekers of truth who come to hear me. I have recently undertaken a greater reform and a further departure from anci dei lurona. Which has not advanced beyond the status in which I lett it. In this new departure I am not deluded by any hope of a large following or of profit when I turned away from all associates, in 1835, for he who leaves the mul-thougts of popularity or profit when I turned away from all associates, in 1835, for he who leaves the mul-thouseds, not only in America, but in Europe, in Asia and in Australia, whose generous words come to me every month. Ladies and gentlemen, I give you my hand to assist you through the wildernees, but in Europe, in Asia and in Australia, whose generous words come to me every month. Ladies and gentlemen, I give you my hand to assist you through the wildernees that I have explored

ample, be will learn how to send an electric current through the system; upward from the propoeldcular, which will be universally restorative to health. He will be it or verses that current and produce prostration, and, therefore, will know how to avoid it. But all our writzers on electricity have failed to discover this. He will be able to apply a specific current that will be cooling in fever. Nothing like this is nown in the schools, or recorded in the books. There are currents which order the progress of infammation, currents which orders the progress of infammation, currents on this subject. The student of provide unit to the subject of the student of success one anombulian and meddum; on the subject or the subject. The student of success, mechanical interations and it shows that the old methods inculated by Deleuze, in which the operator always makes passes downward and an an at nothing but producing a somutabulit stude, however: tedious or disagreeable it may be, is nothing but the ucchalcal culturg as anon unabulit stude, however; tedious or disagreeable it may be, is nothing but the ucchalcal culturg a somutabulit stude, however; tedious or disagreeable it is softing but the ucchalcal culturg as anon anabulit stude, however; tedious or disagreeable it is softing but the ucchalcal culturg as onnabulit stude, however; tedious or disagreeable it is softing but the ucchalcal culturg as onnabulity stude, and the is student of the softing as a stude the student of the softing as any softing and the softing as any softing and the softing as a state stude and the softing as a stat

In o real excues for this operation but their own igno-rance. I do not consider such errors biameless, for all through the present century it has been demonstrated that there is a power in the human constitution—a subtice sense than vision, and more penetrating than vision—which can look into the interior of any patient and ascertain his exact condition, however puzzilng it may be to the faculty, and in many cases tell how he should be treated, and even predict the fual result. These things have been demonstrated before a com-mittee of the French Institute. If the law must meddle with the medical profession to prescribe what a doctor shall be required to do and how he shall prepare himself. I think he ought to be required to, prove that he is capable of making a cor-rect diagnosis in any obscure case without depending on the statements of the patient, or that if he is not able to do it himself, that he is associated in practice with some one who can, so that he will not be liable to committing the malprancice of treating the patient on a false disposis, like those who extirpated healthy ovaries, or those who cannot distinglish between a fracture and a dislocation, or those who, like a dis-ting that a man is dying of consumption, though he af-terward lives over thirty years, and dies with healthy lungs.

lungs. I shall, therefore, give special attention to cultivat-ing the art of psychometric diagnosis, by which we de-termine the condition of any patient who is brought before us, or of any patient at any distance who writes a letter of inquiry. We can determine here in Boston the condition of any patient, whether he be in Lon-don, Calcutta, South America or Africa whenever his application is received, and I have been accustomed to treating and prescribing for patients at a distance in this manner, no matter how far away, and (the power being exercised by Mrs, Buchanan) no patient

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NEXT WORLD

INTERVIEWED.

BY MRS. S. C. HORN,

tooraoy of British science. But no one who has ever studied the brain according to his method has ever denied his discoveries.
 If Harvey was scouled by all the colleges—if Newton was long barred out of Cambridge, and if the facts of Byritualism have been scornfully ignored by all colleges, it would be singular if Gall had not experienced the same fale; and hence it becomes my duty, as no other medical professor to-day does him justice, to tell you what he achieved.
 I will quote the language of Prof. Bischoff, who says: "The worthy Reil, who as a profound anatomist and judicious physiologist has no need of my praise, rising above all narrow and selfish prejudices, has declared 'that he has found more in Gall's dissection of the brain than he could have belleved it possible for any one man to discover in his whole life.' Loder, who indisputably yields to no living anatomist, thus estimates the discovery of Gall in a friendly letter to my respected friend, Prof. Hufeland: 'Now that Gall has been at Halle, and I have had an opportunity, not only of listening to his lectures, but also of dissecting with him, either alone or in the company of Reil and several of bries.' I thus a substantially true and harmonice my opinion of his doctrines.'' ... After endorsing the organology as substantially true and harmonices with anatomy, he adds,' The disace' for overlook them..., These discoveries alone would be ruffelent to render Gall's name immortal. They are the most important that have been made in anatomy since that of the absorbent: system. The unfolding of the great number of trees. But what is the use of the state, and lactoveries alone would be ruffelent to render Gall's name immortal. They are the most important that have been made in anatomy since that of the absorbent: system. The unfolding of the convolutions is a capital thing..., I am disastified and ashamed of myself for haying. His odduct be ruffelent of the truff. and learn what we are ignorant of the great number of tre

greatness consists in recognizing the merit of others, and acknowledging one's own errors for the sake of truth." I have not time to quote the similar testmony to Gall's merits from Hureland, Andral, Breussis, Vimont, Elliotson, and the Combes of Scotland; and I finish this subject by quoting Gall's own noble words: Here, then terminates, this work? which for fifteen years the learned have been impatiently expecting. I should have wished to deter's is longer, to bring the fruits of my researches to greater maturity, but the finish for marks near, and I must be content with leaving this first effort in the physiology of the brain far host draws near, and I must be content with leaving this first effort in the physiology of the brain far host draws near, and Hermits be content with leaving this first effort in the physiology of the brain far host draws near, and Hermits of the state of moment and the first of any testonings, they hear not the moreas of, the age in which they originate, and will not wear out with if. They are the result of number-less observations, and will be immetable and eternal, like the issue that have been lober weating in the res-sonings of metabysicians are over. discarded, this philosophy of the human qualities and faculties will be the doundation of all philosophy. In time, to come." And I should add that it is: . Dr. Gall was not mersiy, a press may neglect him, but four ages in which he lives, with all, its, artors, and therefore the age follows him, and maxiller bis marks which the oplagres had neglecied, and followed the only rational there ages will boor him. . To return to my subject - i took up the investigation which the oplagres had neglecied, and followed the only rational method and physic the dist inter of serebral and therefore alonged by the great master of serebral and therefore the any are the add of seren years thas a site oold row by the article will de order returns and them indum a sew math of my own. I had the good formine to be date to any at the will denominated

and apply what I give you, you will be able to mainage a large number of cases more successfully than they are managed by medical graduates. I shall not give you an exposition of anatomy, with its elaborate minutes, for unless you desire to become operative surgeons you do not need it. Instead of this dead anatomy, which belongs to the dissecting-room, and is repulsive to our finer senti-ments, so horribly repulsive that it has long served to keep women out of the profession for which they face many admirable qualifications—instead of this dead anatomy, which is so burdenseme to the memory and of so little use in practice that it faces out of the mem-ory, I propose to leach the AXATOMY OF LIFE—with which the true practice that it faces out of the mem-ory, I propose to leach the AXATOMY OF LIFE—with which the true practice that it faces out of the mem-ory, I propose to leach the AXATOMY OF LIFE—with which the true practice ling art is to operate me-chanically upon the bones, muscles, ligaments and viscera, except when he nots as an operative surgeon, for the purpose of the bealing art is to operate on the eltal forces, and bring them into the proper condition by which disease is relieved, and if that art were well understood, there would be little need indeed for operative surgery. Every skep in true progress dimin-ishes the need for mechanical surgery, and the Ectec-tic Reformation has done much to supersede the knife. What I mean by the anatomy of life, as distinguished from the anatomy of death, is the nature, arrangement and location of the vital functions and forces in the body and brain. It is these vital forces with which practical importance in healing the sick, with very little regard to mechanical anatomy. The form and the name of a bone or artery, a muscle or a nerve, is of no practical importance in healing the sick, but the vital force that gives strength to the mucele, purity to the blood, and power to the nerve, is the all-important thing, and if you know how to control that, you are master

It is the operations of life that concern you, not the mechanism of life. The brain is the seat of conscious. life, and of the forces that govern the whole body, and in many cases diseases can be treated by operating on

In many cases discasses can be treated by operating on the brain alone. I shall therefore show you how the brain is formed in the embryoin three distinct and complete parts, and how it grows into the human form after assuming the forms of other a simals; how it lies in the head, and how you reach it from the exterior, and at what partic-ular points on the brain your magnetic touch will reach the muscular system, the digestive organs, the lungs and the eyes; where you should place your hands to conquer a chill or a fever, to invigorate the heart, to regulate the brain and nerves, to overcome insativy, to produce the mesmeric sleep, the traces or the spiritual control, to cultivate the intellect and moral sentiments, to invigorate animal life, and to meet all the conditions of disease. The art of controlling these vital forces in health and disease is what is called Therapeutto Sarcogno-mation.

This selence shows that we are not absolutely de-

don, Galcutta, Bouth America or Africa whenever his application is received, and I have been accustomed to ireating and prescribing for patients at a distance in this manner, no matter how far away, and (the power being exercised by Mrs. Buchanau) no patient has ever denied the correctness of our disgnosis. The new therapeutic system to be taught in this course is far advanced on the line of progress, which is the trend of all the world to dray. The reign of matter, force and violence all over the world is giving way slowly to the reign of a pirt. moral power and kindness. Mankind are becoming more familiar with spiritual things, and spirit of all grades, from the divine to the angelic and human, is beginning to be recognized as a real power acting upon human life, and capable of improving or injuring health. The Christian turns aloit and flads relief in prayer, and we have authentic acounts in Boston, and many other cities, of wonderful cures in answer to prayer; and this has become so common that the house of Dorothea Trudellin Switzerland was established for ourse by prayer alone, and was succesful enough to excite the jealous houtility of physicians. The cures by Dr. Cuilis and by the dividence of these cases, reported by Dr. Underhild Otho, the spirit power actually performed a surgical operation on his wife, by which she was enabled to waik, which is more remarkable than anything done in answer to prayer. The cures made by Dr. Newton and the Zouwe Jacob at Paris have never been equalled. I believe, by any school of practice, effect their cures without any material means, and thus they can reach the case.
 I do not object to any of these methods of healing when they are application, and I alow how to use them rationally.
 But 1 do object to the fanatical zeal when the stars of a sport porting everything else, and trampling upon the case is not and the divide and mater of a strate or and the fan that they are not object to the start the case.
 I do not bet to

In my.
This selence shows that we are not absolutely dependent on medicals, and if we should, in Shatso the performant in the elsect of some speare's phrase, "throw physics to the dogs," we might fail have a valuable system of medical practice which is lovely, wise and progressive.
In all that is lovely, wise and progressive.
A prominent clergyman in the city, says The E Journal, who was a mechanic before he conquer education for the pulpit, met an old workman 'most powering more burdensome to be well the facts and arguments, but when the question is the facts and arguments, but when the question is the facts and arguments, but when the question is soul as soil of a successful system of therapeutic practice in five weeks should an inder the sate the base should be active to fact a sole of a successful system of therapeutic practice in five weeks should another the as standards the book of a successful system of therapeutic practice in five weeks should any the substity.
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The faither is the while as standards the book and the solut and the substity are intered to do many the standard and index is a standards and the solut as and and the solut as the solut as and and the solut as solut as solut as and and the solut as solut a A prominent clergyman in the city, says The Boston Journal, who was a mechanic before he conquered an education for the pulpit, met an, old workman lately education for the pulpit, met an old workman lately who was still employed in the shop,""How do you do, Patrick? Do n't you remember me ?" said the diersy-man. "I used to work with you years ago." "Oh i ah' sure I remember you well, an' is 's right glad I am to see you," replied Patrick with a hearty shake of the hand. Then adding, with a sudden thought, "I hear you 're found a solt job now."

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the varied states of opinion to which correspondences gree utteraive. So We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensible as a guaranty of good faith. We cannot un-deriate to return or preserve manuscripts that are not used. When newspapers are forwarded which contain mat-ter for our inspection, the sender will confer a favor by drawing a ponell or the line around the article he desires speciany to recommend for perusal. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the HANNER goes to press overy Tuesday.



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Refore the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Fierpont.

The Subject of Cremation.

Since the public notices of the opening of the newly erected crematory on Long Island, the subject of cremation has taken on fresh interest in the general mind, and the discussion, pro and con., been renewed with a zeal worthy of its actual importance. The argument for cremation has been so thorough at all points that it may be said to be exhausted, and all remaining opposition to it may truthfully be said to rest purely on sentiment. The sanitary aspect of the case admits of no successful or even of no reasonable contention. That ought of itself to decide it. But it is invariably the case that mankind is ruled by sentiment more than by reason, and it is no less true that sprang at Mr. Eglinton and grasped him in his custom is responsible more than all else for arms before the form had been evolved. Is it the sentiment. This will explain why a practice so wholly reasonable as cremation makes such slow headway in an age whose custom and sentiment both are combined in opposition to it.

On this point the Boston Commonwealth remarks with perfect truth that "there is nothing so hard to fight as a sentimental prejudice : under its sway people are incapable of listening to the voice of reason. It is this blind impulse "-- continues the Commonwealth-" which makes the word cremation an effectual disperser of chatting groups; which causes the newspaper article bearing the obnoxious title to be avoided with indignant disgust; which stigmatizes as a ghastly bore the man who undertakes to speak in its defense." Nevertheless, it thinks there is no doubt that the cremation idea "will finally get a hearing and a charce to vindicate its claim to public favor." Conceding that the sanitary side of the question is impregnable, requiring little or nothing more to be said for it, that paper thinks the sentimental side to be even stronger. "It is only the power of habit," it observes, "which reconciles us to the idea of burying the bodies of our friends in the earth, and leaving them to the desecration of crawling worms and all the horrors of the slow process of decomposition. There is no redeeming feature about the revolting practice. A certain consolation is, perhaps, to be found in lingering beside the mound of soft green turf that marks the resting place of our beloved; but dare we let patents as fast as they take their individual ourselves imagine for an instant the horrible corruption which the soft turf hides? It is only by resolutely forbidding the imagination to look within the grave that we can bear to stand beside it; and if we would find pleasure in the size and color of the grave borne violet, we must ignore the source whence its nourishment is drawn. On the other hand, there is an absolute charm about the thought of cremation. The body is not consumed in a slow fire, as many seem to suppose. Such a process would indeed be almost as revolting as the ghastly banquet of earth-worms." Then it proceeds in felicitous phrase to give one an adequate idea of what cremation actually means. "Robed in fair garments, it (the body) is laid reverently on the bler and moved slowly into the great crematory, where almost instantly 'the passion of fierce heat,' by a transformation swift and pure, resolves it into its original elements. It mingles again with the earth, the air, the water, whence it came; its sacrodness undesecrated by a polluting touch, it hastens on wings of flame to merge itself in the ocean of the material universe, as soon as its freed tenant, absorbed into the universal spirit, needs its shelter no longer. The beneficent action of intense heat accomplishes in a few minutes what the earth-worm's slow and hideous labor could not effect in months or even years. Nothing is left but Two handfuls of white dust, shut in an urn of brass. "Upon this sacred memento the tributes of mourning may be lavished as tenderly as upon the new-made grave. The marble urn in the church yard may commemorate the dead as filly as the sculptured stone, and the beauty of the flowers that blossom at its base need be marred by no suggestion of the horrors of corruption.' We have not seen the case presented in choicer words, or with more eloquent effect. It puts the matter, too, precisely as it is. There is no stion that the power of custom in reference 10 04 to the disposition of the dead has been broken, when the construction of public crematories has begun. The hardest part of the work is siready done. Now it only remains to persist n what has been so well begun, and a rapidly speaker in this series next Sunday.

increasing public sentiment will accumulate the force necessary to establish a new custom, and one more perfectly in keeping with reason, health, and sentiment itself. No defense of the present system of burial is possible, except that based on superstitious considerations which long ago hardened into unstom. Fire, heat, is an absolute purifier. In the dissolution of the elements of animal matter it prevents corruption, and forever removes its revolting associations from the clean chambers of the mind.

Additional Proofs of Materialization.

In our London contemporary, Light, of a recent date, Mr. Morell Theobald continues his reports of spiritual phenomena occuring at his home, from which we select the following passage as being of special interest to our readers, inasmuch as it further establishes as a fact-if, indeed, after the multitudinous proofs already given, other evidence is asked for-the phenomenon termed materialization :

"The last materialization was remarkable, inasmuch as we saw the spirit form developed in our middt. The medium X. was made to come out in deep trance, and in evident dis-tress; he walked about the room rapidly, durtress; he walked about the room rapidly, dur-ing which time frequent bright lights were seen flashing from his left side. He said: 'Taik-taik or do something.' We, at once, sang all to-gether, 'Shall we gather at the river ?' which seemed to give the necessary focussing power for what followed. Where lights had been seen flashing, now appeared white drapery, at first looking like a very fine white handkerchief hanging from a pocket, but higher up than X.'s pockets actually were. X. now pulled away at this gauze-like drapery, and nervously or ex-citedly drew out and laid upon the floor some five yards of this light fleeoy material. First coming out of his side as a broad ribbon, it spread speedily over the floor just under our eyes. Watching intently this heap of fine white drapery, we saw a figure forming under it; a drapery, we saw a figure forming under it; a head first, then shoulders, until a full form six feet high was developed, some two or three feet feet high was developed, some two or three feet distant from the medium, who now seemed at-tached to the form by the drapery only. X. now pulled away at the latter, and disclosed a fine head of curly black hair and dark pene-trating eyes. X. was apparently theroughly exhausted, and his strength seemed to have invested itself in the spirit form, who now shel-tered the medium put his arm about him. tered the medium, put his arm about him, I think; but, anyhow, supported him, and grad-ually led him back into the dark room and placed him on a chair."

A correspondent of the same paper describes a séance Nov. 18th, with Mr. Eglinton, at which eleven forms appeared, of one of which he says :

"Toward the end of the scance Mr. Eglinton himself came out of the cabinet, apparently in a state of trance. He advanced to the head of the circle and walked up and down. After a little while a small piece of muslin-like drapery appeared apparently from beneath the left side of his waistcoat. This lengthened gradually till it reached the floor, where it began to work about as though some living thing were beneath it. It then gradually rose in the form of an it. It then gradually rose in the form of an irregular cone till it reached about the height of Mr. Eglinton's shoulder, when suddenly the appearance of a man stood there, a man with black hair, beard and moustache, clad in a white garment, and carrying like a mantle the piece of drapery that had been evolved from the medium's side."

The above suggests the query, what would have been the result had a skeptic present, presuming the "small piece of muslin like drapery" to be paraphernalia for the production of fraud, not reasonable to suppose that had this occurred, conditions required by the spirit-operators would have been destroyed, a failure of their purpose ensued, and the skeptic given an opportunity to boast of having exposed a fraudulent medium?

The New Indian Policy.

The Commissioner of Indian Affairs says in his annual report that it requires no seer to foretell or foresee the civilization of the Indian race as the result of their knowledge and practice of the art of agriculture, which, as an avocation, is closely connected among all people and in all countries with the intellectual and moral development of the human

Shawmut Lyceum.

OF

BANNER

The Christmas tree festival of this Lyceum occurred at Wells Memorial-large-hall, Friday evening, Dec. 25th. The hall was well filled at an early hour by the little ones and their friends who are interested in this association. At the front of the hall a large tree handsomely decorated and heavily loaded with toys, bags of candy and useful presents, also a good-sized table groaning under the mysterious parcels resting upon it, gave good evidence of the work performed by officers and friends of the Lyceum in preparing the children's Christmas. The platform table was handsomely decorated with a number of very pretty fancy pots of gorgeous flowers-these and twenty five ploture books having been donated by Mr. W. S. Butler. The exercises of the evening consisted of a musical and literary programme, every number of which was well rendered and heartily applauded. We have not the names of all who participated, but recall with satisfaction the opening song by the Shawmut Quartette, the finely rendered recitation, "Spoopendyke's Pie," by Rosie Wilbur, recitations by little Edie Jeweit, Blanche Huston, and others of the school, the recttation of a serio-comic selection by Dr. J. A. Shelhamer, which called forth an encore, a duct by Eddie and Charlie Hatch, and the especially interesting feature of the singing of a Christmas song by about a dozen of the youngest pupils of the school under the direction of Mrs. J. B. Hatch, jr. Acceptable addresses were also made by J. B. Hatch, the Conductor of the Lyceum, and the well known speaker, Eben Cobb.

At the conclusion of this portion of the exercises, J B. Hatch, jr., was announced, who stated that he was about to institute a pleasant little diversion, and requested all the pupils who had been present at the Lyceum the preceding Sunday to pass into the antoroom, where he would present a list of numbers from which each child should select one. A friend of the Lyceum, who desired to remain unknown, had sealed a certain number in an envelope, which was sent to the Conductor with the request that after the numbers had been all taken by the children the envelope should be opened in the presence of the audience, and the child holding the counterpart to the number within should receive a prize. A second prize had been offered by a spirit-friend of the school, the number of which had been placed in another sealed envelope, and this prize would be presented the child holding the duplicate number. Mr. Hatch wished it distinctly understood that no one anywhere, but the absent friend who had prepared the envelopes, knew the numbers that should win the prizes. The scholars were then marshaled into the dressing-room and their names were recorded against numbers they had each selected. Conductor Hatch then proceed-

ed to break the envelopes. The first contained an order upon Cobb, Bates & Yerxa for a barrel of flour. Reference to the list proved this to have been drawn by Josie Myers, one of the many children of a widowed mother, and was conceded by all to have been worthily disposed of. Little Jennie Porcelain. who held the duplicate number of the second envelope, won the second prize, a fine fat goose.

After this interesting episode the large tree was speedily stripped of its burden, and the gifts distributed among the children, each child receiving one present from the school, and most of them many more from friends.

The thanks of the Lyceum are due to all who so liberally assisted by work and by dopations in making the occasion a success, to the officers and leaders. for their indefatigable labors, to the unknown donors of the prizes mentioned, to W. S. Butler for gifts, and to all who in any way contributed of their means to the Christmas festival of Shawmut.

Sunday Papers.

A clerical clique in New York City is putting forth unusual efforts to suppress the issue of Sunday newspapers. Rev. Dr. Howard Crosby is at the head of it, and the most active worker. He not only preaches weekly screeds against these papers from his own pulpit, but issues what are virtually orders to his deacons and the other members of his church in good standing, forbidding them either to buy or to read periodicals that are published on Sunday. This, it will be admitted, is in the genuine spirit of boycotting. He not only engages personally in this work, but he stirs up other ministers in Allar and Cavillon, have executed gratultously the the city to follow in his path. One of these followers, Rev. Dr. McArthur, preached a Thanksgiving sermon aimed very largely at the Sunday papers. A New York correspondent of a Boston contemporary, who has carefully studied this new crusade, says that the ground taken by

Foreign Items.

LIGHT.

[Translated Expressly for the Banner of Light.] The Revista Espiritista continues its article on the Spiritual Philosophy through the medium, M. J. de J. The discussion concerning the so-called sacrament of matrimony, said by the "Church" to have been instituted by Jesus, is ably combated by Victor Ozcariz, who brings many arguments to prove it to have been originally simply a civil contract, entered into for the convenience of the parties and for the benefit of the State.

The Revista de Esludios Psicológicos contains an interesting item on "Spiritualism in the Caroline Islands," and gives the testimony of the officers of the man-of-war Velasco, in proof that the natives have their mediums, hold scances, and claim communion with those who have gone over. We notice the announcement of a new spiritual work, " Verdad y Luz," by Manuel N. Da Coria.

El Criterio Espiritista has a long notice of the new Spiritual Temple, credited to the BANNER, giving a full description of the building, aims of the society, and various other interesting details. We notice most particularly an article entitled "Un Dualismo Impossible," by Dr. Don Lorenzo Montufar, which, in an historical point of view, is one of the most convinc ing we have ever met. Commencing with Pagan Rome, he gives a short account of its mode of government, traces those ideas, and shows how they be came amalgamated with the Papacy, reviews the various schisms, century by century, thus showing the rise and progress of those movements which troubled the" Church," and at the conclusion of his first article brings his readers down to the seventeenth century. The Doctor handles his subject in a masterly manner.

The Annali Dello Spiritismo copies from the BAN-NER the lecture on Buddhism, delivered by Spirit William Ellery Channing, through Mrs. Cora L. V. Richmond : gives an account of the Spiritual Temple the letter of Prof. J. W. Cadwell, endorsing Dr. Dobson of Maquoketa, and the account of Captain T. O. Dayton in regard to the materialization of Rebecca Wright on board his vessel, Mary Miller. It also reproduces the letter of Hon. J. L. O'Sullivan attesting to the mediumship of Mrs. Thayer, and says that Signor di Annathal, having invited Dr. Sinde to visit him in Bohemia, has received a letter from Mr. Sim mons accepting the invitation. Constancia publishes a cut of the Spiritual Temple,

with an account of it taken from the BANNER and Medium and Daybreak of London; an article by Prof. A. R. Wallace. entitled "Modern Spiritualism and Science," and an account from the BANNER of the trial of Medium Mott. It speaks of the good work done by Mrs. Richmond in London, and informs us that a new spiritual society, Luz é Verdade, composed of forty of the principal citizens, has been formed in Rio Janeiro. We are in receipt, also, of a wood-engraving of Allan Kardee, with the announcement of a literary reliation to be held in his honor.

The first number of The Spiritualist (Le Spirite) is just received. It is a new weekly journal published in Lyons, France, devoted to "Psychological, Magnetic, Scientific and Social Studies." Its opening editorial, "Our Aim," says : "It is not by ostentation, nor from any polemical spirit, that we make to-day our appearance in the Lyonaise press." This edito rial, which is signed Marius Correard, continues at some length, and in bold language, to give its objects and its proposed methods. We wish Le Spirite all SUCCESS.

In its column of news Le Messager says : "We have learned with pleasure that the Echo de la Tomb, inaugurated last year at Marsellles, has been continued this year, for 'The Day of the Dead' (a day something like our Decoration Day, where it is customary to visit the cemeteries), distributing many thousands of circulars under the patronage of the Spiritualists of that city." These circulars or papers give in brief the ideas which the Spiritualists recognize as truethat the decarnated body only is there, the soul is marching on. It says also that "a journal for the occasion was distributed at the gates of the cemeteries by our friends of Gand, bearing the same title, Echo de la Tomb, containing some interesting articles and happy selections.

La Chaine Magnetique says : "The monument to be erected to the memory of M. Alph. Cahagnet has been commenced at the cemetery of Argenteull. Sixty-three subscribers have raised a sum that will about cover the cost of the monument. Two artists of talent, MM. modeling of the bust, the figures, letters and decorative part of the monument."

La Revue Spirite speaks of the commemoration of the dead on the first of November, the day set apart for visiting the cemeteries, as follows :

"The festival of the commemoration of the dead at-

JANUARY 2, 1886.

phia North American, at the request of the editor of that journal." From Mr. Hazard's articles in the American, Le Messager gives an account of a seance at the late Mrs. Hardy's, where were present Robert Dale Owen, Wm. Lloyd Garrison, the Rev. Dr. Bartol and other distinguished people.

J. J. Morse in Boston.

On Sunday morning next Mr. J. J. Morse, the eloquent English trance orator, will address the scholars and friends of the Shawmut Children's Lyceum in this city. Mr. Morse feels a deep interest in the Lyceum movement, and his kindness in attending on Sunday morning to practically express the same will, no doubt, be duly appreciated by those who are in attendance.

In the afternoon he will address the Spiritualistic Phenomena Association, at their regular meeting in Berkeley Hall, Berkeley street. Mr. Morse is disengaged for Sunday, Jan. 7th, and will, if written to at once, engage for Boston, or any point in New England, for that date. Address him care this office.

Queen City Park, Vt.

Dr. E. A. Smith, President of the Queen City Park Association, has an announcement on our fifth page which will be of interest to all who look forward to the camp meeting season with pleasant anticipations-and there are many such.

Holiday Offering.

The Spiritual Offering (Ottumwa, Iowa) comes to us in its holiday dress, bringing an excellent amount and variety of choice reading; which, with several engravings and poems, constitute a very attractive and instructive gift for its many patrons.

THE SPIRIT MESSAGE DEPARTMENT for this issue has for contents the opening Invocation; Answers to Questions regarding the power of the spirit while yet in the body to draw nigh to the other-world life; the passage of excarnated spirits through solid objects on the material plane; the raising of Jesus; "heart disease," and conceiving of that which does not exist. Spirit-messages are reported from BESSIE CRANSTON of Capay, Cal.; MRS. LYDIA. BLISS of Norwich, Ct.; CHARLES HIGGINS of Brooklyn, N. Y.; MARIA LAWTON of Boston; CHARLES HAMMOND of Philadelphia, Pa.; A. S. NETTLETON of Hartford, Ct.; C. H. HIGGIN-SON of Trenton, N. J.; ELLA DAY of Washington, D. C.; ROYAL RICH of Warren, Mass.; AG-NES COBURN of Boston; CHARLES FITCH and REV. LYSANDER FAY. SPIRIT FITCH embodies a great truth-and one which Spiritualists and inquirers generally should take into practical consideration-when he says :

consideration—when he says: "Do not spend your time in heartily wishing you had the power of frequenting circles and places where the spirits do congregate, that you might receive what you hear others are daily getting; but go to work among yourseives, and establish such rules and con-ditions as will bring to you this craved for blassing in your own homes. Your neighbors and friends need this enlightement quite as much as you do, and if you can exceed in bringing into their midst returning spirits, who are pleased to come, you will be doing a good work."

The Harmonia records that the Spiritualists of Galveston, Texas, have formed a society and rented a hall and apartments in Masonio Temple, where a reading-room and library. with an attendant to welcome and entertain visitors, will prove attractive to Spiritualists and all who would acquaint themselves with the truth of the New Dispensation. Alluding to the new organization, Mrs. Sue J. Finck writes: "We have subscribed to no articles of faith, and are unfettered by creed. Our platform is broad and free for the fullest expression of the highest and best thoughts on the living issues of the day."

Said the Rev. Talmage, of the Brooklyn Fabernacle, in one of his recent discourses: Astrology, after all, may have been something more than a brilliant heathenism." He proceeded to fortify an assertion that was reported to be so startling to his congregation by referring to the writings of the prophet Amos. The New York Herald found it necessary to comment on the discourse to the extent of making the statement that hundreds of the population of New York City are in the habit of consulting professional astrologers in relation to the affairs of life, and rely implicitly on their advice. MR. A. B. FRENCH is interesting large audiences at the West by his instructive lectures. A fortnight since he entertained the citizens of Ottumwa, Iowa, with an eloquent delivery of his lecture upon the Mound-Builders, in which he described the temples, fortifications, sepulchres and other works of a mighty people of a pre-historic age. All who have enjoyed the privilege of listening to Mr. French are emphatic in their expressions of praise and satisfaction, one remarking that "there are times when he seems to lose self entirely and float on a boundless sea of inspiration."

Commissioner states that the increased interest manifested in farming by the Indians since last spring opened, and the preparations on several reservations for a still larger increase of acreage in farming, are among the hopeful signs of Indian progress and development. He thinks that the government ought to industriously and seriously impress the Indians with the idea that they must abandon their tribal relations and take lands in severalty, as the corner-stone of their complete success in agriculture, since it means self-support, personal independence, and material thrift. But in order to secure them needed protection, he thinks the government should retain the ownership of their lands in trust for twenty-five or more years, although issuing to them at once trust

holdings. Then when the Indians have taken their lands in severalty in sufficient quantities, having due regard to their immediate and early future needs, the remaining lands of their reservations should be purchased by the government and opened to homestead entry at fifty or seventy-five cents an acre. The amount paid by the government for their lands should be held in trust for them in five per cent. bonds, to be invested as Congress may provide, for the education, civilization and material development and advance of the red race, reserving for each tribe its own money. The Commissioner believes that in five years from the adoption of this polloy, it would be strange if there should be found an Indian of any tribe in the whole country who would refuse to accept so favorable and advantageous a measure.

The Law of Compensation.

"When a good man dies the people mourn." But when a bad man passes away, one who with what little influence he possessed continually maligned his fellows, people say, "We are glad he has gone." In spirit-life the good man finds his surroundings most lovely, and is perfectly happy because of his true life on earth. On the other hand, the selfish, bad man, who has been instrumental in making others unhappy, is in that life to which we all are tending one of the most unhappy creatures in existence, and liable to remain so for hundreds of years of our time, until by severe regrets his heart becomes softened, when by good acts he redeems his past follies, and enters upon the road of progress to ultimate happiness. To us there is no question of this fact, as in our long intercourse with the denizens of the spirit-world we have received indubitable evidence that such is the condition of those who have passed on; hence the words of Scripture, "As ye sow so shall ye reap," is literally true.

By reference to the report of the Facts Meeting (on our fifth page) it will be seen that Prof. A. E. Carpenter is to be the regular

the clergymen who have gone into this warfare is that the Sunday paper is injurious to its readers because it takes their minds off of the subject of religion and has a general tendency to secularize the day. Dr. McArthur asserted that the contents of the Sunday papers were greatly demoralizing to the community. His particular and positive declaration was, that the Sunday newspaper must go.

He likewise stated that he was opposed to the opening of museums and libraries on Sunday. This being Dr. Crosby's position, also, the correspondent referred to observes that this fairly brings before the community the question of what shall be done with Sunday in New York. If, says he, people are not to be allowed the wholesome reading which the Sunday papers present them with-are to be forbidden the enrichment of their minds in museums and other places where valuable information may be gathered-and are to be driven out of the libraries where they may find food for their minds-what is left for them to do? The church service is all that these ministers offer them; they would drive people into the churches by closing up all other avenues of improvement and even of entertainment. But, allowing that they may be able to suppress the Sunday newspaper, and to close up all the libraries and museums that are now open on Sunday, the serious question then arises whether they would not thus cause a much greater actual demoralization in the general community than they claim is caused by what they now seek to destroy.

15 Said the child-control, Maude, at a private seance of Mrs. Sawyer's. a short time since, as reported by a gentleman who was present, "Has any one a five-dollar gold piece? I should like to borrow one for a moment." A negative response came from all, and the purpose of the spirit had a prospect of failing to be accomplished, when a lady said, "I have one on my watch-guard that can be used if any person can take it off." "Oh! no. I would n't have you do that," remarked Maude. A moment after a female form, having every appearance of age and decrepitude, came into view, and was recognized by the lady, who, walking up to her, said, "This is the person who gave me the five dollar gold coin I have on my chain." The spirit spoke to her and repeated words she often addressed to this lady during the sickness that resulted in her transition to spirit-life, in 1871. The unique manner in which this proof of identity was brought about was fully appreclated by every one present.

THOMAS PAINE'S BIBTHDAT, the one hundred and forty-ninth recurrence of which is Jan. 29th, will be celebrated by the Ingersoll Secular Society at Investigator Hall, Paine Memorial Building, Sunday, Jan. Sist. Appropriate exercises, commencing at 10 A. M., will be the order of the day. The evening of the 29th will be, marked by a Grand Ball in Paine Hall

tracted this year to the spot where our Society was gathered, a numerous muitiude. The major part of the leaders of the Parisian groups found themselves Joined with all our old members, who were present in Paris. A good feeling was manifest. The attention was very marked, fine discourses were delivered by M. de Waro-quier, who presided, with warm words of eulogy; M. A. Laurent, who filed the office of Secretary; Mme. Colin, and by one of our friends supplying M. Argol's place, who read an eloquent homage to Victor Hugo, aud M. le Docteur Reignier. M. Chaigneau and M. L. D. read two remarkable poems suitable for the occa-sion. According to custom, in the absence of M. Ley-marie the Secretary read the list of the departed for the year. M. le President gave a parting word to the several orators." several orators."

La Revue then prints at length the addresses of the parties named; they were all appropriate and spiritual, and must have had a good effect upon the multitude drawn there on this appointed day, which was unusually attractive, so many illustrious names, in-cluding that of Victor Hugo, forming part of the néorologie. Of the latter, M. Algot said :

orie. Of the latter, M. Algot said: "It is to-day five months since the whole people bore in triumph to the Pantheon the earthly remains of Vio-tor Hugo. No one need ask the question, was it a fes-tival, or was it a funeral? The veiled lamp-bearers, the other emblems of mourning, the crowns of immor-tals, will say funeral; the music and the faces will say festival. Was this a hearse? was it a corpse that this immense corticgs followed, marching in ranks through the Arch of Triumph to the Pantheon? No. It was a triumphal car, and it was an immortal to whom was being bestowed the honors of an apotheosis, and one felt that in that multitude dominated one single lidea, the powerful idea of immortality. All must have had at the same moment present in the mind the last words of the glorious poet, viz: "I refuse the prayers and bradtction of all the churches; I ask one prayer from every soul. I believe in God." And, strange speciacle, those who called themseives athelats were there : ma-terialists and Spiritualists were mingled; on this one memorable day all parties, all ranks, at this festival of federation, and we make no mistake in saying that the presence of all these testify to a great communion of souls, so that it was at the time one prayer and one act of faith. Expt here below has his mission. Allap Kardee

the presence of all these testify to a great communion of souls, so that it was at the time one prayer and one act of faith. Each here below has his mission. Allan Kardee and Victor Hugo have accomplished theirs, and well accomplished it. We have never repretted that they looked their different ways, since they have arrived at the same end; since from one we have the 'Book of Spirits,' and from the other 'The Legend of the Centuries.' Who knows but that these two geniuses are completed in each other? Allan Kardee proclaim-ed the immortality of the soul, Victor Hugo sang his eternal vitality. Allan Kardee target that morality was based upon this admirable maxim. 'Outside of charity there is no sairation.' Victor Hugo devoted all his life to the cause of the poor, the feeble, the op-pressed; there was no suffering, no misery to which he did not extend pity. Finally, with Allan Kardee, he effaced from the gates of hell the frightful inscrip-tion of Danté, 'Who enters here leaves nope behind,' and placed thereon the magic word; 'Hope.' At this instant i sense, hovering among us, the lu-minous soul of the poet. As we gather here we recall the fine sentiment uttered by him: 'The dead, those we way for, are not absent, they are only invist' bia'. To this great spirit we offer homage from our plous memories and our recognition; offer to him the prayer that he still asks of us, and in our turn we ask of him, in saturing him on this festival occasion, to continue to serve us abore with all the spirits that are dear to us, to France and to humanity.'''

La Revue gives its readers a number of brief pas sages from the writings of distinguished literateur and scientists, confirmatory of the truth of Spiritualism. Of these are Allan Kardee, William Grookes, A. R. Wallace, Victor Hugo and St. Augustine, Inscribing the quotation "To those who doubt and to those who weep."

Le Massager pays its tribute to our venerable Bro. Hazard, thus: "This veteran Spiritualist of South Portamouth (R. I.), now in his eighty-ninth year, still retains his clearness of mind, and as a writer and adretains his clearness of mind, and as a writer and ad-visor is as active as ever to problaim the great truth of the communication between upirits and mortais. Mr. Hazard is writing, at the present time, a series of Mr. Hazard is writing, at the present time, a series of interesting articles upon Spiritmäines, in the Philadely Greas as above.

19 The Spiritual Athenseum Society of West Randolph, Vt., having appealed to the Supreme Court for an order compelling the selectmen to pay to them their proportionate share of the money awarded to religious societies, have been informed that it cannot be done, as the money has passed from the possession of the selectmen. The question as to whether the Spiritual Athenaum is a religious society has not been acted upon by the Court.

"THE GOLDEN GATE."-We are pleased to note in the new type in which our San Francisco contemporary comes to us, that success is attending it. It is worthy of all the material prosperity attainable, because of the excellent good taste evinced in its management, and the ability with which it champions the spiritual cause.

13 J. W. Fletcher can be found at the Ashand House, New York City, 4th Avenue and 24th street, every day from ten to six.

Julia M. Carpenter has removed her office and residence to No. 8 Concord Square, Boston.

Boston Spiritual Temple. Mrs. Susle Willis Fletcher speaks for the above Bolety in Horticultural Hall, on Sunday, Jan. 8d, 1886. Subjects : morning, "Have . we as Spiritualists made the Most of our Spiritualism?" Evening, "Materialistic Spirituality."; Lectures to be followed by psychometric readings.

Our thanks are due and are hereby extended to the Pope Mfg. Co.; Boston, Mass., for a copy of that artstie production, the Columbia Bicycle Calendar for 1886; also to S. E. Niles, Newspaper Advertising Agency, 286 Washington street, Boston, and the New York Daily News, for specimens of fine Calendar work. Work.

The stirring editorials, " Personality and Identity,"

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LIGHT. OF BANNER

ALL SORTS OF PARAGRAPHS.

A Japanese proverb points the moral of boredom by 'the sententious phrase : "A three-inch tongue can ikill a six-foot man."

A missionary in India says new heathen temples are being built in many of the cities and villages in that country. He therefore concludes that paganism is increasing rather than dying out. — The Randolph (Wis.) Radical.

There is a charm in the sudden and total disappear. ance even of a grassy green. All "the old familiar faces" of nature are for a while out of sight and out of mind. That white silence shed by heaven over earth carries with it, far and wide, the pure peace of another region-almost another life. We are glad to feel our whole being complexioned by the passionless

> HOW THEY CATCH FISH. When a man does wish to angle, A hook like this he loves to dangle: J He has a line so good and strong, And catches a fish about so long:

P.....P

Before he gets home the fish doth grow, (?) And he tells his friends it stretched out so:

····· But his friends, who have a fishing been, Know that the man has lied like sin; And simply sit and smile and grin. 00 00 00 00 00

Ŀ -Boston Globe.

"And how does Charlie like going to school?" kind. "Iy inquired a good man of a six-year old boy. "I like goin' well enough," replied the embryo statesman in-genuously, "but I do n't like staying after I get there," - Cincinnati Journal.

Down in Mexico the other day they hanged the tenor of a wandering opera company. We suspect he was a pirate on the high Cs.—Burdette.

"What are the 'seven ages of man,' Henry?" "Lug. age, garb-age, stor age, mortg-age, post-age, sbrink-age and dot age. He went right up to the foot.-Ex.

When the King of the New Zealand Maoris was in England he, promised to work for temperance reform among his people. He seems to have kept his word, for it is now announced that more than 11,000 of his subjects wear the blue ribbon of tectotalism.

> THE BURMESE SITUATION. There was a young king of Burmaw Whose name was simply Theebaw; , He lost Mandalay In a cowardly way, And Prendergast shouled "hurraw!"

-Troy Times.

If the principle on which we founded our govern-ment is true, that taxation must not be without repre-sentation, and if women hold property and are taxed, it follows that women should be represented in the State by their votes, ... I think the State can no more afford to dispense with the votes of women in its af-fairs than the family.—Harrist Beecher Stowe.

From his secure perch high on California hills a new prophet sends out a pamphlet to prove that the earth is in imminent danger of a second deluge in 1892.

THE PRETTY SUNDAY SCHOOL TEACHER.-"Jen-ny, do you know what a miracle is?" "Yes'm. Ma says if you don't marry our new parson it will be a miracle."-Life.

ADVERTISED AT LAST.

There was a man once on a time who thought him wondrous wise, He swore by all the fabled gods he'd never advertise, But the goods were advertised ere long, and thereby

hangs the tale— The ad. was set in nonparell, and headed "Sheriff's sale." —Salem Gazetie.

The Calais (Me.) Times says that this is said to be the hardest season for the Passamaquoddy Indians at Peter Dana's point that they have experienced in many years. The squaws find a slow market for their baskets, and the industry of building canoes is failing on account of the long distance from which bark must now be conveyed. There is much sickness in the tribe. and many families are suffering for food.

THE AGE OF REASON. - Uncle George (reading)-"And when the man got safely home he thanked God." Ethel-Why did he thank God, Uucle George? U. G. -Because the bear did b't eat him. Ethel-Then why did n't he thank the bear?-Life.

The greatest consolation to one growing old, is the improved surroundings which come with age, experi-ence and wisdom. We are reminded of this fact by the appearance of the new Seed Annual of D. M. Ferry & -Co., the celebrated seedsmen of Deiroit, Mich. (They enjoy the enviable reputation of being the widest and best known firm in any business in the United States.) Millions of people, gardening both for profit and pleas-ure, have found ever increasing satisfaction and de-light in using their seeds. Every one desiring seeds of the highest type and best quality, should secure their Annual. It is sent free on application.

Spiritualist Meetings in Boston: Banner of Light Circle-Boom, No. 9 Bosworth Street-Every Tucklay and Friday Attornoon at 20'clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Admission free. For further particulars, see notice on sith page. L. B. Wilson, Chairman. Beeton Spiritual Temple, Herticularal Hall. Locureserery Sunday at 10% A.M. and 7% F.M. R. Holmes, President; W. A. Dunklee, Treasurer. Berkeley Congregation.-Permanent lecturer, W. J. Coiville. Tublics service in Berkeley Hall, Odd Fellows Building, Tremont street, every Bunday at 10% A. M. and 7% F.M.; also Friday, 7% F.M. Weekly meetings in Lang-ham Hall (adjoining): Monday, 8 F.M., Questions and An-swer Conference; Wednesday, 2% F.M., Ladies' Union 5 F.M., Musical and Literary Solrée; Baturday, 3 F.M., Lee-ture and Conversation. Everybody welcome. Union Park Hall, -The Shawmat Spiritual Lycoum meets in this hall, corner Union Park and Washington streets, every Sunday at 10% A. M. All friends of the young are invited to visit us. J. B. Hatch, Conductor. Paine Memorial Hall, Appleton Mirreet, near Tremsont.-Unidaren's Progressive Lyceum No. 1, Ses-sions Bunday, at 10% of Cock. Beats free, and all are cor-dially invited. Benj. P. Weaver, fonductor. Francis B. Woodbury, Cor. Soc., 45 Indiana Place.

Facts Meetings. Horticultural Hall, every Sunday at 3 P. M. L. L. Whitlock, editor of Fucts magazine, Chairman.

First Spiritual Temple, corner of Newbury and Exctor Mirceis.-Bervices every Bunday atternoon at 3 O'clock and every Wednesday evening at 7%. All are cor-dially invited. Bosts free.

 O'clock and every Wednesday evening at 7½. All are cordiality invited. Scats free.
 1031 Washington Street.-First Spiritualist Ladies' Aid Boclety. Meetings every Friday at 2½ and 7½ F. M. Mrs. Houry O. Torrey, Scoretary.
 College Hall, 34 Eases Street.-Sundays. at 10½ A. M., 2½ and 7½ F. M., and Wednesday at 2½ F. M. Eben Cobb, Conductor.
 Engle Hall, 616 Washington Street, corner of Easex.-Sundays. at 10½ A. M., 2½ and 7½ F. M.; also Thursdays at 3 F. M. Able speakers and test mediums. Ex-cellent music. Presect Bobinson, Ohsirman.
 Spiritualistic Phenomena Association holds meetingsevery Bunday atternoon in Berkoley Hall, 4 Berko-ley street, at 2½ orlock. H. S. Cook, Fresident.
 1031 Washington Street, Ladica' Aid Parlora.-National Developing Circle meets every Sunday at 3 F. M. James A. Blias, Gonductor, assisted by other good develop-ing mediums. Good speaking and music.
 New Era, Parlora. 176 Tremont Street.-Develop-New Ers Parlors, 176 Tremont Street.-Davelop-ing circle, 10% A.M.; tests and speaking, 2% and 7% P.M. E. A. Cutting, Chairman.

E. A. Cutting, Chairman. Fraternity of the White Cross, 12 Pemberton Square, Room 9.-Meeting second and fourth Thurs-days of each month. Service of Silence on Saturday oven-ing. The Messenger will be at the rooms daily from 9.A.M. till 2 P. M., to give information respecting the Order.

Chelses.—Spiritualist meetings at Pligrim Hall, Odd Fellows Building. Sunday, at 8 r. M., W. J. Colville. Sub-ject for lecture, "Our Duty in the incoming Year." At 7%, Joseph D. Stiles, the well known test medium. Dodge and Logan, Managers.

The Boston Spiritual Temple at Horticultural Hall.

Sunday last Mr. J. Frank Baxter gave the closing lectures of his present engagement before this Soclety. In the morning his subject was " The Claims of Clairvoyant and Clairaudient Mediumship," preceded by an exquisite poem entitled "Seeing Through." Opening first with some general remarks on medlum-

Clairvoyant and Clairaudient Mediumship," preceded by an exquisite poem entitled "Seeing Through." Opening first with some general remarks on medium-ship, he claimed it to be not a gift to be had at the asking, but a matter of organization and constitution of brain and body. Mediumship is frue, or each of hundreds of mediums like our risen instrument, Mrs. Conant and Mrs. Rudd, as well as the present Miss Shelhamer and others, have shown a greater versatility of talent than the world has hitherto known : It is true, or Mrs. Richmond, Mrs. Britten, Mrs. Brigham, Mr. Colville, stand as most remarkable individuals; it is true, or mediums for independent writing and materi-alization have, unaided by conjurer's paraphernalia, outwitted the most noted prestidigitations of this or any age. It was claimed that the spirit.world is a ubstantial world; its objects and beings material ones, and yet spiritual. The claim to the existence of an objective spirit-world he showed to be more firmly established than many so called scientific facts. " But if a material ones, and yet spiritual. a stoud outs, why in all these years has not science an-ticipated it?" Mr. Baxter, showed that it had, and that scientists have reached this border-land, and stand to day thereon dumined, peering into spirit-reaims. Matter most solid may exist and not be seen by mortal eye. One person will see and de-clare an object one color, while another declares it to be different. From these things it was shown the claim to a material, yet invisible world, is not at-nomy, etc., are unveiling bound destrealed of bing posi-five as to a spirit in man, the comparatively new doi-notes, phrenology, psychology, psychometry, sarcoy-nomy, etc., are unveiling bound destrealed to this. In closing Mr. Baxter discussed brirfly, but carnestly, the duty of the world outside of and yet related to this. In closing Mr. Baxter on "Christmas and its Festivities." and judging from the interest and applause manifest-ed, the subject was weil chosen and the iccoure t

• Berkeley Hall Meetings. with music. Mrs. Alice Wood gave a reading entitled "Laska." which was enthusiastically received. Mr. Whitlock extends a general invitation to all for next Baturday evening *free*, especially requesting the company of mediums.

Facts Meeting.

The subject for consideration last Sunday was Materialization. Mr. Whitlock, who has attended several hundred séances where these phenomena have

eral hundred séances where these phenomena have occurred, descrihed several remarkable materializa-tions and dematerializations which he claimed were positive proofs of the phenomena being true. Dr. Storer spoke of wonderful munifestations he had witnessed. Dr. Mansfield related some interest-ing experiences. Mis. Julia M. Carpenter gave some of her experiences, wherein upon her arm appeared the names of persons she had never heard of. Mis. Whitlock related two or three circumstances of ma-terialization, and one of Mir. Charles H. Foster's me-diumship as experienced by a gentleman at Provi-dence.

Next Sunday. Jan. 3d, Prof. A. E. Carpenter will speak on the subject of Paychology, and illustrate his lecture by appropriate experiments with subjects, for which no man is better qualified than he. Any ques-tion asked by the audience on this subject will be in order.

SHAWMUT SPIRITUAL LYCEUM - UNION PARK HALL.-Christmas brought with it the usual amount of pleasure and delight, not only to the children, but

of pleasure and delight, not only to the children, but to those of older growth. Our Christmas Tree Festival proved a grand success, and our children were made perfectly happy by the presents they received. The opening exercises of last Sund y were of the usual order, followed by reditations by Edith Jewett, Gracle Dyer, Jennie Forcelain, Badie Porcelain, Minnie Goldsmith, Louise Irvine; song by the Shawmut Quar-tette; a fine cornet solo by Prof. Gardner, and Inter-esting remarks to the children by Dean Clarke. Mr. Hatch presented to Louise Irvine a silver cake basket, she being the fortunate appil. to win this prize offered by the Lyceum to the gupil. Who obtained the most money on their Punch Cards. The session closed with the Banner March. ALONZO DANFORTH, Sec. of S. S. L. 23 Windsor street, Dec. 27th, 1885.

PAINE HALL-BOSTON SPIBITUAL LYCEUM.-Last PAINE HALL-BOSTON SPIRITUAL LYCEUM.--LASE
Sunday the exercises began with music by Barrows's
Orchestra, followed by singing. Instructor Lesson, and readings and recitations by Miss Beulah Lynch, Jennie Magee. Nettle Martin, Litlian Rich, Harry Hail and Mrs. Francis, and a plane sole by Alice Hancock. Each child was presented with a Christmas card donated for the children by the Prang Co. Dr. York adwreased the children, imparting excellent advice. Our Christmas Festival was a grand success. The early part of the afternoon was devoted to games. dancing, etc., at four o'clock an hour's entertainment was opened, and at fve o'clock the children and their friends, about two hundred in all, adjourned to Kneeland Hail for their annual feast of good things. In the evening the children assembled in Berkeley Hail, and were entertained by W. J. Colville, Mme. Fries Bishop, Mr. L. Cueman and others. At the close of the excelese ench child was presented with a souvenir of the occasion, fruit, etc. To all who made this day and evening such an enjoyable one for the children exception. Small administry of the activation of the cocasion. Small administry of the setsion "next Stunday, with talent especially engaged for the occasion. Small administon fee to defray expenses.
Annual meeting for election of officers, Thursday evening, Jan. 7:b, Paine Hail Building. Francis B. WOODBURY, Cor. Sec. C. P. L. 45 Indiana Place, Botom. Bunday the exercises began with music by Barrows's

45 Indiana Place, Boston.

NEW BRA PABLORS, 176 TREMONT STREET.-Dr. Dean Clarke lectured at 2:30 on "The Spiritual Saviour." He said the world has had many spiritual Saviour." He said the world has had many spiritual auctars, and their alleged history corresponds in many respects with that of Jesus; he showed the fai-lacy and absurdity of the "Obristian Beheme of Saiva-tion." The only saivation needed is from error, igno-rance, sordid selfishness and the dominance of per-verted appetites. Modern Spiritualism, taught as a philosophy of life, is the messiah that will save the world from its errors. Its corruptions, its barbarism, and usher in the Republic of Heaven by spiritualizing humanity. The lecture was interesting and instruc-tive from first to last. The Developing Circles, morn-ing and evening, were well attended and great spirit-power was manifest. Many mediums are being un-iolded, and great interest is manifest in the meetings. MBS. E. A. CUTTING, Conductor.

EAGLE HALL, 616 WASHINGTON STREET,-Sunday last the morning services opened with an address by last the morning services opened with an address by Dr. E. W. Hopkins, followed by Col. E. C. Balley, Prof. Milleson, Dr. M. V. Thomas and Mrs. M. W. Leslie, the last two giving descriptive tests. In the alternoon tests were given by Mrs. L. W. Litch and David Brown. Mrs. M. A. Chandler and Mrs. J. E. Davis made inter esting remarks, aud gavo descriptions of spirits that were readily recognized. Dr. B. F. Richard-on, Mrs. Hutchinson and Mrs. H. Dean Chapman made re-marks, and Dr. Richardson gave character read-logs. The exercises of the evening consisted of tests by Mrs. Jenuite K. D. Conant, Mrs. Davis, Mrs. Leslie, Mr. Fernaid and William Brown, and remarks by Dr. Hopkins, Mr. Kirsh, Mrs. Obapman and Prof. Mille-son. 80D.

LADIES' AID .- On Saturday afternoon, Dec. 26th, the members of the First Spiritualist Ladies Aid So clety presented the President, Mrs. John Woods, with ciety presented the President, Mrs. Jonn Woods, with a beautiful sliver service, as a token of their appre-ciation of her labors for the past year. The presenta-tion speech was made by Mrs. Alice Waterhouse. The business meeting for this week is called on Friday, Jan. 1st, at 2:30 P. M. MRS. H. O. TOHREY, Sec.

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"Stand back, gentlemen ! Clear the track !" shouted the police, and as the quickly-gathering crowd surged back, steamer No. 4 came up the street, the magnificent black horses striking fire from the pavement.

But hold ! A wheel comes off ! The steamer is overturned, and the brave firemen are picked up bleeding and senseless !

An investigation revealed the fact that in oiling the steamer that morning the steward had neglected to put in the linch-pin. A little neglect on his part had caused a loss of a half million dollars. The busy marts of trade are full of mon who are making the same fatal mistake. They neglect their kidneys, thinking they need no attention, whereas if they made occasional use of Warner's Safe Cure they would never say that they do n't feel quite well; that a tired feeling bothers them; that they are plagued with indigestion; that their brain refuses to respond at call: that their nerves are all unstrung.-Fire Journal.

Queen City Park, Burlington, Vt.

to the Editor of the Banner of Light:

As I know there are many of our friends in Boston and its vicinity who are much interested in the growth of this new and beautiful Park, I should like to state, through your friendly columns, that I shall be at the Crawford House, Boston, to see patients, on Fridays, Jan. 8th and 22d, Feb. 8th and 19th, and shall have with me maps and plans of lots for sale. 1 will be happy to give information to all who wish to make inquiries as to lots, shares, and prices of the same. Several new and beautiful cottages have been built there since the class of the Carpo Meet.

Several new and beautiful cottages have been built there since the close of the Camp-Meet-ing, and others are in contemplation. I expect to have a low priced ticket next sea-son, from Onset, Boston, Lake Pleasant and other points, to Burlington and return; and we shall spare no efforts to make our meeting a greater success even than it was last year. we Parties who think of building next season should be getting their plans ready to com-mence in the early spring. The hotel will be open for summer boarders from June 1st to Oo-tober 1st. E. A. SMITH, Pres. Queen City Park Asso. Queen City Park, Burlington, Vt., Dec. 28th, 1885.

Lawrence, Kansas. To the Editor of the Banner of Light:

The First Society of Spiritualists of Lawrence, Kan. was organized to day, Dec. 20th, by the election of Mrs. John Shimmons President, Mrs. Lidia Hilliker Secretary, and Mr. W. H. Henderson Treasurer, who constitute the Executive Board to transact all business for the Society, but establish no creed, articles of belief or organization further than is needed for actual business. organization further than is needed for actual business. Mrs. A. L. Lull has held two meetings in Odd Fel-lows Hall to large and appreciative audiences. Her elucidation of spiritual truths by logical and unan-swerable arguments very much pleased pronounced Spiritualists, and astonished those unacquainted with Spiritual Philosophy. After the lecture she described spirit-friends for persons in the audience, nearly all of whom immedi-ately recognized them with joy and astonishment. The Booley, through its Becretary, desires corre-spondence with lecturers who may be traveling in the direction of Kansas. A. T.

40> Meetings in Providence, R. I.

To the Editor of the Banner of Light: The platform of the Providence Spiritualist Association was most acceptably filled Sunday, Dec. 27th, by Edgar W. Emerson. No formal discourses were delivered, descriptive séances being held both forenoon and evening, prefaced with remarks by Mr. Emerson in his normal condition, also by his control, Sunbeam. In his normal condition, also by his control, Sünbeam. The remarks elucidated the Spiritual Philosophy and its manifestations. The descriptions of spirits con-clusively demonstrated the presence of those whose names, ages and personal characteristics were given. Mr. Emerson has already become a remarkable plat-form medium for tests and descriptions, and there is every indication that ere long he may become an effi-clent speaker. J. Frank Baxter fills the platform next Sunday. WM. FOSTER, JR., Cor. Sec.

Newburyport, Mass. To the Editor of the Banner of Light:

Miss Jennie B. Hagan, announced to speak here last Sunday, did not appear, owing to illness. Wil-liam P. Hoit and Oscar Edgerly, our local mediums, hold regular weekly public circles, attracting good audiences. The Ladies' Aid Society is to celebrate

RATES OF ADVERTISING.

Ster -

Each line in Agaio type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent in-sertion on the seventh page. "Special Notices forty cents per line, Minion, each insertion. Binaincas Cards thirty cents per line, Agais, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

AP 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 where-on they are to appear.

The BANNER OF LIGHT cannot well underlake to vouch for the honeaty of the many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request pairons to wolfy us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of con-fidence.

SPECIAL NOTICES.

Cure for the Deaf.-PECR'S PATENT IM-PROVED CUSHIONED EAR DRUMS PERFECTLY RESTORE THE HEARING and perform the work of the natural drum. Always in position, but invisible to others, and comfortable to wear. All conversation and even whispers heard distinct-ly. We refer to those using them. Send for illus-trated book with testimonials, free. Address F. HISCOX, 853 Broadway, N.Y. Mention this paper. A.15.6m[®] A.15.6m*

Dr. F. L. H. Willis may be seen every Tuesday. Wednesday and Thursday, from 9 un-til 1, at No. 20 Worcester Square, Boston. J2

Andrew Jackson Davis, Physician to both Body and Mind, will be at the Apothecary Store of Webster & Co., G3 Warren Avenue, Bos-ton, Mass., every Tuesday and Thursday, from 10 to 12 A.M. Consultation and advice, \$2,00. Letters may be addressed as above until further notice. Ni4 notice.

----Dr. Jas. V. Manstield, at 82 Montgomery street, Boston, answers sealed lettors. Terms \$3, and 100. postage. D26

To Foreign Nubscribers 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 em-braced in the Universal Postal Union.

H. A. Kersey, No. 1 Newgate street, New-castle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

ADVERTISEMENTS.



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Movements of Mediumsand Lecturers.

[Matter for this Department must reach our office by Monday's mail to insure insertion the same week.]

Mrs. H. S. Lake has been reëngaged for the month of January by the Independent Church of Alilance, •O. She will attend funerals within a reasonable dis-tance. Parties desiring week evening lectures will address her as above. tance. Parties desiri address her as above.

Joseph D. Stiles's engagements for January, 1886, are : Jan. 3d, Ameabury ; 10th and 17th, Marblehead ; -24th, Salem ; 31st, Berkeley Hall, Boston.

24th, Salem; 31st, Berkeley Hall, Boston. George A. Fuller will lecture in East Dennis, Jan. 3d; the 24th in Amesbury, Mass., and the 3ist in Cheisea. Would like to make engagements for the 10th and 17th. Address, 136 Chandler street, Boston. Capt. H. H. Brown spoke at North Colling, N. Y., Dec. 27th; at Eden Centre, the 29th; at Gowanda, N. Y., Dec. 30th. He is to be in Gowanda, Jan. 1st, 2d and 3d. He is open for engagements Friday, Saturday and Sunday of each week, and also for funerais and spo-cial occasions. Address bim at Meadville, Penn. Next Sunday morning Mrs. A. L. Pennell, of Boston, will speak in Brittan Hall, Haverhill, Mass., and will be followed, Jan. 10th, by Edgar W. Emerson, of Man-ohester, N. H.

chester, N. H.

Chester, N. H. J. Frank Baxter on Wednesday evening, Dec. 23d, lectured to an unusually full house at Taunton, the hall being completely packed. The music and lecture were, we are informed, well received; and the tests, many and marked—a new feature there—held the au-dience in astonishment. All are anxious for Mr. Bax-ter's early return. On Sunday next he will locture in Providence, R. I., as also the Sunday following.

Mary A. Charter can be found at 100 Meridian street, | Rast Boston.

Bishop A. Beals has closed his engagement at La-peer, Mich. He is now at Port Huron, Mich., from which place he goes to Topeka, Kansas.

Sarah A. Byrnes spoke in Good Templara' Hall, Haverhill, last Sunday. Next Sunday Edgar W. Emer-son will occupy the platform at this hall.

Dr. Dean Clarke is still in Boston, doing excellent service, it is stated, in the Lyceums and city socie-tics. He would like engagements for January and the first two Sundays of February. Favorable reports of his services reach us from places where he has lec-tured. Secure his services at once. Address this office.

The Spiritualist platform in Worcester, Mass., late-ly occupied with great acceptance by Warren Chase, is to be supplied during January and February by Mrs. A. H. Colby, and in March by Jennie B. Hagan.

Mrs. A. P. Brown will be in Gorham, N. H., to lec-ture and hold circles, from Jan. 8th to the 15th.

On Sunday, Dec. 37th, Miss L. Barnicoat lectured at Haverhill in Brittan Hall, afternoon and evening, to attentive audiences. Quite large attendance in the evening. Her tests were excellent, we are informed. She will occupy the rostrum at Dover, N. H., Jan. 3d. Address her at 175 Tremont street, Boston.

Sente A. Card.

The undersigned, in behalf of the Shawmut Spiritual Lyceum of Boston, tenders thanks to Miss Helen Berry, materializing medium, and to Mr. Albro, Manager, for their kindness in holding a scance on Wednesday evening, Dec. 16th, for the pecuniary benefit of this progressive school for the young. ... The donation has been received at their hands with gratitude. J. B. HATCH, Conductor S. S. L.

ALLEM PUTNAM, ESQ., will answer calls to lecture or to attend funerals. Address him No. 46 Olarendon

street, Boston, Mass.

Hersford's Acid Phosphate in Sea-stekness. S.S. Pirkin, Wellington, O., says: "While growing Lake Brie, I gave it to some passengers who ware seasing, and it gave im-madiate relief."

On Christmas Eve a musical and literary entertainment of a very high order was warmly appreciated, the renderings of their respective parts by Mme. Fries Bishop, Miss E. G. Greenleaf, Mr. Joseph Fennelly

and other artistes calling forth enthusiastic applause W. J. Colville's inspired ad tress on Dickens's Christ

Bishop, Miss E. G. Greenleat, Mr. Joseph Fennelly and other artistes calling forth enthusiastic applause. W. J. Colville's inspired ad 'ress on Dickens's Christ-mas Carol was a singularly happy tfort. R-fresh ments were served at 10 r M. On Christmas Day the musical portion of the service was rendered, and W. J. Colville's guides delivered an admirable discourse on "The Advent of Truth to the Modern World." In the evening the attendance was so numerous that many failing to gain entrance were forced to leave. Uhildren of Lyceum No. 1 and other soccupied the cen-treseats; each child was the recipient of Christmas of-ferings. The musical and other soccupied the cen-treseats is each child was the recipient of Christmas of farings. The musical and other soccupied the cen-treseats and children, and to their elders also. Mr. Prescot presided at the organ and plano. Sunday last, Dec. 27th, most of the Christmas music was repeated, and Mr. Colville's lecture on " The Fa-ble of the Phoenix," in the morning, presented many truths and lessons adapted to the ending of one year and the opening of another. He urged bits hearers to rejoice even in the destruction of their most cherished earthly idols, as out of every heap of dust a new and better form of beatity would arise. " Never remem-ber the past to regret it; learn windom from its fail-ures, but never dwell upon them, or regard any loss as irrevocable. Go out into the coming year determined to begin afresh, to start everything anew. Let no thought of, past failure discourage, but look ever to the disal light discerned by your immotal nature-and never doubt that though the consummation of your hopes may be long delayed, the end is sure, and no effort toward it is can ever beatrength thrown wary." In the evening the locture read a charming chapter from Mrs. Horz's new work, " The Next World Inter-riewed," appiritual communication from Hams Chris-tian Andersen, which formed the text of the discourse. "Thus day. Des. Sist, grand Musica and Litterary solife, 7:45 P

materials for making up will at all times be gratefully received. W. J. Colville is open to engagements out of Boston on Tuesday and Thursday evenings. Tuesday next, Jan. 5th; he speaks at Cambridge. Persons desiring to study Metaphysical Healing under his guides, who teach a system in perfect accord with Spiritnalism. are informed that a new class opens at 49 Rutland street, Friday, Jan. 8th, 8 P. M. Terms, \$5 for com-plete course of twelve lessons. Persons out of Boston on remitting fee can receive written instructions em-bodying the subtance of all that is taught in the classes. W. J. Colville's address is Langham Hall, 4 Berkeley street, Boston. Berkeley street, Boston.

The Facts Social.

Saturday evening, Dec. 25th, Mr. Joseph D. Stiles favored these assembled as Langham Hall with a de-scriptive scance, during which persons little acqualat-ed with these phenomena received striking evidences of spirit-presence. Mr. Frank E. Grane, Frol. Robla-son, the vocalist and teacher, Miss Neille Lucola, plantat, Miss Eva Morrison and Hiss Famy Pervi Whittock, the little single, estertained the audic of

J. J. Morse at Norwich, Ct. To the Editor of the Banner of Light:

Mr. J. J. Morse, the eminent English trance-speaker, lectured in Grand Army Hall on the afternoon and evening of Sunday, Dec. 27th. The lecture of the afternoon, upon : "Spiritualism : A Challenge, or a Comternoon, upon: "Spiritualism : A Challenge, or a Com-promise?" was an able, eloquent, and at times ex-ceedingly witty presentation of the conclusion that there is no need upon the part of Spiritualism to parley or compromise with its theological opponents, for their absurdities, contradictions and utter unspir-ituality being mercilessly laid bare by the controls, clearly indicates that a progressive and rational Spir-ituality is the superior in all respects of that theology which some Spiritualists consider it prudent to treat without offense, forgetful of the slanders and vituper-ations it has dealt out to them. In the evening we were treated to an excellent lec-ture upon "Man: His Genesis, Frogress and Exodus —After Which, What?" The scientific and theologic accounts of man's creation were ably stated and con-trasted, the circumstances attending the progress of the race and the individual were clearly analyzed, to the exclusion of all sentimental superstition, and the facts and incidents of man's "death" were graphical-ity pictured. Each address abounded in sharp points, apf and humorous illustrations and comparisons, and was warming applauded. Mr. Morse gave a reception, in the Society's parlors, on Monday evening. Dec. 28th, the entire receipts be-ing generously handed over to our Treasurer. We shall hope to secare Mr. Morse during our senson of 1886, as his brief visit has created a general desire to hear more from his controls. Sunday, Jau, 17th, Mr. Edgar W, Emerson will be with us. MRs, J. A. O. promise?" was an able, eloquent, and at times ex-

Clara A. Field in Portland. To the Editor of the Banner of Light:

Dec. 18th Mrs. Field addressed the largest afternoon audience of the season. After a short lecture she proceeded to answer questions by the people, and give psychometric readings-both orders of exercises being

psychometric readings-both orders of exercises being received with close attention and repeated applause. In the evening, notwithstanding a severe storm, the friends turned out in good numbers, and listened with evident pleasure to her remarks, and the recognized tests with which she supplemented them. On the atternoon and evening of the 20th inst. Mrs. Field called out large gatherings-her subject in the afternoon being "Cause and Effect"; at both sessions she gave tests and readings-those in the evening being pronounced specially conclusive by her hearers. Her labors in Poriland, which closed last Sunday, have accomplished results which will make a good showing for the cause in time to come. During her stay in Portland Mrs. F. was a guest at the truly hospitable home of Mr. and Mrs. Alfred Fisher.

Children's Lyceum at Onset.

To the Editor of the Banner of Light :

Our Lyceum was well attended this afternoon, and the usual interest manifested. F. L. Union conducted

the exercises, the following children participating: the exercises, the following children participating: Bits Shea, George Bourne, John Shea, Austin Ballou, Fred Keith and Lois Debar gave recitations, and Fred Keith a harmonics solo. Recitations were also given by two of the former workers in Boston Lyceum, F. L. Union and L. E. Bullock. The Lyceum Quartette sang "Put Your Shoulder to the Wheel," the Lyceum join-ing in the chorus. The Dew hall is to-day christened "Novelty Hall," which although larger than the one we recently left, is crowded at each session of the school. Our thanks are tendered to Mrs. Butterfield of Chelses, and W. W. Carrier of Haverhil, for their liberal donations to our Christmas Tree. D. N. FORD, Conductor. Onast. Dec. 31(A, 1885.

Onset, Dec. 27th, 1885.

Dover, N. H.

Miss L. Barnicost of Boston (test-medium) will conduct two meetings at the " Engine House," Sawyer's Mills, next Sunday afternoon, at 1:45, evening at 7. CHARLES STANFIELD.

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

D. T. A., VERMONT.--We are informed by Miss Shel-hamer's spirit-guides that one of their number, known as "Morna," wrote thestory, "After Many Days"-now be-ing published in our paper-through the hand of their medium: the latter not knowing at the end of one chapter what the next would be.

Notice to Correspondents.

During the past year I have received so many letters from persons soliciting communications from their spirit friends, and others asking for explanation of phenomena which have and others asking for explanation of phenomena which have occurred at my home, that I have found it impossible to re-ply to them all. I therefore take this public method of in-forming all who may not have received attention, that I am not unmindful of them, and regret my inability to give them the information they have desired. "Many cares' must be the excuse I offer in extenuation of second gneglect. During the months of February, March and April, my address will be Belleview, Fiz., care of Mr. D. A. Stone. Must, K. R. Stritzes, 140 Pleasant street, Worcester, Mass.

Cevetousness in Disguise. The wonder-ful success of JAMES PYLE S PEARLINE has given rise to a flood of imitations with an "ine" to their names, evidently to have them sound like Pearline. Enterprises of this sort are quite liable to be more selfish than beneficial.

'Come in the evening, or come in the morning; Come when you're looked for, or come without warn-ing,"

are words that might have been sung to Baker's Breakfast Cocoa; for, come when it will, it is always welcome. Morning is the approved time, but there is no time when it is not refreshing. For nursing mothers, it is the most healthful and nourishing article of food ; it is both meat and drink, and is as grateful to the taste as it is beneficial in its effects.

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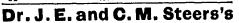
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٨T FACTS MEETING

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Message Bepartment.

6

Public Pros-Oirele Meetings

Public Proc Circle Meetings Are held at the HANNER OF LIGHT OFFICE, S Bosworth Street (formerly Menigomery Piace), every TUREDAY and FRIDAY AFTERNOON. The Hall (which is used only for these stances) will be open at 3 o'clock, and services com-mencest 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the stance, except in case of abolute necessity. The Meense er cordially fawfied. The Meensee published under the above heading indi-cate that spirite carry with thera the characteristics of their erth-life to that beyond-whether for good or evil; that these who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We sak the reader to receive n.2 doctime put forth by spirits in these columns that does not comport with his or her rea-bon. All express as much of truth as they porcive-no metric it is one accurate desire that those who may recognize

these columns snar under her to fruth as they porceive-no more. More. AF it is our earnest desire that these who may recognize the mesages of their spirit-friends will verify them by in-forming us of the fact for publication. AF Natural flowers open our Circle-iteom table are grate-fully appreciated by our angel visitants, therefore we solicit fully appreciated by our angel visitants, therefore we solicit fully appreciated by our angel visitants, therefore we solicit fully appreciated by our angel visitants, therefore we solicit fully appreciated by our angel visitants, therefore we solicit ity their floral offerings. AF We invite suitable written questions for answer at these scances from all parts of the country. [Miss theinamer desires it distinctly understood that she ever visitors on Tuesdays, Wednesdays or Fridays.] AF Letters of inquiry in regard to this department of the BANNER should not be addressed to the medium in any Caso. LEWIS B. WILLON, Chastrands.

SPIRIT MESSAGES, GIVEN THBOUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held Nov. 3d, 1885. Invocation.

Invocation. Father of All, we come before thee with hearts bowed down, offering to thy acceptance our aspira-tions of praise and all that the soul contains of knowi-edge and of grace. For every generous gift thou hast bestowed on man we thank thee, oht our God. Oht thou who art the divine and tender parent of all man-kind, we look to thee for guidance and for cheer; we would press on ward in the road of right living, doing our duty manfully and well, fuifilling the mission thou hast assigned to us, gathering up from the roadside of life whatever of experience, bearing whatever of dis-olpine thou shait lay upon our souls. Oh I we would that markind might rejoice in a knowledge of thee and thy goodness. We would that humanity might realize that life is continuous; that there is no cessa-tion of being, no suspension of the vital activities of the soul. Oh I we ask that thy ministering spirits may be given power and opportunity to go forth from their homes of light unto every weary heart on earth, bearing their influences of peace and love, bringing the good lid-ings of great joy concerning the immortaily of thesoul. Ohi may there go forth from every place like unto this, that knowledge which will bear conviction to the hearts of those who mourn, that will teach mankind there is no death- what seems so is the droping may hearts of those who mourn, that will teach mankind hearts of those who mourn, that will teach mankind there is no death—what seems so is the dropping away of the outer shell, to give the luner life grander power of unfoldment and expression upon a fairer and a brighter shore. Oh i our father, we ask thy blessing to rest upon all mankind; may all realize thou art in-deed their father, a parent of good, too wise to err, too tender to be unkind. Trusting in thee, may we press onward joyfully, willingly performing every task and looking forward to the grand fruition of im-mortal life. Amen.

Questions and Answers.

CONTROLLING SPIRIT.-We are ready for your questions. Mr. Chairman.

questions, Mr. Chairman. QUES.—Itoften happens that when a person falls into a doze, a state between sleep and wakefulness, he hears voices, sometimes very clear and distinct, as of persons in conversation with himself or others. Is this on account of his close proximity to or actual presence in the spirit-world?

ANS.-When the outer senses of man are so ANS.—When the outer senses of man are so entirely dulled that he takes no cognizance of the surroundings of mortal life, then the spirit-ual powers of his being are in the ascendency. At such moments, when the bodily senses are arousing from deep slumber, when the outer has put off its cares and the inner life is allowed to unfold, and even to express itself, the spirit can come into close communion with the deni-zens of another life; it is even possible for the spirit, under these olicoumstances to pass out spirit, under these circumstances, to pass out from the body and to enter the spirit-world it-self, taking notice of the surroundings of that life, and coming into connection and associa-tion with certain of its inhabitants; therefore when one feels that he is maintaining a con-versation with beings not of the mortal sphere, in such circumstances as this, he may feel that his spiritual faculties are in operation, and that he is really in communion with those who have gone before

Dave gone before. Q.--[By S. B. Mosher.] It is said that spirits cannot pass through the earth. If that is so, how can the spirit free itself from its body, if burled before it leaves it?

A.—Many strange assertions are made in the ame of spirits. We have never heard an intelin ane of spirits. We have never heard an intel-ligent spirit, who understands the law of spir-itual control over matter, make the affirmation that spirits cannot pass through the earth. It is true that a spirit who feels himself confined Is the that a spirit who reals himself confined by physical ties and who is unable to realize that he is not still encased in a mortal form, who believes that he must continue to indulge in those pursuits and pleasures which belong to material life alone, may for a time be unable to pass through any solid substance such as the state. walls of a certain room, or through the earth, but when such a spirit becomes freed from his material limitations, and desires to rise above the physical life to gain a knowledge of spirituthe physical life to gain a knowledge of apiritu-al existence, and try his powers as a spirit, inde-pendent of matter, he can rise above the physical and pass out through the walls of a room or through any material substance without hin-drance. Spirits whose bodies are laid away be-fore they have fully severed their connection with them, are not obliged to remain in the tomb or connected with the body, for just as soon as the mhysical severe it is and is ready to yield the physical severs its tie and is ready to yield up the spirit, then the immortal part can soar aloft, independent of earth and earthly matter. This has been the experience of many spirits, and all intelligences who understand these laws will confirm our statement. Q.-Was the real body of Jesus raised after the crucifixion? A.-We do not believe that the mortal body of Jesus was raised from the dead. What we have studied concerning the life, death and subsequent events connected with Jesus, as-sures us that the bodily form was removed from the sepulchre by the friends of the Naza-rene, who desired to give it interment in what -We do not believe that the mortal body they considered a more sacred place; but the spiritual body of Jesus was so wonderfully endowed with power that he was enabled to re-turn to earth and manifest---to gather to himself certain elements and particles which ren-dered that spiritual body somewhat opaque and visible to the sight of mortals. This is the record, as we have found it in the spirit-world.

want to say. I soud my love, and I am getting along very well indeed. I was from Norwich, Conn. My name, sir, is Mrs. Lydia Bliss.

Charles Higgins.

Charles Higgins. The man who pushes through a large crowd and finds himself able to get what he wants is considered a pretty lucky sort of a fellow, and I think myself one at this moment, for I have been kind of elbowing my way through a good many people who are standing around. I sup-pose you don't see them, Mr. Chairman, and you can hardly take that in, but it's true. I am Charles Higgins. I have quite a number of friends in Brooklyn, N. Y. I have been round there a good many times, trying to get in a word edgewise. I could n't, that way or any other; just as I think there's a door open, I go and look and find only a solid wall, with not even a "peek-hole" for me to see through. It's oxactly like that.

billet, just har time there is a down, with not even a "peek-hole" for me to see through. It's exactly like that.
I don't mean to say I am shut out entirely from everything that is pleasant, and from all friends, because that is n't the case. I have a good many friends on the splitteide, and we have some very pleasant social times together.
We join in work and in pleasures, so perhaps I ought to be satisfied, and not be looking around here for those I left behind; but I have a kind of feeling that it would do me good to hunt up my friends on this side, and I want them to feel that it would be good to hear from me. I have been gone over quite a little while, and the affairs I left have all been settled up. I am quite satisfied with them. Perhaps they are not just exactly as they would have been if I had arranzed them myself, for no two men ever work alike, I suppose; yet, take it altogether, it is about as well as one could expect, so I don't trouble my mind about that. I had the faculty of throwing things off my mind when they got weighty—it came natural to me. I would like to have a good solid talk with my friends, and it seems to me they might join together, hire a medium, and have a little meeting all to themselves, so I can have a chance to come. I shall be ready and willing to look in, that day, any time.
I have only a good report to make. I have been passing through strange scenes. At first I foundered a good deal, and hardly knew just where I was, but I got settled all right after a wille, and found myself in a very good country, with plenty of friends to give me a hand, so I

while, and found myself in a very good country, with plenty of friends to give me a hand, so I think my lot is cast in pleasant places, and I am not disposed to gramble. If any of my friends want to hear from me, they know what to do—just hunt up a medium and give me a chance to speak. They know very well I was not backward In doing that thing when I washere, and if I can get just the right kind of a talking machine, I 'll not be backward now. I'm much obliged to you, sir.

Maria Lawton.

Maria Lawton. [To the Chairman:] I know you have a great number of places in Boston where spirits come and manifest, because I have been around to ever so many of them, and tried to make my-self known, but I have never succeeded. It seems hard, because I have friends here whom I love; and right in this city there are those who think of me, and who wonder what comes to the dead—if they have any conscious knowl-edge of the friends they leave on this side. I have tried to answer their questions, but could not; yet, in one sense, I may say I could, be-cause I had the power of impressing the minds of my friends, giving thom thoughts on these subjects—ideas something near the truth—but they did not know that these were really an-swers from the other side; so, thinking they were only the workings of their own minds, they put them away. I bring my love to them all, and would like to have them know that I come and watch over them. Sometimes it al-most seems as though they must know I am there I have though they must know I am

come and watch over them. Sometimes it al-most seems as though they must know I am there. I have touched them, and they seemed to feel as though there was some presence near, but they did not think it was a spirit; they be-lieved they were only full of fancy. There is one very near to me whom we call Little Johnnie. He is a medium, delicate and sensitive, and sometimes those around him won-der what will be his fate. I am watching over and caring for him, and I know that he is sen-sitive to the whispers of the spirits. He does not know what it is, but he feels guided—and he has a trust in this unseen power, which helps us in our work. Others who are more of themselves, might take a lesson from him, positive, and who feel that they can take care of themselves, might take a lesson from him, in his simplicity and truthfulness, because they could be guided more clearly in their ways, and be led into quieter paths than they have sometimes found. Perhaps now I will be able to do as I have tried to so long-go in other ways more quiet and private, and speak as I wish. I am Maria Lawton, of Boston.

Charles Hammond.

C. H. Higginson.

A. S. Nettleyon. C. H. Higginson. I suppose, Mr. Chairman, it is proper for each man who steps in to record his name. Mine is C. H. Higginson, and you may put me down as from Trenton, N. J. Not that I have been invisible to mankind, but I have been in that city more or less of the time, looking after those who are dear to me, and taking notice of the changes coming into their lives. I have seen them, I know the events that have taken place, and I wish them to understand that wherever they go, whatever change comes to them, I believe I shall have the power of know-ing, at least, something of it, and of taking an interest in their welfare. I would like those connected with me by family ties to understand something of this spirit return; to know that their friends who pass from the body are living still, and that they have entered another world fully as real as this earth is to you. It is so hard for man to comprehend these things until he realizes them by actual experience. To believe that there is a world-with homes and habitations, with institutes of learning, with occupations, with institutes of learning, with occupations, with institutes of learning, with occupations, with institutes of learning with coupling as real and palpable as those of earth—that man will inhabit after passing from the mortal. Is some-thing hard for the mind to entertain; but when you experience it actually for yourself, and find that everything is as real as before the change, you are forced to admit that there is something in the universe beside this little world of yours; and you come to believe there may be countless just such worlds, inhabited by intelligent people, who are moving along in a rational way, growing wiser and better con-stantly. I am studying these things—trying to understand them. I do n't want to bring to my friends such les-sons or thoughts as will confuse their minds, or puzzle them still more concerning the great future. I would rather drop, here and there, a litt

lead their thoughts on and on to a considera-tion of something more, until they are prepared to know and understand those lessons which appeared so strange to me when I went over the river, and which are now a part of my un-

the river, and which are now a part or my un-derstanding. I shall try to communicate nearer home than this. There is one I would like to reach—to whom I am attracted and attached—in New York City. It seems to me I shall be able, after a while, to find a mediumistic opening there, through which I may come and communicate. I will endeavor to do that, for the sake of my friends and for myself.

Ella Day.

Ella Day. I come, hoping to get to my mother and my sister. My mother's name is Mary, so is my sister's; but we always called her May. They are together, and they live in Washington; but while they have the company of each other and are fondly attached, yet they feel lonely, and ofttimes they speak of their changed con-dition, and of the dear ones who they think have left them. I hear their talks, and try to answer, and give them some word or signal that they are not alone; that there are around them dear, loving friends, who wish to make themselves understood; but I do not succeed. I have tried to come through mediums in Wash-

themselves understood; but I do not succeed. I have tried to come through mediums in Wash-ington, and I have even been at other places, hoping something could be given that might be sent to them, so they could know that I live, but I have failed. So I come here to day, hop-ing that I may accomplish some good resuit. My name is Ella Day. I was young when I passed away. I call myself young now, al-though guite a number of years have elapsed since I went out of the body. I was just emerg-ing from school-life, and the occupations and pleasures that a young girl finds, when I was called to my spirit home. It was hard for me to go. My mother did not feel reconciled; she felt sad, and for a long time mourned; and to go. My mother did not feel reconciled; she felt sad, and for a long time mourned; and then other changes came to her life and her home, and greater sorrows—so it seemed to me —fell upon her, until it appeared as though she had clouds and grief all around her life. But I could see and sympathize with her, and try to make her know it. I have often thought if she and May only realized what a great circle of friends there are awaiting them in the spirit-world, and how much they love them, they would only be happy in thinking of the home they would reach by-and-bye; but they do not know, therefore they cannot anticipate the joys before them. before them.

All our dear ones join me in great love; they send greetings, and they want our loved friends to know that they are living together in social and pleasant association. and pleasant association. I had hopes and plans. I was just beginning to map out what I wished to do, and how I should utilize my time. I have heard my moth-er and sister speak of them, and say how sad that I should be cut off then, because they think I might have developed some power and have made myself useful. I want them to know that all the powers that were mine then are mine now, and I can develop them by my own will. I have the advantage of wise teachers and good instruction in the spirit world, and I have been guided in utilizing my powers. so I think when they come to me and look around my home, with its pretty adornments, they will say I have lost nothing in the change from earth to heaven.

ward, gaining so much of enjoyment, yet I think they still remember me with love, and will be glad to hear from me to day. My lot has not been all pleasure; what has come I have had to earn, as every spirit does; it seems to be a law of life that we shall work for what we have; that which is ours we must pay for in some way: but the work comes so natural and the studies we pursue are so interesting that we forget it is labor, and just go forward, taking up one after another pursuit and re-joicing when we find it fully accomplished. In this life no work is half done; we are not satis-fied with ourselves, and are restless and unhapthis life no work is half done; we are not satus-fied with ourselves, and are restless and unhap-py unless we have accomplished every task. When we look it over and find it has been neg-lected and is not fully completed, we feel im-pelled to set about righting it: we cannot leave it until it is perfected; so what we have and what we learn becomes wholly ours, and, be it much or little it is good in itself.

much or little, it is good in itself. My friends, in looking over their own lives on earth, and finding so much that is sad and hard, may think it scarcely worth while to push on and try to make the best of what comes to them, and do their work faithfully and well, but I tell them it does pay in the end. When we get to the spirit-world and look back over we get to the spirit-world and look back over our past lives, as we must, and as I was obliged to, we will be very glad if we find every task fully accomplished, everything we undertook to do performed well before something else was taken up. I ask them to go forward patiently, doing their duty as best they can, believing there is something brighter in store by-and bye. I bring them my love, and ask for theirs in re-turn. Shadows sometimes settle around them, but above the shadows there is the clear sun-light, and they must see it after a time. The dear friends who have passed to the spirit-world—there who went before me and the few

The dear friends who have passed to the spirit-world—those who went before me and the few who have come after me, all know each other; they are happy, and they send back words of oheer to the dear ones who remain. Laura is here to day, sending her love with mine. She would speak for herself, but she cannot. She says to the dear friends: "As you wrapped around my form the beautiful mantle of lace which you feit was so fair and bright, and none should have but myself, so I come to you wrap-ping around your lives the mantle of love, deli-cate and fair. May it prove to you a covering that will bless and beautify your lives." In our spirit-home we rejoice in all that has come to us, in sorrow and pain as well as in joy and us, in sorrow and pain as well as in joy and in peace, because we feel that all together make up the rich mantle of happiness that is ours on in peace.

high. My friends are in Boston, and I think they will see my message. I am Agnes Coburn.

Charles Fitch.

To those friends of mine who are mentally asking for a message from this place, from some one whom they know, I come to day. Perhaps they will not expect to receive a word from me, because I do not know as they have sent any special thought to me personally, but I know they have requested other friends, mentally, speaking their names, and calling upon them to come and send a message but the anyity of come and send a message, but the anxiety of those friends, of both lives, operates as a bar-rier between them and the consummation of their wish. I have experimented a little with mediums of this and other sorts, and 1 find that their wish. I have experimented a little with mediums of this and other sorts, and I find that wherever there is great anxiety on the part of the spirit or on the part of the mortal friends, it interferes with the delicate conditions neces-sary, and prevents the spirit from coming, or at least from giving what he wishes to do in a satisfactory and clear manner; so these par-ticular spirits who have been requested by my friends to manifest, having tried, and finding they cannot succeed, have wisely refrained from any further attempt for the present, and they have requested me to speak for them, and for myself, if possible; so I say to those friends who have been sending out their thought in this direction: "Have patience; after a while, when your anxlety subsides, when you become a lit-tle more receptive yourselves, after you study the spiritual philosophy a little more closely, and learn something of the laws and conditions belonging to it, you will get what you desire." Now, it is not so important as you may think that you should get these messages and this in-telligence from an outside source, from a dis-tant place. like this Banner of Licht Cirole ha that you should get these messages and this in-telligence from an outside source, from a dis-tant place, like this Banner of Light Circle, bo-cause you have the elements and powers right within yourselves for receiving all that you re-quire from spiritual life. You believe, to an extent, in the return and communion of spirits; you sometimes think (and now I am addressing myself to two particular friends, and they have also talked with others who will understand) that you have mediumistic powers. This is very true, and if you will sit with the friends who understand you, be patient and hopeful, and not too much filled with anxiety, not too imperious in your demands as to what you pro-fer from the spirit-world, you will, I am con-vinced, after a while receive intelligent com-munications from these who have gone beyond. vinced, after a while receive intelligent com-munications from those who have gone beyond. When I was here, I talked with my friends frankly, and told them just what I believed was true. I gave them my opinion when I was con-suited. I did not ask them to take it as a final dictum, but to make the most of it until they could find something better. They know that was my characteristic, and I express it here, because all who are present are strangers to me, and I was never in this circle-room in my life before. life before. Now, my friends, who will read what I have said, I want you to place reliance on my judgment so far as you can, and follow my advice ment so far as you can, and follow my advice in sitting for this spirit-communion. Do not send out so much of your positive magnetism to any such place as this; do not spend your time in heartily wishing you had the power of frequenting materializing circles and places where the spirits do congregate, that you might receive what you hear others are daily catting; but go to work among yourselyes and getting; but go to work among yourselves, and establish such rules and conditions as will bring to you this craved-for blessing in your own homes. Your neighbors and friends need bring to you this oraved-for blessing in your own homes. Your neighbors and friends need this enlightenment quite as much as you do, and if you can succeed in bringing into their midst returning spirits who are pleased to come, you will be doing a good work. I bring many kindly remembrances. Al-though 1 have passed from the body I do not feel that I have laid down the burdens of life nor that I should be privileged to step aside and take no active part in its concerns. I rath-er desire to be one of you, as well as one of the spirit-world, to press on, shoulder to shoulder and heart to heart, with any friend of earth who desires to work for the enlightenment of others. others. I have felt, as have those dear spirits who have been so anxious to come, this ory going up from this place, if only a word, something that would brighten their pathway and give evi-dence of the interest of these spirits in their welfare. I could almost rebuke them for ask-ing that, because how can a heart that loves its friends devotedly, and knows that these friends have shared its sympathy and have showered their affection upon it, even—though they are removed from the earthly body—for a moment question the affection of those friends because they are unseen, or for a moment doubt the interest, the watchful care of those dear ones who have gone to the other side? There is no need for any answering response in this direction. Let my friends turn to their own hearts and ask, if the conditions were ohanged, if they had been removed away from the sight and sound, the hearing, perhaps, of their friends, if the way had been such that they could not send out any intelligent commu-nication to those loved ones, would they have forgotten, or would they have creased to love ? There is noncerns us now: on i give us some to keen, that we may realize your watchful guid-ance." There is no need of it, Whenever forgotten, or would they have creased to love? They know they would not. Let them, then, re-frain from sending up such thoughts to the dear ones who have gone on as these: "You may not remember us with love : you may not care for that which concerns us now: on i give us some token, that we may realize your watchful guid-ance." There is no need of it. Whenever there is an opportunity the token will be given, but whether that opening comes or not, the guidance is theirs, the tender love shall enfold them always. I thank you, Mr. Chairman. If you will please I have felt, as have those dear spirits who The provided in the state of the set is and the se

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Axs.—The mind is capable of reaching out and seeking the solution of infinite things; it is competent to reach upward beyond its ma-terial confines, and grasp the knowledge of that which lies beyond the senses; but that it is possible for it to conceive of anything which has no existence seems to be out of the superthat which lies beyond the senses; but that it is possible for it to conceive of anything which has no existence seems to be out of the ques-tion. Imagination, to the poet or artist, is only the exercise of that inner faculty which be-holds the ideal and desires to give it expres-sion. The man of literature, dealing in what he believes to be imagination alone, may spread before you a prose poem, a word-picture, which you receive and enjoy. You do not believe that it has any foundation in fact, and perhaps its author may not believe this, either, yet in the realm of spirituality there is a foundation for this ideal expression. It has been affirmed by exaited intelligences that somewhere in the fu-ture, the artist, the poet, the man or woman of literature, will find in real life the manifesta-tion of those characteristics which they repre-sented in external language or in outward form, and we believe this is true. Q.-What proportion of the deaths attrib-uted to "heart disease" may be traceable to other causes? A.--Undoubtedly a very large proportion.

uted to "neart disease" may be traceasie to other causes? A.—Undoubtedly a very large proportion. The system of an individual may be lacking in vital force for a long period of time; the person may make such an excessive use of his energies as to waste the supply of nerve-force, and there-fore be constantly losing in vital power. After a time there is a sudden break; the system re-fuses to work further; it cannot, for its supply of nervous force is entirely exhausted, there is a collapse, and the individual passes from the body without warning. Physicians who may be called in—who perhaps neglected to warn the individual previously of what he might ex-pect—pronounce this a case of "heart disease." So there are cases of internal disorganization of the human system which are not clearly ap-So there are cases of internal disorganization of the human system which are not clearly ap-parent to the mertal physicians and physiclo-gists generally, and not understanding the cause of the complaint from which the individual suf-fers, they most conveniently pronounce, it to be organic disorder of the heart. In many cases we affirm that the heart itself is a sound organ, that it is prepared to do its work faithfully and well, but other organs of the body are diseased, and the mainspring of the entire trouble may and the mainspring of the entire trouble may be traced to them.

Rev. Lysander Fay.

I wish to give thanks to those present whojoined in that anthem of praise, expressing in fervent tones the beautiful song, "Nearer, my God, to thee." It seemed to bear me into this

forvent tones the beautiful song, "Nearer, my God, to thee." It seemed to bear me into this place upon a wave of light, and as the aspira-tion went forth, not only from the souls of those in mortal form, but from the spirits gathered here, unseen by outward eyes, it seemed to. thrill my being, and cause me to exclaim in deeper measure than I ever could have done previously, "Nearer, my God, to thee." "I am the Resurrection and the Life"; "No man cometh to the Father but by me": These words I have seen and uttered. I have listened to their utterance from other lips, and never did they strike upon my inner life with the full force of their meaning until after I had passed from the body and entered into the realm of spirits. Oh I how different was the higher life to me from my conception of it previous to my mortal decease; how narrow, how limited the vision which was mine here; how unworthy my Own peculiar way, not realizing how broad and-universal it is, and that it encompasses all life, that even the lowest form of humanity, the-most crude and humble being who contains most crude and humble being who contains within himself a spark of manhood, is enfolded in that great love, and is destined to attain the grandest heights of knowledge and of human power.

I realize all this now. In looking back over my professional life, I can clearly perceive that I was blinded spiritually, my eyes were scaled. I could not perceive the great light of the glory of God streaming down upon mankind. While

I was binded spiritually, my byes were search. I could not perceive the great light of the glory of God streaming down upon mankind. While I thought I possessed the great lamp of truth, I found I only had the slightest glimmer of its beauty and richness—that its wealth was not mine to bestow upon others. When I passed from the body I did not see things clearly, nor as I do to day. I felt as one bound round about—not in chains that clank, but by some kind of a garment, the folds of which enveloped me so that I could not see. I could not even breathe freely. I tried to look around, and while I saw many faces and forms, and could pass to different localities, and be-hold men and women congregating together, yet I always felt as though this mantle was about me, and that I should be in easier and fuller liberty if it were cast aside. I did not know how it was fastened upon me, nor could I fling it off until I had learned new lessons and gained new convictions of the power and good-ness of my Greater: though its proved on the though gained new convictions of the power and goodemed a the mantleslipped away gradually, until at last I did not know just where it fell. I became conscious that I was free; I could look round Conscious that I was free; I could now round and understand; I could entertain new opinions without being shocked or saddened, and at last I realized that I had stepped out into the broad universe of God where spirits dwell, and where there is only truth and knowledge for the at-tainment of man. there is only truth and knowledge for the at-tainment of man. My friends will, perhaps, doubt that I have returned to speak in this way. I do not come preaching the word; I do not come with any message of the Gospel to deliver; I come merely with the word of truth concerning immortai-ity. "If a man die, shall he live again?" is the great question surging in the human heart. It must be answered; it will be; for every ory brings an answering response, every demand must be answered; it will be; for every ory brings an answering response, every demand brings a supply in time; and as the human heart sends forth, in great waves of agony and aspiration, this demand to know of immortal life, it will bring—and it does bring—to itself an answer from beyond the spheres. No such evidence can be given, no testimony can be ad-duced through any other avenue of life; there-fore, that which brings with itself the inner evidence of its truth can only be supplied by those who have passed beyond the experiences of mortality, and entered upon those of another and a higher life. In returning to earth, we who once dwelt in and a nigner me, In returning to earth, we who once dwelt in forms of flesh below are anxious to bestow that which shall uplift and strengthen the struggling spirit of man. It would give me un-bounded pleasure to come to those whom I once-braw: those who looked up to me as a light: knew; those who looked up to me as a light; who believed I could teach them glad tidings; who felt that I could convey to them some warm impulse, some impetus that would stir the religious content of the religious of the solution. who felt that I could teach them glad tidings; who felt that I could convey to them some-warm impulse, some impetus that would stir the religious emotions of the soul, and cause them to live a better a nobler life. To my for-mer associates and friends I would be pleased' to come, bearing messages of oheer and good tidings from the world beyond, if I could meet with them in private counsel. I would indeed' reloice to speak the truth as it is given to me, in love, to all men; not to inculcate any false-theory of life, not to forge any opinion concern-ing the needs of man here or the results that will come to him hereafter, but only to; give-those simple words that will appeal to the hu-man heart, and bear with them the evidence of my identity, as well as convictions of the real destiny of the soul, and of the true life which man is to live beyond the vell. I come, Mr. Chairman, speaking a few words-of greeting, of love and good-fellowship to all the friends whom I knew on' earth. I would not have them think of me as one departed, who takes no interest in humanity. Oh I there is work to be dong: there are shackles to be broken ; there are lowly lives to be uplifted and strengthened. This is a noble work; and I would join hands with friends, in this line, for future results. I deplore the opinions, the oreads, the dogmas, that, blind humanity; I would have them swept aside, that the clear light of truth may shine downward with its refugent rays. "Huminsting, purifying and strengthening the soul for all future time. I was quite well known in a religious' directions, especially to those in akted, that the clear may be a little seed, dropped in their, hearts which will garminate and grow for the harvest that is to come. I, was known as Roy Lyann-der Fray.

Bessie Cranston.

Bessie Cranston. I lived thirty-six years on earth, and I was called away about a year and a half ago. I have tried to come back before. I wanted my friends to know about these things, but the door was not open for me. I have tried to oome and manifest through a medium in San Francisco several times; I thought I would be able to do it—I came so near writing out my thoughts—and I shall still try, because if I do that I know I can get very close to friends who knew and loved me—whom I wish to reach. I send them all wy love. I am a well activited send them all my love. I am so well satisfied with what I have found, that I do not care to with what I have found, that I do not care to come back and take up the earthly life, yet I do like to come and look after my friends, try to help them all I can, and make their lives pleasant. I know I shall meet them all after a while, when they come to the spirit-world, so I am waiting, trying to do the best I can, and trying, at all times, to help them do their best in living good lives. My name before marriage was Beasle Willis: It is now Bessie Cranston. I was from Capay, Cal.

I am Charles Hammond. I am Charles Hammond. My home was in Philadeiphia. My friends would think we an old man, but I am not; in my spirit-home I have not aged as I would here, and I am not weary of life and its turmoils, so I can call my-self in the maturity of life—able to bear the ex-periences that come, and ready to look forward to many long years of active work. I did not come so much for myself. Pehaps I could have come before hed I wished. on my

could have come before, had I wished, on my own account, and sent a word to friends; but I come to speak for my wife, who has recently joined me in the spirit world. She is so sur-prised, so pleased and contented with her new prised, so pleased and contented with her new life, that she wants to speak of it to the friends she left here, and she does not know just exact-ly how to do it. I come to say these things for her, to give her love with my own, and to tell all who are interested that we are satisfied with the spirit-life and its conditions. My wife did not pass away in Pennsylvania, but here, in this State. Perhaps some of our friends will be glad to know of our return. Tell them that Abigail and Charles give greeting, and are happy to come. They would like to talk with their friends, if their friends would care to have them.

A. S. Nettleton.

them.

Good afternoon, Mr. Chairman. I felt very well before I stepped up so close. I did not have any bad feelings, but as I tried to take hold and make myself known, I felt very uneasy and all crushed up, so to speak. I was crushed by the cars at Meriden, Conn., and after lingering, a little while in great distress, I slipped out of the body. Now. I did n't feel badly at all, in one sense, after I got out, because I did n't take the body. Now, I did n't feel badly at all, in one sense, after I got out, because I did n't take any mangled form with me, but mentally I did not feel altogether quiet and reconciled. I did not what the future was to bring to me: my atten-tion, my general thoughts and plans were con-nected and concerned with this life, so I don't think I was in just the sort of condition to go out, at least I was not resigned to the situation. Why, I wanted to be back if I could have a body whole and strong, and adapted to my use; it took me a little while to get satisfied and come to really believe that all things were right, and that what had come to me was in the order of things. I think I can say that now, in looking back, I don't know that I have any strong de-sire to come and take up material life again. I have been out of the body three years, long enough to look around and see my position ; so, in coming to my friends. I do not come to com-plain, or to show a spirit of dissatisfaction-I merely come to send them my regards, and ask them to open a way for me to come in more than one private home. I have friends here whom I would like to talk with. I want to abake them by the hand and

I have friends here whom I would like to talk

Royal Rich.

Royal Rich. I have n't a great deal to say, Mr. Chairman. I just dropped in here to tell all the folks I have come round, and that now I am feeling pretty good. This is a different kind of a drop from that I had before, which sent me out. I fell from a tree, and the shock, together with the fall, was too much for me-for my body-so I had to go to another life. Well, at first I did n't go to another life. Well, at first I did n't go to another life. I held on right here, and kept looking round, and trying to get hold of things, and do my work as I used to before the change-it all seemed so natural. I ap-peared to be just the same that I was before, and could n't realize that I would have to let go of earthly things, and take up with something altogether different. But I've found it out now, and I do n't find any fault; it is all right, and I thought I'd let the folks know just how it was. it was.

and I thought I'd let the folks know just how it was. It is only a little over a year since then, and I have n't, of course, grown very big in spirit yet, but I am trying mightly, and I think I am getting ahead very fairly. This is a good world. I see many pleasant little farms and pretty places here, the same as you have on your plane. You'll think it's kind o' strange to talk about the farms of peo-ple you can't see, and co n't know much about, but it's all true. I say so, because I have seen them, have going on there, and I like it very well, much better than things you have here, because there's a different way of getting at things, and the hardest that comes we do n't call toll or hard work generally. You'll excuse me, sir, if I do n't talk very well; I have never come in this way before; it is all new to me, but I thought if I could get back and just say a few words, it might wake

back and just say a few words, it might wake some of the people up. They do n't know much about these things in the parts I came from; it seems to me it is time they did. I am from Warren, Mass. You may call me Royal Rich,

A STATEMENT IS TO BE PURCHASED. Charles Million Prants Easterney State (2007) 1.

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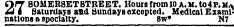
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[Continued from second page.]

rente took place, which effectually gives the le to the assertion made in certain papers that the mysterious writing on Mr. F.'s arm was the

the mysterious writing on Mr. F.'s arm was the result of his own trickery: "Buddenly, Mr. Adams(the gentleman who summon-ed the physician) and I being present, the bed-clothes were tightly rolled downward as far as his groins. The shirt was then rolled tightly, like a cord, expos-ing to our view the skin of the cheet and abdomen. Boon there appeared, in large red letters, raised on the surface, the word Development, which extended from the right groin to the left shoulder, dividing the surface into two triangular compartments. These were filed up with sprigs of flowers, reambling feurs-de-lis. The phenomenon lasted nearly ten min-utes, when the shirt and bed-clothes were anrolled gently and replaced as they were at first." Truly does Dr. Ashburner remark :

Truly does Dr. Ashburner remark :

Truly does Dr. Ashburner romark: "It is quite absurd to shut our eyes to facts. These either are facts, or they are not facts. If they be truths, no power on earth can put them saide. If they be not, they ought to have failen into contempt or oblivion long ago. But they are daily occurring. What is to be done then? Let us be as obstinate in denying intelligent agency as my good old friend Bir David Brewater, or Lord Brougham, that will not mend the matter. We do not consent to bow to the dictum of either of these men. Why should we be guided in our may be in their respective positions? Lord Brough-am's telling me that all dogs are wolves would my old friend Bir David's assertion, that the last thing he would consent to concede would be that the intelli-geot agents were unseen spirits, make ms yield my common sense that they could be uo other." We noted last week the fact of the friendship

common sense that they could be no other." We noted last week the fact of the friendship of Lord Bulwer Lytton for Mr. Foster, and his choosing him as the model for the character of Margrave in "A Strange Story," and here arose another of the many known instances which are in direct contradiction of the canard now be-ing apread abroad since his death by certain incornet or mandecious acculat interview. ing spread abroad since his death by certain ignorant or mendacious secular journalists, viz: that he did not even believe in his own powers : Mr. Foster refused at Knebworth to surrender his character as a spiritual instrument for the mere purpose of attaining a flattering popular-ity : On one occasion flutter advised Foster conmore purpose of attaining a flattering popular-ity: ()n one occasion liulucer advised Foster con-fidentially not to call himself a "Spiritualist," so that the name should not excite popular prejudice against him. but to give his "exhibitions" merely as "scientific phenomena"; but this advice vous refused by the faithful medium, and Bulwer, being piqued that his counsel was not adopted, a divid-ing coolness arose between them. As evidence of the rapidity of his movements and the wide-spread character of the influence he exerted on the public mind, it may here be noted that during portions of the years 1872-3

noted that during portions of the years 1872-3 articles endorsing his honesty, and detailing much important testimony in favor of the ver-ity of spirit communion, and mainly written by much important testimony in favor of the ver-ity of spirit-communion, and mainly written by non-Spiritualist, appeared in numerous and widely-divergent journals, among which may be mentioned the Boston Daily (also Sunday) Heratd, Journal of Commerce, and other of the city papers; the Northern Border, Bangor, Me; the Gardiner Home Journal, Maine; the New York Day Book, New York Tribune; Phila-delphia Daily Press, Philadelphia Bulletin, Even-ing Day (Philadelphia, Pa.); Missouri Republi-can, St. Louis; Daily Press, Lexington, Ky.; Cincinnati Commercial Enquirer; Evansville (Ind.) Daily Journal; Memphis (Tenn.) Ava-lanche, Daily Appeal (do.), Register (do.); Daily State Journal, Anstin, Texas, Galession News, Houston Daily Union; Nashville (Tenn.) Union and American, Republican Banner (do.), New Orleans Republican, Picayune (do.), and Times (do.); the Bocky Mountain News (Den-ver, Col.), the Denver Mirror; the Kansas City Times; Daily Tribune, Salt Lake City; Utah Mining Gazette, Herald (do.); the papers of Sacramento and San Francisco: Golden Era, Figuro, Morning Call, Alla California, Daily Record, Sunday Chronicle, etc., etc., also treat-ed his sittings in an exceedingly courteous manner. The following are selected from among the manner.

The following are selected from among the mass of evidence in proof of Mr. Foster's pow-ers, and are of special interest now that he has departed this life, from the fact that he him-self was much pleased with their conclusiveness. The first is from the columns of the Sacra-mento (Cal.) Daily Record:

THE MURDERED EURASIAN.

THE MURDERED EURASIAN. ..." As Foster walked back to the table he said there was a strange-a painful influence upon him, of one who had sulsided or died by accident. D. suggested it might be one who was murdered. F.-. Well, I should call that accidental. Ah i now the influence is strong upon me'- turning suddenly and seizing D.'s hand and strugging to speak, his face full of anxiety : 'Char-Char-Charles Har-Harg-Hargiv-Charles Hargiv-oh ! help me to speak

'Charles Hargiven.'

P.-.'Charles Hargiven.' F.-.'Yes, Charles Hargiven.' D.-.'Of what did he die?' F.-.'Suicide-no, accidental death - suicidal - violent death-accidental death.

F.- Yos, I say, some violent denth.' Motioning to his side and imitating the stab of a dirk.

his iap something nobody saw or feit but himself. His visitor, very much surprised, asked 'what was the matter,' when Foster confusedy resumed his sear, re-questing to be excused, and saying: 'I know I must be out of sorts, unstrung; for, although many strange things are constantly happening. I never had an ex-perience that startled me so before. It may seem very foolish to you, but as I had one of your slips pressed to my forchead, suddenly looking up I saw a beautiful white fawn run across the floor toward me, and it jumped into my lap the moment I started from my chair. I can't account for it-cannot understand it; I ooly know I saw just what I described.' His visitor said not a word, gave noclue to an expla-natiou, and did not subsequently visit Foster. As he said, he 'was afrid to do so.''

"THE GIFT OF TONGUES."

From a Nashville journal we quote the fol-lowing in proof of what we have said concern-ing the diverse dialects sometimes encountered at his séances :

ing the diverse dialects sometimes encountered at his scances: "Last night we again held an interview with Mr. Charles H. Foster, the spiritual medium, and our object was to ascertain how far he could communicate with the spirits of the ancients. Unknown to him, we wrote on separate slips of paper the names. Virgil, Don Pedro Calderon de la Barca. Lopez Felix de Vega, Don Miguel de Cervantes, and also the name of a dead man under whom we had received instructions in the modern languages. Very soon Mr. Foster handed us a paper, stating that it bore the name of Virgil, the Latin bard, who wished to communicate with us... By request made in writing, as all our questions were, and none of them read by Mr. Foster, proper quotations were made from the various pas-sages in the *Arneid* and *Georgics*. Batiafying our-selves on this point, the spirit of the professor in the above named maner announced lis presence, and thereupon ensued the following dialogue, Mr. Foster speaking as the medium of our ethereal friend, whom we shall call Albito, he being an Italian: *Dov's'* (Where is he?) Bpirit-Dov's' chi? (Where is who?) Albito.

Bpittl-Dove carr (Where a surry) Albito. Bpittl-Non e' Inglesses; E Italian. (He is not an Englishman; he is an Italian.) Stells Informo da set mese. (He was sick about six months.) Dov'e' (I mio socio? (Where is my compation, or friend?) we now asked, for our credulity was shaken, inasmuch as Albito had been killed by robbers. Bpirt-L'uccesero al suo retorno. (They killed him on his return.)

on his return.) We feit satisfied the medium knew something, for the manner of this young friend's death, murdered as he was, was here related, and each circumstance con-nected with it detailed. We next were requested to hold a conversational interview with Cervanies, whom we asked to give us the concluding lines to the piece of poetry in the second chapter of . Don Quijdie de la Mancha, which reads, Munca fuera acballero, etc. Im-mediately was written its other lines, De damas tan bien servido como fuera Lanzarote cuando de Bretano vino. Other test questious were asked Cervanies, who naswered them promptly. Calderon Rext communi-cated with us, and we asked him to state the third line to the last two in his drama entited EL Principe Constante. Instantly was written on the paper. 'Aqui de sus yerros grandes,' which line is the one asked for We then asked for the second line in the third act, after the devil enters. The answer was written cor-rectly in these words: 'Osabio maestro mico' Mr. Foster stated that he did not know the meaning of the words written; he was an agency, merely, and had no comprehension of what often was dictated. Very often he would speak the answers, but usually so fast none but a true Italian or Spaniard could catch every word. As to the means he had of communicating this information, selecting even the concluding word in a line from almost any poet of antiquity, we do not pre-tend to explain at present, but merely leave our read-ers to infer." on his return.) We felt satisfied the medium knew something, for ers to infer.'

A TURKISH GENERAL.

As another instance of the "gift of tongues," the following strong testimony in favor of the legitimate mediumship of Mr. Foster, from the *Providence Daily Journal* of June 20th, 1877, is cited. It appeared under the heading, "SPIRITolica. It appeared under the heading, "SPIRT-UALISTIC INVESTICATIONS OF A TURKISH GEN-RRAL." Gen. Tevfik, who was the agent for the Turkish government, was present in this country, inspecting the manufacture of arms for that people. The statement of the General set forth in advance that previous to his coing to visit Mr. Foster at the Aldrich House, Provi-dence, he had no faith in Mr. Foster's powers, and was bitterly opposed to Spiritualism, "be-ing armed by previous education" against both, and full of a determination to detect " the coming imposture":

and full of a determination to detect. "the com-ing imposture": "As is well known, my native language is Turkish or Osmanii, the alphabet of which is largely borrowed from the Arabic. I am an utter stranger to Mr. Fos-ter, never having seen or even heard of him till this morning, and I know he cannot have known me or about my antcedents. In my own language I pro-posed to this gentleman certain questions, with names on slips of paper, which were carefully rolled up so as not to be seen or read by bim, even were he able to read Turkish, and in an incredibly short space of time I had not only answers to my questions, but these wore written in Turkish." And facts were given me and revelations made which. I am free to confess, completely changed my opinion on this subject... I own that I was completely surprised, both at the per-sonal information conveyed and at the manner in which it was given me, viz: in my native language. Beinv a stranger in this country, and speaking a language that is rarely heard on this continent, I have thought my experience must be a valuable one. I hardly see where skepticism can get a foothold here. It is sometimes said that skepticism is a denial of cause and effect, and, when pushed beyond fis legiti-mate realms, the definition does not seem illogical. Mahomet said, There are two things which I abhor--the learned at their infidelities and the fool at his de-

OF

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nothing to do with the spiritual world, or the denizens of the spiritual world; they are the result of the exercise of a sixth sense possessed by man-dormant in most men, but peculiarly active in Mr. Foster's case." In view of the ad-missions this clergyman had involuntarily made during the scance, as to the truthfulness of what the returning spirits had said through the medium, the company were satisfied to let the matter drop without further comment, out of pity to this teacher of immortality, who had rather hold to that which stultified his own reason than to admit that the immortality he preached was capable of demonstration in these modern days. We visited New York City on one occasion many years ago, inviting the late Dr. A. B. Child to accompany us. Leaving Boeton on Saturday by the Fall River Line, we in due course arrived in New York on Sunday A. M., and went to the Metropolitan Hotel. After breakfast, about 9 o'clock, Dr. Child proposed calling on Mr. Foster, who was then located in New York, as it was Sunday, and he would in all probability be at leisure. We, however, felt impressed to say: "Wait-don't hurry": and the event proved the wisdom and utility of the advice which we were led involuntarily to give. We finally started out, and reached Mr. Foster's habitation at five minutes to 11. On ringing the beli we were ushered into the pres-ence of the great medium, who was delighted Foster's habitation at five minutes to 11. On ringing the bell we were ushered into the pres-ence of the great medium, who was delighted to welcome his friends from Boston: "Walk in, gentlemen," he said; "I have an unexpect-ed engagement with a Southern gentleman and two ladies, and I want you for batteries"—an expression which all familiar with spiritual séances will understand. Accordingly we took seats on a sofa situated near the table, and awaited the coming of the guests. It seems that the gentleman (from

guests. It seems that the gentleman (from Montgomery, Alahama, if memory serves us) had had a sitting with Mr. Foster on the day previous, which proved so convincing that he could not forbear mentioning its details

he could not forbear mentioning its details fully to the ladies in question, who also wished such a sitting at once; and as the party would be obliged to return South on Monday. Mr. F., on being applied to by the gentleman, agreed to hold a scance for them on Sunday. When the party entered the room, the South-erner with courtly politeness proposed to intro-duce the ladies of the party to the medium and his friends present, but Mr. Foster, although he had never seen the ladies before, stopped him, saying, "I want to introduce them my-self," which he at once did, correctly, by name --the act causing the greatest astonishment not only to the ladies and their escort, but to our-self and Dr. Child. One of the ladies was of middle age, the other was younger, but pale middle age, the other was younger, but pale with the effects of an abiding sorrow. The three took seats with Mr. Foster at the

table, and the scance commenced—the Boston visitors watching everything interestedly from their position at the side of the room. A spirit er lady expostulated with her for her continued grief at his death-asking her not to weep be-cause he had been killed, and his physical body lost amid the unrecognized and nameless dead that piled the battle field, because that body was of no consequence : like a garment it had dropped away from him-he was her brother still, and was alive and present with her. "He will," said Mr. Foster, "give his full name in scarlet letters upon my left arm," whereupon the medium rose, took off his dress-coat and

the medium rose, took off his dress-coat and rolled up the shirt sleeve as far as possible, when in legible characters, extending almost the entire length of the arm, appeared correctly the three names borne by the brother while in earth-life, the lady so admitting them to be. Mr. Foster then fully described a spirit boy standing by the side of the gentleman, who re-cognized the test, and with tears received a message of love from him he loved so much while on earth. Turning them to the elder of the ladies, the medium next proceeded to give her advice upon a most important matter con-nected with her family affairs and relations. This advice was so evidently born of the wishes This advice was so evidently born of the wishes of her spirit friends, though spoken through the of her spirit friends, though spoken through the lips of an entire stranger to her, that the lady in-vestigator could not restrain her tears—where-upon Mr. Foster, entering sympathetically into her condition of mind, said hurriedly: "Mad-am, you must stop—stop instantiy—or I shall have to leave this table and the room." The elder of the ladies becoming calmer, the medium turned his attention again to the younger. Throughout the scance thus far she

am, you must stop-stop instantly-or I shall have to leave this table and the room." The elder of the ladies becoming calmer, the medium turned his attention again to the younger. Throughout the séance, thus far, she had been very cool, and evidently inclined to be skeptical withal, though her brother's mes-sage seemed to produce a profound impression upon her. The medium demanded, "Who is Flora ? a spirit gives the name of Flora." None young lady: "She says she was your body-ser-vant when on earth ; she took care of you when you were a little girl, and she says she will sing you that old familiar song you used to love sing you that old familiar song you used to love to hear so well." Whereupon Mr. Foster leaned back in his obair, his face assumed a most life-like representation, as to contour, of a negro countenance, and proceeded to execute in a simple way the song referred to; but ere it closed the young lady was utterly overcome and burst into tears, recognizing her old nurse bayond question. The party soon after re-tired from the presence of the medium, ex-pressing the highest satisfaction with every-thing that had been witnessed during the sit-ting.

rect one, who said her name was Sophia, but at home they called her "Sophy," her other name being Currier. The lawyer, being inter-ested at once, asked: "How are you getting on ?" when he was utterly confused for a mo-ment by her replying through Mr. F.: "I should be getting on very well if it were not for what you are doing to my people, Mr. Binney. The time will come when you will bitterly regret what you are doing now." Coloring deeply, he retorted that he believed that time would show he was not doing wrong by the parties men-tioned. The spirit then asked him (B.) to give her love to "Dolly" (his wife-her sister). When we left the presence of Mr. Foster, Law-yer Binney remarked that this medial inter-course seemed to be trenching on dangerous ground; to which we replied if a man knows his life is right there is for him no dangerous ground. In bidding us good bye, Lawyer Bin-ney-who has since gone to solve for himself the problems of spirit-life-informed us that what he had seen in presence of Mr. Foster was wonderful-a mystery to him-and that there must indeed be something in it, in which opinion we opine he is now even more firmly grounded. Space fails us to record the numerous and

LIGHT.

Space fails us to record the numerous and wonderful occurrences we have personally witnessed in presence of Mr. Foster, but we wish to say a word in closing regarding the man as well as the medium. Mr. Foster is everywhere spoken of by those who knew him as being when in health a person of quick sympathies, a generous nature, and an open-handed friend of suffering humanity. His sittings drew, naturally, upon the front brain, and the department of the intellectual and higher affectional nature being continuously wrought upon, his brainforce used to become temporarily exhausted, so that he frequently swung into the channel of eccentricity, and mayhap indulgence-as many of the talented ones of earth have done before his day; but as a medium he was true to his work, and we know that he will in no wise lose his reward in the better land to which his spirit has ascended.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light: While in New York, in the early spring months of 1880, I occasionally visited at Charles H. Foster's rooms, and there witnessed and received proofs of his marvelous psychical powers. The following is an in-stance: My nephew Capt. J. Minot's vayage in the winter of that year, in the bark Wild Hunter, from New Orleans to Havre, had been a very tempestious and a somewhat disastrous one. The time for his re-turn from Havre to Savanuah had long passed, and no news had come of his whereabouts. His wife, liv-ing in New York, was very anxious; and it was on March 20th of that year, that, after witnessing her anxiety, I called on Mr. Foster, and wrote on a slip of paper: "The Wild Hunter, Captain Minot-where is she?" This slip I doubly folded; Foster could not have seen what was in it; not a word had Isald to hun on the matter; yet scarcely had I passed the pa-per to him when, taking his cigar from his mouth, and not opening the paper, he said: "Only detained; foul winds; driven back from port; will hear of their ar-rival next Thursday or Friday; no disaster." I com-municated this the same day to Mrs. Minot, and re-quested her to write to me instantly of the first intelli-gence of the vessel she should chance to receive. On March 27th I received the following postal card mes-sage of that date from her : "Widd Hunter' arrived last night. It ceeved the following postal card mes-sage of that date from her : "Widd Hunter' arrived last night. It ceeved the telegram this atternoon." So Foster's prophecy was fulfiled. The vessel had been detained by contrary winds, but had arrived in Sa-vannah on March 26th, which day was the Friday fol-lowing the day when the oracle had spoken through Foster. A. K. GILES. lowing the day when the oracle had spoken through Foster. A. E. GILES.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light: Permit me to describe two incidents connected with the late Mr. C. H. Foster, spirit medium, which oc-curred many years ago, when he used to visit Lowell in the carlier days of his life: I purchased twelve en-velopes about one and a half by three inches. A friend of mine, a stranger to Mr. Foster, dictated a separate question for each envelope, which I wrote, and placed them within and sealed the envelopes, took them to the presence of Mr. Foster and laid them on the table before him. There was no mark of any kind to designate the question contained therein. Mr. Foster did not touch any one of the envelopes with his hands, nor were they out of my sight any moment. He selected each envelope with his pencil, and gave an inteiligent and correct answer to each and all. The other incident was related to me last evening by Mr. H. I. Dearborn, a well-known business man of this city: Mr. Foster had hean invited by Mrs Sorab Hol

JANUARY 2, 1886.



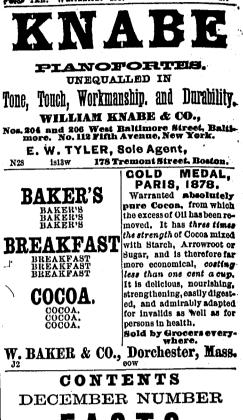
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R.-'Yes, murder?' R.-'Yes, murder.' D.-'That is right. It was years ago, in Australia, Now fell me, if you are Charles Hargiven, what coun-tryman were you?' R.-'Be are be

-' He says he was an Englishman.'

-' No, he was not '.--' He called himself such.').--' So he did.'

b.—' No called himself such.'
D.—' No took a sheet of paper and wrote twelve nativities in a row, and among them the true one for Charles Hargiven. Foster took his pencil and marked out all the words but this, ' Eurasian.'
D.—' Gentlemen. no living being on this continent knew that fact. He was Eurasian—that is, his father was a European—English; his mother Asiatic—East Indian. Such, children are called Kurasian; but as his father was' English be was in law an Englishman.' In conclusion we have just this to say: The séance was a great pleasure to the party... We have no expression to make as to theorites concerning the means used, there was and heard. Whatever the means used, there were no mistakes made."

"THE SHEEP KING OF NEW MEXICO."

The subjoined, from the Rocky Mountain News, evidences Mr. Foster's prophetic gift. The young man who forms its subject was immensely rich, and had received, on account of the extent of his flock, the title of "The Sheep

King ": "One evening in November last Pedro Arraijo and a few friends went to the room of Foster, the medium, at Charpiot's Hotel, to participate in a scance. Dur-ing the sitting Foster told Armijo that he(A.) would come to a violent and terrible death, but refused to tell blim the nature of the death. After the scance the writer of these lines-who was one of the parties at the scance-met Foster and asked blim why he did not tell Armijo how he would die, and Mr. F. replied that be didn't wish to frighten him. He then told the writer that Armijo would be shot-would either be-murdered, or would take his own life. The fact had passed from our mind, although it was related to sev-eral parties at the time, and was only revived by the terrible news that the young man had indeed taken his own life with a pistol builet-werifying Foster's prombercy that he would come to a terrible and tragical death."

THE WHITE FAWN.

THE WHITE FAWN. The following account has appeared before in these columns in a more extended form, but is now condensed to meet the requirements of "space." Suffice it to say that it was only after Mr. Foster had read the account in print that he was apprized that what he considered a notable failure of his powers was in reality a clear proof of their verity: "Mr. For the starburg and the social position and

olear proof of their verity: "Mrs. E.—, a lady of excellent social position, and a member in good standing of the Baptist Church of tils city, [Denver] relates the following ancedote, which she vouches for as strictly true. It happened some years ago in New York City. A gentlemau and his wife were scated, one summer af-ternoon, in their pleasant parlor, talking 'of the here-atter.' suggested by the discussion in some of the newspapers of spiritual phenomena, when the husband remarked: 'Wife, if you die first, will you come to see me sgain?' She laughingly answered. 'Certainly I will.' 'In what shape (said the husband) will you come, so that I may be sure of your identity?' The wife replied, as slancing out of the open window she observed a pet white fawn playing in the yard, 'I will come is be in the shape of that white fawn.' This war, of comes, badinage, and the conversation was forgotten af soon af ended. Fire years after, the wife died 'of cancer in the breast and the conversation was forgotten

course, badinage, and the conversation was forgotten as soon as ended. Five years after, the wife died of cancer in the breast, and her remains were taken to her bome in Michigan for interment. The grief-stricken busband, soon after his return to New York, hearing of the re-markable gifts of Foster, then giving seances in that city, concluded he would seek an interview. Mr. F. consented to sit with his visior, although he stated he was not feeling guite as well as usual. Questions were written, folded and placed on the table in broad daylight, in the usual manner, but the result was dis-appointing. No response came. "Birange," said Foster, placing the papers, one after the other, to his forehead: 'I feel no influence what-ever. I fear that I am not in the proper condition to day to, satisfy you?... All at ouce, greatly to the as-tonishment of his interviewer. Foster jumped up with unmistakable symptoms of flurry and slarm in his countenance, at the same time brushing violently form

Mahomet said. 'There are two things which I abnor-the learned at their infidelities and the fool at his de-votions.' Both of these extremes I would avoid. I cannot help believing, after my experience, that this subject of Spiritualism is worthy the attention of all searchers after truth...."

An investigator, writing to the Union and Advertiser of Rochester, N. Y., put on record some years ago, in brief form, the following noteworthy fact:

noteworthy fact: "A few months since the New York press an-nounced a wonderful exploit of Mr. Foster in the case of one G. O. Platner of Auburn, who disappeared in a mysterious manner in New York while solourning in that city. Foster was visited by the friends of the missing man, and he stated at what dock the body would be found, and described the articles to be found upon the body as a means of identification. Upon this statement a search was made and the body of Platner was found as described. The papers did not state that Foster was suspected of being a party to the kill-ing of Platner or disposing of his body. Certainly no legal proceedings were instituted against him, and those who believed in him as a medium had another excellent exemplification of his power."

FOSTER NOT A "MIND-READER."

The same writer in the Union above men-tioned makes another point in favor of Mr. F.'s mediumship:

mediumship: "After my first interview I was told by a citizen to whom I related the facts, that this medium was only a mind reader (whatever that may be), and that he read the papers by knowing what was in my mind. To test this, I requested a friend to prepare a question in writing and put it in a sealed envelope, which he did. I presented it to Mr. Foster, not myself knowing the contents of the envelope. Without seeing the contents of the envelope the medium gave a correct answer, which involved the giving of names of two well-known deceased citizens. If iss saw or knew what the gues-tion was when I received the answer. This was a complete refutation of the idea that the medium read the question in my mind, for it was not there."

PERSONAL RECOLLECTIONS.

As already stated, it was our privilege to be intimately acquainted with Mr. Foster, and from the host of pleasant recollections we personally cherish concerning his seances we append the following items:

Some years ago we visited Washington, D. C. Some years ago we visited Washington, D. C., on business, in company with G. A. Bacon. On our return we stopped over a day or two in Baltimore, Md., where we found Mr. Foster, who was pleased to meet us, and introduced us to his landlord. Mr. Leland, of the Eutaw House, who had been thoroughly convinced of the verity of spirit return through evidence re-ceived in his (Mr. F.'s) presence in New York City some years before. The landlord informed us that there was a clergyman stopping at the hotel who was somewhat anxious to investigate concerning the spiritual phenomena, and said. concerning the spiritual phenomena, and said, if we had no objections, a seance would be im-

if we had no objections, a scance would be im-provised in the afternoon, in a private parlor of the hotel, with Mr. Foster as the medium. The scance proved to be a highly interesting one from opening to close; and during its course the evidence presented was such as to our mind would be thoroughly satisfactory to any person whose mental processes for the weighing of evi-dence were not hopelessly muddled by bigotry and unreasoning prejudice. The skeptical cler-gyman (Orthodox, if we remember rightly) re-ocived several tests of spirit identity, among them the full name of bis son (though Mr. Fos-ter was an entire stranger to him) which he so-knowledged to be given correctly—and others

ter was an entire stranger to him) which he ac-knowledged to be given correctly—and others of the party were favored in the manner usual to Mr. F.'s scances, which has been many times described in these columns. At the conclusion of this scance Landlord Leiand, asked the blergyman what he thought of the matter, to which that gentleman replied, in a vein worthy of the present Psychical Re-search Committees: "These proceedings have

thing that had been witnessed during the sit-ting. The late Mrs. J. H. Conant, the first medium at the Banner of Light Free Circles, was very fond of witnessing the physical manifestations occurring in presence of medial instruments developed therefor; and on a certain occasion Mr. Foster, who was then enjoying a season of rest in Salem, invited the BANNER oF LIGHT editor and Mrs. (conant to cell upon him and editor and Mrs. Conant to call upon him and pass the day as his guests. We took the East-ern rallway line for his home, and after dinner in the full light of a summer afternoon, a large extension table in the dining hall was selected, extension-table in the dining hall was selected, around which the party were to sit for mani-festations. Suddenly "Springflower" (one of Mrs. Conant's controls,) entranced her and gave notice that she intended to try her pow-ers, using the two mediums present, Mr. Fos-ter and Mrs. Conant, for the purpose. "Spring-flower" announced that the centre panel of the extension-table was about to be taken out by the invisible operators, and directed the two gentlemen present to occupy seats at the furby the invisible operators, and uncoded the two gentlemen present to occupy seats at the fur-ther ends of the table, and see if by any means they could prevent the top from closing togeth-er when the panel was removed. The gentlemen did as directed, but brace and pull as they might the table closed up in spite of all their efforts. After some other equally

pull as they might the table closed up in spite of all their efforts. After some other equally interesting phenomena on this plane, the seance took the regular form followed at Mr. Foster's took the regular form followed at Mr. Foster's sittings, which has been so frequently described. This was one of our first sittings with Charles H. Foster, and we returned home highly satis-fied with our experiences, and thoroughly con-vinced of his value and honesty as a medium. While at another period Mr. Foster was lo-cated at the Parker House, Boston, we attend-ed a sitting with him, our partner, Isaao B. Rioh, and the late Epes Sargent accompanying us, and both thesegentlemen, as well as ourself.

Rion, and the late Epes Sargent accompanying us, and both these gentlemen, as well as cursell, were highly gratified with the mental phenom-ena occurring. Some years ago, when returning from a visit

Some years ago, when returning from a visit to our native town, Amesbury, Mass., we chanced to meet in the cars Lawyer Binney of that town, who was en route to Salem on busi-ness. The conversation drifting to the tople of Spiritualism, the lawyer expressed a wish to know more on the subject; when we informed him that Charles H. Foster was then in Salem, and if he wished we would introduce him to that medium. He agreed, and we repaired to Mr. F.'s residence, where meeting him, he as-tonished our companion by saying: "Your name is Binney"; we had purposely refrained from telling either the name or any circum-stance connected with the lawyer save the fact of his being our townsman to the medium. Mr. Foster added that he got the name from a spirit present claiming to be the lawyer's uncle, who was lost at sea years ago. Binney strennously present claiming to be the lawyer's uncle, who was lost at sea years ago. Blinney stremounly denied any knowledge of suchrelative; but the medium asked him to case stribut propertive eye on his past, and gave him point after point re-garding the deceased relative till the lawyer was fain to admit that he had such an uncle, but he died at sea when he (B.) was very young -his mother having told him the story when a hor.

boy. I Foster described another, spirit, present as being rather a relative by marriage than a di-

ble was displaced. I have selected the above from the many phenome-enal exhibitions that have been witnessed by myself and others in his presence here in Lowell, who can testify to their genuineness. In the many interviews I have had with him. I never

In the many interviews I have had with him, I never heard him convey even a hint in any way that the phenomena were other than the production of men and women who once lived on this earth, and being disrobed of their earthly bodies were living in spirit-life and using him as an instrument to make known their continued existence. A. B. PLIMPTON. Lowell, Mass., Dec. 20th, 1885.

Spiritualist Meetings in New York. Grand Opera House Hall, Sih Avenue and 23d Street.—The First Society of Spiritualists holds its moet-ugs at this hall every Sunday at 10% A.M. and 7% P.M.

Miller's Arcanum Hall, 54 Union Square, be-tween 17th and 18th streets, 4th avenue.—The People's Spiritual Meeting (removed from 57 West 25th street) overy Nanday at 24 and 754 P. M., and every Friday atternoon at 25. Frank W. Jones, Conductor.

Wallace Hall.—The services of the Theodore Parker Spiritual Fraternity are held every Sunday at this hall, 121 West 33th street, corner of Broadway, at 3 and 8 o'clock, where all friends of the cause receive a warm welcome.

Metropolitan Church for Humanity, 251 West 12d Street, Hev. Mrs. T. B. Mtryker.-Services every sunday, at 11 o'clock A.M. and 7% o'clock P.M.

New York-Cartier Hall. To the Editor of the Banner of Light:

The meetings at Cartler Hall, 80 Fifth Avenue, addressed by Mrs. Cora L. V. Richmond, Sunday mornings and evenings, are proving a decided success. It is a very encouraging sign of the times when the very

is a very encouraging sign of the times when the very high spiritual truths that are given through this medi-um call out so intelligent a class. Time has been when these truths were so far beyond the comprehension of any considerable number of Spiritualists that the pros-pect seemed very discouraging. The guides of Mrs. Richmond are giving lessons to a private class on the destiny of the human soul and the truths touching the nature of embodiments, or what is commonly understood as incarnation. From the in-creasing interest in Mrs. Richmond's work we are hopeful of being able to keep her with us permanent-ly. When we consider how short a time it is since these truths were met only in the spirit of intense an-tagonism, this growing interest among our best think-ers is indicative of their truth and encouraging to all lovers of this truth. HELEN DENSMORE.

Spiritualist Meetings in Brooklyn.

Spiritualist Meetings in Brooklyn. The First Brooklyn Society of Spiritualists holdsits meetingseverybunday in Conservatory Hall, Bed-ford Arence, corner of Fulton street. Breakers engaged: January and February, Mr. J. William Fietoher: March. April, May and June, Mr. J. William Fietoher and others. Morning service at 11 o'clock, even fietoher and others. Morning service at 11 o'clock, even fietoher and others. Morning service at 11 o'clock, even fietoher and others. Morning service at 11 o'clock, even fietoher and others. Morning service at 11 o'clock, even fietoher and others. Morning service at 11 o'clock, even fietoher and others. Morning service at 11 o'clock, even fietoher and others. Morning service at 11 o'clock, even fietoher and others. Morning service at 11 o'clock, even fietoher and others. All at the New Spiritual Dispensation, die Adelphi street, near Fulton. Brooklyn, N.Y. Sundayser-vices 11 A.M. and 74 P.M. Mediums' meeting 34 P.M. La-dies' Ald Society, Thursday, 8 to 10 P.M. John Jeffrey, President 8.B. Nichols, Vice-President: Miss Luu Beard, Secretary: A. G. Kipp, Treasurer. Speaker engaged; Jan-uary and February, Mirs. A. L. Luli of Lawrence, Kan. **The Brooklyn Spiritual Union** holds its meetings every Sunday in Fraternity Booms, corner Fourth and Ourcle, 10% A.M.; Children's Lyceum, 245.M.; Confer-ence, 7% F.M. Seats free.

Children's Lyceum, Brooklyn, N.Y. To the Editor of the Banner of Light:

On Saturday evening last the children held their annual Christmas entertainment at the Fraternity Rooms, Bedford Avenue and South Second street, when a very Bedford Avenue and South Second street, when a very interesting, programme was presented to a crowded audience-the children acquiting themselves in a high-ily satisfactory manner. At the conclusion of the pro-gramme, Banta Claus (to the astoniahment of the little ones) emerged from a mysterious chamber loaded with presents, which he cheerfully distributed. The enter-tainment was brought to a close by appropriate remarks by the Guardian, Mirs. N. A. Bohreeder, Mr. J. O. Pool-er, Mr. John Slater, Mrs. A. C. Henderson, Mrs. E. (W. Mills and Mr. F. O. Maithews. Brookiyn, M. Y., Deo. 26(h, 1885.)

If Not Beings from Another Life.

What Are They?

BY E. A. BRACKETT.

This work is in two Parts; the first containing carefullyprepared narratives of the author's interesting observations and experiences in the investigation of the phenomena of Materialization; the second, opinions and theories concern-ing the same. The investigation appears to have been pursued in a truly scientific spirit, by one possessing more than ordinary qualifications for the purpose, and with unusual facilities—the results being correspondingly positive and overwhelmingly conclusive regarding the reality of the phe-nomena in question. Aside from its positive testimony, the work affords many valuable suggestions to investigators as to the proper manner of proceeding in order to attain the best results. The following is the table of

CONTENTS:

INTRODUCTION. PART I. -- Materialization and Dematerialization of Forms and Objects; My First Séance, and What Came of It; Per-sonfication by the Medium of Materialized Forms; Mate-rialization and Dematerialization of Objects; Materializa-tion and Dematerialization of Objects; Materializa-tion and Dematerialization of Objects; Materializa-tion and Dematerialization under Test Ounditions; An Un-expected Béance; Séance with Mrs. Carrie M. Sawyer; Bé-ances with Mrs. Fairchild; Eéance with Miss Helen Berry at Onset; Béance at the Berry Sisters; in Boston; Material-ized Forms-How Shall We Meet Them ? PART I. --Oplinons and Theories; A Giance Behind the Curtain; Exposures of Mediums; Fubile Séances; The AL-titude of Scientists; Public Oplinion; Conclusion. ILLUSTRATIONS.--Diagram of Mrs. Fay's Séance-Room, The work contains 182 pages, 12mo, and is printed in large INTRODUCTION.

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