VOL. LVIII.

COLEY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, JANUARY 23, 1886.

\$3,00 Per Annum, Postage Free.

NO. 19.

CONTENTS.

Fract Page. Our Agents. The Systikual Restrum: Spirit-Materialisation: An Exposition of its Philosophy and Philosophysia. SHOOMB PAGE. - The Reviewer: Materialized Apparitions.

Reception in Washington to Mrs. A. M. Glading. Spir-ting! Phenomena: Spiritual Experiences of Thomas B. Hazard. Postry: Communion with Spirits. Verifications of Spirit Messages, etc.

THIRD PAGE, -- Postry: To My Sister in Heaven. Banner Correspondence: Letters from Rhode Island, Ohio, Maine, Massachusetts, New York, Indians and California. New Publications. January Magazines. Passing the Milestones. Ubituary Notices, etc.

FOURTH PAGE.—The Myths of Christianity, Moving Pon-derous Bodies, New York Medical Law, Victory for the Connecticut Spiritualists, All Sorts of Paragraphs, etc. FIFTH PAGE.—Foreign Items. Charles H. Foster. Mrs. Richmond Leaves New York. A Terrible Confession. Movements of Mediums and Lecturers. New Adver-

BIX'II PAGE.— Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumabip of Miss M. T. Sheihamer from John C. Graves, Lewis W. Angerine, Mary Damon, George Davis, Mrs. Nannie Ida Yuckley; Controlling Spirit for Samuel Fisher and Mrs. Amelia S. Aubens; George T. Hope, Mary Louiss Clark.

BRYMNTH PAGE. - 'Mediums in Boston, '' Book and Misoclianeous Advertisements.

BIGHTH PAGE.—Spiritualist Meetings in Boston. The Bos-ton Spiritual Temple at Horticultural Hall. Berkeley Hall Meetings. Facts Meeting. Transfiguration, etc.

OUR AGENTS.

THIS PAPER may be found on file at GEO. P. BOW-Bureau (10 Sprice atrect), where advertising contracts may be made for it in New York.

MOTICE TO OUR ENGLISH PATEONS.

MR. H. A. KERSEY will set as our agent and receive subscriptions for the Hammer of Light at fitteen shillings per year. Parties desiring to so subscribe can address Mr. H. A. Kersey, No. 1 Newgate street, Newcastle-on-Tyne, England. Mr. Kersey also keeps for sale the Epiritmal and Hessermatory. Works published by us.

COLEY & RICH.

AUSTRALVAN BOOK DEPOT.
And Agency for the Banner of Light. W. H. TERRY,
No. & Russell street. Molbourne, Australia, has for sale the
Spiritual and Beformatory Works published by
Colby & Hich, Boston, Mass.

HAILASAM BROTHERS, Booksellers, Popham's Broadway, Madras, have for cale and will receive orders for the Spiritual and Heformatory Works published by Colby & Hich, Boston, Mass. They will also rective subscriptions for the Banner of Light at Bupess 11-12-0 per

JAMES LEWIS, 63 Pynchon street, Springfield, Mass... is agent for the Banner of Light, and will supply the Springral and Referentary Works published by Golby & Bich, Boston, Mass.

Parties desiring any of the Mpiritual and Heforma-tory Works published by Colby & Rice, Hoston, Mass., will be accommodated by W. H. VOSBURGH, 244 Ninth street, Troy, N. Y.

THE LIBERAL NEWS CO., 620 North 6th street, St. Louis, Mo., keps constantly for sale the Banner of Light, and a supply of the Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass.

HARTFORD, CONN., BOOK DEPOT. M. ROSE, 57 Trumbull street, Hartford, Conn., keeps antly for sale the Baumer of Light, and a supply of piritual and Ecfermatory Works published by A. Rich, Reston Mess.

ROCHESTER, N. V., BOOM DEPOT.

JACKSON & BURLEIGH, Bookselera, Arade Hall, occhester, N. V., keep for sale the Spiritual and Restractory Works published by Colby & Rich, Boston,

AUBURE, N. Y., AGENCY.

rties desiring any of the Spiritual and Reformay Works published by Coby & Rich, Boston, Mass.,
procure them of J. H. HABTER, Auburn, N. Y. BOCHESTER, N. Y., BOOK DEPOT.
WILLIAMSUN & HIGBEE, Booksellers, 62 West Main
treet, Rochester, N. Y., keep for sale the Spiritual and
Reformalery Works published at the Hanner of
Aght Publishing House, Boston, Mass.

THOMAS LEEKS, 12 Ontario street (Room 2). All the spiritual and Hefermatory Works on hand published by Colby & Rich Boston, Mass. Subscription Agracy for the Hammer of Light and other Spiritual papers and magsaines, etc. Residence, 105 Cross street, Ulaveland, O.

J. K. COUPER, 746 Marker street, Han Francisco, Cal., keeps constantly for sale the Hanner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by Colby & Rich, Boston, Mass.

DETROIT, MICH., AGENCY,
AUGUSTUS DAY, 12 Park Place, Detroit, Mich., Spiritualistic tale and Circulating Library. Agent for Banmer of Light, and all publications of Colby & Rich, Hoston. Mass.

THILADELPHIA MOON DEPOT:

The Spiritual and References, We is published by Colby & Rich, Boston, Mass, are for sale, by . H. BHODES, M. D., as the Philadephia Root Agreety, H. Berth 10th street. Subscriptions received for the Beamser of Light at 8,000 per year. The Beamser of Light can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings; also at 628 North Sh street, and at news stand at the Obestuut-street and of the new post-omce.

MEW YORK BOOK DEPOT.

The Spiritual and Referenatory Works published by Osby & Rich, Boston, Mass., also the Easmer of Light, can be found at the office of The Twith-Hasker, 33 Ginton Piace, New York City.

The Roberts Bookstore. D. MUNCEY, Proprietor, No. 100 Seventh street, above New York Avenue, Washington, D. O.; Roses constantly for tale the Banner of Light, and a supply of Spiritinal and Beforematory Works published by Colby & Rich, Boston, Mass.

Spirit-Materialization; An Exposition

The Spiritual Rostrum.

of its Philosophy and Phenomena. An Inspirational Lecture Delivered in Berkeley Hall, Boston, Sunday Evening, Dec. 13, 1865, by W. J. COLVILLE,

Under Influence of his Guides.

[Reported for the Banner of Light.]

The subject of spirit-materialization has been The subject of spirit-materialization has been for some time a topic of great interest, promoting manifold inquiries and discussions, in all directions. Upon this as upon all other questions relative to the movement, Spiritualists both agree and disagree to differ; some hold the matter tentatively, and express no definite opinion upon it one way or the other; some belligerently denounce, and emphatically deny that there is any truth whatever in formmanifestations, while there are again others—and in many places these are not in the minority—who declare that they have received such absolute tests of spirit-presence and identity in the presence of materializing mediums that they would be giving the lie to their own senses, and denying the conclusions of their most unprejudiced judgment, were they to attribute the phenomena witnessed at the scances they have frequented to any other cause than the intelligent operation of invisible spirits over material substance, causing that substance to so far obey their bidding as to become tangible and then invisible at their will. Such an enormous mass of evidence has already been accumulated in all parts of the world, in favor of the genuineness of these phenomena, that to attribute them to trickery is to endow leger-demain, as practiced by so-called spirit-mediums, with a power to baffle the astutest intellects of the day; for the upholders of the materialization theory are not superannuated "cranks" or imbeciles, by any means, but among their number may be found many of the smartest business men of almost all the leading oities of the world.

We must always allow a fair margin for halludination, superatition, overwrought fairoy, bx-cited imagination imperfect observation, discased mentality, trickery, and all the other causes to which the opposition refers the bellef in materialization; but allowing a fair margin for these errors is a totally different thing from that unfair method of condemnation which undertakes to call a person adaptive incomparion that their experience for some time a topic of great interest, promoting manifold inquiries and discussions, in all di-

or who, having investigated, have been unfortunate in their experiences even when not prejudiced against something they knew nothing about, having had no experience in regard to it. We must look the matter fairly in the face, see where the ground is firm and where weak under our feet, and setting out in our search for truth devoid of prejudice, in no way committed to foregone conclusions, we may hope before we have completed our study of this fascinating subject to have arrived at some solution of the problem. Even though our rule for solving it may not be so absolute as to explain away every difficulty that can possibly arise, we may find out enough concerning the laws and methods of spirit action to justify us in asserting that we are not totally in the dark concerning this great question of the day.

serting that we are not totally in the dark concerning this great question of the day.

Spirit materialization, so called, is in no sense opposed to any known law of nature; none of the physical sciences contend against it, while metaphysics can only declare it in strict accordance with metaphysical postulates. Let us first examine the claims put forward in its defense, and in explanation of its wonders by those who have been inspired to give scientific and philosophical descriptions of its medus operandi. Matter, according to physical science. andi. Matter, according to physical science setting metaphysics completely aside, is capa setting metaphysics completely aside, is capable of disintegration and seeming destruction, though we are told by scientists that there are no grounds in nature for concluding that any particle of substance is ever lost. Creation means to the believer in the atomic theory simply organization or integration, while destruction only implies disorganization or disintegration. A solid body is therefore an agglomerate mass of particles, each one by itself invisible to the human eye, even by the use of the microscope, but visible when grouped in sufficient quantities, and condensed into certain forms. Solids, fluids and gases are, according to chemical demonstration, only transient appearances. ical demonstration, only transient appearances modes of the manifestation of substance; the are all convertible into impalpable ether, and that ether can be again converted into solid matter. Materializations and dematerializations occur in the chemist's laboratory; they are, it is true, induced by means of mechanical are, it is true, induced by means of mechanical contrivances, but no machinery created itself; it is the product of human genius; thus it requires intellect, mentality, to construct the apparatus whereby such physical phenomens as are daily presented to the student of chemistry can be made to transpire. Now the claim made for materialization in the spirit circle is that minds disrobed of material organisms are working behind the scenes, using the cabinet where the medium does or does not sit, as the case may be, as the dark chamber wherein, free from the positive action of light, they can build up forms out of the atmosphere, which holds in solution every form of mineral, vegetable and animal life. It is further stated that a medium for such phenomena must possess; a physique which generates a peculiar magnetic or electric force, which the spirits use as a point of connection between themselves and the surrounding atmosphere. The next point empha-

entrance to a chamber where materialization is expected.

On the other hand, there are many reasons for desiring the manifestations to take place in the light, as they are far more convincing to the honest inquirer who demands sensuous proof of spirit-action when he is allowed the unfettered use of his eyesight. The testimony of the eye is very important, and when as a witness it is almost ruled out of court, because of darkness, one very strong means of verifying the phenomena is cut off. In promiscuous circles the power is often weak and fitful, and when there is a very miscellaneous company present, including many skeptics and some circles the power is often weak and fitful, and when there is a very miscellaneous company present, including many skeptics and some positive antagoniats, especially where the circle is apt to be unruly and the medium is exhausted with too frequent sittings, the phenomena are apt to be ambiguous, and transfiguration is often substituted for materialization. In large public circles held at a medium's own residence, visitoris, and often skeptics get great satisfaction by holding interviews with their own spirit friends; but very often nothing definite occurs, and people go away muttering, if they do not speak it aloud, that they have been humbugged. One really satisfactory stemptis to obtain convincing apirit manifestations. Was therefore, always advocate the holding of circles under the best possible conditions, and these are usually to be found under private auspices. If you read the standard works on spiritual phenomena, by Wallace, Crookes and other scientists of repute, you will learn that they were most convinced in their own homes, and at times when they made the mediums most comfortable, putting them at their ease and making the mercy of inquisitors.

An entirely wrong idea has got possession of

recommended that all such mediums be treated recommended that all such mediums be treated as though they were dishonest until proved the reverse. The mingled injustice, inhumanity and absurdity of any such position is self-evident to every unprejudiced outsider. It is indeed a most filegal course to pursue to adjudge any one guilty until proof of his guilt has been forthcoming; indeed, in the case of a prisoner at the bar suspected of the commission of fearful orime, the law holds him innocent until his guilt is proved. But the implication of guilt. guilt is proved. But the implication of guilt, or the mere suspicion of it in thought; is highly objectionable as an element of mind brought into contact with any sensitive person, and mediumship results from intense sensitiveness, or, diumship results from intense sensitiveness, or, to put it the other way, the possession of mediumistic gifts renders the possessor of them highly sensitive. The influence of silent, unspoken thought is never sufficiently estimated. A thought can heal, a thought can destroy, a thought can attract a fiend. Suspicion, hatred, connivance, must of necessity attract spirits of a very low grade of morality and wherever these thoughts. grade of morality, and wherever these thoughts are in the ascendant in the minds of sitters, the mediums and sitters alike are in great danger.

Promiscuous scances are often causes of great scandal and grave offence, not because the medium is a designing culprit, but because of the impurity of thought prevalent in the room, and the biological influence of those who have come impurity of thought prevaient in the from, and the blological influence of those who have come for no other purpose than to break up the circle, expose the medium, and then rush into print, declaring that all that took place; was fraudulent, that they knew it would be so beforehand, and that they went to the seance for the express purpose of showing up the trickery. Now we are not intending to throw the entire burden of responsibility upon the circle, by any means. Mediums are no more perfect, no more truthful, than the rest of mankind. They are simply more than usually impressible; and for that reason are affected either for good or evil far more readily than the majority of mankind. We have had a long and wide experience with sensitives, and no matter how much they may boast of their own independence and self-reliance, we never knew either a physical or testmedium yet who was not in many ways like a thermometer or a barometer, registering the interpretation of the truth which for the time

tives dwelling in the midst of a mammon-idolizing community, should be weak enough to yield somewhat to the prevailing temptation and the prevailing psychology of the day? This is more of an explanation than an excuse; but we will not allow persons whose every thought turns upon the making and saving of a dollar to flaunt their reproaches in the teeth of mediums who are perhaps too fond of money and too eager in its quest, without answering them back by telling them that their first duty is to cast the beam out of their own eye, and then they can see clearly to cast the mote out of the medium's eye. The desire for material accumulation, on the part of mediums for physical manifestations, arises in part, also, from the prevailing belief that mediumship, when constantly exercised, breaks down the health, and the kindred false belief that mediumship cannot be practiced regularly, for a great length the kindred false belief that mediumship cannot be practiced regularly, for a great length
of time, without the power commencing to
wane, therefore the medium thinks it necessary to "make hay while the sun shines," though
to their credit more than their shame be it
said, that a medium is rarely known to amass a
fortune, as, though often fond of making
money, mediums usually let it slip swiftly
through their fingers, and, when the truth is
known, it will be found that much that they
are supposed to have thrown away in profliga-

their own spirit friends; but very often nothing definite occurs and people go away muttering, if they do not speak it aloud, that they have been humburged. One really satisfactory seame does more good, and is more credit to the cause of Spiritualism, than hundreds of untantistations. The cause of Spiritualism than hundreds of untantistations. Was therefore always advocate the holding of fireles, under the best possible conditions, and these are usually to be found under private auspices. If you read the standard works on spiritual phenomena, by Wallace, Crookes and other scientists of repute, you will learn that they were most comfortable, putting them at their ease and making them feel that they were among friends, not at them feel that they were among friends, not at the mercy of inquisitors.

An entirely wrong idea has got possession of a great many minds concerning mediums in general, and physical mediums in particular. There is a widespread belief ourrent in society that professional mediums as a rule are rogues and impostors, and that it is very necessary to be published in support of Spiritualism have recommended that all such mediums be treated as though they were dishonest until proved the diums in general, that nothing tires and irritates them more than the necessity of holding seances under adverse circumstances. Many of them positively dread the hour to arrive when they must again put themselves at the mercy they must again put themselves at the mercy of any one who rings the door bell, pays his money, and demands entrance to the circle. The life of a physical medium is not an easy one. Nothing is more trying than to be constantly the subject of antagonistic and suspicious wills. The constant offers to expression stantly the subject of antagonistic and suspi-cious wills. The constant effort to overcome them is burdensome and exhausting, and as the physical medium is not usually so fully protect-ed by strong-willed, intellectual bands of intel-ligences as those who are developed solely for intellectual purposes, the danger of the sitters influencing the conduct of the medium and the phenomena is very great.

The recent and ever-recurring newspaper war of words concerning mediums, column after column devoted one day to exposure, and the

column devoted one day to exposure, and the next day to defense of materialization, would be a sheer waste of printer's ink were it not be a sheer waste of printer's link were it not that all such controversy leads the thoughtful and reflective mind to ponder well the various questions raised in the debate. Of two things the dispassionate reader must be pretty well convinced after reading the papers, viz. that through any medium who may be up for discussion at the time, manifestations occur that are thoroughly convincing as proofs of surit pression at the time, manifestations occur that are thoroughly convincing as proofs of spirit presence, power, and what is more, identity to many apparently competent witnesses, and that through the same medium at other times there is strong presumptive evidence that, to speak mildly, the manifestations are not all right. The position taken by Mr. Applebee of this city, in an essay published in Facts, is from our standarding largely erroneous as the essay. our standpoint largely erroneous, as the essav-ist is much too severe upon mediums who are not as honest as they should be. Knowing Mr. Applebee to be a gentleman of uncompromising integrity himself, we can well understand his indignation at fraud wherever he may find it. We do not doubt that his sole object in being severe is to put down iniquity. Did we believe that harsh measures would even lessen a pre-vailing evil, we should advocate them ourselves; for such a personal programments as peculiar magnetic or electron processes as physique which generates a peculiar magnetic or electron processes. The passion of processes are processes as the such processes as the processes and the surplements of processes are processes as the processes as the processes as the processes as the processes are processe

are prepared to bear the light only after their carlier germinative periods have passed. As in the upbuilding of a human body nine months of the focus, so it can be argued may nine minutes, for instance, be necessary to build up the fac simile of the human organism in the darkness of the cabinet in darkness and then brought out into the light; but it may further be argued that the very dim light which is sufficiently solid to bear much pressure of manually all that is permitted to the atterer as much as the forms can stand, as they are not sufficiently solid to bear much pressure of manually all that is permitted to the atterer as much as the forms can stand, as they are not sufficiently solid to bear much pressure of manually all that is permitted to the atterer as much as the forms can stand, as they are not sufficiently solid to bear much pressure of manually all that is permitted to the atterer as much as the forms can stand, as they are not sufficiently solid to bear much pressure of manually all that is permitted to the atterer as much as the forms can stand, as they are not sufficiently solid to bear much pressure of manually all that is permitted to the atterer as much as the forms can stand, as they are not sufficiently solid to bear much pressure of manually all that is permitted to the atterer as much as the forms and as a stand, as they are not sufficiently solid to bear much pressure of manually all that is permitted to the atterer as manually all that is permitted to the atterer as manually all that is permitted to the atterer as manually all that is permitted to the sufficient of the spirit world; b in many instances we positively know to the contrary; but it must not be forgotten that there is such a thing as transfiguration, or transformation, and many appearances, which are usually mistaken for fully materialized, independent forms, are often only the medium disguised—not fraudulently, but while in deep trance, under spirit control, brought to the front of the cabinet, and often far out into the room—not personating a spirit, but strongly influenced by spirit power, and actually for the time so identified with the medium as to cause the medium's form and features to resomble those of the spirit who has for the time taken possession, and who uses this means of reaching friends who are in the circle. Though not generally understood, this phenomenon is just as natural and legitimate as trance-mediumship. When any of you seek an interview with a departed friend through an entranced sensitive, you will often see a marked change in the countenance of the medium. This change is carried a stage further in transformation. You have not been cheated when you have held a conversation with one of your spirit-friends through a medium who is really fully controlled by him and made to look like him. The medium in spirit is often far away, and a friend of one of the sitters is occupying his body for the time being. Of course if any too great claim has been made before the circle formed or the manifestations began, confusion is liable to ensue and misapprehension to prevail; but this does not detract from the genuineness of the manifestations by using their own powers of discernment, and not to conclude beforehand that anything definite will occur. Results can very seldom be guaranteed. The conjurer can guarantee results if he is provided with necessary apparatus, but not otherwise. The medium, who differs from the conjurer in that he carries no apparatus, cannot decide beforehand as to whether the invisible apparatus will be provided or not. We have known many mediums who were to have been paid large amounts for scances

produced to order any manifestation desired or expected, is it likely that he would have been foolish enough to waste his own and the sitter's time night after night for no recompense? The conjurer is certain, the medium uncertain. The conjurer is more nonular and make for beaped upon many who are now prominently before the public, can perform all that takes place at their séances without the aid of invisi-ble power, why do they not relinquish medium-ship and stand out before the world on their merits as conjurers? Scarcely any professional persons in any capacity have made greater financial successes than Maskelyne, Cooke, persons in any capacity nave made greater financial successes than Maskelyne, Cooke, Dobler, and many another prestidigiteur. These men have traveled everywhere, been fetted and caressed by the wealthiest of the land, and yet their manifestations fade into utter insignificance as marvels when contracted with the contractions. d with those of many a despised and persecuted medium.

We do not deny that there is an admixture of fraud in many scances, but no amount of chaff can destroy the value of a single grain of wheat, and it is not the chaff but the wheat that builds up the reputation of every medium who is permanently sustained in the following of his vocation. Some one has received an indis-putable test, some one has been healed of a painful allment, some one has received valuable advice or needed consolation, before the trumpeter goes forth and heralds the praise of the medium in whose circle he has sat; the medium may sometimes be unfaithful, the alloy of error may be introduced to make up for what lacks of the fine gold of truth; but if you had a thousand counterfelt notes and only one genuine bill in your pocket, and you should stumble upon the one that was genuine, one thousand counterfeits would not prevent its passing; the single good bill would stand on its own merits, and would need no recommendation that the standard tion other than its intrinsic worth. So if you had one thousand genuine notes and only one counterfeit, and you should attempt to pass the one that was false, all the thousand genu-ine notes could not make the false one true. We are convinced that the spirit-friends of those who say they recognize their loved ones are really there to be recognized. Even though the phenomena be only transformation of the medium, or entrancement, the spirit is there and desires to be recognized by his friend, and is so far able to make himself felt by his friend in the earthly form that that friend feeling is so far able to make himself felt by his friend in the earthly form that that friend, feeling the spiritual presence, experiences a thrill of recognition and is ready to go forth and proclaim everywhere that he has talked with a dear one from beyond the grave. This is not delusion, and even should a medium be ignorant or false enough to deny his mediumahlp, and declare himself a trickster, a lie can never destroy a truth. It is not the word of the medium you have to rely upon, but the proof vouchsafed at the time you witness the phenomena. The word of one who avows himself an impostor is of little value anyway, for one who would act a lie is surely capable of telling one. Each separate phenomenon must be who would act a lie is surely capable of telling one. Each separate phenomenon must be judged on its own basis, and as you are not called upon by Spiritualism to believe anything, but rather to prove all things, the confessions of mediums and every phase of current scandal, now, alas I very prevalent, should weigh nothing with you when you address yourselves to the investigation of phenomena in soher earnest. sober earnest.

That there are genuine materializations we know, for we have witnessed them again and again. We have been present when forms were built up out of thin air, and as rapidly dissolved again, not by sinking into the floor, but by

slowly fading out in presence of all spectators. We have known mediums searched, stripped of all their clothing, and attired in new garments provided by the host or hostess. We have known the scance to be held in the parlor of a private residence in a house where confederacy was impossible, and yet three and four forms would be seen outside the cabinet together, one or more frequently recognized by strangers in the room. If there is fraud anywhere, we certainly do not justify it. It is our aim to extirpate it; but this cannot be done either by deception or violence. We challenge those who are so loud in decrying all materialization as imposition, to duplicate it when at its best and highest. This no one has ever successfully done. Tares and wheat always grow together in the field of the world, and will continue to thrive in the field of mediumship, until finally uprooted elsewhere. It is the single successful experiment that demonstrates a fact scientifically. Not a million failures or impositions can offset one solitary truth substantiated by incontrovertible evidence. Fear not. Though "the false may reign a little season," you may be sure it will but promote the earnest search for truth. The persistent demand for justice will raise up in response to human need an array of mediums and a class of phenomena that neither slander, bigotry nor falsehood can ever dethrone or impair. a class of phenomena that neither slander, blg-otry nor falsehood can ever dethrone or impair.

The Reviewer.

MATERIALIZED APPARITIONS: If Not Beings from Another Life, What Are They? By E. A. Brackett. 16mo, cloth, pp. 182. Boston: Colby & Rich.

Mr. Brackett's attention was first directed to occult phenomena in 1840, through personal acquaintance with Dr. Colyer, a popular lecturer on Mesmerlsm. A hasty judgment led him to form an opinion of what is since recognized as having been a pioneer of Modern Spiritualism, relegating it to the realm of "humbug and fraud." But a little later he was induced to give it a second thought, and to wisely conclude that it was best to know all that is to be known of a subject before undertaking to decide what it really is, and influencing others to adopt his views. From this standpoint of observation he was not long in ascertaining that there was vastly more to be learned from what he had condemned than from aught else he had met with ; he therefore went earnestly at work in his newly discovered field of knowledge. During his investigations trance mediumship developed itself in various localities; made its presence known even in his own fam ily, through a member of which it furnished him with positive proofs of a continuation of human life beyond the earth sphere, and that a means of intercommunion of the denizens of the two worlds or states of being was being fully established. Then tangible apparitions from out of seeming nothingness greeted him, for ability to cope with which, and to correctly judge, he felt his long course of training in the exercise of his perceptive faculties as a sculptor fully qualified him. The experiences of others, valuable as they might be to the individuals themselves, and convincing as they might be to some, did not satisfy him. The means of personal investigation were available, and he determined to improve them.

Recommended to Mrs. Fay's scances, it was a twelve-month before he was privileged to attend one, on account of that lady's severe illness preventing her holding them. His success at the first was somewhat remarkable, resulting, doubtless, from the systematic course of study and experiment he had pursued having naturally brought his mind into affiliation with the subject and the unseen intelligences who were, step by step, leading him to a conviction of a truth that was destined to illumine and make glad all the after days of his life with the light of immortality. Among others who came to him was his wife. She conversed freely, and spoke of matters known only to herself and him. During the interview she manifested the greatest delight in being able thus to meet and speak to him. The extraordinary effort soon exhausted her. She gradually became weaker, slowly sank to the floor, her hand slipped from his grasp, and as he bade her good night she disappeared at his feet, her head and shoulders being the last of her form visible. Of this experience Mr. Brackett says:

experience Mr. Brackett says:

"For the first and only time during my investigations I was unduly excited. It came so suddenly upon me that I was confused. I brushed my hand across my forehead and eyes to make sure of my bearings, and slowly returned to my seat, fully conscious of the importance of what had passed before me... As I stepped out into the full light of the autumnal moon everything seemed changed. The sound of feet on the brick pavement grated harshly on my ears; before me rose the fall spire of the stone church, throwing its ghostly shadow across the way; behind me was the scance room, and a dreamy consciousness of the strange phenomena I had witnessed surged through my brain. Was it possible that I had been in communication with one from another life?"

of the reality of what appeared to all his senses as verities, Mr. Brackett followed up his investigations at Mrs. Fay's scances, at one of which an interesting incident occurred which he describes as follows:

"What claimed to be my niece came to me in a very beautiful illuminated dress. I asked her to appear to me at the next scance in the same way. I took a friend with me to that scance, expecting to astonish him with the wonderful illumination. But instead of keeping her promise, she came out in a dark dress, such as I had never seen her wear. As my friend had gone up to the cabinet with me. I was greatly disappointed at the way she came, and said: 'Bertha, why do you come in this dress?' Placing her right elbow in the palm of her left hand and her index fluxer on her lip, in a bashful, coquettish way she said, 'I'm in mourning.' I said, 'For what?' She repiled, 'I expect I have lost my friend.' I said to my companion. 'This is something new; I don't understand it.' While we were both looking at her, instantly the dark dress disappeared, and she stood before us radiant in her beautiful garments. With a girlish laugh she threw her arms around my neck, kissed me and said, 'It is ail right now, uncle.' The disappearance of the dark dress was quite as marvelous to my friend as the illumination."

In discussing the materialization and dematerializa-"What claimed to be my niece came to me in a very

In discussing the materialization and dematerialization of objects the author gives facts from his own experience and quotes from "Occult Science in India," by Louis Jacolliot. Chief Justice of Chandenagur. French East Indies, who traveled through India many years, the conditions under which the Hindoo Fakirs give their exhibitions of the appearance and disappearance not only of objects but of human beings. These conditions are similar to those of our own spirit-mediums. The Fakirs, says this author, are not jugglers, as many have been led to suppose, but claim to be invested with supernatural powers, and such is the belief of all Asiatic people; they accept no pay other than as alms for the Temple to which they are attached. Closing his observations on this branch of his subject. Mr. Brackett remarks that "whether the forms or articles exhibited are considered as objects invisibly brought into the room or created from the atmosphere, they are alike astonishing manifestations of an occult power."

After describingséances given by Mrs. Sawyer, Mrs. Fairchild, and the Berry Sisters, at which he witnessed striking evidences of the genuineness of their mediumship and became positively assured that those whom we term the departed can and do appear to their friends, he asks and answers the question, How shall we meet them? The reply can be given in two wordswith affection. "In all true seances," says our author. "if the forms are not what they are supposed to be, they are, at least, beings from another life, seeking strength and comfort from association with you. else they would not come. Let not a shadow of doubt or distrust bar their approach. Have no awe, no reserve, no fear as to what they are, and they will blend into your soul, become a part of your life." This was the advice presented to his mind, but it was with much difficulty he brought himself into a condition to accept and act upon it. With a nature naturally skeptical and a mind long trained to a severely critical comparison of objects, he might demur at evidence that to others would be thought beyond all question in sup-

others would be thought beyond all question in support of a theory. At this point he says;

"I could not launch out into the endlers speculation of 'psychical research'; I had not time for that; so I decided to follow the course which had been suggested to me. I would lay aside all reserve, and greet these forms as dear departed friends who had come from afar and had struggled hard to reach me. From that moment the forms, which had seemed to lack visuality, became autimated with marvelous strength. They sprang forward to greet me; tender arms were clasped around me; forms that had been almost dumb during my investigations now talked freely; these that had worn more the character of a mask than of

horner with an artist and and model to a

real life now glowed with beauty. What claimed to be my niece, ever pleasant and earnest in aiding me to obtain the knowledge I was seeking, overwhelmed me with demonstrations of regard. Throwing her arms around me and laying her bead upon my shoulder, she looked up and said, "Now we can all come so near to you."

The second part of the book treats upon "Opinions and Theories." In it the author replies to those who deny that materializations of forms do take place, or, in other words, that the invisible becomes visible through some unknown process, and reviews theories that, admitting that such appearances do occur, attribute them to other than what he believes to be their source. In the first place he cites the conditions under which he has witnessed the phenomenon, remarking that if what he has thus many times seen, and not only himself but thousands of others, be not evidence, it is difficult to understand what evidence is. The suggestion that confederates may be employed is done away with by a moment's thought of its impossibility, for, in addition to the many occurrences at every wellordered scance which such a theory utterly falls to account for, to suppose that of the thousands who would of necessity be employed in that capacity, not one has betrayed his or her trust to gain the reward which the opponents of mediumship would gladly bestow for a public recital of the service so rendered, is to suppose that rogues are honest men, and that, though the credulous may have their weak points, " the belief of unbellevers surpasses all credulity."

In treating upon public sounces Mr. Brackett criticises their present status. He thinks that, as now constituted, they must, from their nature, remain more or less stationary in their ability to edify all who attend (them, and proposes that they be classified; the first for facts and evidences to convince skeptics; the second for the more advanced investigator. He deprecates the course of mediums who, losing a sense of their high calling, degrade the scance to a mere show, but finds satisfaction in the fact that, under the inevitable law of progress, they will find themselves supplanted by a better element. "Mediums are being developed everywhere," he says, "and in the near future there will be no lack of noble men and women who will gladly come to the front with their divine gifts."

Regarding the attitude of scientists toward these phenomena, Mr. Brackett asserts that nothing can be more unscientific. Obliged in the past to antagonize the despotism of old theology, they have themselves become despotic; condemning dogmatism, they assume a dogmatic bearing toward everything that does not square with their preconceived notions. Confronted with materialization, they deny it without investigation, or refuse to examine it unless they can dictate their own conditions, and yet no class of men understand better than they do the necessity of adhering closely to the laws governing any operation in nature, if it is to be fairly studied. Of societies recently instituted and of what may be expected of them, he says:

them, he says:

"The course that has been and is now being pursued by the two scientific bodies supposed to be investigating this subject must necessarily lead to failure. Individual members may be more or less impressed with the reality of the phenomena, but no report worthy of the subject will ever be made by either society. The ridiculous farce enacted by the French Academy of Science, in their report on Mesmerism, will probably be repeated here."

The reserve businesses to an element universal according to the server of the server is the server of the server in the server of the server is the server of the server of the server of the server is the server of the

The great hindrance to an almost universal acknowledgment of the truths of Spiritualism is a fear of public opinion, which, unfortunately, a vast majority of mankind entertain, and which the author of this volume aptly terms" the despotism of a republic," inasmuch as it makes cowards of honest men; "the assertion of manhood, the expression of an honest opinion, the love of truth-everything goes down before' the fear of being laughed at by society.

Upon closing, Mr. Brackett says that he has related only a few of the many hundred strange things that have come under his observation; that all along the pathway of his investigation glow a thousand things never to be forgotten by him, remarking at the end: Poor in spirit and weak in affection must they be who can meet these beings, as I have met them, and not feel that there comes, from the association with them, a richer and fuller life."

Reception in Washington to Mrs. A. M. Glading.

To the Editor of the Banner of Light:

A reception in honor of Mrs. A. M. Glading was given on the evening of Jan. 8th at the Parker House in this city, the central feature of which was the prean this city, the central feature of which was the presentation to "Hoolah" of a life-size crayon portrait of
Mrs. Glading, executed and presented by Miss Kaiser,
a young artist of Washington, and enclosed in a handsome frame by members of our Spiritual Society. The
pleasures of the evening were somewhat lessened by
the absence of President Wolff, who, though improving,
was still too unwell to be present. Mr. Edson, who
kindly fills Mr. W.Js place as Tresident, had hoped to
bring him in as a surprise, but was disappointed in
not belong able to do so.

For a first exercise Miss George recited "Willie and

kindly fills Mr. W. Is place as President, had hoped to bring him in as a surprise, but was disappointed in not being able to do so.

For a first exercise Miss George recited "Willie and Annle's Prayer," which seemed especially appropriate to the Christmas tide. "Hoolah" was called upon, and gave an address in her usual graceful and earnest siyle, expressing her appreciation of the affection and siyle, expressing her appreciation of the affection and siyneathy which always greets her medium in this city. Mr. Kdson then pointed to a large welled picture, and said he would like "Hoolah" to give a psychometric reading of it without looking at it. Controlling again, she did so, giving a very excellent description of her medium. Mr. Edson uncovering the portrait, said the Society desired to present "Hoolah" with this shadow of Mrs. Glading, who, when she regained her consciousness, saw the portrait for the first time, and for a while she could not command her voice to express her thanks for the kind thoughts of her friends. Mr. Anthony Higgins then gave a brief and eloquent address, in which he compared the past position of woman with her present exalted state. Mrs. Cabell very kindly related some very interesting experiences at Onset Bav last summer. Miss Held gave a recitation of "The Bonnet," a bright little poem, and very pleasantly rendered. "Hoolah" was then asked for a sketch from her life history, which she kindly gave. She began with her passing away with swamp fever, describing her sensations when she left the body; spoke of her meeting her spirit mother, and of the oming of "Winaloe," a dearfriend of earth-life, three years later. Miss Liela Campbell, the blind clairvoyant and talented medium of Baitimore, then added to the pleasure of the evening by her contributions of vocal music. In the songs, "It was a Dream," and "Blue-Eyed Bessle o' the Lea." This last was given her from the spirit world; words, melody and accompaniment having come to her visual advocate" in this city, at the home of Mrs. Glading w u. Niss George recited " Willie and

Pamphlets Received. SPIRITUALISM AT HOME AND ABBOAD; Its Present Position and Future Work. An address delivered before the London Spiritualist Alliance, at a meeting in the Banquetting Hall, St. James Hall, London, on Friday, Nov. 18th. 1885. By the President, W. Stainton Moses. The Psychological Press, London.

MATERIALIZATION: The Type and the False. Re-incarpation, and its Deceiving Spirit Advocates. The read of Wills in Spirit Life Over the Spread of Spiritu-alism on Earth; as seen by Ed. S. Wheeler since his Entrance on Spirit-Life. Star Publishing Co., Spring-field Mass.

PROCREDINGS OF THE AMERICAN SOCIETY FOR SYCHICAL RESEARCH, Vol. I., No. 1. Boston : Rand

THE CONFLICT BETWEEN AUTHORITY AND REA-BON; or. Artificial and Natural Religion. By Hugh Junor Browne. George Robertson & Co., Melbourne, Bydney, Adelaide and Brisbane. ONSET BAY ASSOCIATION. Summary of the Ninth Annual Report of the Treasurer for the year 1885. Boston: E. Gerry Brown, 16 City Square.

Observant and inquiring tourist in North Wales: There does not appear to be much farm-work doing about here?" Typical peasant: "No, sir." Observant and inquiring towrist: "How do the people live-on potatoes and buttermilk, I suppose?", Typical peasant (brightip: "No, sir, on the phisitors."

Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by reliable people describing the spirit-form manifestations that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except these we have witnessed and personally endorsed: Writers in describing the phenomena they have seep, must alone bear the responsibility of their statements,—Publishers B. of L.

SPIRITUAL EXPERIENCES OF THOMAS B. HAZARD.

NUMBER SIXTEEN.

At 2 P. M. on Sunday, Sept. 20th, I attended a third scance at Mrs. Helen Fairchild's, 314 Shawmut Avenue, Boston. There were not quite so many persons in the circle of visitors as on either of the other occasions I have described, and the harmony was so complete that the spirits materialized their forms and manifested with remarkable strength and freedom. I doubt whether there was an individual present who did not recognize and exchange affectionate and friendly greetings with one or more departed spirit relatives or friends. I sat apart from the circle, on a sofa near the cabinet, but it was very seldom that I was left alone for a minute after the manifestations commenced—a seat by my side being occupied in turn by each and, every member of my spirit-family. On one occasion my spirit wife whilst sitting by my side laid her head fondly on my shoulder, and to all appearance went soundly to sleep, and so remained for some minutes, not apparently being at all disturbed in her slumbers by the footfalls and greetings that were continually proceeding in the space in front of us, between numerous other materialized spirits and their earth friends. in the circle of visitors as on either of the other occa-

their earth friends.

In the scance for liuminated forms that followed, an alleged ancient spirit of each sex manifested their presence, standing side by side, clothed in shining raiment, the exquisite texture and purity of which I could compare to nothing more appropriate than garments made of snow flakes as they lightly fell on otherwise invisible spirit forms.

On the evening of the same day that I attended the foregoing mentioned afternoon scance at Mrs. Fair-child's (Sunday, the 20th of September) I held one with the two lady mediums with whom my brother Joseph and myself had several, which I partially described in the North American some weeks or months ago. On

the two lady mediums with whom my brother Joseph and myself had several, which I partially described in the North American some weeks or months ago. On this last occasion I sat alone, with one of the mediums on each side of me, the conditions and surroundings being otherwise similar to what they were when my brother was present. The little angel Sunshine was the first to appear in all her glorious grace and beauty. She sat on my knee (her golden tresses hanking down to her waist) as before, and exchanged kisses with me, her lips being as rosy and warm as those of any mortal child, whilst in delicacy of complexion, beauty of feature and eyes she surpassed any human child I ever saw. The little angel cheerfully compiled with my request to sing, which she sweetly consented to repeat, that I might gather up the words which, as near as I can recollect, with the aid of the medium's memory, were somewhat like the following:

"Silent night! Holy night!

All is fair, all bright,

All is fair within.

Holy mother, holy child, so gentle, loving and mild."

The alleged Marie Antoinette was the next materialized form to appear, richly dressed and wearing a sparkling crown or coronet, as usual. When the alleged ex queen retired into the materializing room a female spirit, claiming to be Madame Le Compte, appeared, tastefully and richly apparelled in a black satin skirt, white embroidered body dress and French hat and veil. My wife came next, wearing an elaborately-embroidered and deeply fluted white satin dress.

After my wife retired an old, prattling, fantastic beachts.

hat and veil. My wife came next, wearing an elaborately-embroidered and deeply fluted white satin dress.

After my wife retired an old, prattling, fantasticlooking woman came, who claimed to be "Molt Pitch." er," well known a century or so ago as the "Witch of Lynn." Molt was followed by another old woman who spoke with an Irish broque and said her name was Hridget Ryan, and that she once worked in a manufactory of mine and afterwards washed for me, which is very probable, as doubtless, during my business days, I hired many Bridgets to work, both in factory and kitchen. After Bridget leit i essayed to describe to the mediums the varied quality of the spirit raps I have been accustomed to hear in my room, especially at night, for more than the quarter of a century; for instance, I said that those of my wife sounded like the gentle dropping of water on my headboard, or on the wall immediately above it; whilst those made by my friend Osceola, the Indian chief, in a more distant locality, would often be very loud. Siddeely, as if to suit the action to the word, we were startled by a loud slam that seemed to jar the house. There was a dining-table standing six feet away against the wall at myleft, with folded leaves, on which stood a dish of pears, one of which had just been thrown into my lap by unseen hands ar, power.; The startling sound we heard seemed to come from the startling, sound we heard seemed to come from the startling, sound we heard seemed to come from the startling, sound we heard seemed to come from the startling, and, turning my eyes toward the table. I saw the outside, folded, wide leaf lifted up to its utmost height by some unseen power and suddenly brought down against the legs of the table with a slam as loud or louder than that which had so startled us. Presently we all heard the yelping of a little dog, and one of the mediums, who was gifted with clairvoyant vision, said she saw an Indian who had all little black dog with lim which she saw come out from beneath the table. Said I, "Osceola, ma

during her earth-life, was sung to the end. Baid I:
"Come in, Fanny, and sing it to us here."
My wife immediately came forward and whispered in my ear that she could not sing in so strong a light. Whereupon one of the mediums turned the light more than half down, but not entirely off, after which my spirit wife seated herself on my knee, and clasping her arm lovingly around my neek, sang in the low, sweet tone of voice, so strikingly oharacteristic of her when in earth-life, all of the first fourteen-line stanza of that sweet and tenderest specimen of Moore's poetic genlus.

when in earth-life, all of the first fourteen-line stanza of that sweet and tenderest specimen of Moore's poetle genius.

I had been repeatedly solicited by my spirit wife and children to hold a private scance with Mrs. Fairchild before I left the city. Such a scance I arranged for and attended at 4 r. M. Monday, the 21st of September. The medium and myself were the only persons in the scance room, even the organist being dispensed with. I sat, as usual, on a sofa near the cabinet. I will not attempt to describe in detail the manifestations of spirit-power that followed, for sure I am that the most gifted mortal, that ever lived on earth would be incompetent for the task: Suffice it to say that the occasion could best be likened to a grand social reception at which angels were the guests, who came singly, in pairs, in groups, and in crowds, on invitation of a mortal whose only merit consists in a willingness to receive, and an ardent desire to comply with the conditions of harmony that are required to construct a mystic ladder reaching from earth to heaven upon which spirits can descend to the lower sphere and again reiscend without mental annoyance or obstruction.

I have on my list the full names of eight male and thirteen female relatives and family connections who made their appearance—most of them more than once—on that occasion. During the whole hour and more the sitting continued, the vacant spaces on each side of me on the sofa were seldom if ever left unoccupied for a minute. At one time both my father and mother family connections, in turn, both male and female, to say nothing of my own immediate spirit family, some members of which were ever at my side and immediately in front of me.

Toward the close of the scance I noticed that my discuster Rethersemed to be to an unusually thours.

members of which were ever at my side and immediately in front of me.

Toward the close of the scance I noticed that my daughter Esther seemed to be in an unusually thoughtful mood, and that she passed quite often to and fro from her seat by my side to the cabinet. After a while she got up, and passing to the opposite side of the room took a seat at the organ, upon which she played for some ten minutes as artistically as any mortal could have done, I standing by her most of the time. On this occasion the two ancient spirits came decked in their snow-like illuminated robes, not in the dark, as is customary, but in the usual light scance. One of them, a female, sat down beside me on the sofa, her features being as plainly discernible and distinct as any mortal's. Her face was of a tawny or copper complexion; her hair and features were, as I should think, of the Mongolian type, while those of the male, who sat on a chair directly in front of us, were sharper in their delineation. By and bye the two ancient spirits got up, and standing side by side outside the curtain of the cabinet, suddenly dropped entirely out of sight, seemingly through the floor. Durling the whole scance I do not remember that Mrs. Farchild once entered the cabinet or was a moment ing the whole scance I do not remember that Mrs. Fairchild once entered the cabinet or was a moment out of my sight.

At 2:30 P. M. Wednesday, the 22d of September, 1885.

Square, Boston, wherein a lady (from the circle of sitters, as I supposed) attempted to pass between the wall of the room and a table by the side of which I was sitting; from which default in judgment I was not resolved until, upon hearing a voice, and feeling a familiar pressure of hands on my shoulders. I turned my head, and recognized my daughter Esther standing behind me. In common with most if not all first class materializing mediums, Mrs. Fay has long been subjected to much unkind critical remark, especially in a Western spiritual (so claimed) journal, the use of whose columns had not long since been granted to a well-known ex-police magistrate, wherein the learned judge charged that he had himself recently detected Mrs. Fay in practicing an unmistakable fraud by first personating an nileged spirit, and then in pretendingly dematerializing the same simply by drawing a fold of the cabinet curtain over her own person, for which crime the ex-judge charged that Mrs. Fay deserved to be sent to carn a maintenance in future inside the walls of a State Prison. Perhaps it was with the object of entering an effective protest against the quasi judicial sentence of the spienetic ex-judge that at an early stage of the proceedings the spirit chemists managed to place as perfectly a materialized standing female form as I ever saw on the naked foor, full five feet from the entrance of the cabinet, and about the same distance from the nearest point of the circle of sitters, which, whilst all eyes were rivetted upon it, suddenly dropped in its entirement apparently through the floor. At a later stage of the proceedings several materialized forms disappeared much in the same way as they severally stood near the outside of the curtain, with the exception that a small remnant of white cloud remained for a moment on the spot from whence the forms disappeared. I asked as an especial favor that the guides of the medium would re-materialize one of these same spirit forms, and cause it to dematerialize of the scance. My request w Equare, Boston, wherein a lady (from the circle of sit-

ed their earth-relatives and friends on this occasion were my daughters Constance and Anna. Anna inherited her mother's clear brunette complexion, and also her long fine dark hair, the fibres of which she has a faculty of elongating to a wonderful lentth whilst she appears in materialized form. Last May I attended in New York an afternoon scance at Mrs. Bawyer's, (the first of hers I was ever at.) at which my daughter Anna made an unsuccessful attempt to repeat the phenomenon, owing, as I learned at the conclusion of the réance, to the mind of the medium having been greatly disjurbed by an untoward circumstance that occurred at her customary scance on the previous evening, wherein one of a professed spiritualistic class termed in spirit parlance "fraud-tunter." obtained by faise representations admission to the scance, accompanied by a female accomplice, with whose aid the ill-nurtured intruder, succeeded in concealing a revolver, the contents of which he meditated lodging at a convenient opportunity into the body of a fully materialized spirit-form, which object, if accomplished, would doubtless have caused the medium a severe fit of illness. The manager of the scance, however, fortunately detected the wicked scheme in season to prevent the contemplated outrage by requiring the gentleman to keep the revolver for the

vere fit of lilness. The manager of the agance, however, fortunately detected the wicked scheme in season to prevent the contemplated outrage by requiring the gentleman to keep the revolver for the remainder of the sitting in his own pocket, not without risk to the company, however, by the accidental or heedless discharge of the dangerous weapon, if no worse. When my spirit daughter Anna first met me at Mrs. Fay's, I awked her in whisper to repeat the phenomenon, which she promised me she would do, if possible. After retiring behind the curtain for a short time to recuperate her strength. Anna came out again, and standing by my side midway between the curtain and the first row of sitters, she commenced manipulating her hair with both hands, beneath the downward gentle pressure of which it gradually lengthened until its elongated tresses lay in masses on the floor, upon which I placed my hand, showing the company present that my daughter's hair extended some ten or twelve inches beyond the outside point of the pressure of my hand, and that its full length could not be less than six feet. To gratify some ladies sitting on back seats, my daughter entered the crowd of sitters and permitted her beautiful tresses to be separated and handled to the full satisfaction of many who shared in the privilege.

I may here remark that I have on several occasions compared samples of my spirit daughter's hair with specimens taken from her head shortly before her decease, and can dissern no difference in the two in texture and color, save perhaps a slight fading of the latter.

ture and color, save perhaps a slight fading of the lat-

cease, and can discern he director in a discern for the latter.

It was getting late in the evening, and several of the sitters who lived in the suburbs were preparing to leave that they might take the cars; but the movement did not seem to disturb the harmonious conditions prevailing at all, but only to quicken manifestations; many of the spirit-friends of those about to leave coming from the cablect in evident hast, to exchange kindly parting salutations with their earthfriends, as the latter rose from their seats in the circle to go, and even lingering by their sides until they reached the door of exit! "Why, look!" suddenly exclaimed a gentleman stranger, who sat beside me. "If there sint a spirit going out of the hall-door!" I looked and saw a materialized spirit-form in the crowd following in the immediate rear of its mortal friends as they passed into the hall, nor am I by any means sure that the spirit-form did not pass with its mundane friends out of the open door, and rid itself of its temporary mystic earth-olothing in the hall beyond, or somewhere else outside both the cabinet and the scance-room.

Yaucluse, R. I. ance-room. Vaucluse, R. I.

COMMUNION WITH SPIRITS.

Tennyson, in that prolonged lamentation which so subtly weaves philosophy and poetry together, and strains speculation to the last if by chance it may on to his personal grief—in his poem. 'In Memoriam''—touches this matter as with a pen of inspiration, thus:

How pure in heart and sound in head. With what divine affections bold.
Should be the man whose thought would hold.
An hour's communion with the dead.

In vain shalt thou, or any, call The spirits from their golden day, Except. like them, thou too canst say, My spirit is at peace with all. They haunt the silence of the breast,

Imaginations caim and fair.
The memory like a cloudless air,
The conscience as a sea at rest: But when the heart is full of din, And doubt beside the portal waits, They can but listen at the gates, Aud hear the household jar within."

Verifications of Spirit-Messages.

WILLIAM FOSTER, SEN. When it was announced that a message had been re

elved from WILLIAM FOSTER, SEN., at the Banner Circle, I had an assurance that it was from my father; hence I awaited its publication with some anxiety, and when it was at length made public, I was much gratified to find that my impressions were correct. I have no hesitation in acknowledging its authenticity and genuineness. All through, it bears the impress of being his conception, and contains such allusions as would be likely to come from no one else. Since his entrance into spirit-life I have retained the "Jr." to preserve my identity, for by that suffix that is done. Had I dropped it I should have been another individual where I was unknown. Hence the pertinency of the "Sen."—a small matter, it is true, yet of much significance. He passed over from Brooklyn, Ct., which explained his remark that he had been to that State, as, of course, he would be attracted there to visit the old homestead and my mother-in-law, who still resides there. But, to me, the allusion to my defense of mediums, and his special reference to a particular case, indubitably proves that the author was in close relations to me, and had a knowledge not possessed by the BANNER medium. It is true I have for some time more sensibly felt his presence than formerly. For some reason he seems drawn to me; at times I know he stands by me, especially when; am perplexed by my business. Tuesday, Dec. 22d, I. was at my deak in my office, cogitating on the ways and means ! to get out of a fix fightings were not run-ning to suit me ; I was short-handed, my orders were pushing me, and any moment others might come in to complicate matters still worse. I rose from my chair, stepped to the door and looked down the yard. In a

conclusion that my father was with me in spirit, and being with me then, is not my sensing at other times correct and reliable?

It is a little more than nine years since father's translation, at the age of nearly eighty seven. For nearly twenty years he suffered at intervals from a rheumatic affection of the heart, and for several years was unable to be about much. Of an active temperament, this confinement was irksome, and with his heart trouble, as he says, the latter part of his long life was "lonely and sorrowful." I was away, old friends had departed to the other shore, and though my mother-in-law was kind, attentive, doing everything possible to cheer and comfort, still old age and decrepitude chaled his spirits, and bore heavily upon him. When I went home to attend the funeral, as I entered the village I was conscious of his presence. He took a seat in the carriage, and rode down to the house with me, and with others was present during the services. He has seldom manifested through a medium. The first time he did so was through the medium of " The Voice of Angels," giving a communication very specific in details. I also had a short message from him, appended to one from an old friend, N. A. Fenner, through Frank T. Ripley, then at Indianapolis, Nov. 10th, 1882. , I have had greetings from him also, appended to translations of the cabalistic writings by Mrs. Sue B. Fales. In circles he has dever-manifested, neither has he materialized, although I have attended near four hundred materializing-seances.

Some weeks ago I inquired of my mother, when materialized at a scance, Mrs. William H. Allen, medium, in how father was getting along. She said, "Well and he told me a little while ago that he intended to give a message at the Banner Circle." So if there was collusion, a cheat or a fraud perpetrated, it was curloubly done. If the medium at the Banner Circle did so, how came it that weeks ago the matter came to me as it did through a spirit-form? But this idea of collusion is too ridiculous to be gravely treated. The attempts to impeach the integrity of the Message Department of the BANNER OF LIGHT, made from time to time. are ignoble failures. The facts of the case, all the circumstances, the communications, individually and in mass, settle the question beyond any caviling. It is the viper gnawing the file.

Perhaps I have unnecessarily extended my remarks, but I must say a few more words. It is most certainly gratifying to me that my course in defending mediums and mediumship is approved by my spirit-father and others on the spirit-side of life. I assure them I will never falter. Though Pilate and Herod strike hands, though Judas, with less than thirty pieces of silver. nay, an empty bag, save a few grains of malice, may give a kiss, and then eject the gall of slander, I will be true to truth, just to justice, be the consequences what they may. As I write I feel the presence of the unseen; they are with and around me, bidding me to go on as I have been, "in the right path."

WM. FOSTER, JR. 50 Battey street, Providence, R. I.

ADDENDA. The above I wrote Monday evening, 4th instant, intending to mail it at once. But I was moved to lay it aside, no particular reason presenting itself for so doing. Tuesday evening I attended the regular materializing scance of Mrs. William H. Allen, and soon knew why I had not forwarded the communication as above. The fourth form which came was my father,

and the reader may be assured I was highly gratified. He remarked that this was the first time he had ever materialized, but his going into the sphere of the Banner Circle had so increased his strength and power that he was able to come at this time. I asked him if he had been with me recently. He replied that he was with me the previous evening when I was writing; that mother was with me, also Mrs. Schofield, Mrs. Rudd (formerly of the Banner Free Circle, who frequently comes to me materialized), and others. He conjured me to hold to my course as to mediums, to swerve not a hair's breadth from the line of duty as I saw it, but continue to vindicate and defend those who might be persecuted, for the end was not uncertain by any means; truth would eventually vindicate itself, for a spirit-band was cooperating and intended to discomit all opposition. Subsequently Mrs. Scho-field and Mrs. Rudd came. Both corroborated father, and said they and others were with me Monday evening when I was writing. Both counseled me to be faithful to the agents of the spirit-world, and as time wore on more marked and wonderful manifestations would occur, so clear and definite, that only the willfully stupid and blind would gainsay or deny.

All in all, with the message of my father in the BAN-NER, his presence on Sunday at Blackstone Hall, as described by Mr. Emerson, before mentioned, and his materialization Tuesday evening, I think the Christmas time was most bounteously made one of gladness to me, on the part of spirit-friends. It was somewhat remarkable that I had attended four hundred scances before he was able to manifest. But at last he is able to step from behind the vell, and face to face we can commune, as of old. I have communed with my mother a long time; and now that both my parents canclothe themselves temporarily in garbs which recall the time when they tabernacled in the flesh, so natural is it, so lifelike, that I am sure they still live, move and have a being: that their love, affection, care and watchfulness also survive, not abated a jot, but rather intensified. Joyfully can I exclaim, "Oh! death, where is thy sting? oh! grave, where is thy victory?" I have no misgivings or doubts as to the identity and personality of the form which came as my father. If I ever saw him I saw him at the cabinet of Mrs. Allen. If at the time he stood at the curtain I had not looked into the cabinet and seen the medium, there seated, as well as heard her, or her control: Mego, speak, I should have had no misgivings or doubts. He seemed desirons that this extra proof should be seen and heard for a purpose; that purpose being that I might assert the fact on the evidence of my ordinary senses, the same as ordinary facts are provenin the affairs of life. Thus it is that the spiritworld moves. It affords evidence in two ways: through the interior and the exterior senses, thus offering evidence which covers the whole ground, meeting all classes of minds. WM. FOSTER, JR.

FRANK HELLEBERG.

In the BANNER OF LIGHT of the 9th of Jan., 1886, is a report of the public scance held Nov. 6th, 1885, among which is a message from my son, FRANK HEL-LEBERG, by Mrs. JENNIE MCKEE, through Miss Shelhamer. I recognize both these spirits. Jennie Mc-Kee I knew very well as a good, moral lady and excelent medium through whom many of my spirit friends communicated, among whom was my son Emili-Emil was among the spirits who first received Jennie McKee when she passed to the spirit world. My wife and I were at her grand foneral, where she spoke over her own body, through her good friend and excellent private medium, Mrs. Anna Rail, of Cincinnati. Many thanks to Miss Shelhamer and the good spirits. My son Frank was a mining engineer and assayer for a smelting company at Leadville, Colorado, where he died of lead poison, from the vapor of the silver ore. Emma Muth, whom he wishes to go to some medium, is his sister. He has communicated with me through different mediums, and I acknowledge these to be very valuable facts. C. G. HELLEBERG.

177 Auburn street, Cincinnatt, O., Jan. 12th, 1888. EDWIN WATTSON.

In the BANNER of Dec. 5th there is a message or communication from EDWIN WATTSON, which I take the liberty of acknowledging as real; substantial and true. In his message he states the following that loved daughter of mine came to me in the spirit world only a few months since." I wish to bring word of her welfare in the other life; to say that she is safe and happy, and that she is growing there." And further : "My daughter's name is Carrie. My wife is ' Caroline Wattson: her home is in Judson Place. Phili-Caronne watton; nor nome is in Junson Flace, Failt adelphia. I am Edwin Watton: "Upon inquiry of neighbors, and one member in the family, I found, the statements made to be strictly true.

Yours respectfully. JOSEPH WOOD.

Philodelphia. Dec. 1477, 885.

No. 1606 North Tile Street.

CAL OF THE STATE O In the BANTER OF LIGHT OF JAN. 24 is a message of from ROYAL Rion, which we recomine as true, he became he seems as substitute in the recomine from the seems as substitute in the recoming. Some of the pure 144 new results to he rows as a substitute in the recoming. Some of the pure 144 new results to he rows as a substitute in the recommendation of the pure 144 new results to he rows as a substitute in the recommendation of the rows as a substitute in the recommendation of the rows as a substitute in the recommendation of the rows as a substitute in the recommendation of the rows as a substitute in the rows as

Written for the Banner of Light. TO MY SISTER IN HEAVEN. BY EDITH L. WILLIS.

"Have you a sister?" atrangers question me. I answer "No." But in my heart the while I hold the picture of a gentle face, A crown of golden curls, a heavenly smile.

Dear sister ! none the less my sister now Because I miss you in my earthly home, I cannot doubt that you are still to me All you had been had heaven not bid you come

Though you are pure from earthly stain and scar, Though you have grown to heights far, far above My lofti st dream, though angel, and most fair, You still must feel and own your sister-love.

Death could not cheat me of that deep heart-joy. My hands have never lain in yours, my lips Have never rested on your face, my hair Has never felt your gentle finger-tips :

But still, dear sister, though I often long To feel, to hear, to question, and to see, I know that you are sister none the less, And just as near and just as dear to me.

Banner Correspondence.

Rhode Island.

PROVIDENCE .- S. A. B. writes: "The account given by W. H. Vosburgh in the Banner of Aug. 1st. of savinga life by magnetic treatment, reminded me of a case in this city which came under my personal knowledge within the past year. An acquaintance of mine was prostrated with partial paralysis of one side, rheumatism, enlargement of the liver and kidney disease, poor circulation of the blood and inflammation of the bowels. This condition was contracted by exposure in the army during the late civil war. The man had been attended by one of the so-called most 'skillful physicians' of the city for a number of days, when the patient's sister and her husband were sent for. They found him in a very low state, his system completely saturated with morphine given by the skillful M. D., who told the family he gave the drug four times the strength he usually gave it, as the man had got to die anyway, his sufferings were so great, and he might as well ease him out of them. He was expected only to live until the following day at the longest, both by his family and physician. In fact, they had already began to think of preparing for the funeral on the following Sunday. The patient's sister and her husband being mediums and surrounded by a powerful band of spirits, took charge of the case and sent word to the morphine doctor not to come again until called for. They immediately prepared simple remedies and applied them, together with magnetic treatment, for a week, when every one of his pains was gone, from which he had suffered untold agony constantly for fifteen years. At this stage of the disease extra weakness set in, together with loss of a desire to get up. He was told that he must arouse himself and exert all the will-power he possessed if he expected to get on his feet again. Being a man of remarkable will and naturally of a good constitution, he made a strong effort and was saved. In one month's time from this he was at work at his trade of sash and blind maker, and is to-day following that occupation. A few days after the patient walked out he chanced

to meet his 'morphine doctor,' who was dumfounded and turned ashy pale. Calling the man by name he said. 'Why, I thought you were dead !' Now this is but one case of thousands where persons have been cured by simple remedies when given up to

die by the Regulars, who are clamoring for laws to be made for their special protection and monopoly of what they call the healing art. It seems to me that the subject ought to be generally agitated of passing laws everywhere, compelling these failures of M. D.s to write their prescriptions in plain English, so that people may know what deadly poisons these rightlytermed practicing physicians are dosing them with, to their injury if not their death. If necessary, I am rendy to make oath at any time to the facts here given. and to all of the particulars."

Ohio.

MANTUA STATION .- Henry Cobb, Secretary of the "Mantua Association of Spiritualists," writes: "It seems fitting that an expression should be made to denote the appreciation felt by the many friends of Miss Carrie E. Downer, in this vicinity, for her untiring labors in the glorious cause of spiritual progress during the past three months in this part of Ohio. On this, her second visit, she was warmly welcomed, and brought to the work the same energy, zeal and devotion to the cause to which her life is consecrated, which has ever characterized her mediumistic labo here and elsewhere.

Her inspired utterances seldom fall to arrest the at tention of the most careless and indifferent hearer. who listens with deep interest to the words of elo quence which rapidly fall from her lips, as she ably discourses upon the variety of subjects which are presented to her after reaching the platform. Her improvised poems often express the most beautiful and sublime thoughts in language that electrifies her audience and kindles the deepest emotions in the

Her field of labor has been enlarged in this section. and the glad tidings of an immortal life have been brought to many whose former ignorance and indifference have deprived them of the knowledge which is above all price. In addition to her labors here she has spent some time in Ravenna, the county seat of Portage County, and in Alliance, Starke County, near Mt. Union College, where her engagements were continued for four weeks, meeting the determined opposition of the Orthodox, the skeptic and the bitterest materialist. In Garrettsville her meetings were well attended, and in Hiram, the old home of the lamented Garneld, she aroused a spirit of inquiry that will not be satisfied until the truths of Spiritualism are under stood and fully appreciated. As usual, she is accompanied by Mrs. A. C. Denio, whose reinement, intelli-gence and enthusiastic devotion to the principles of an enlightened and liberal spiritual philosophy, make her an able expendent and assistant in promulgating the glad tidings of the gospel of the New Dispensation." 12 12 flagir अ , प्रकार विद्या के स्था है । स्था के स्था के स्था के स्था कर साथ के स्था के स्था के स्था के स्था के स्था के

Maine. BANGOR,-A. McLaughlin writes : "I recently met, during her short visit in Bangor, that excellent medium, Mrs. J. L. Webb, and witnessed for the first time independent slate-writing; sometimes while my sister and self were holding the double slates without the medium's touch, messages were written very rapidly. I had heard of her, but was not aware of the diversity of her wonderful gifts, of which I need not speak to you who have known her so long. But perhaps I may bring her a ray of comfort by alluding to what I know of her present situation, and prospects for the winter. She has been the main stay of her family. Her parents with whom she now is, at Fremont street, Mattapan Station, Mass., are great invalids. Mrs. Webb, who is much depressed, and nearly sightless, has spent a nice little reserved fund in the vain hope of recovering her sight. She has been absent from Boston, and among the multitude of media continually coming to the front she may have been overlooked. Her former prominent friends, Mr. and Mrs. Mountford, Epes Sargent, and others, have passed on. She is an excellent medium, and those who employ her services as such, of whom I hope there will be many now that her situa-tion is made known, will not only benefit themselves but aid one of the best instruments the spirit-world

Massachusetts.

BROCKTON. — Sarah B. Hervey, M. D., writes: "The Spiritualists of Brockton commenced holding public meetings on the 1st of January, in a commodious hall, rented and furnished by the Ladles' Aid Soclety, comprising fifty members. The opening was the first annual anniversary celebration of the formation of this society. Suppor was served to about one hundred. A presentation was made by the Secretary, of gold "Brindle" and the standard work basket, and the empressed that fallowed consisted of plane soles by Mrs. J. May and Mrs. B. C. Brown | original posit by Mrs. Rogers ; whistling and guitar solo by Mr. Fred.

Hansell: reading by Mrs. Kazel Ruche, elecutionist; harmonica solo, with piano accompaniment, by Messra. Wadsworth and Haywood; singing by Clark sisters, two little girls of six and eight years; recitation and song by Miss Alberta Roache; whistling and plano solo by Mr. Fred Hansell; song by Miss Cushing; recitation by Miss Emma Alexander: harmonica solo. with plane accompaniment, by Mr. Hansell; remarks by Rev. L. L. Beals. The society was generously re-membered by a gift of flowers from Mrs. Ellis of Byron Avenue. The fancy table netted quite a sum. The ladies will meet every two weeks, on Tuesday afternoon, attwo o'clock; supper at six o'clock, followed by an entertainment in the evening. The Children's Lyceum, which has opened with forty members, will meet every Sunday afternoon at half-past one. The Sunday evening meetings will be under the management of Mr. Beal, formerly a Universalist minister of this city, who will engage speakers for us. On the 17th we are to have George A. Fuller of Boston.

We hope the Boston Spiritualists will render us such aid as they can, and that this notice will apprize all the Brockton friends of the cause that we intend to make Spiritualism a power in this city."

New York.

COLUMBUS.—Mrs. J. H. H. writes: "On the evening of Oct. 28th, at the house of J. H. Hadlock, Mrs. J. W. Still of Morris, Otsego Co., N. Y., gave a very able discourse, improvised poems on subjects given by the audience, and described spirits so accurately that they were readily recognized. Mrs. Still was with ns two days, and we were greatly pleased with her. She gave myself and others in private many satisfactory tests, and I heartly recommend her to the public as reliable medium, well adapted to convince skeptics and instruct those who are already convinced of apirit return. Societies will do well to secure her services.

Indiana.

EVANSVILLE .- J. W. Poynor writes: "Spiritualism is making rapid progress in this city. I have held meetings in my home for two years, twice a week, and fifty people have been convinced of the truth of Spiritualism by attending them. We have six writing mediums, and others in course of development; three trance mediums, three inspirational speakers, one healing medium, and two developed as musicians."

California.

SAN BERNARDINO .- John Brown, sr., writes us speaking in high terms of praise regarding what he has witnessed at the materializing and other seances of Mrs. N. D. Miller.

New Publications.

FIVE-MINUTE RECITATIONS. Selected and Adapted by Walter K. Fobes, Elecutionist and Public Reader. 16mo, cloth, pp. 199. Boston: Lee & Shepard.

As the compiler of this collection has had ten years' experience in teaching elocution, and in training many speakers from the schools and colleges of Boston and vicinity, it may reasonably be concluded he is wellinformed as regards what is wanted, or rather what is needed, for practice and exhibition, and that he has given it in this book. It is therefore worthy of the attention of those for whom it is designed. From the same publishers we have also received "Five-Min-UTE DECLAMATIONS," compiled by Mr. Fobes and of

SOCIAL WEALTH: The Sole Factors and Exact Ratios in Its Acquirement and Apportion-ment. By J. K. Ingalls. 12mo, cloth, pp. 320. New York: The Truth Seeker Co., 38 Clinton Place.

The author maintains that we are living under a system of capitalistic aggrandizement, or commercial monarchism, that has no parallel in the history of mankind. His aim is, in this volume, to direct the attention of all to what appears to him to be true, namely, that there exists a natural relation between the worker and the soil; a principle of law which will give an equitable share of the products of industry to each who shares the labor. Intelligence, an exact and systematized knowledge of the great governing laws of life, he considers to be the only solvent of the great problem of the age.

MEN, WOMEN AND GODS, and Other Lectures. By Helen H. Gardner. With an Introduction by Col. R. G. Ingersoll. 12mo, cloth, pp. 158. New York: The Truth Seeker Co.

The author of these lectures has been termed by the New York Sun, and not inaptly, "Ingersoll done in soprano." Large audiences have greeted her appearance on the public platform. She analyzes the teachings of the Bible and their effect upon the condition of women in language epigrammatic, witty, eloquent and pathetic by turns in the lecture that furnishes the title of the book, and in like manner, which partakes largely of that of the great iconoclast who supplies the introduction, treats upon "Vicarious Atonement," "Historical Facts and Theological Fictions." A portrait of the author faces the title-page.

MARMONDALE, AND OTHER POEMS. By Sheldon S. Baker. 12mo, cloth, full gilt, pp. 234. New York: Hurst & Co.

The author, at the age of seventy-four, finding himself disabled for manual labor, has occupied his time in recording his thoughts in metrical form for the entertainment and, he trusts, instruction of the middle classes. The fact that he left school at the age of thirteen, has since had no opportunity for study, and lays no claim to literary excellence of composition. will be a sufficient apology for any failings the critic may discern upon his pages. The leading poem, 'Marmondale," occupies a hundred pages. Followingit is "Eveolean; A Tale of the Revolution," which, we are informed, Mr. Baker has delivered before eighty-five colleges, schools and churches. 'The remaining contents consist of twenty minor poems. The book is very attractively bound, and contains a portrait of the anthor.

CATHERINE OWEN'S NEW COOK BOOK. 12mo, cloth, pp. 243. New York: Cassell & Co. Boston: For sale by Cleaves, Macdonald & Co., 45 Temple Place.

The first part of this book treats upon "Culture and Cooking; or, Art in the Kitchen," and is designed to relieve inexperienced housekeepers from difficulties arising in their endeavors to use recipes without some knowledge of cooking; and the second part furnishes ample means for an exercise of the information previously imparted.

Portland (Me.) Spiritual Temple.

To the Editor of the Banner of Light; Dr. H. F. Merrill occupied our platform again Sunday, Jan. 10th. He had a good audience in the afternoon, and gave eighty-four names and communications, most of them recognized as wonderful tests. The audience were more than pleased—some being moved to weeping as they received the messages from their loved ones. In the evening the hall was packed, and the large audience gave the closest attention as the names were given to the number of eighty-three Words fail me to express the sensation produced; it seemed as though the gates of heaven were thrown

seemed as though the gates of heaven were thrown open, and we joined hands with the hosts of spirit-friends about us. Dr. Merrill. has given his time and labor freely the past week in working for us, giving scances at the residences of any who would open their homes. Mr. Sargent, a member of the board of officers, and also of our choir, invited the doctor to his home for a week, and his numerous invitations out to spend the day show that he is a favorite with us.

The Ladies' Aid Society gave a supper and dance at the hall on the evening of Jan. 6th. The committee were composed of the younger members of the Society, Mrs. Tower, Mrs. Redion and Mrs. Macintosh, and they did much credit to themselves in their managements. The music furnished by Mr. Webb on the violin, and his daughter Bertle on the plano, was excellent. The floor was managed by Mr. Alfred Fisher, who though only sixteen years of age, convinced all that he was master of the situation. It was the most enjoyable event Portland Spiritualists have had for many years.

Mrs. Annie D. Fisher, Cor. Sec.

Scott's Emulsion of Puro Cod Liver Oil, with Hypophosphiles, Le Very Palatable and Igroce with the Stomach.

Dr. J. Wonning, of Newark, Ohio, says: "I have used Scott's Emulsion in comparison with the plain oil and sold emulsions and find it to agree much better with the stomach, and give better results in the diseases in which God Liver Oll is useful."

January Magazines.

JOURNAL OF THE AMERICAN ARADEME gives in full the essay read at the meeting of Dec. 15th, by Carl A. F. Lindorme, Ph. D., M. D., on" The Finite and Infinite; The Temporal and Eternal," and a report of remarks thereon made at its close by members. Alexander Wilder contributes "Zoronstrism: An Afterword," supplementary to his instructive paper published in a late number; also an article on "The Chinese Philosophy," prefacing it with the remark that antiquity seems to have consecrated every custom of the great people beyond the Pacific Ocean. "We have no record," he says, "of a time when China was young; we can name no period when the Chinese were ignorant or uncivilized. They had paper, books and printing long ago; they used the compass in their journeys, invented gunpowder and employed it in the manufacture of children's toys, ages before the people of Northern Europe had floors or chimneys to their houses. Wares from China have been found among the monuments of Egypt, Europe and Ireland. They had their philosophies-transcendental, rational, spiritual, alchemic, agnostic; and this, too, when the oc-cupants of the throne of ancient Egypt were apparelled in the royal breechcloth." Mr. Wilder thinks that to affect a civilization superior to that of China has a strong savor of sciolism. Newark, N. J.

THE PHRENOLOGICAL JOURNAL Opens with a portrait of the Earl of Shaftsbury, whose decease a few months since was the cause of great lamentation among the needy and lowly of England. "He never forgot," says his biographer, "a face to which his attention had been called; he never refused a token of kindly regard from any of his protects, and would turn away from a nobleman's cultured conversation to hear the broken tale of a sorrow-stricken charwoman or a boot-black in 'hard luck.'" His charities and kindliness extended to our dumb friends, the animals, and t was through his efforts that the patient beasts of the costermongers of London had their condition vastly improved, for which act the latter presented him with the handsomest donkey in the city, which was graclously accepted, and became a great pet with the Earl and his family. Such men have a double immortality-in the world beyond and in the memories of those on earth whom they have benefited. Fowler & Wells Co., New York.

THE FREETHINKER'S MAGAZINE for January has the following "contents": An Address, by A. B. Bradford; The Church, by J. J. McCabe; Spiritualism, by William Henry; A Plea for Anarchy, by John A. Broadbeck; Christmas, original poem, by J. J. Mc-Cabe; A Modern Queen of Reason, by Uncle Lute; Extracts from Letters; This Magazine, by the editor; Elizur Wright Dead, editorial; Consolation, editorial; Book Review, by the editor; All Sorts, by the editor; Free thought Directory. It is to be published hereafter as a monthly. Price, twenty five cents a single number ; two dollars per year.

VICK'S MONTHLY, in addition to its usual variety of instructive reading matter, contains a 130-page descriptive catalogue of plants and flowers, illustrated with two superb colored plates and several hundred wood cuts. James Vick & Co., Rochester, N. Y.

THE TRUTH SERKER-Rev. John Page Hopps, editor—contains an article on "The Development of Freedom in the Established Church," one on "The Egyptian Book of the Dead," by Herbert Baynes, etc. Lon don: Williams & Norgate.

MENTAL SCIENCE MAGAZINE.—Among the contrib utors to this month's number are Dr. Buchanan and Dr. Evans, and the contents are, as usual, varied and interesting. M.S. University, Chicago, Ill.

Passing the Milestones.

To the Editor of the Banner of Light: In the unceasing round of seasons I mark the 5th of January each year as a milestone in my journey of earth-life, and passed the seventy-third on this January of 1886, in the beautiful home of Mr. and Mrs. J N. Johnson, Springfield, Mass., where in the evening over fifty friends assembled to greet me, and enjoy a social visit. The evening was pleasant, and the party more so. Excellent music and congratulatory speeches by John Collier, Mr. Budington, and others; select poems read, and a brief of my life as I could recollect t. including my early visits to Springfield, where Rufus Rimer, Gen. Harrison, Dr. Gardner, Mr. Dewey, and others now in spirit-life, were the active minds in the work. Mrs. Harrison, then an active worker, with whom I ate a thanksgiving dinner with many friends, not to be forgotten, has recently passed over from San Francisco to her spirit-home; and Mrs. Elmer still lingers on this side the line in Chicago. Angeline Munn, then an excellent medium, now very feeble, is still here, and was with us at the party, an aged widow (Mrs. Glover). Amanda Harthan, also well known to many of us as a worker in our cause for many years,

was with us. Here, in the long ago, I met the celebrated European medium Home. Then he was the boy "Home," and quite a wonderful medium; but lifted by spirits into the European aristocracy has nearly ruined his usefulness as a medium. Angeline is physically worn out in the good work, and patiently waiting the messenger, well knowing that her friends await her on the other shore. I know not how many more milestones I am to pass, and care very little, only that I may be useful in the great work of my life while I stay on this lower stratum of human existence. At no period of life have met such hearty greetings, or had as good audiences and attention as during the last years of my work. It is now the thirty-ninth year of my public labors in this cause, and of course I have seen it grow from nothing to its present gigantic proportions, with the continued opposition and ridicule of the popular churches and their organizations, which are weakening each year, so we shall soon be "respectable" in their estimation. as we have numbers, wealth and influence.

WARREN CHASE. Springfield, Mass., Jan. 6th. 1886.

Passed to Spirit-Life

From Sag Harbor, N. Y., Jan. 4th, 1886, our beloved

From Sag Harbor, N. Y., Jan. 4th, 1886, our beloved brother, William Lawrence, aged 70 years.

When the thry rap came that awakened the slumbering world from its lethargic state, he caught the echo, and in his own soul felt the door between the two worlds was open. At that time he was a member of the Methodist persuasion, and though subjected to ridicule, he stood firm, never doubting or wavering; his faith grow stronger and brighter with advancing years. He was one of the early subscribers to the BANNER OF LIGHT, and took great pleasure in circulating it, thus spreading light into many darkened minds. His sickness was long and tedious, resulting from a diseased liver. A friend saked him how he felt is regard to the approaching change, and he smilingly replied: "I have no more fear than I would in passing from one room into another": then turning to his wife, he asked her not to weep for him, for he knew he was going home, where he would prepare a place for her and family.

At his request, his favorite hymn, "Nearer, My God, to Thee," was sung at the funeral. He was buried by the Free Massons, of which Order he was a member. The funeral was conducted by an Orthodox minister, who freely admitted the fact of epirit return, quoting the soriptures to prove the same.

From her home in Hampden, Mass., Jan. 9th, Mrs. Allina Pease, wife of Davis Pease, aged 66 years 19 months

mina Pease, wife of Davis Pease, aged 66 years 16 months and 9 days.

She has joined her three children who preceded her, leaving four, and a corrowing husband with whom she had lovingly lived and labored nearly forty-eight years. Seldom in my many years of varied experiences, has it been my lot to look upon such sweet and placid features lying in a casket as those around which gathered the many relatives and friends on that bitter cold day (Jan. 12th) when we assembled to deposit the earthly form in the cold ground; but knowing full well that she was with us still, more alive than when in that body, in which she was a great sufferer for several weeks before her escape, which suffering she bore with fortitude and confidence, having her senses to the last; well knowing the life and land before her, for they had taken the HANNER OF LIGHT from its first issue and the Spiritual Telegraph before, and many years ago had a medium in their family.

Such words of comfort and consolation as my lips could utter were spoken to the assembled friends and mourners, to some of whom it was no doubt new and strange to see us leave the old theological course.

Epringfield, **Hass.**, *Jan. 13th, 1384.**

From Eslishury, Vt., Dec. 28th, 1884. Mrs. John J. Kel-

From Ballabury, Vt., Dec. 28th, 1881, Mrs. John J. Kelsey, aged 72 years.

Mir. Kelsoy was a patient sufferer during a long and painful sickness, and her transition to the higher life was to her spirit a grainful release. The family of the deceased are sustained and strengthened in a knowledge of the Spiritual Philosophy, which alone so perfectly comforts and satisfies the mourning heart. Mis. Faunile Davis Bmitth and the writer were called to officiale at her funeral, which was largely attanded by sympathizing friends, who held her in high encoem. ey, aged 72 years.

From Contoccook, N. H., Dec. 28th, 1885, Miss Ellen M. Couch, aged 40 years 7 months and 23 days. [Officery Rolling and an days.

[Officery Rolling and ebouding thinty line published graintlovely. When they consed that number, tenning content for each additional line will be they get. I an words on an energy make a line, Hopeary admitted under this heading.]

The Vermont State Spiritualist Association

The Vermont Efsic Spirituniist Association Will hold its next Quarterly Convention in L. G. Hammond's Hall, Ludlow, Jan. 22d, 22d and 24th, 1886—commencing at 10:30 A.M., Friday, Jan. 22d,

The Spackers for the occasion will be: Mr. Albert E. Stanley, Leitester, Vt.; Mrs. Fannie Davis Bmith, Brandon, Vt.; Mrs. Emma L. Paul, Morrisville, Vt.; Mrs. Abble W. Crossett, Duxbury, Vt.; Mrs. Lizzle S. Manchester, West Randolph, Vt.; Mrs. Harbard, Tyson, Vt. Other speakers and mediums will be present and take part in the Convention.

Test and Ulrels Mediums. Mrs. Gestrado II; Howard.

speakers and meaning win to product and an appearance of Convention,

Test and Utrole Mediums: Mrs. Gertrude B. Howard,
East Wallingford, Vr.; Mrs. Hannah Turner, Duxbury,
Vr.; Mr. Lucius B. Colburn, Bennington, Vr. Other good
mediums may be expected to be present on this occasion.

Good music, both vocal and instrumental, will be furnished
for the occasion.

The evening sessions will be short, to give more time for
rest, social visits, or for holding circles, as those present
may desire.

The evening secondary with the secondary of the Contral Vermay desire.
Ludlow is on the Rutland Division of the Contral Vermont Railroad, is easily accessible from all points, and is a good place to hold Conventions, as past experience has taught us. Good board and accommodation at the Ludlow House for \$1.00 per day. Horse-keeping, 50 cents per day. Free return checks will be furnished as usual over the various railroads to the se who have paid full fare over the roads to attend the Convention.

W. B. Parish, Secretary.
Those who have so kindly and generously pledged themselves to pay certain sums quarterly to assist in defraying expenses, will please send the same to Janus Chosettr. Treasurer, Waterbury, Vt., if not present at the Convention.

Per order Board of Managers,
Stone, Vt.

FREE!---- PREMIUMS!---- FREE.

UNTIL FURTHER NOTICE.

Persons sending DIRECT TO THE "BANNES OF LIGHT, Bosworth Street, Boston, Mass., \$3.00 for a year's subscription to the "BANNER OF LIGHT," will be entitled to a choice of one of the following Books, of his or her own selec-

All New Subscribers, or Old Patrons, on Renewing their Subscriptions

BANNER OF

MAY OBTAIN FOR THEMSELVES AND FRIENDS THE FOLLOWING PHEMIUMS BY COMPLYING WITH

THE TERMS, ABOVE MENTIONED Choice of ONE of the below-described beau-

ENGRAVINGS.

"NEARER, MY GOD, TO THEE." Painted by Joseph John, and engraved on steel by J. L. ice. Size of sheet, 22x28 inches; engraved surface, 16x21

"LIFE'S MORNING AND EVENING." From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Bize of sheet, 22x28 inches; engraved surface, 15x20 inches.

"THE ORPHANS' RESCUE."

Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Size of sheet, 22x28 inches; engraved surface, 16x20 inches.

"HOMEWARD."

Designed and painted by Joseph John. Size of sheet, 22x2 nches.

"FARM-YARD AT SUNSET." Copied from the well-known and justly celebrated painting designed by Joseph John. Blein, copied in black and two tints. Bize of sheet, 22x28 inches.

"THE DAWNING LIGHT."

From the original painting by Joseph John. Engraved on teel by J. W. Watts. Size of sheet, 20x24 inches. For each additional Engraving 50 cents extra

Any person sending \$3,50 for one year's subscription to the BANNER OF LIGHT will be entitled to Hollyer's Line and Stipple Steel Plate Engraving of the late

Henry W. Longfellow in His Library At "Craigie House," Old Cambridge, Mass.

The plate is 21x32 inches. The central figure is that of the GREAT FOET. He is seated on the right of a circular table, which is strown with his books and writing materials. The surroundings are harmonious and symmetrical. The artizan is in his workshop. To the extreme left stands the carved book-case, containing all the Foet's own works, in their original manuscript, flanked by those of Do Quincy, Irving, Bacon, Milton, Danté, Shakspeare, Scott, Byron and innumerable others. Hanging on the wall is a portrait of Nathaniel Hawthorie, his classmate at Bowdoin. The of Nathandel Hawthorne, his classmate at Bowdoth. The Sage of Concord, Ralph Waldo Emerson, also adorns the wall. The chair was presented to him by the school-chil-dren of Cambridge, and is made from the Spreading Chest-nut which stood before the Old Blacksmith Shop. Samuel Taylor Coleridge's Inkstand rosts near the open desk on the

table.

This beautiful historic work of art is a lasting souvenir and ornament for sitting-room, parior, library or office of any American home. We will mail the engraving free to any one sonding us \$3,50 for a year's subscription for the BANNER OF LIGHT, or we will send the engraving alone for \$1,00. The publisher's trade price for the engraving is \$7,50.

Any person sending \$1,50 for six months, subscription to the BANNER OF LIGHT will be entitled to one of the following Pamphlets:

following Pamphlets:

SUMMARY OF SUBSTANTIALISM: OR, PHILOSOPIIY OF KNOWLEDGE. By Jean Story. The author claims to show conclusively the mythologic origin of the Christian system of worship—the worship of the Lamb; thence makes a most urgent appeal for a higher appreciation and cultivation of the Soul-degrading practice of Idol-worship, whether the Idols be Idoal-gods, or sun-gods, or men-gods, or leading-men, or animals, or insulmate things. Izmo, paper, small pica, 113 pages.

DEATH, IN THE LIGHT OF THE HARMONIAL PHILOSOPHY. By Mary F. Davis. The following subjects are treated: Universal Unity of Things; Nature Without and Within Man; The Absolute Certainty of Death; The Soul's Supremacy to Death; Degrading Teachings of Theology; The Infallible Teachings of Nature; Harmonial Views of Life and Destiny; Man, the Highest Organization: The Reality and Experiences of Peath; Spiritual intercourse through Spirit-Culture; The Soul and its Aspirations Identical; The Last Scene of All. Paper.

DANGER SIGNALS; AN ADDRESS ON THE USES

icrocurse through spirit-Culture; The Soul and its Aspirations Identical; The Last Scene of All. Paper.

DANGER SIGNALS: AN ADDRESS ON THE USES AND ABUSES OF MODERN SPIRITUALISM. By Mary F. Davir. This cloquent and comprehensive pamphlet is especially needed in the present "crisis." Willo it reveals the sublime inner life of true Spiritualism, it most pointedly and compactly portrays the errors and abuses that abound. Mrs. Davis's effective utternnees at once protect the friends and collighten the enemies of truth and progress. Paper.

AGASSIZ AND SPIRITUALISM: Involving the Investigation of Harrard College Protessors in 1857. By Allein Futnam. This sterling work combines in itself the characteristics of memoir, casay and review. The matter considered is of vital interest to the cause of Spiritualism, and readers cannot failof being pleased with the treatment which the author seconds to it.

TALES OF THE SUN-BAYS. What Hans Christian Andersen tolls a dear child about the Sun-Rays. Dedicated to the Dear Child Sands, by the Spirit Hans Christian Andersen Written down through the mediumship of Adelma, Baroness Von Vay, of Gonobitz (in Styria), Austria, and translated by Dr. c. Bloede, of Brooklyn, N. Y. Paper, THE LIFE. The main object of this little volume is to

THE LIFE. The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has. ORDEAL OF LIFE. Graphically illustrated in the expe

ORDEAL OF LIFE, Graphically illustrated in the experience of fitteen hundred individuals, promiscuously drawn from all nations, religions, classes and conditions of men; alphabetically arranged, and given psychometrically through the mediumship of Dr. J. C. Grinnell, in presence of the compiler, Thomas R. Hazard.

SERPENT AND SIVA WORSHIP, and Mythology in Central America, Africa and Asia; and the Origin of sepent. Worship. Two Treatless. By Hyde Clark and Charles of C

Or any two of the following pamphlets:

ANSWER TO CHARGES OF BELIEF IN MODERN REVELATIONS, ETC. Given before the Edwards Congregational Church, Boston, by Mr. and Mrs. A. E. Newton. RELIGION OF SPIRITUALISM. By Eugene Crow-

HEVIEW of a Lecture by Jas. Freeman Clarke, SYMBOL BEHIES of Three Lectures, by Cora L. V. Tap-pan.

BOLAR AND SPIRITUAL LIGHT, AND OTHER LECTURES, delivered by Cora L. V. Tappan. LECTURES, delivered by Cora L. V. Tappan.

8KETCH OF THE LIFE OF EDWARD S. WHERLER, the Distinguished Improvisator and Lecturer. By Geo.

A. Bacon.

INNER MYSTERY. An Inspirational Poem, delivered
by Miss Lizile Doten, at a Festival Commemorative of the
Twentieth Anniversary of the Advent of Modern Spiritualign., held in Music Hall, Boston, March 21st, 1863. Paper.

TERMS OF SUBSCRIPTION, IN ADVANCE Per Year......\$3,00

BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

SPIRITUAL PHILOSOPHY.

ISSUED WREKLY At 9 Bosworth Street (formerly Montgomery Place) Corner Province Street, Boston, Mass. COLBY & RICH,

Publishers and Proprietors ISAAC B. RICH,.....BUSINESS MANAGER, LUTHER COLBY.....EDITOR, JOHN W. DAY......ASSISTANT EDITOR, Aided by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of EIGHT PAGSS-containing FORTY COLUMNS OF INTER-ESTING AND INSTRUCTIVE BRADING-embracing A LITERARY DEPARTMENT. REPORTS OF HPIRITUAL LEUTURES, ORIGINAL ESSAYS-Upon Spiritual, Philosophical and Scientific Subjects.
EDITORIAL DEPARTMENT, EPHRITMENSAGE DEPARTMENT, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:

In remitting by mail, a Post-Office Money Order on Boston, or a Drait on a Bank or Banking House in Boston or New York City, payable to the order of COLDY & RICH, is preferable to Bank Notes. Our patrons can remit us the fractional part of a dollar in postage stamps—ones and twos preferred.

ADVENTISEMENTS published at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.

ertion.
Bubscriptions discontinued at the expiration of the time paid for.

AG Specimen copies sent free.

AG The List of Books and Engravings given as Premiums to Subscribers, will hereafter be printed every other week, instead of weekly as heretofore.

COLBY & RICH

Publish and keep for sale at Wholesale and Retail a com-plete assortment of Spiritual, Progressive, Reformatory, and Miscellaneous Books.

Among the authors are Andrew Jackson Davis, Hon. Robert Dale Owen, Dr. James M. Peobles, Henry C. Wright, Giles B. Biebbins, D. D. Home, T. R. Hazard, William Beuton, Rev. M. B. Craven, Judge J. W. Edmonds, Prof. S. B. Brittan, Allen Putnam, Epes Sarcont, W. F. Evana, Kersey Graves, A. B. Child, I. B. Randolph, Warren S. Barlow, J. O. Barrett, Mrs. Emma Hardinge Britten, Miss Lizzle Doten, Mrs. Maria M. King, etc.
Any Boek published in England or America, not out of print, will be sent by mail or express

AT Catalogues of Books Published and for said by Colby & Bich sent free. As Publishers who insert the above Prospectus in their respective journals, and call all silon to it editorially, soil be entitled to a copy of the BANNEN OF Light owner, provided a marked paper is forwarded to this office.

THE

NEXT WORLD

INTERVIEWED.

BY MRS. S. C. HORN,

Author of "Strange Visitors."

CONTENTS. Preface.
The Next World.
Prince Albert, "England and the Queen."
Prince Albert, "England and the Queen."
Harriet Martineau, "Life in the Spirit-World."
Charies Kingsloy, "Reform in Spirit-Life."
Judge Edmonds, "The Two States: Real and Ideal."
Judge Edmonds, "Rick Mon of New York."
John Statr Mill, "Inmortality."
Hornce Greeley, "Home of Horace Greeley."
Professor Agassiz, "Evolution."
Secretary Seward, "Statesmanship from a Spiritual Standpoint."

Processor Assaiz, "Batesmanship from a Spiritual Standpoint,"
Bulwer (Lord Lytton), "Motempsychosis,"
Titian, "Art Notes,"
Abraham Lincoin, "My Passage to Spirit-Life,"
Charlotto Cushman, "Death by Fire,"
Edwin Forrest, "Present State of the Drama,"
Charlotto Cushman, "Death by Fire,"
Edwin Forrest, "Christmas Carols,"
De Quincy, "An Opium-Eater's Dream of Heaven."
Fanny Forn, "Spirit-Flowers,"
Haus Christian Andersen, "The Story of the Great King,"
Georges Sand, "Chateau in the Midst of Roses,"
Mrs. Ghaskell, "The Spirit-Bride,"
Fennimore Cooper, "Lone Shar; an Indian Spirit's Story,"
Herodotus, "Pre-Historic Man."
Geo. Smith (Assyriologist), "Explorations; Assyrian and
Spiritual."
Dr. Livingstone, "Leaves from my Spirit Journal,"
Victor Emanuel, "Maly and the Church,"
Pope Pin Nono, "Bless, and Carso Not."
Thiers, "To the Republic of France,"
George Thompson, "A Call to Freedom,"
Princess Alice, "An Appeal on Beinif of Children,"
Raph Waldo Emerson, "Philosophy: Ancient and Modern,"
Lord Beaconsfield, "The Political Situation in England,"

Rappi 'N and Finercom, ern.''
Lord Beaconsfield, "The Political Situation in England,"
George Ellot, "A Change from Materialism,"
Dean Stanley, "Spiritualism: The True and False,"
Garibaidi, "The Liberator of Italy,"
Charles Darwin, "The Law of Creation,"

Charles Darwin, "The Law of Creation."
Mary, Queen of Scots, "Destiny."
Gambetta. "For France and Freedom!"
Wagner, "The Music of the Future."
Jane Carlyle, "A Tribute to Thomas Carlyle, "Henjamin Franklin, "Spiritual Aphorisms."
Egypt, "Pre-flistoric Ages."
Thomas Carlyle, "The Folly of Hero-Worship,"
James T. Brady, "The Cause and Treatment of Crime,"
Peter Cooper, "Educational Institutions in the SpiritWorld,"
Robert Bruce, "Salvitualism. A Illegator." World."
Robert Bruce, "Spiritualism, A Liberator."
Czar of Russia, Alexander II., "The Autocrat's Doom."
Lord Frederic Cavendish, "Capital Puntshment Condemned."

demued."
Karl Friedrich Zöllner, "Spiritual State of Germany."
Cronwell Fleetwood Varley, "Astronomical Origin of
Spiritual Phenomena."
Bishop Colenso, "Mistaken Polley of the Church."
Judge Edmonds, "The Spirit-Editor's Valedictory,"
A Stranger, "Visit to the Spirit-World." Price \$1,50, postage 10 cents. For sale by COLBY & RICH.

PRICE REDUCED!

The Ghosts, AND OTHER LECTURES.

BY ROBERT G. INGERSOLL.

The idea of immortality, that like a sea has ebbed and flowed in the human heart, with its countless wayes of hope and fear, beating against the shores and rocks of time and fate, was not born of any book, nor of any creed, nor of any religion. It was born of human affection, and it will continue to ebb and flow beneath the mists and clouds of doubt and darkness as long as Love kisses the lips of Death. This work treats upon various subjects, viz:

The Liberty of Man, Woman and Child. Liberty sustains the same relation to Mind that Space does to Matter.

The Declaration of Independence.

One Hundred Years Ago our Fathers Retired the Gods from

About Farming in Illinois. To Plow isto Pray; to Plant is to Prophesy, and the Harvest

Answersand Kulfills

The Grant Banquet. Twelfth Toast—Response by Robert G. Ingersol Nov., 1879.

Rev. Alexander Clark. The Past Rises Before Me Like a Dream.

Extract from a Speech delivered at the Soldiers' Re-union at Indianapolis, Sept. 21, 1876.
This work is elegantly bound and printed in clear, bold type, on heavy, tinted paper.

The author takes the ground that man belongs to himself,

and that each individual should at all hazards maintain his intellectual freedom. Cloth. Price \$1,00, postage 10 cents.

For sale by COLBY & RICH. A STOUNDING FACTS FROM THE SPIRITAWORLD, Winessed at the house of DR. J. A. GRIDLEY, Southampton, Mass., by a circle of friends, ambracing the extremes of Good and Evil.

The above is the title-page of a book of 257 pages, printed in the year 1854. This work is adapted to the Biblical strucent, and should be read and circulated broadcast. It is just suited to the house of the Evangelical Church, as well as to thinking Spiritualists.

Cloth, \$1,00; postage 10 cents.

For sale by COLBY & RICH. Six Months...... 1,50

TO BOOK PURCHARERS.

TO BOOM PURCHABERS.

Colby & Rich. Publishers and Booksollers, 9 Rosworth street (formerly Montgomery Place), corner of Province street, Boston, Mass., keep for sale a complete assortment of Bristolal, Produces in the Revormatory and Mississer Cellangor's Hooks, to the sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid C. (t. l). Orders for Hooks, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps once and twos preferred. Postage stamps in quantities of mone than one dollar will not be accepted. All business sperstons looking to the sale of Hooks on commission respectfully declined. Any Rock published in England or America (not out of print) will be sent by mail or express.

or express,

Catalogues of Books Published and for Sale by
Colby & Rich sent free.

SPECIAL NOTICES.

To quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the express on of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

the varied shades of opinion to which correspondents give utterance.

E We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensible as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially 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 every Tuesday.

Panner of Bight.

BOSTON, SATURDAY, JANUARY 23, 1886.

PUBLICATION OFFICE AND BOOKSTORE, Bosworth St. (formerly Montgomery Place). corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

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

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

ISAAC B. RIGIL......RUSINESS MANAGER. LUTHER COLEY...... EDITOR.
JOHN W. DAY..... ASSISTANT EDITOR.

Business Letters should be addressed to IBAAC B. RIGH. Hanner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to Luvilan Colby.

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

The Myths of Christianity.

It is a wholly false conception of the rise and beginning of Christianity to assume that it set aside or brushed away the old pagan mythologies. It did nothing of the kind. On the other hand, it transformed many of them into myths of its own. Besides that, the Stoic philosophy had entirely got the better of paganism at the time when Christianity began to emerge from Judea, and had discarded all its old myths, taking its stand firmly and broadly on the cultivation of simple virtue. It practically took no more notice of paganism as it once was than it did of the nascent Christianity which was to be. These Stoics, refusing all temptations to compromise with Epicurianism, anticipated Christianity by gradually adopting the humaner sentiments which were born in Greece. They were tamed down, so to speak, from their severe and rigid tenots by the gentler teachings of Grecian philosophy. Thus the Stole philosophy which ruled the Roman world-which was all of the recognized world of history-was free from all vestiges of mythology as it existed in paganism It was a plain system of ethics, and paved the way, with the aid of Greek culture, for the slow advent of the Christianity which was a badge of contempt until Constantine lifted up Ita banner.

The myths of paganism were such fables as would naturally take root and flourish in the early ages of civilization. Discarded by stoicism. they were adopted again in a new form by patristic Christianity. St. Jerome and St. Augustine sot this fact forth with convincing clearness in their writings. Christianity set up its contrast with the Stoic philosophy by opposing to virtue the dogma of vice, or the sovereign power of sin. But stoicism never entertained any apprehensions of death, as the sayings of Socrates, and especially his ending, and the writings of Seneca, Epictetus, Marcus Aurelius and Plutarch, abundantly show. The fear of death was imported into Christian belief from the superstitions of paganism. The Greek word for superstition literally means "fear of the gods," or domons. The Greek mythology contained a number of fables on the subject. One has only to read Plutarch's noble treatise, "On Superstition," to become duly apprised of the effect which the terrors of death had upon the vulgar mind. It was, in fact, the aim and purpose of Stoicism to remove these fears altogether. The early Greek vases are some of them ornamented with scenes of infernal torments, to which death conducted. Epicurianism lifted the dreadful load of superstition; Stoicism rejected it utterly; but Christianity, through what are named its fathers, revived these myths for purposes of its own.

Over against the always good, just and benevolent Creator which Stoicism held to, Christianity, following the myths of ancient and then lifeless paganism, set up the plutonic Devil. Over against Stoical Virtue it set up Bin. Over against tranquil dying as the termination of a true and pure life, it set up the old pagan superstition of Death as a punishment. And over against the pagan myth of the infernal regions, with penal torments and explations forever going on, Christianity eagerly set up Hell, peopled with by far the larger part of mankind, and suffering for sins they actually had no consciousness of. It was reserved for the intensest Protestantism to outdo all that had preceded it, in the person of austere and gloomy John Calvin, whose most devoted disciple and scholar, Jonathan Edwards, was in America, by giving the most terrorizing interpretation of sin and its future punishment, thereby holding the heart of humanity in a vise far more torturing and awful than any of the myths of antiquity which the paganism that immediately preceded Christianity had wholly discarded and swept away. Spinoza uttered the profoundest of truths when he said that "the proper study of a wise man is not how to die, but how to live," and that "there is no subject on which the sage will think less than death."

It is certain that Christ taught none of these superstitions which, three centuries after his

new power, not for spreading a purer and gentler morality. Constantine took up Christianity to build a rule upon it, and by no means for any intrinsic virtue of its teachings. His motto-"In hoc signo vinces"-sufficiently displayed the temper of the movement he newly headed. Christianity threw itself into the hands of a patron whose life was war, and thereafter it was a work of tyranny and blood. The actual truth of history cannot always be suppressed. How changed from the spirit of its original teacher! And then followed the organization, with the writing of those called the fathers, who are to-day regarded by ecclesiastics with a reverence that is as near as possible a confession that they were inspired. Thus it will be seen that Christianity was from the beginning incrusted with superstitions which it has become the task of humaner times, illuminated with larger knowledge, to remove.

Unquestionably, the rise of Christianity could not have been as successful as it was, but for the preparatory service of the changing Stole philosophy, and the transformation of moral ideas by political changes. Rome was dear as a republic, and had emerged into an empire. It possessed and operated the very machinery which a great ecclesiastical system required for its work. The myths were all absorbed as vital elements of the new ecclesiastical system, and with the spread of the power of the Church into the provinces of the Empire were transformed into a variety of legends and vagrant superstitions appropriate to the locality and human life of each. But the benevolent and gentle side of Christianity came from Greece first-from the Greek philosophers rather than the hot and furious fathers of the early church. Modern Protestantism naturally finds it difficult to look at it in this light, but that is because it continually forgets that it is itself only a protest against the Catholic dogmas of the first days of Christianity, hardened still more by the accretions of the Dark Ages, during which humanity was only the footstool of corrupt sacerdotal power.

It was the contest between Greece and Rome that opened the way for Christianity, which adopted what had been discarded. Rome made the conquest of Greece in the military or physical sense: but Greece, in turn, subjugated Rome in the moral or higher sense. The Greek and Latin civilizations became blended. Greece was the school of the humanities; Rome was a rough conqueror, and semi-barbarous in character. The blending process produced a result of the highest promise for the progress of civilization. It prepared the ground in which was to be sown the seeds of a humaner system of morals. How much of it came from Judea, and how much from Greece before, is a very interesting speculation, yet one on which the facts of history shed a clear illumination. One thing is indisputably apparent, and that is, that if the later Stoicism, as set forth in the 'Meditations" of Marous Aurelius and the 'Consolations" of Plutarch, is not Christian, it at least never displayed any of that flerce fanaticism for which Christianity has thus far been noted more than for anything else. It would seem, indeed, as if Christianity, molded and operated by sacerdotal power, had found neither time nor inclination to attend to anything but its myths and superstitions, whether with or without the help of forms and ceremonies, ritualism and other obsolete mummery. The world is now quite ready for another movement in the direction of a purer morality and a larger liberty.

Moving Ponderous Bodies.

"Youngstown, Ohio, has an electric boy, at whose approach chairs and tables dance and heavy articles totter which his natural strength could not move; the lad is fifteen years old, of slight build, and does not understand his unusual powers," says the Boston Journal. Probably he is a powerful physical medium, whose occult power spirit-Indians use to produce the results named above. We remember that many years ago at a seance in Cambridge. Mass. (previous to the issuance of the BANNER), held at the residence of Lieut. William Berry, a request was preferred by Dea. Henry Potter that an effort be made by the spirits to lift bodily in her chair Mrs. J. H. Conant, the trance medium (who presided at a sitting as above every Wednesday evening), and place her in it upon the table. The especial reason, Mr. Potter said, why he desired the experiment tried, was because he had brought to the seance a clairvoyant medium, one who could see the modus operandi behind the veil.

Mrs. Conant did not object, and all eyes for the moment were upon her. Slowly but surely Mrs. Conant and the chair arose from the floor, independent of any visible aid, when she screamed through fear, and suddenly down went the chair and the lady. This was a sad disappointment to the party; but by considerable coaxing Mrs. Conant was induced to again allow the invisibles to try the experiment, she promising not to be alarmed as before. Shortly the chair began to slowly move upward, Mrs. Conant holding on with both hands, with her feet resting on the front round, until its legs were on a level with the table, when it gently alid over and deposited its burden safely before the wondering and excited company of some thirty persons.

And now came the question, How was it done? That was what we all were anxious to ascertain, as there was no trickery whatever connected with the strange affair. Well, the lady clairvoyant was appealed to for a solution, and she replied by saying that she saw two stalwart spirit-Indians standing one on each side of Mrs. Conant. Then she saw them stoop down, the one on the left taking hold of the lower side round of the chair with his left hand. while his right clasped the top back of the chair, the other Indian acting in a like capacitv. excenting that his left hand supported the chair in an upright position, while his right held firmly the lower round. Then they both slowly lifted the medium, Mrs. Conant, and placed her, as before described, safely upon the table.

The mystery of how it was done was thus solved. All similar manifestations of spiritpower are produced undoubtedly in a like manner, although the occult law by which they are accomplished is yet but little understood by those who have closely studied the subject for many years.

The answers to eleven questions of an interesting nature will be found in the Spirit-MESSAGE DEPARTMENT on our sixth page, to-

New York Medical Law-Where to Send the Petitions, etc.

A correspondent writes us as follows, under date of

"One of the oldest and most progressive physicians of New York State (who has a legalized diploma, by the way), in referring to the petition for the repeal of the medical law of 1880 as printed in a secular paper in that Commonwealth, expresses his opinion in the

premises in the appended stinging paragraph: As it is not an uncommon sight to see humburgery practiced under the cover of diplomas, therefore it is wrong to make educated scoundrels a privileged preferred class. As colleges never can convert morally disqualified students into worthy and honest gradients and the second students are described to the second students. uafes, legislatures cannot; and, therefore, native and acquired merits should be allowed as much of a place in medicine as in religion.'

Subsequently he makes the following additional re-

marks:

'Any law which is too favorable to monopoly is against progression and reform.

A law-maker who swears that he will support the Constitution of the United States has no right to disrespect the "Higher Law" and, consequently, never will claim that any churchman is better than any honest, moral and intelligent nonconformist; and, like-wise, such law-maker never will disrespect the conscience and confidence of any of his constituents about medicine or treatment for the sick.

As it is a demonstrated fact, admitted by the best physicians, that "NATURE IS THE GREAT PHYSICIAN," legislatures should not confer too much power upon colleges and inexperienced or unscrupulous graduates. We believe that the general law against malpractice will (if enforced) protect the people from all fraud and deception, from whatever source.

We shall ever pray, until answered, to be restored to that former liberty and freedom about medicine and treatment of slokness which the people of our State never petitioned to be deprived of, and which never was more abused than by some boasting members of the medical profession."

Another correspondent writes us that he has a peti-

tion for the repeal of the New York Medical Law that is already ten feet in length, and he is still at work soliciting signatures for it. The issue is not with self-interested doctors of dif-

ferent modes of practice in the repeal of a law, but it is with the people to say whether they have been deprived of employing the practitioners of their choice, also the mode of treatment they desire.

All citizens of the State of New York (and we are sure there are many such) who feel that the present medical law has deprived them of their constitutions right to employ the practitioner of their choice, should prepare properly attested documentary evidence of such fact, or go themselves personally before the Legislative Committee at Albany, and make known their grievance at the hearings, demanding a return of their freedom in this regard.

This documentary evidence, as also the petitions which have been signed, should be forwarded at once to W. H. Voshungh, 244 9th street, Troy, N. Y., who will attend to having the same placed before the As sembly in proper form and in due time : Provided that the parties holding such petitions have not already and individually made arrangements with some member of the Legislature who is in sympathy with the object of said petition, to present it for them.

The point raised at this time is not that any one sys tem is better than another, but that all systems and modes of treatment have their friends, and the people should be allowed to select their preference under equal rights before the law.

J. J. Morse's Work.

The above distinguished trance-speaker addressed an enthusiastic audience at Berkeley Hall, this city on Sunday afternoon last, as he did the children and friends of Lyceum No. 1 in the morning, reports of each meeting being presented to our readers in anoth er column of this issue. He also spoke in the Ladies Ald Parlors, on Friday evening of last week.

The two remaining Bundays of this month Mr. Mors will occupy the platform at Good Templars' Hall, Ha verhill, Mass. During February and March he will speak in New York and Brooklyn respectively.

Mr. Morse has been retained by the managers of Niantic, Neshaminy and Cassadaga Camps for a series of lectures at each place during the coming camp season, and will be glad to receive early applications from other Associations contemplating engaging his

Mr. Morse will probably be induced to spend another year in America ere sailing for Australia and New Zealand from San Francisco, which place he is ar ranging to visit in due course.

A. B. French, Esq.,

The eloquent orator from Ohlo, spoke from the plat form of the Boston Spiritual Temple at Horticultural Hall, on Sunday, the 17th, to large and appreciative audiences, both morning and evening. He will occupy the same platform on Sunday, the 24th. Subjects: morning," Legends of the Buddha, or the Victory of Days among the Mounds of a Vanished Race," illustrated with maps and diagrams. Uritical Judges who have listened to this lecture pronounce it one of the most interesting and instructive emanating from any

15 It gives us pleasure at this time, when so much difference of opinion in regard to materialization, transfiguration, transformation, etc., is being expressed, to print, as we do on our eighth page, the criticism by Mrs. Lita Barney Sayles of the essay by Charles Dawbarn of New York headed: "Philosophy vs. Fact." which appeared in our issue of Jan. 9th. We have been for some time thinking of making an editorial regarding materialization in connection with transfiguration; we have heretofore expressed ourself to several managers of materializing seances to the effect that legitimate transfiguration was of more practical use and importance than materialization per se, because under the former phase of presentation the spirit is enabled to remain outside the cabinet longer than under the latter-thus affording added opportunity on the part of the investigator to obtain by conversation and close observation the evidence of the verity of the manifestation, and frequently facts of vital importance from the form before him (or her) as the case may be. The late Mrs. J. H. Conant, who came to us at a seance held by Miss Gertrude Berry, at Onset Bay, emphasized this fact regarding the comparative value of transfiguration and materialization-her testimony being in favor of the firstnamed, for the reasons just stated. We are glad to see that Mrs. Sayles covers the whole ground in her present article, to which we direct the reader's attention.

We are pleased to learn that the Boston Spiritualistic Phenomena Association—which holds its public sessions every Sunday afternoon at Berkeley Hall—is in a financially flourishing condition. We wish to impress upon our readers the fact that the object of the Association is to use all funds received in placing the spiritual phenomena before the public, through the best medial instruments. This being the case, it should have the support of all conscientious Spiritualists who fully understand and appreciate the vital importance of this special phase of Modern Spiritualism.

Thomas Lees is now fitting up an office at 142 Ontario street, Cleveland, O., (near the public square and in the heart of the city) where he purposes doing business in the spiritual book line and some other departments of

Victory for the Connecticut Spiritualists.

A special despatch to the Evening Record of Boston, under date of Willimantic, Ct., Jan. 12th, states that Judge Torrance of the Superior Court for New London County has decided that the Pavilion of the Connecticut Spiritualists' Association at Niantic is exempt from taxation under the general statute, because devoted to religious uses; he has also decided that the cottages built on land perpetually leased to individuals by the Association should be taxed to the individual owners, and that sixteen acres of the Association's land, with farm-house, should be assessed to that body on a valuation of \$2600.

This decision [says the Record's informant] "This decision [says the Record's informant] ends a long contested and important test case. The town of East Lyme taxed all this property, including about thirty-seven dwellings and thirty-four acres of land, valued at \$15,000, to the Spiritualists' Association, claiming that the general Pavilion is not used exclusively for religious purposes, but for dances, skating-rink, lodging-houses, etc., and therefore taxable; and, also, that the cottages are virtually owned by the Association, and are properly taxable to it. The Spiritualists admitted that sixteen acres of land, with the farm-house, held by the Association, and neither leased to individuals nor used for religious purposes, should be Association, and neither leased to individuals nor used for religious purposes, should be taxed; but in reply to the assertion that the Pavilion was not used exclusively for religious purposes, claimed that it was as much so used as churches, which allow fairs, concerts, etc."

Change of Programme.

Our readers will remember that we last week acknowledged the receipt of reports of two highly interesting lectures by Mrs. H. S. Lake and Mr. J. J. Morse respectively, the first treating of the home from the standpoint of the mortal life, the latter of homes in the hereafter -which we promised to publish at once in the two succeeding issues of the BANNER.

In the meantime the manuscript of a discourse on MATERIALIZATION, delivered by W. J. Colville, which had been in process of preparation for our columns, came to hand, and as that theme at present holds the popular interest in a marked degree, we decided to print the lecture by Mr. Colville's guides in preference, as will be seen by reference to our first page.

Mrs. Lake's address will appear in our next issue: to be followed a week later by that of Mr. Morse.

Onset Bay Grove Association.

At the annual meeting of the Onset Bay Grove Association, held at Eagle Hall, Boston, Wednesday, Jan. 13th, the following officers were elected: Wm. D. Crockett, President: Geo. Hosmer, Vice President; E. Gerry Brown, Clerk; E. Y. Johnson, Treasurer; Alfred Nash Simeon Butterfield, Cyrus Peabody, Walter W. Currier and Mrs. J. P. Ricker, Directors.

Upward of 2,500 people gathered at the Boston Theatre on Sunday evening, Jan. 17th, to hear Hon. A. M. Keiley, of Virginia, Ex-Minister to Austria, discourse on "The Rights and Wrongs of Ireland," for the benefit of the House of the Good Shepherd. His peroration was full of the spiritual idea, as the following extract demonstrates:

"There is but one issue in England to-day. There is but one subject that all parties are considering, and that is what to do with Ireland. Charles Stuart Parnell, who has been imprisoned, who has been tried for his liberty, and who almost became an exile for life, is to-day the masterful hand in English polities. As I stand here to-night facing this great audience a ploture of that happy day comes to me—a ploture of an image, the picture of the genius of Irish liberty. When the spirits of those who have lain down their lives for Ireland form in grand procession they will salute the genius of their redeemed country. The poets from the Druids down to the poets of our own day who have kept alive Ireland's inspirations for freedom will be there. The thousands who have shed their blood in the fight for freedom will be there. Dillon will be there—Sarsfield, O'Connell and Emmet will be there. And so, my friends, let us hope that many of us will be there, and that we may hear the spirit of Henry Grattan repeat again the salutation, 'Ireland is now a nation.'"

For the transmission of vital energy to his patients by the laying on of hands, we know of no one superior to Dr. J. A. Shelhamer, of 81 Bosworth street, Boston. During our severe illness for several weeks past with pneumonia he has treated us successfully, and we therefore do not hesitate to recommend him to the public as one of the most powerful healers in our midst. Besides, he prescribes the proper medicines, when in severe cases prescriptions are necessary. His treatment throughout was wonderfully accurate, as the result has amply proved.

In this connection our thanks are due and gratefully given to the friends who have sent to us fruits and other delicacies.

In the publication of his new weekly paper, The N. D. C. Axe and True Key Stone, James A. Bliss is making an effort to increase the number of mediums through whom spiritintelligences, who desire to do so, can manifest their presence to humanity. Testimonials in large numbers have been made public as to the fact of his success in the development of spiritual gifts in individuals, and that the field of his operations may be enlarged is now his single aim. Those interested in the work can obtain specimens on application to Mr. Blist, 474A Broadway. South Boston.

A number of New York physicians, says contemporary, have asked the Board of Health to use its influence to secure the passage of an act which will protect physicians, who in good faith report contagious diseases, against suits for damages in case the disease reported does not prove to be what was suspected. That is, in other words, the New York M. D.s ask to have their ignorance protected by law! What next?

"FACTS."-With the January number of this interesting monthly, a new volume, the fifth, commences, and some changes are made that greatly improve its value and general appearance. The new features are portraits of individuals prominent in the Spiritualist ranks and an original song, words and music. The accounts of phenomena include those of many phases, and can be relied upon as accurate, so far as the editor can determine. Send for a specimen copy to the address of Colby & Rich. Boston.

At a meeting of the National Arbitration League in Washington City last month, reported death, were adopted as the myths of Christianity by the men who successfully set gether with the usual Invocation; nine excarout to compress a natural and healthy system of morality into the strait-jacket of dire superstitions. All these were borrowed by them from sanciant and dead paganism, which the later and humaner philosophy of Rome had rejected.

If was done for the purpose of establishing a line of the strait in the

ALL SORTS OF PARAGRAPHS.

THE WONDERFUL WEAVER.

BY GEORGE COOPER. There's a wonderful weaver
High up in the air.
And he weaves a white mantle
For cold earth to wear.
With the wind for his shuttle,
The cloud for his loom,
How he weaves, how he weaves,
In the light, in the gloom. Oh! with finest of laces Oh! with finest of faces
He decks bush and tree;
On the bare fiinty meadows
A cover lays he.
Then a qualit cap he places
On pillar and post,
And he changes the pump
To a grim, slient ghost!

But this wonderful weaver But this wonderful weaver
Grows weary at last;
And the shuttle lies idle
That once fiew so fast.
Then the sun preps abroad
On the work that is done,
And he smiles: "I'll unravel
It all, just for fun !"
—N. Y. Independent.

Black birch, which hitherto has not been considered a wood to be used with advantage for doors. wainscotting and other interior work, is now being introduced to a considerable extent in new buildings, and while it is much less expensive than some of the other woods used for such purposes, it is pronounced one of the handsomest. Wood grown upon high and dry land is the best.

The 18th inst. was the hundred and eighteenth anniversary of the birth of Benjamin Franklin, who ' drew lightning from the clouds."

Some people who play "snake in the grass" think they are not seen and understood. But they are, notwithstanding.

Even prominent writers are careless in using words, and in striving for euphony sometimes lose sense. A. recent writer lately used the pretty expression for the pressure of a lady's hand, its "gentle impact." In reality, the gentle impact, says the critic, would mean a slap.

"How's your cold?" she asked. "I do n't know," he whispered, "I'm not on speaking terms with it." he whispered, "I'n Wilmington Star.

The bright evening star Looks down from afar Upon us poor mortal creatures. And it wonders outright Why so often we fight, When we have so many learned teachers. -QUILP.

Archbishop Croke, of Ireland, is to be invited to lecture in Boston on St. Patrick's Day, March 17th.

The five hundred and nine Lords of England have an average income of \$120,000 each, and their gross income is about \$75,000,000.

To think we are able is almost to be so; to determine upon attainment is frequently attainment itself.
Thus earnest resolution has often seemed to have about it almost a savor of omnipotence.—Samuel

A little girl's idea is unique. "See, mamma, see the popped rain coming down," she exclaimed, looking out of a windew during a snow-storm.

The notion of a great number of people that if the government's printing presses or mints will turn out a vast quantity of greenbacks or silver dollars, every-body's pockets will, in some mysterious manner, be filled, is not more stupid than the kindred notion that there is a profit or advantage of some sort to poor people in having the government bonds paid in depreciated silver. A very large proportion of the bends are owned by or represent the savings of people of moderate means. Anything which hurts the credit of the nation is an injury to all its people.—Boston Evening Record.

The Medical World says that an easy method of removing bits of foreign bodies from the eye is to place a grain of flaxseed under the lower lid and close the lids. The seed becomes quickly surrounded by a thick, adherent mucliage which entraps the foreign body, and soon carries it out from the angle of the eye.

Rben among de animals a kind ack is recollected longer den a mean one. A dog may forgit a place whar somebody kloked him, but he neber forgits de place whar somebody gib him a piece of meat.

There are people in Ireland who protest against home rule. There are people in Russia who prefer czarism to constitutional government. There were slaves in the South who preferred slavery to freedom. But progress is steadily marching onward to ultimate success, and the time will come when Englishmen and Orangemen will be satisfied that home rule in Ireland was the best for all concerned.

Spiritualistic cavesdroppers are as thick as leaves on the forest trees in springtime.

A country clergyman was one day catechising his flock. The sexton, being somewhat badly posted, thought it best to keep a modest place near the door. But the clergyman observed him, and, divining his object, called him forward. "John," said he, "what is baptism?" "Ou, sir," answered John, scratching his head, "ye kem—it's just saxpence to me and fifteenpence to the precentor."—Redruth Times, Eng.

Through the mistake of its friends religion has been chiefly associated with sick-beds and graveyards, says Rev. Mr. Talmage : This whole subject to many people is odorous with chlorine and carbolic acid. There are people who cannot pronounce the word " religion" without hearing in it the clipping chisel of the tombstone cutter. It is high time that this thing were changed, and that religion [old Theology], instead of being represented as a hearse to carry out the dead, should be represented as a charlot in which the living are borne to triumph. And this is just what Modern Spiritualism inculcates. 14 541

The indications are very strong that the silver lunatics have control of Congress, and that nothing will convince them of their folly but the actual precipitation of the panic which their wild lunacy invites.—
Buffalo (N. Y.) Express.

What word in Webster's dictionary contains twenty-one letters?

Amos L. Spofford, of Georgetown, Mass., has the old sabre carried by his ancestor, Col. Daniel Spofford five generations before him, at the head of a regimen of minute men, on the 19th of April, 1775, and later, a

Senator Maxwell attributes the deeline in sliver to a "conspiracy of combined capitalists." Our "gold bugs" must be very infloential if they can depreciate the price of sliver in Europe, in India, and in Mexico as well as in the United States.—Boston Herald.

Andrew Marzoni, the Roman citizen, whose sale stand is in front of Berkley Johnson's store, Newburyport, Mass., has been busyof late selling oranges figs and peanuts to the crowd on the street.

Now that the Metropolitan Museum of Art, at New York, has received \$100,000 by Mr. Vanderbilt's will, it is suggested that perhaps the trustees can afford to keep the establishment open Sundays.

If you don't want prematurely decayed teeth chew your food thoroughly, as it engenders an increased flow of blood to the gums, stimulates them and improves their nutrition. ...Brush them! every day the they bleed, and it only makes them firmer and healthler, until finally no amount of brushing wil:

Maker of musical instruments, cheerfully rubbing his hands : "There, thank goodness, the bass fiddle is finished at last!" After a pause : "Ack Himmel, il have n't gone and left the glue-pot inside i"

Chicago heats its street cars. Boston cannot afford to—lt seems.

Truth from goodness is soft and gentle; falsehood

Charles H. Foster.

To the Editor of the Banner of Light:

As a slight addition to the interesting reminiscences of the late medium, Charles H. Foster, which have already appeared in your columns, I offer the following personal experience Sept. 18th, 1873, I called on him, alone, in New York City, a total stranger. Seated at a table, numerous raps immediately succeeded. Inquiring what friend was present, he replied: "The numerous raps immediately succeeded. Inquiring what friend was present, he replied: "The spirit says it is J.—," giving the correct name of a particular friend who "died". August 4th, six weeks before. As a further test, I asked if I could have the inscription on his tombstone in Greenwood. Writing a full page of brief epitaphs, unseen by Foster, he suddenly seized a pencil and at once enclosed by a circle the proper one, a sententious and appropriate triplet. I next wrote a question in phonography, unseen by him, when he promptly remarked: "He says he does not understand shorthand." This was true in life. Of course I had the translation in mind, but the medium could not tell it unless told. Next I asked the cause of death, and writing a list of causes, he immediately designated the correct one. A message was sent a mutual friend, promising more evidence at home, and the prophecy was fully fulfilled. In reply to the question where the communicator had last reported, the medium answered, "At Slade's," which was true; I had just received similar proof of identity by independent writing between closed double-slates, unitouched.

Sept. 8th, 1874, I called on Foster again, with a friend, to whom he said: "Your brother is

writing between closed double-slates, untouched.

Sept. 8th, 1874, I called on Foster again, with
a friend, to whom he said: "Your brother is
here," giving name. "And you lost a son; his
name was Daniel, his middle name W., and he
died suddenly." Although the accompanying
friend never saw Foster before, all was correct;
the son was killed by lightning. He also gave
other names, formerly warm friends of the visitor. To me he reported the presence of a little
brother, with correct name, who died in Virginia forty years before; also the name of the
aforesaid tombstone friend: "And he says he
will write you his name in his own handwriting," and Foster seized a pencil and paper, held
them to the edge of the table, for a moment
only, not over a single second, and withdrawing
them disclosed the full name, in excellent fac
simile, the terminal letter a diphthong, as in life,
combining the French and English spelling.
Other information was volunteered, and other
pertinent questions answered correctly by the
gifted seer, in his off-hand way, without a mistake, clearly establishing his clairvoyance and
clairaudience.

Although very remarkable, and accountable

clairaudience. Although very remarkable, and accountable only on the theory of the survival of the individual, these facts are but a very small fraction of the numberless recorded sensuous evidences, mediate and personal, mostly obtained in private life, which, in spite of previous prejudice, have fully rewarded persistent inquiry, and compelled conviction of the great truth of immortality.

J. F. SNIPES.

230 W. 50th street, New York.

J. H. Young has an article in The (Vineland) Rostrum, in regard to Mr. Foster's mediumship, from which we make the following extract:

from which we make the following extract:

"A friend (an educated German gentleman) relates to us that overtwenty years ago he was induced to call on Foster; a skeptic, and a materialist, he considered it all humbug, but Foster startled him by saying: 'There is a spiritchild here for you,' and baring his arm there appeared the name of Rosalie. Some time previous a child about four years old in whom he took great interest, and to whom had been given that pet name, died; but there was no possible way by which Foster could have known him or the child. He thought the child too young to write, and as she had not been in the spiritworld long enough to learn, it could not be her; but he did not express the thought. Foster, however, turned to him and said: 'The mother is with the child, and she does the writing on my arm, and also wishes to thank you for your kindness to her child.' 'This set me to thinking,' said he, 'and investigation has proved the truth of continuous life, and the teachings of Spiritualism.'"

Foreign Items.

[Translated Expressly for the Banner of Light.] La Chaine Magnetique publishes the proceedings of the Magnetic Institute, the election of its provisional bureau, and the address of the president, Dr. Reigner, in full. Of the latter, the editor, Louis Auffinger, speaks very warmly, and notices an experimental and pub-lic séance, which followed on the 27th of No-vember, one even more brilliant than that of which he had spoken. He says, "One can say without exaggeration that the séance of inauguration was finer than that of dedication. The subjects, who were there in large number, had the courage to give active aid, and others did the same, and we are able to announce that the success of the institute is assured."

This number, Deo. 15th, as usual, is well filled with interesting matter in its special line filled with interesting matter in its special line of thought. Professor Vinot, under the heading "Magnetism Before Philosophy," takes for his text the passage of Scripture, "Render unto Cosar the things that are Cosar's; and unto God the things that are God's." It appears to us that many of the phenomena of magnetism would come as well under the broader name of Spiritualism, and are in many instances a phase of spirit manifestations, and that the above text is as applicable from the spiritualistic as the magnetic point of view.

In the article to which we have referred of Prof. Vinot's, there are many wise sayings, and some particularly interesting. Here are some particularly interesting. Here are a

few:

"I have found in the Orient this golden maxim:
It is necessary to work in order to be useful:
It is necessary to be useful in order to be loved:
It is necessary to be loved in order to be happy."
"I love! and that love is worship of the true, of the useful, of the beautiful and of the good. I venerate justice and reverence progress. I sapire to that which is noble, elevated and pure. My soul has had its vision of the ideal and has pursued it,"
"Love and be loved: Behold the symbol of real happiness and of human progress. Every fact, every act, every result which does not implicitly bring to one's self love—that is, if one desires it—is either erroneous, or dangerous, or at least useless."

Maurice Jogan contributes an article on "Uni-

meous, or dangerous, or at least useless."

Maurice Jogan contributes an article on "Universal Magnetism," which practically, is a treatise on theoretical and practical astrology. He speaks of the lectures he has been giving, and made interesting by horoscopes of persons present. On having the hour and the date of the birth of M. Jules Grevy, the President of the French Republic, he gave the horoscope of that well-known personage, which proved to be very correct, as his history is in harmony with the stellar indications. He predicted his reflection to the office, which has since become a fact, and also that he will not finish his second term of acvery years, suggesting possible and plausible

alto that he will not finial his second term of seven years, suggesting possible and plausible reasons therefor.

An article by M. Delaunay, of Paris, predicting earthquakes being his specialty, has been copied from the Bannes of Light of July 25th, in which he believes that in 1886 there will be risings and tremblings of the earth's crust in a more or less intensified form.

Mrs. Frances Cheever Tompkins, wife of Albert H. Tompkins, M. D., passed to the higher life from their residence in Jamaica Plain, this city, Jan. 10th. She was a most amiable, intelligent and loving wife and mother, and will be greatly missed by all who knew her for her benevolent and social qualities. Mrs. T. was a first-class stenographer, and before her marriage reported the proceedings of our Public Free Circles for several years at the time the late Mrs. J. H. Conant was the medium.

We find under the head of Petitions to the Massachusetts House of Representatives, last week, one reported as presented by Mr. Downes, of Canton, from M. S. Ayer, of Boston, to the effect that the name of the Working Union of Progressive Spiritualists be changed to that of Spiritual Fraternity.

Geo. A. Bacon was announced to speak under the anspices of the Ethical Society of

Mrs. Richmond Leaves New York. To the Editor of the Banner of Light:

I have to announce what to us in New York who have been drinking in with delight the ministrations of Mrs. Cora L. V. Richmond during the last two months is a great disappointment-being obliged to part with her. We have indulged in the hope that this time her stay with us would be permanent; but those who control her ministrations have decided otherwise, and this decision has quite unexpectedly brought the meetings to a close and we have but to submit.

and we have but to submit.

The meetings have been a decided success, not only in numbers, which have steadily increased from week to week, but in the intelligence, culture and appreciation of the audiences. I have never witnessed so much genuine interest, nor of so absorbing a character, as has been manifested in the inner truths of Spiritualism, as during this series of discourses; and whether the spiritual wave which at the present seems to be sweeping over the world, revivifying the Church and awakening anew the fervor of the people in spiritual things, has to do with it or not, the especially religious teachings through Mrs. Richmond have received a warm welcome and active appreciaceived a warm welcome and active apprecia

tion.

The questions and answers have formed the The questions and answers have formed the morning service, and a discourse, the theme chosen by the spirit controlling, in the evening. I can give you a much better idea of the scope and effect of the services by quoting the remarks made by Luther Marsh, Esq., a leading member of the New York Bar, at the closing lecture on Sunday evening. This well-deserved tribute to the gifts of this wonderful medium so perfectly expresses the impression made upon us all, that I venture to hope you will publish it in full:

"I have attended upon the ministrations of this lady now, for two months, with great delight, with great instruction, with great profit, and it gives me a sense of personal bereavement that she is to leave us. I have been perfectly astounded by the rich philosophy and religion which have flowed from her lips. I have been as tounded at the eloquence. From my early youth I have a lawsy sought the places where the best speakers could be heard, at the bar, on the rostrum and in the I have been at laws a laws them all in this country, and I have heard them all in this country, and I have heard them all in this country, and I have heard them all in this country, and I have heard them all in this country, and I have heard them all in this country, and I have heard them all in this country, and I have heard them all in this country, and I have heard them all in this country, and I have heard.

Last Sunday J. Frank Baxter, or Chaventhil and Bradford, in Brittan Hall, for the fourth and last time in the present lecture course. The attendance was unusually large in the afternoon and eventing. At the clost of the strength and strength and in the afternoon and eventing and enternoon and eventing. At the clost of the spiritualists of Haverhill and Bradford, in Brittan Hall, for the fourth and last time in the present lecture course. The attendance was unusually large in the strength and the surface of a very interesting character, about thirty mestages belief to whom were known to the sudence, and the surface of their m

made upon us all, that I venture to hope you will publish it in full:

"I have attended upon the ministrations of this lady now, for two months, with great delight, with great Instruction, with great profit, and it gives me a sense of personal bereavement that she is to leave us. I have been perfectly astounded by the rich philosophy and religion which have flowed from her lips. I have been a great admirer of oratory and eloquence; I have been a great admirer of oratory and eloquence; I have been a great admirer of oratory and eloquence; I have always sought the places where the best speakers could be heard, at the bar, on the rostrum and in the pulpit. I have heard them all in this country, and I must say I have never heard a man or woman who speaks so perfectly, so beautifully, so elegantly and so gracefully, as the lady who is now on the platform; and quite sure I am that none of our greatest divince, none of our extemporaneous speakers in the pulpit, could stand upon that rostrum and be subjected to the test which this lady has borne now for two months, in answering all sorts of interrogatories from learned men—questions in science, philosophy, metaphysics and religion, everything covering the whole domain of human life, standing there, ready to answer on the spur of the occasion. Nothing like it has ever been known to me before. There is another feature that I wish to refer to—that in the influence accompanying the thoughts of the discourses that is left upon us, there is the test of the divine origin of what she says. Certainly if I could carry through life the inspiration and the spiration and the goodness that I feel after she has spoken, I should think that I was one of the best men that could be made on this side. I assure you it is with the deepest regret that I hear she is going to leave us: I hope that any one who predicts her early return will not only be a prophet but the son of a prophet."

We shall now live in the promise made by

We shall now live in the promise made by her guides that ere long they will bring her back to us.

Yours very truly,

HELEN DENSMORE.

New York, Jan. 14th, 1886.

God's Poor Fund. Since our last report we have received the following

sums in aid of the destitute poor whom interested spirit-friends bring to our notice for relief: From Lizzle Richards, 50 cents; W. W. G., 36 cents; . G. F., Boston, \$1,00; Cincinnati, \$2,00; Amos Hutchins, 50 cents; Daniel B. Allen, \$2,70; Mrs. E. S. Sleeper, \$2,00; W. H. Billings, 50 cents; I. W. Russell, \$2,00; Eben Snow, \$10,00; Friend in R., \$1,00; D. S. Jackson, \$1,25; A. J. K., \$1,00; Mrs. J. B. Whitridge, \$5,00; Hannah J. Moore, 40 cents; A Friend, \$1,00; Visitor at Circle Room, \$2,00 ; A Friend, \$1,00 ; E. F. 8., \$2,00; William Sturgis, \$5,00; Daniel Davidson, \$2,00; M. P., \$1,00; Solomon Bagle, \$2,00; H. J. Horn,

The Lecture Course at North Abington.

To the Editor of the Banner of Light: The course of Spiritualistic lectures under the management of Mr. E. E. Brown, inaugurated last fall, still continues on successive Thursday evenings. Mr. Brown is entitled to much praise and renewed encouragement for the energy and determination displayed in carrying these meetings successfully on amid the unusually unfortunate drawbacks of storms on those evenings, and the tightness of the purse-strings caused by labor troubles and on those evenings, and the tightness of the purse-strings caused by labor troubles and business depression. But on to success they were bound to go. Thursday evening, [14th] the audience was addressed by an ever-welcome speaker and medium, Mr. J. Frank Baxter. Although he has given many lectures here the past three winters, it was the unanimous verdict of the many present that a better one than his that evening upon "The Religion of Humanity," he had never given in this vicinity. Greatpleasure was evinced by his singing, for he always sings "with the spirit and the understanding," and by his exercises in medium ship his listeners were captivated; numerous, intricate and convincing were the latter, baffing completely any theory aside from that offling completely any theory aside from that of-fered by Spiritualism itself. Thursday evening of this week, owing to the great interest cen-tering in a fair for the benefit of the "Town Im-provement Society," to take place at that time, the usual lecture is omitted; but on Thursday, Jan. 28th, the course will continue either with lecture or benefit concert, due notice of which

New Bedford, Mass.

To the Editor of the Banner of Light: Frank T. Ripley is speaking here for the five Sundays of January, and with his many excellent tests at the close of his lectures is awakening much interest;

(John H. Thomson,) writing later, says that Mr. Ripley (John H. Thomson.) writing later, says that Mr. Ripley continues his very successful labors in New Bedford, the hall last Sunday evening being filled to repletion, and that as one result of his efforts, at the close of his lecture on that occasion a Society was organized, and the following officers chosen: President, William F. Nye; Vice-President, Thomas M. James; Scoretary, Thomas Thompson; Treasurer; David Silvester; Finance Committee, William F. Nye, Thomas M. James, Thomas Thompson, David Silvester, Mrs. Jirch Clifton, Mrs. George Relly. Mr. Ripley has taken rooms on Spring street, No. 65, for the accommodation of those wishing test sittings.

Newburyport, Mass.

To the Editor of the Banner of Light: Miss Jennie B. Hagan was with us on Sunday, and delivered addresses afternoon and evening highly pleasing to the audiences, which, by the way, were the largest of the new year. Her improvisations were elever, piquant, and very much enjoyed.

Mrs. Abby N. Burnham will be the speaker next

Bunday.

The First Monthly Social under the auspices of the Ladier. Aid Society was held in their parlor in the Joy Block on Friday evening last. A banquet was spread in the Adjoining room, after the discussion of which the large company were entertained with remarks and recitations by the controls of Oscar Edgerly, singing, social conversation, etc.

Oscar Edgerly, Jone 10f. Our. local mediums, is kept busy nearly all his time in holding circles, and giving private sittings. He give promise of developing into a powerful transe test medium.

Hererow'to Acid Photogram, a Liver and Kidney Troubles. D. O. G. Cillar, Boston says. Three had it with the most remarks his success in drypholis, and derangement the liver and kidney. Olds: 201.48.1111 wantington D. C. last Sunday in that pily Boston says. I have page in with the most required to the Ages or After marks his success it displays and derrogement Displays what we want to the liver and kinners.

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

Frank T. Ripley is lecturing to deeply interested and appreciative audiences in New Hedford, and is accomplishing great good, as will be seen by a letter from a correspondent in another column.

J. Frank Baxter speaks in Marblehead, Mass., the remaining Sundays of this month.

Mrs. H. S. Lake, and her husband, Prof. W. F. Peck, will speak for the Spiritual Society of Cincinnati during the month of February.

Miss Jennie B. Hagan will hold two services at Engine House. Sawyer's Mills, Dover, N. H., Jan. 24th, at 1:45 and 7 P. M.

at 1:45 and 7 P. M.

Dr. Dean Clarke, who is reported to have won great success at Providence, last Sunday, speaks in Haverhill, Jan. 24th, in Brockton, the Sist, and is open to engagements for February and March. Address care

gagements this office. Mrs. Clara A. Field lectured. Jan. 17th, afternoon and evening, at Kast Dennis—at Woden Hall—for the Spiritualist Freethinkers' Association. Much satisfaction was expressed by those present. She can be addressed for engagements at 2 Hamilton Place, Boston Mass.

Mrs. Helen Fairchild, the materializing medium, has removed to No. 74 Waltham street, where she will continue her usual public scances.

Haverhill-Brittan Hall.

To the Editor of the Banner of Light: Last Sunday J. Frank Baxter, of Chelsea, spoke be-

Bunday. Haverhill, Mass., Jan. 19th, 1886.

Haverhill-Good Templars' Hall. To the Editor of the Banner of Light:

Mrs. E. Trask Hill, of Boston, spoke for the First Spiritualist Society of Haverhill and Bradford Sun-

day, Jan. 17th, to good and appreciative audiences at 2 and 7 o'clock P. M.

Mrs. Hill is an easy and ready speaker, and gave great satisfaction. This was her second appearance in Haverhill, and the friends gave her a cordial greeting. She took for her subject at 2 P. M. "What Good of Spiritualism, and its Future for Humanty"; and at 7 P. M. she spoke upon "Prisons and Prison Reform."

Sunday, Jan. 24th, J. J. Morse, of England, the wellknown and eloquent trance speaker, will be for the first time in Haverbill, and speak for the First Spirit-ualist Society in Good Templars' Hall. W. W. C.

Onset Bay.

There was the usual good attendance at the Lyceum this afternoon, and an unabated interest. Recitations were given by Nellie Barnard, Guy Parker, Dodo Disdebar, Robert Traverse, Fred Keith, Austin Ballou and Minnie McGinnis. Mrs. Wanser gave a reading, and eight of the children answered the question: "What do I Come to the Lyceum for?" Mrs. Pearcand Mrs. Bears finely rendered the duct, "What are the Wild Waves Baying?" and Messrs. Griffin, Bessle, Bates and Traverse addressed the school very acceptably.

ceptably.

Our school is advancing in numbers—new pupils coming from East Wareham every Sunday. A larger hall is needed, and our enterprising proprietor is talking of enlarging our building.

D. N. FORD, Conductor.

Portland, Me.

Daniel F. Anglin informs us that on Sunday last Dr. H. F. Merrill gave platform tests under the auspices of the Spiritual Temple.

Spiritualist Meetings in Brooklyn.

The First Brooklyk Seciety of Spirlivalists holdsits meetings every Sunday in Conservatory Hall, Bedford Avenue, corner of Fultun street. Speakers engaged: January and February, Mr. J. William Fietcher; March, April, May and June, Mr. J. William Fietcher and others. Morning service at 11 o'clock, evening at 7%. All are cordially invited. Spirlival literature on sale in hall. Charch of the New Spirlival Dispermention, 46 Adelphi street, near Fulton. Brooklyn, N. Y. Sunday services 11 A.M. and 7% F.M. Adedum's meeting 3% F.M. Laddee's Ald Society. Thursday, 3 to 10 F.M. John Jeffrey, President; B. B. Nichols, Vice-President; Miss Lulu Beard, Secretary; A. G. Klipp, Tressurer. Speaker engaged; January and February, Mrs. A. L. Lull of Lawrence, Kan. The Brooklyn Spirlival Union holds its meetings The Brooklyn Spiritual Union holds its meetings every fundsy in Fraternity Rooms, corner Fourth and South Second streets, as follows: Members' Developing Circle, 10% A.M.; Children's Lyceum, 2½ P.M.; Conference, 7½ P.M. Scats free.

Brooklyn (N. Y.) Lectures. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

J. W. Fietcher addressed two very large audiences at Conservatory Hall on Sunday iast. Never has the interest seemed greater or the audiences of a more intellectual character. The lecture was the fourth in a course, and dwelt largely upon the cause of "Insanity and Obsession"—of especial interest to all thinking people. The discourse was followed by a large number of personal tests; persons being allowed to signify their desire to receive them, the medium would look at them for a moment and then give a complete reading of surroundings, spirit friends, etc.

In the evening the hall was again filled. The subjects treated were: "Have we Ever Lived Before?" "What is True Greatness?" "What Good do Missionary aries do?", etc. if frequent applause is any criterion, the evening was happily and profitably passed. A long test readed followed, in which matters of surprising interest ward indicated.

"A Laddes" Aid Society was formed, of which the suffering may hear later.

Mr. Fletcher's lecture next Sunday A. M. will be on "Spirit Art and Photography"; in the evening, on "Phenomena and their Use"; both lectures to be followed by a scance.

[From the Index, Jan. 14th.] Sociologic Society of America.

Editors of The Index:

Mrs. Imagene C. Fales, President of the Sociologic Society of America, is holding parlor meetings in New York City every Friday afternoon for the instruction of women in Social Solence.

With the advent of the new year, public meetings in New York City and New Yor

With the advent of the new year, public meetings in continuation of the labor conferences of last spring will be held at Spencer Hall, New York, on the second and fourth Wednesdays of every month, where industrial questions will be considered in the light of the principles held by the Sociologie Society. Mrs. Fales will preside at these meetings, and speak of the laws of social growth in relation to the present condition of social growth in relation to the present condition of social and industrial life.

LITA BARNEY SAYLES, General Secretary.

Killingly, Conn.

Cleveland Lyceum Election.

Cheveland Lyceum Election.

Owing to the inclemency of the weather last Sunday, (10th), the annual election of officers and leaders of Lyceum No. 1 was put over to Sunday, Jan. 24th.

The election of the West Side Progressive Lyceum (No. 3) resulted as follows: Mrs. A. Smith, Conductor and Secretary; Mrs. Elisworth, Guardian; Mrs. Graves, Assistant Guardian; Maggie Mapes, Treasurer, and Musical Director; Jeunie Baird, Librarian; Eddie Mapes, Postmaster; Louis Euper, Jno. Schroeder, Guardis.

der, Guards.
Great credit is due the workers of this Lyceum (under the direction of Mrs. Althadine Smith), who have succeeded in building up so good a Lyceum in such a short time. The friends on the West Side should give them the encouragement and support their energy de serves, by visiting the school as often as possible. L.

THE MASS. REAL ESTATE CO.—So much home capital has of late years been sunk in Western railroads, mining enterprises, and similar schemes, that we hall with pleasure the inception of a home enterprise that has, we should judge from the array of names connected with the advertisement, a stable foundation, and does not hold out illusory hopes and prospects.

This Company has just purchased the Post Office Block in Taunton, situated in the heart of the city, fronting on three streets.

Isaac Washburn, Esq., 231 Washington street, Boston, is General Manager. See advertisement.

To Correspondents.

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

A P. CHAMPAIGH, ILL.—The name was printed as re-

ported by the earlie. An effort will be made to accertain being from the married as a constaint being from the married as a few ports and it successful, will rethe arms when the Don't have some and a second some se

A TERRIBLE CONFESSION.

A Physician Presents Some Startling Facts.

Can it be that the Danger Indicated is Universal?

The following story—which is attracting wide attention from the press—is so remarkable that we cannot excuse ourselves if we do not lay it before our readers entire :

before our readers entire:

To the Editor of the Rochester (N. Y.) Democrat:

Sir: On the first day of June, 1881, I lay at my residence in this city surrounded by my friends, and waiting for death. Heaven only knows the agony I then endured, for words can never describe it. And yet, if a few years previous any one had told me that I was to be brought so low, and by so terrible a disease, I should have scoffed at the idea. I had always been uncommonly strong and healthy, and weighed over 200 pounds, and hardly knew, in my own experience, what pain or sickness were. Very many people who will read this statement realize at times they are unusually tired and cannot account for it. They feel dull pains in various parts of the body, and do not understand why. Or they are exceedingly hungry one day, and entirely without appetite the next. This was just the way I felt when the relentless malady which had fastened itself upon me first began. Still I thought nothing of it; that probably I had taken a cold which would soon pass away. Shortly after this I noticed a heavy, and at times neuralgic, pain in one side of my head, but as it would come one day and be gone the next, I paid little attention to it. Then my stomach would get out of order and my food often failed to digest, causing at times great inconvenience. Yet, even as a physician, I did not think that these things meant anything serious. I fancied I was suffering from malaria, and doctored myself accordingly. But I got no better. I next noticed a peculiar color and odor about the fluids I was passing—also that there were large quantities one day and very little the next, and that a persistent froth and soum appeared upon the surface, and a sediment settled. And yet I did not realize To the Editor of the Rochester (N. Y.) Democrat

and very little the next, and that a persistent froth and soum appeared upon the surface, and a sediment settled. And yet I did not realize my danger, for, indeed, seeing these symptoms continually, I finally became accustomed to them, and my suspicion was wholly disarmed by the fact that I had no pain in the affected organs, or in their vicinity. Why I should have been so blind I cannot understand.

I consulted the best medical skill in the land. I visited all the famed mineral springs in America, and traveled from Maine to California. Still I grew worse. No two physicians agreed as to my malady. One said I was troubled with spinal irritation; another, dyspepsia; another, heart disease; another, general debility; another, congestion of the base of the brain; and so on through a long list of common diseases, the symptoms of many of which I really had. In this way several years passed, during which time I was steadily growing were My condi-In this way several years passed, during which in this way several years passed, during which time I was steadily growing worse. My condition had really become pitiable. The slight symptoms I at first experienced were developed into terrible and constant disorders. My weight had been reduced from 207 to 130 pounds. My life was a burden to myself and friends. I could retain no food or mystomach, and lived wholly retain no food on mystomach, and lived wholly by injections. I was a living mass of pain. My pulse was uncontrollable. In my agony I fre-quently fell to the floor, and clutched the car-pet, and prayed for death I Morphine had little or no effect in deadening the pain. For six days and nights I had the death-premenitory hiccoughs constantly! My water was filled with tube casts and albumen. I was struggling with Bright's Disease of the kidneys in its last

with Bright's Disease of the kidneys in its last stages.

While suffering thus I received a call from my pastor, the Rev. Dr. Foote, at that time rector of St. Paul's Episcopal Church, of this city. I felt that it was our last interview, but in the course of conversation Dr. Foote detailed to me the many remarkable cures of cases like my own which had come under his observation. As a practicing physician and a graduate of the schools, I derided the idea of any medicine outside the regular channels being in the least beneficial. So solicitous, however, was Dr. Foote that I finally promised I would waive my prejudice. I began its use on the first day of June, 1881, and took it according to directions. At first it sickened me; but this I thought was a good sign for one in my debilitated condition. I continued to take it; the sickening sensation departed, and I was finally able to retain food on my stomach. In a few days I noticed a decided bange for the better as elections. on my stomach. In a few days I noticed a de-cided change for the better, as also didiny wife and friends. My hiccoughs ceased and I expe-rienced less pain than formerly. I was so re-joiced at this improved condition that, upon what I had believed but a few days before was my dying bed, I vowed, in the presence of my family and friends, should I recover, I would both publicly and privately make known this remedy for the good of humanity, wherever and whenever I had an opportunity, and this letter is in fulfilment of that vow. My improvement was constant from that time, and in

provement was constant from that time, and in less than three months I had gained twenty-six pounds in fiesh, became entirely free from pain, and I believe I owe my life and present condition wholly to Warner's Safe Cure, the remedy which I used.

Since my recovery I have thoroughly re-investigated the subject of kidney difficulties and Bright's Disease, and the truths developed are astounding. I therefore state, deliberately, and as a physician, that I believe more than one-half the deaths which occur in America are caused by Bright's Disease of the kidneys. This may sound like a rash statement, but I am prepared to verify it fully. Bright's Disease has no distinctive features of its own (indeed, it often develops without any pain whatever in pared to verify it fully. Bright's Disease has no distinctive features of its own (indeed, it often develops without any pain whatever in the kidneys or their vicinity), but has the symptoms of nearly every other common complaint. Hundreds of people die daily, whose burials are authorized by a physician's certificate as occurring from "Heart Disease," "Apoplexy," "Paralysis," "Spinal Complaint," "Rheumatism," "Pneumonia," and the other common complaints, when in reality it is from Bright's Disease of the kidneys. Few physicians and fewer people realize the extent of this disease or its dangerous and insidious nature. It steals into the system like a thief, manifests its presence, if at all, by the commonest symptoms, and fastens itself in the constitution before the victim is aware of it. It is nearly as hereditary as consumption, quite as common, and fully as fatal. Entire families, inheriting it from their ancestors, have died, and yet none of the number knew or realized the mysterious power which was removing them. Instead of common symptoms, it often shows none whatever, but brings death suddenly, from convulsions, apoplexy or heart disease.

As one who has suffered and knows by bitter

disease. As one who has suffered and knows by bitter

As one who has suffered and knows by bitter experience what he says, I implore every one who reads these words not to neglect the slightest symptoms of kidney difficulty. No one can afford to hazard such chances.

I make the foregoing statements based upon facts which I can substantiate to the letter. The welfare of those who may possibly be sufferers such as I was, is an ample inducement for me to take the step I have, and if I can successfully warn others from the daugerous path in which I once walked. I am willing to endure all the professional and personal consequences. all the professional and personal consequences.
J. B. Henion, M. D.
Rochester, N. Y., Dec. 30th.

Special Notice. The date of the expiration of every subscrip-

tion to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it and they look with confidence to the friends of the paper throughout the world to assist them in the work. Colby & Rich, Publishers.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

**Mpecial Notices forty cents per line, Minion, each insertion.

Business tards thirty cents per line, Agate, 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 Maturday, a week in advance of the date whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to wouch for the honesty of its 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 pairous to notify us promptly in ease they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Cure for the Deaf.—Peck'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 distinctly. We refer to those using them. Send for illustrated book with testimonials, free. Address F. Hiscox, 853 Broadway, N.Y. Mention this paper.

Andrew Jackson Davis, Physician to Body and Mind, will be at the Apothecary Store of Webster & Co., 63 Warren Avenue, Boston, Mass., every Tuesday and Thursday, from 9 to 12 A. M. Consultation and advice, \$2,00. tfJ16

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

Dr. Jas. V. Mansfield, at 82 Montgomery street, Boston, answers sealed letters. \$3, and 10c. postage. 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 embraced in the Universal Postal Union.

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

ADVERTISEMENTS.

10 Per Cent. Investment

Massachusetts Real Estate Company.

Capital, \$2,000,000. Incorporated 1885.

DIRECTORS.

Lieut.-Gov. OLIVER AMES: Hon. W. S. GREENE, Mayor of Fall River; BAN'L C. HART, New Bedford; Thomas Phillipp, Providenco; Hon. Wm. Reed, Jr.; Hon. Wm. H. FOX; GEO. A. WASHBURN, City Treasurer, Taunton; JAMES Y. ANTHONY; PORTE W. HEWINS.
Chartered to buy business blocks. For full information, apply to ISAAO WASHBURN, General Manager, 231 WASHINGTON STREET, Boston, Mass. 2w J23

Dr. J. E. and C. M. Steers's Dr. J. E. and C. M. Steers's

SPIRITUALIZED REMEDIES, specially propared and
magnetized to suit each case under the direction of spirit
controls Dr. Nicolian and Rosio. If you are suffering do
not fait to try our Wondorful Vital Aff-Heating Remodies.
One trial will assure you of their virtue. Fover Pilis, for
Maisrial and Contagious Fevers. Liver Pilis, for all disorders of Liver. Tonie Pilis, for Biomach and Kidney Complaint. Pain Pilis, for Neuraigia, Rheumatism, Gout, &c.
Dropey Pilis, for all Giandular Enlargements, Tumors, etc.
Nerve Pilis, for Nervous Prostration. Consumption Pilis,
for General Deblilty and Female Weakness. All-flealing
Pills, for all Mucus Discharges. Blood Pilis, for Eryspelas, Scrofula, Salt-Rheum, Cancers, Pilos, Fistulas, Ulcers,
and all malignant Bores. Price per box, \$1,00. Bent postpaid to any address. Correspondence solicited.

251 Hemmepin Avenue. P. O. Hox 1037.
Minnerpolis, Minn.

DR. HENRY ROGERS,

Daily Sittings for Independent State-Writing, 07 West 19th Street, New York. PUBLIO SEANCES commence Feb. 2d. Tuesdays, for development and tests; Fridays (dark scance), physical phenomena and tests, 8 r. M. One dollar. 4w J23

J. R. WARNER & SON,

Undertakers and Embalmers.

FURNISHINGS of every description. Lady assistant when desired. Telegraph orders receive immediate at tention. 2154 Washington street, Boston. 1844* J9

DR. J. C. STREET 68 CHANDLEB STREET, BOSTON, MANN.

LIBERAL OFFER TO ALL DY Wonderful Clairvoyant and Magnetic Healer. Send
Dage, sex, lock hair, and 4 2ct. siamps, we will give
diagnosis free by independent spirit-writing. Address
DH. J. S. LOUCKS, Canton, St. Lawrence Co., N. Y.
12w

VOCAL.

MRS. DOTIE CASE, the well-known singer, is open to a few more engagements for Béances and Concerts. She will also receive pupils for Vocat Culture. 60 West Newton street, Boston. 1w 123

MRS. M. E. RHOADES, MAGNETIC PHYSICIAN, for Nervous Diseases Rheumatism, &c. Contracted Cords a specialty. Hour 10 to 4 P.M. No. 31 Common street, Boston. 1w J23

DR. MARY E. COOD

Olives Psychometric Readings by letter. Fee, 50 cents. Letter address, care BANNER of LIGHT, 9 Bosworth street, Boston, Mass.

PROF. BEARSE, Astrologer, 259 Meridian st., East Boston, Mass. Your whole life written, horoscope thereof free of charge. Reliable on Business, Marriage, Disease, and all Financial and Social Affairs. Bend age, stamp, and hour of birth if possible.

MRS. M. B. THAYER, FLOWER MEDIUM. Séances every Thursday evening Independent State-Writing-Sittings daily. 223 West 47th street, near Broadway. New York City. 68° J23

LOUIS F. JONES, TEST MEDIUM, 129 West Concord street, Boston, 123

THE STAR-GAZER, a regular ASTROLOGICAL MONTHLY; 10 cents; \$1,00 per year; tells all about the stars. Send date of birth, and be notified of favorable and evil changes. Address "The Star-Gazer," 70 State street, P. O. Box 3408, Boston.

JUST ISSUED.

Essence and Substance

A TREATISE ON

Organic and Inorganic Matter: The Finite and The Infinite: Transient and Eternal Life.

BY WARREN CHASE,

Author of "Life-Line of the Lone One" and "Gist of Spiritualism."

Mr. Chase is known to be a deep thinker and close reasoner; his radical ideas are often original, and always frankly and clearly expressed, and this work presents the fundamental principles on which he bases his evidence of eternal life, and gives a concise view of the doctrine of repeated incarnations without re-incarnation. The origin of human life on earth is treated in a new and interesting manner, which cannot fall to interest the reader. The author has given many years and much thought to these subjects, and has put forth in this work a theory that satisfies his critical and skeptical mind of eternal life, which he does not think any more attached to the spiritual forms that we put on at death, and which our friends appear in, than it is to those mortal bodies, although evidently of much longer duration.

Qioth, price 76 cents: paper, 20 cents. Cloth, price 75 cents; paper, 10 cents. For sale by COLBY & BICH.

THE NEW DISPENSATION; or, The Heaven any Kingdom. By D. W. HULL.

An argument showing that the prophecies supposed to refer to the Millennium meet their accomplishment in Modern Spiritualism.

For each by COLBY & RIOH.

Message Bepartment.

Public Free-Circle Meetings

Public Free-Circle Meetings

Are held at the HANNEH OF LIGHT OFFICE, 9 Hosworth street (formerly Monigomery Place), every Tusbday and FRIDAY AFTERNOON. The hiall (which is used only for these stances) will be open at 2 o'clock, and services commence at 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 absolute necessity. Tarpublic are executifully swited.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her readen. All express as much of truth as they perceive—no more.

EFF It is our earmest desire that those who may recognise.

mon. All express as much of truth as they perceive—no more.

It is our earnest desire that those who may recognise the messages of their spirit-friends will verify them by informing us of the fact for publication.

All express as much of truth well expressions and processed by our angel visitants, therefore we solicited to the second of such from the friends in earth-life who may feel that it is a pleasure to place upon the alter of Spirituality their floral offerings.

All expressions well as written questions for answer at those shanes from all parts of the country.

[Miss shelhamer desires it distinctly understood that she gives no private sittings at any time; neither does shorely evisitors on Tuesdays, Wednesdays or Fridays.]

All lectures of inquiry in regard to this department of the Banner should not be addressed to the medium in any case.

LEWIS B. WILSON, Okafrman.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Nov. 24th, 1885. Invocation.

Oh! our Father God, we turn to thee for strength and guidance; we look to thee for the supply of our needs. We come, asking for light and understanding, seeking knowledge at thy great throne of wisdom. Oh! thou who art the Soul of all Life and Love, we would receive from thee and thy ministering angels such an influx of power as will inspire our souls with zeal in doing thy work, in fulfilling the mission thou hast assigned for us to do. We would receive from these bright intelligences of another world such an influence as will fill the heart with peace and serenity, and give only those bright conditions by which the spirit can develop its best powers. We would come into communion with the holy and We would come into communion with the holy and true, learning of them lessons of purity and right liv-ing, and seeking to follow in their steps, in the way my, and seeking to follow in their steps, in the way which they have trod; and as we go forth from this place may we bear with us to our homes influences that we gather here which may bless, instruct and benefit, in some way, not only each individual life present but all lives with whom we come in contact. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman.

QUES.—(By a subscriber in California.) Being very much interested in the laws of heredity very much intorested in the laws of heredity and pre-natal development, your questioner has a case to lay before the controlling intelligences: A young man of about twenty-one is very strangely held; itseems to your questioner to be obsession; but the people are not Spiritualists, and know nothing of it. The doctors say his brain is too large for his skull, and as the brain cannot grow and expand, it produces the condition. He frequently scribbles unintelligible things, speaks of strange noises and sights, especially of strange colors. He has by spells a mania for washing everything, himself included; will take the carpet from the bathroom floor, and scrub it; he will refuse to wear clothes at times, or to eat; then again he will eat everything, swallowing without chewing. In his better moments he can be sent to the store to make purchases, and does it properly. Being very intimate in the family, the writer Being very intimate in the family, the writer has made very searching inquiries into the history of this case, with the following result: The mother made up her mind before his birth that he should be a girl, (she had already three boys,) and all the energies of her mind were bent in making the new comer a semale; but at birth it was a boy, as far as to physical organism: But in characteristics he has always seemed more like a girl, and would put on female attire, and delighted in woman's work, and played with dolls until in his toens. When about eighteen years of age he began to grow strange, and has been getting worse ever since. The writer believes that the mother's mental anxiety for a girl, when nature was forming a male organism, has produced this, or put a female spirit in a male body. Please give your opinion regarding this matter. The laws bearing upon this case should be made plainer to every woman in the

Ans.—It is undoubtedly true in this case, as your good correspondent suggests, that the mental anxiety of the mother previous to the birth of her child, during the period of gestation, had attracted to her a female spirit, a spirit pos-sessed of the more negative qualities and prin-ciples of life. This spirit must have magneti-cally attached itself to the prospective mother, and when the physical organism of the embryo was sufficiently developed, have taken such possession of it as it could. Under such con-ditions the spirit cannot properly sustain its reditions the spirit cannot properly sustain its re-lationship to the physical organism; it finds itself possessed of a form to which it cannot adapt itself; consequently there is constant in-harmony between the external and the interior conditions of life. The great anxiety of the mother must also have impressed upon the plastic mind of the child those attributes and characteristics which the mother was constant-ly thinking about, and thus the child, not only because of the female principle of life possess-ing it, but because of the mental characteris-tics impressed upon it by the maternal nature. tics impressed upon it by the maternal nature, has evidenced tastes, tendencies and inclinations such as belong to the feminine gender alone; and not only this, but the peculiar state of relationship between the spirit and the phys-ical organism has rendered this individual ex-tremely susceptible, very negative to all sorts of surrounding conditions and influences; hence surrounding conditions and influences; hence this person is open to whatever magnetism or influence may come about him. It may be that a spirit or band of spirits has been attracted to him, and, through his being a sensitive organism, has taken partial possession, and, as your correspondent suggests, has obsessed him for their own amusement, or some other purpose. We think very likely this is the case. This person must also be open to influences of a physical nature on this side of life, and absorb within himself all the various conditions that come about him; consequently there may be, as the physician suggests, an abnormal condicome about him; consequently there may be, as the physician suggests, an abnormal condition of the brain. This is an unfortunate case—unfortunate for the spirit that desires expression and experience through a physical life; unfortunate for the external development of the youth; unfortunate for the parents and friends, and in every sense. The soul that is deprived of its development and discipline here must needs wait until it is transplanted to another condition of life ere it can receive that which belongs to it by right. The law of heredity—the law concerning pre-natal conditions—is brought in here, and should be emphasized in this case, as in all similar ones, to the understanding of mortals. One indeed cannot study these laws too closely; mothers and all intelligent people should seek to understand them. It is very wrong for a prospective stand them. It is very wrong for a prospective mother to desire that her child should be either a girlor a boy; this is something that should be left to nature and natural law alone, and there should be no choice in the matter. Many an organism has been ruined, many a spiritual development has been suppressed through the desire of father or mother, or both, that their child should prove to be of one sex or another. this the duty of every parent to desire that the coming child should be pure-minded, endowed with the best attributes of being, capable of growth and of expansion in spiritual ways, and they should seek to supply conditions in their own lives whereby this fulfillment may be consummented: they should andeem in all ways. summated; they should endeavor in all way to so live that the child will inherit only noble characteristics and lofty purposes. In this way will they develop a grand manhood and woman-hood in the children they bring into the world.

hood in the children they bring into the world.

Q—[By Wm. Kievell, Winnipeg, Manitoba.]

Who were the Mound-Builders, and in what age of the world did they live?

A.—We understand that the Mound-Builders were a race of people inhabiting the western part of this continent in pre-historic ages; that before history began to traumit its legands and its accounts of life to mankind, this race of people flourished, building their mounter and doing their little work upon the warth. This race of people, we learn, were very trude and

rude in their manifestations of power; they were seeking development in their own feeble way, and lived their life as it was assigned to way, and involutely have entirely passed out of existence, having become absorbed into other races that have succeeded them in portions of the earth where they once resided.

Q.—Is the wall, or vell, we speak of between this world and what we call the spirit-world residence of our wision?

this world and what we call the spirit-world real, or only a limitation of our vision?

A.—The veil or barrier, whichever you may be pleased to call it, existinz, so to speak, between this world and the spiritual world, is not a solid wall that can be measured by external sense, but it is a veil or barrier in the psychological or spiritual sense of the term. This veil is very thin to some people; there are mortals who dwell so close to the spiritworld in their earthly lives, who are so aspiraare mortais who dwell so close to the spirit-world in their carthly lives, who are so aspira-tional in nature, so sensitive and susceptible to influences from the spheres, that they can pierce the veil and discern intelligences who dwell on the other side. To others this veil becomes an opaque wall, through which they can gain no glimmer of the glory beyond, and hear no sound of the voices that mingle in the spheres. As one grows spiritual by natura. spheres. As one grows spiritual by nature, aspirational in tendency, reaching outward toward the higher life for light and strength, the wall grows thinner, and becomes, as we have said, but a veil, dimly hanging between the two worlds. Friends, you are not to suppose that there is any great gulf between you and this world, any chasm which you cannot span; you world, any chasm which you cannot span; you are not to believe there is any great river over which you must cross before you reach the spirit-side; the only boundary is that erected by external sense, and as the external sense grows spiritual and refined, it will find that the boundary line of the unseen world is close to this world of yours.

to this world of yours.

Q.—Does the spirit-world consist in a developed spirituality or spiritual condition of mind?

A.—The spirit world is a locality; has a location in space of its own, and it has all the developments of life which, you can realize here in this world of matter, because whatever is essential to the life of man below has an outgrowth, a spiritual counterpart, in the world of spirit. Could man have less after passing from the body than what was offered him here for his advancement, growth and enjoyment, then the body than what was offered him here for his advancement, growth and enjoyment, then the spirit-world would not be an improvement upon this; but the true essence of life and existence in the spirit-world, or in any world, that which conveys the greatest height of enjoyment, is spirituality, development of the soul-powers; and as the spirit puts forth its efforts to grasp the highest, grandest conceptions of life, it grows in power and understanding, develops its spirituelle condition, which leads it to realize the full meaning and beauty of a spiritual existence. of a spiritual existence.

John C. Graves.

In less than two weeks it will be three years since I passed from the body. It is time that I spoke and brought to my friends some message of remembrance. I come with love, asking to be received. I have grown in spirit-life: I feel, as I come here in contact with earth again, that I am the same, yet different from what I was. I feel that the old clothes would not fit me, and the old conditions of life would not be adapted to me now, for I am a spirit learning adapted to me now, for I am a spirit, learning and living in accordance with the life of the

spirit.

I would like to meet those I loved here and to speak to them alone—I have so much to say to them if I can. Surely there are many places in Boston where I can come, and I hope they will open the way for me. My home was on West Newton street, in this city, and I have friends here. I hope I shall be received, for I want to come a one who comes home after an attention. want to come as one who comes home after an absence, and who knows he will be welcomed. While I have grown I have not lost any love or remembrance, but these have grown and become a larger part of my,life. My name is John C. Graves.

Lewis W. Angerine.

I was an old man here in the body. I lived a long life, but it suddenly falled me, so far as this world is concerned. I don't know whether it was apoplexy or not; it might as well be called that as anything else which severed my connection with earth; it was a sudden loss of vital force and of power to control the physical functions. I was control the physical functions. cal functions. I was cut off, so to speak, from the outside, and obliged to take hold of the inner powers. At first it seemed a little strange to me. Although I had been an old man with many years' experience, this was something new, different from what I ever had before, and it took me a little while to understand what I was about.

I have been some time getting here, but I am glad to speak, Mr. Chairman, for I was an old resident of Hempstead, I. I., and very well known there, and I think perhaps some of my neighbors and friends will learn of my return, neighbors and friends will learn of my return, and be interested to know how it came about and what I have got to say, and perhaps, in that way, they will set to work to learn something of this manner of communication. I would be very glad to send them letters from my side, if they will open a post office somewhere in their midst, and perhaps it will be beneficial to all concerned.

I find it does a man much good to know of these things before he passes from the body. I have talked with a good many spirits; some of them knew nothing of Spiritualism, as you call it; others knew a great deal, and I observed that those who knew, and who really tried to understand and live by it, have got along much faster than those who knew nothing about it.

faster than those who knew nothing about it, because, do n't you see, they had learned these lessons partially before they went over and didn't have to begin at the very foundation of spiritual knowledge.

I send my regards and well wishes to friends. I would like to help them in their lives. Perhaps I can do so. I do n't know as I can take hold of material things and shape them to their advantage, but I would if I could, and I am sure I can bring them something spiritual that will brighten their way in life. I was called Lewis W. Angerine.

Mary Damon.

Mary Damon.

My name is Mary Damon. I have been gone a long while from earth. I was not old when I passed away, scarcely twenty years had fallen upon me. I was not willing to go; I did not know what another life would bring to me; I did not know whether I should really find life again. I felt timid and sad at the thought of death, but it did not take me long, after I stepped out of the body, to look around and see how natural everything appeared; there was nothing dark, no wide gulf, no stream to cross, but I stepped right out into another life as you step from one room into another.

is for all; so my friends need not fear death; they may realize that, as I have gone on to find a brighter condition, and I have found much that is brighter than I had when here, so they may do the same. I ask them to live as near right as they know how, to be as pure in thought and deed as possible, ever seeking to do the best they can, and they need not fear but that a pleasant life will be theirs by-and-bye. My friends are in Charlestown and Cambridge.

George Davis.

George Davis.

It is five years since I passed from earth, and my wife Mary went on before me many years in advance. We have met in the spirit-world, and together we have talked over the old life and its conditions. We have visited our obildren, for we have grown-up children here, have seen changes entering their lives, and have known what has been taking place with them. Now I want these same children to know this, and to understand that their father and mother can be with them at times. Perhaps we are not the wisest of the wise, and we may make mistakes, but we are fond of our children, and try to help them. We wish to see them so placed as to attain the best conditions in life, so we are doing what we can for their benefit. I tried to do that which I thought would benefit my family, years ago, in connection with I tried to do that which I thought would benefit my family, years ago, in connection with my own life. Afterward I found it necessary to recall, so to speak, what I had done, or allow it to lapse, and was obliged to do so. Later on members of my family thought they could take this up, and make it of use to themselves; but I want to tell them it is all right. I would have helped them, of course, with my influence at that time, but I see differently now. It was all right and just. Perhaps they will understand. I don't want to speak more plainly in connection with this affair.

I come to tell my friends that we live, and that we have a home in another world, and I ask them to investigate this thing and learn something of those who have gone on beyond

something of those who have gone on beyond this world. I have been trying to manifest through dif-

ferent mediums, hoping to come plainly and naturally that I might be recognized. I am keeping on with that work, because I want to bring an influence that will be useful, and con-vince my friends of my existence. My name is vince my friends of my existence. My na George Davis. I lived in New York City.

Mrs. Nannie Ida Yuckley.

About sixteen months have rolled by since I was called from my home and friends on the mortal side. I would have come back this way

I was called from my home and friends on the mortal side. I would have come back this way before if I could, but I had not the power; and now I have come a long distance from my earthly home to send my love and tell my friends I am happy in the heavenly life. I have met dear ones who had died before, and whose forms had been laid away from sight. I found them happy and streng, possessed of forms that are bright, and doing a work which is pleasant to them. They all unite in sending love to friends on earth.

My father is here with me to day, and would speak if he could, but he cannot take control of this instrument. He sends love and friendly thoughts to friends in Nashville, Tenn., and is eager to see an opening there through which spirits can come to their friends, giving a knowledge of immortal life. I come with great love and hold it out to my dear friends. I want them to know that I am with them, conscious of life and capable of taking part in activities. There is an inner life quite as real and earnest as the is an inner life quite as real and earnest as the earthly, and I have a part in it; but I do not forget the dear ones on earth, and it is a blessed privilege to speak here just a few simple words, that they may know that I live and am

interested in their welfare.
I am Mrs. Nannie Ida Yuckley. My husband is Dr. J. H. Yuckley, Birmingham, Ala.

Controlling Spirit,

For Samuel Fisher and Mrs. Amelia S. Aubens. I wish to speak for two spirits who are very anxious to communicate, but who are unable to control the medium. The first gives the

SAMUEL FISHER.

He was a man of about middle age when he passed from the body, and has been in the spirit world quite a number of years. He has spirit-world quite a number of years. He has friends and relatives in different parts of this State, but those to whom he is most closely attracted are at Haverhill. He desires to send them greeting, and to ask them to sit together for the purpose of receiving spirit-communications. He thinks he can help them to do this, and he also desires those dear friends to send word to his other relatives and friends of his return at this place and assure them that he word to his other relatives and friends of his return at this place, and assure them that he brings greetings and affectionate remembrance to all. This man was active in business life. He is a small, wiry, energetic being, who is always busy at some avocation. Such were his characteristics when on earth, and such do they remain now that he is a spirit.

MRS. AMELIA S. AUBENS. The other spirit who presses closely upon our medium, whom we must speak for before we can detach the magnetic connection, has but just passed from the body, that is, within a very few days. She is anxious to tell her father, her husband, her relatives and friends of her reception in the spirit-world—how she was her reception in the spirit-world—how she was welcomed by so many dear ones who had passed on before, and how happy she already feels in the change. She bids us say she can see clearly now, and at a far distance; there is no limit to her vision, and she is glad to find that the mediumistic powers which were hers here, and which she has been already told would find development over there, can be used to greater advantage than they could when here. There is a spirit standing by her side had partially supporting her with his magnetism, who unites with her in expressing kindly thoughts for friends. We do not get the full name of this male spirit, who has been a resident of the higher life for some years, but his Christian name is Charlie. The name of the lady is Mrs. Amella Charlie. The name of the lady is Mrs. Amelia

Report of Public Seance held Nov. 27th, 1885. Questions and Answers.

QUES.—[By L. E. H., Cincinnati.] If Christ cose in another body, what became of the one aid in the tomb?

rose in another body, what became of the one laid in the tomb?

ANS.—Our records concerning the life and death of the man Jesus state that after his body had been laid in the tomb, it was at night secretly removed by the Essenians, a brother-hood of missionary men, of whom Jesus had been a beloved member, and that these brothers conveyed the body of their loved one to a secret place, where it was given burial. They considered rightfully and truly that Jesus had been so cruelly dealt with by those who held him in their power, that it was unsafe to leave his body in their possession lest it should be maltreated, and the true source of its burial place unknown; therefore they concluded to give it what they termed a sauctified resting-place, in a spot hallowed by their tears and by the practices of their most benevolent profession. We do not believe it is possible for aspirit to reanimate its earthly body after it has once severed the connection with that body. It is sometimes possible for animation of the body to be so suspended as to be undiscernible by external sense; but while a magnetic attraction remains between the spirit and the body, however frail and attenuated this hold may be, the spirit may, under certain conditions, be able to regain its hold upon the external, and again

again remnimate it in the same way he had done before. In yielding up the life of the body, he understood it was only to take upon himself the larger, grander life of the spirit, which should be more to him than aught that earth had to offer.

Q.—After his resurrection, he said: "Handle me and see, for a spirit hath not flesh and blood as we see me have," so he must have been clothed with a material body. Was it the same one which hung upon the cross?

A.—We have already given you to understand

A.—We have already given you to understand that the body which hung upon the cross was taken and given burial by the friends whom Jesus trusted, consequently it could not have been the same in which he appeared to his friends at a later day. Our records state that owing to his great spirituality, and to the marvelous power of his spirituality and to the martendants, the man Jesus, or the spirit Jesus, as he was then still a man, was enabled to so control the elements of matter as to gather and aggregate to himself certain atoms and particles, which, through chemical combination, were woven into a form, the semblance of the one which he had laid down. This form was in rewhich he had laid down. This form was in reality a temporarily materialized body, which through the active force brought to bear upon it by those exalted intelligences who attended him was endowed with life and activity and motion for the time being, and thus the man Jesus was enabled to take control of that body, and manifest his identity to his beloved disciples.

Q.—[From the audience.] If Jesus had power to dematerialize his body instantaneously, does

not this solve the problem?

A.—We would like to have the questioner

A.—We would like to have the questioner state just what the problem may be that he wishes to have solved. If it be concerning the dematerialization of opaque, material bodies, we can say that wherever there is gathered a band of wise intelligences, understanding the laws governing matter, who are pleased to exercise their knowledge and power in combining and recombining elements and martiales, there orcise their knowledge and power in combining and recombining elements and particles, there can be built up, if they choose, a form substantially material, to all appearances, and whenever they are disposed to make use of their knowledge in dissipating these particles, and withdrawing the elements of cohesion, the body can be dematerialized at will, and in an instant, if necessary, and thus can be solved the problem of dematerialization, in every case, provided it is a genuine manifestation of spiritual power. If the questioner wishes to know if the power. If the questioner wishes to know if the problem concerning the disappearance of the material form once inhabited by the man Jesus can be solved in this way, we can also answer

Grant that the body of Christ was reanimated Grant that the body of Christ was realimated by his living spirit, and thus taken from the tomb, and made to appear in the midst of his disciples, taking also for granted that through the grand marvelous power of the spiritual attendants of the Christ, that body could have been so dissipated into the atmosphere as to leave not one particle of tangible substantial matter to be seen and handled, and this might be the explanation of the disappearance of the body which hung upon the cross. But we do not indorse this explanation, as we have records in our spirit-world which we believe authentic, and which positively declare that the body hanging upon the cross was, after nightfall, re-moved from its tomb by this benevolent broth-erhood who so loved their teacher and brother that they could not bear to have his remains cared for and placed from sight by other than their own body of people. Q.—Are you in the midst of a business world similar to this?

A.—Yes; but not similar to this in all the ramifications of business life. We are not deramifications of business life. We are not dependent upon the same occupations and pursuits which engage the time and attention of mortals. Growing from many of the employments of earth, come similar occupations, only they are more extended, more refined and spiritualized. Thus the man of literature on earth finds his mind acted upon in the spirit-world, and he is obliged to give expression to his thoughts through similar avenues to those he employed on earth. The musician, whose grand compositions have been expressed in mortal life, finds, when he becomes a disembodied spirit, far grander anthems singing through his soul; loftier conceptions of harmony are born soul; loftler conceptions of harmony are born within him which he must fain express. And so with the artist, the sculptor, and many others. The scientist, who in his laboratory on earth becomes so deeply engrossed in his on earth becomes so deeply engrossed in his experimentations and researches as to give no thought to the lapse of time, will not find his power, his scientific ability, his keen mental acumen dissipated when he enters the spiritworld: larger fields of experimentation open to him, grander discoveries of the operations of law lie before him, and he enters upon the new pathway of labor with zest and earnestness. So with the man who finds stirring within him promptings to experiment with this and with that magnetic appliance, knowing himself that there is something which he alone can discover, that will be of grand, practical utility to his fellows; in the spirit-world he is enal attention to the idea which possesses him. By-and-bye his devotion is rewarded by the very results which he has dreamed, and to his fellow-men he gives these results by way of some practical expression which will be of use to them in the future. And so on. The man of business, who has a keen eye and shrewd mind, finds time and employment for those powers on the other side. If he has devoted himself to his own personal, selfish aggrandizement alone, and has not given thought to the interests of his fellow beings, save as something grand may grow out of them for himself, he will, for a long time after passing for himself, he will, for a long time after passing of the various dangers occurring in connection with the representation which he will as of those provided the provided wind and other passing of the warlous dangers occurring in connection with the grave, because I find myself endowed with this addiffer. And so find the particular in the private ways, where I can reach them with my love, I will be most happy to respend to my family, nor is it fitting I should do so in public. If any of its members will seek for me through private ways, where I can reach them with my love, I will be most happy to respend to my family, nor is it fitting I should do in public. If any of its members will as of me through private ways, where I can reach the experimentations and researches as to give no thought to the lapse of time, will not find his power, his scientific ability, his keen mental acumen dissipated when he enters the spirit-world: larger fields of experimentation open save as something grand may grow out of them for himself, he will, for a long time after passing for himself, he will, for a long time after passing from the body, only employ his marvelous insight into life in a material sense, in contact with earth and its people; but if the man of business, with all his shrewdness, has been a philanthropic, warm-hearted man, who desires to see his fellow beings elevated and blessed, then, when he passes to the spirit-world, his powers of thought will be utilized in seeking avenues and ways of benefiting others, not materially, as you bestow a garment upon a fellow being, but in devising ways and means that will bless them spiritually, and in every sense make them grand men and women because of his life. This is a theme upon which we cannot enlarge, as our time is limited, yet cause of his life. This is a theme upon which we cannot enlarge, as our time is limited, yet it is a vast one. Could we bring to you the various employments, the occupations of spirits, you might stand amazed and hardly be able to credit our assertions; yet, understand us, we have a business centre and population, in the spirit-world, that no power, no activity, no impulse is ever given to man here, the outworking of which is beneficial to himself, and to the race, making him grow and enlarge, that

stepped out of the body, to look around and see how matural everything appeared; there was shown and the control of the body, to look around and see how matural everything appeared; there was shown and the control of the body of their loved one to a how matural everything appeared; there was shown and the control of the body of their loved one to a be to great me. They were so happy, and seemed to great me. They were so hallowed by their tears and or the purity of the seemed to great me. They were so had been the solid to the purity of the seemed to the seemed

Q.—Does the disturbed mental condition of one member of a circle affect the minds of all its members? If the mind of each member of a seance

A.—If the mind of each member of a scance is sensitive, or extremely susceptible to surrounding influences, then this disturbed mental condition of one will affect all. A medium used by spirit operators at any kind of a spiritual scance must be in an extremely negative condition, susceptible to all surrounding influences. ences, sensitive to whatever comes in contact with the mind; and the disturbed mental con-dition of one party in a circle will operate un-favorably upon it, causing mental agitation, creating disturbing conditions which the spiritoperators will be obliged to quell or counter-act before they can give satisfactory manifesta-tions of their presence and their power. It is-wise, always, for a person who feels greatly dis-turbed in mind to remain away from a spiritual circle, for he can neither receive satisfac-tory demonstrations himself, nor will those around him gain that for which they seek—the evidences of immortality. Intelligent Spirit-ualists should understand this law more thorualists should understand this law more thoroughly than they have done in the past. Many seem to think that if their outward appearance is one of composure it will make no difference what their mental condition is, provided they do not give it expression; but the brain of a medium is so sensitive that it receives impressions from the atmosphere; and vibrations of discard on of mental arrivator are the state of the sta discord or of mental anxiety reaching it from a disturbed mind are unfavorable to the spirits and their medium alike.

George T. Hope.

l contess I do not know much about these things, for I only passed from the body in the summer-time that has justdeparted, and then I did not concern myself with Spiritualism and its doings. I did not think it could have any part in my life or any interest for me. I was a member of the church, a professor of the Christian religion. I believed in the articles of my church and subscribed to them.

This is a strange experience to me, Mr. Chairman. I believed in salvation through the blood of the Lamb; I believed in the saving grace of water, in the atonement, and in many other cardinal doctrines of faith, which probably you do not rely upon at all; and so, standing a disembodied spirit, shorn of all those principles to which I held when here, I feel in the position of a man who is stripped of whathe had and hardly knows where to turn for new light.

I was a member of the Baptist Church, and I have very dear friends who are members of that denomination. I would like very much to reach them, to raise my voice that it may be heard far and near, that my friends may realize I have returned from beyond the grave, asking them to search for light, to seek for truth concerning the immortal state of being. For weeks I felt as though submerged in dark-

truth concerning the immortal state of being. For weeks I felt as though submerged in dark-

For weeks I felt as though submerged in darkness. I could not realize my position, my surroundings, or what had come over me.

They said on earth I was dead, yet I had an intensity of feeling which convinced me there was no death in me, but I could not see that which I had expected, and I did not find those conditions which I looked for after death. I have seen a world teeming with occupations and with people, the same as you have here. I have seen those who are refined and exalted, and full of pity for those who are degraded and weak-minded; but you have those same states of society on earth, and I do not see as there is anything materially different from what there is here. Perhaps it is only as the blossom unfolds from the bud that this spiritual lifeblooms out from the material, and that it is the same flower all the time.

I do not know as I come to recant my former faith; there is much about it attractive to me

faith: there is much about it attractive to me even yet: there is much concerning it that I seem to cling to, that meets my wants, and yet I am forced to admit it has not provided mewith what I looked for when I should part with with what I looked for when I should part with mortal life; therefore perhaps it is best to let it go, and I also ask my friends to let it go, and to search for truth, trying to learn of those who have gone on concerning their life and their condition, so that they may be prepared to understand the change when it comes to them.

I hope to return again when I am more experienced, to speak further, and to tell my friends what new light I have found. At present I come with love; I come with the assurance that life is mine, that death did not swallow me up. It is true, a victory has been gained over

up. It is true, a victory has been gained over the grave, because I find myself endowed with

partment gave me a knowledge of buildings, an understanding of the various dangers occurring in connection with fire, as well, as of those means of safety which it is best to employ. I had plans in my head which were never so fully outwrought as I had secretly hoped; but I find that those ideas which did not gain expression here still live, and that they yet may be given for a practical use. The live is to be my home even now that I have parted with the body, for I have not lost interest in dear ones, I have not severed connection with mortality, I still hold on to these things through the great law of affection. I am George T. Hope.

Mary Louisa Clark.

My name is Mary Louisa Clark. I come seeking my friends, bringing them my love, and asking them to receive me. I know they cannot have forgotten me now, though I have been away from them so long, for they must remember how I loved them when I was here; it did not want to die. I did not really believe that I would. I clung to this earthly life; for: it had many things that were beautiful for me. I have found the spirit-world no! less beautiful, and I have been favored there as I was here, with kind friends and loving care. I know that I have seen suffering and in want, and I have wondered how it could be, but I have tried to help them, and I know I gain power every time I make the attempt to benefit some other soul. I wish to tell my friends that Harry is with me, and he sends love; so do Jennie and others. They are not all scattered and separated, but they can be together when they choose, and They are not all scattered and separated, but they can be together when they choose, and they live in pleasant association. I do not care now about those affairs which were a part of my life here. My friends settled them to suit themselves, and I did not have any wish in the matter. I knew they would do right, and I thought if they just pleased themselves it was all I would ask of them. I want to tell them I am satisfied; everything has been pleasant to me, and although I could watch, and see what was taking place, they have never done anything that could bring a pang to my heart. I thank them for all their kindness and good will, and perhaps, if I can make them know I can see, know and love them, they will feel more than repaid for all the attention which they so kindly bestowed upon me.

ESSAGES TO REPUBLISHED.

The state of the s

Adbertisements.

Dr. F. L. H. Willis

Care Banner of Light, Boston, Mass. DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of diesse paychometrically. He claims that his powers in this line, are univaled, combining, as he does, accurate adentially moved to the blood and nervous system. Cancers, Scrottlis in all its forms, Epilepsy, Paralysis, and all the most delicate and compilicated diseases of both series.

Dr. Willis is permitted to refer to numerous parties who have been dured by his system of practice when all others had failed. All letters must contain a return newage stamp. Head for Utroutars, with Exterposac and Terms.

DR. J. R. NEWTON OTILL heals the slok! MBS, NEWTON, controlled by DR. NEWTON, cures Disease by Magnetized Letters, send for circular and testimonials. Address: MRS, J. R. NEWTON, 954 Ninth Avenue, New York Oity, J2

SOUL READING.

yehometrical Delineation of Character. Or Paychometrical Delineation of Character.

MRS. A. B. HEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their sutograph or lock of hair, she will give an accurate description of their leading ratis of character and peculiarities of disposition; marked changes in past and tuture life; physical disease, with prescription therefor; what business they are best subspect to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmonlously married. Full delineation, \$1.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps.

Centre street, between Characterial Prairie streets.

Oct. 3.-6m° White Water, Walworth Co., Wis.

PILES Advice Free.

To any person suffering from Plies or Fistula, I will send an account of my own case, and how I was cured after many years of great suffering and inconvenience. I have nothing to sell, but, for the sake of humanity, will cheerfully direct the sufficted to a sure and permanent cure. Address J. H. KiBBF, Cuntractor, and builder of church edifices, 21 Lawrence alivet, Chelsea, Mass. 13w—Oct. 31.

TEST MEDIUM and Seer (daughter of the late E. V. Wilson), will respond to calls and give Public Séances from the rostrum. Also Private Sittings and Parlor Musical Séances. Mrs. Forter's well-carned reputation as a Seer and describer of Spirit-Forms insures integrity in these expressions of her gift. Mrs. E. V. Wilson will travel with her and attend to all business pertaining to engagements. For particulars, address MBS. E. V. WILSON, Lombard, Du Fage Co., Ill. 12wt

THE POOR MAN'S MEDIUM. DROF CAMPRELL. Psychometric. Clairvoyant, Clair-audient and Tast Medium. Gives Psychometric Read-ings from handwriting (by letter only). Is reliable. Takes time. Examines minutely. Goes into details. Gives sat-isfaction. No 34 Extras. No return stamps. Full life-reading, taking in eyerything, only \$1.00. Money returned where no satisfaction is given. Try him. Address Fisher's Hotel, Baltimore. Md.

Dr. J. E. and C. M. Steers's PIRTUALIZED BEMEDIES. Discuss Diagnosed and treatments given at a distance. Send look of bair, age, sex, and one leading symptom. Diagnosis, \$1,00; including modificine, \$2,00. Office 231 Hennepin Avenue. Address P. O. Box 1037, Minnespolis, Minn. 13w Di2

Mrs. Abbie M. H. Tyler, OT DOVERST, BOSTON. Mental and Magnetic Brailing. Dr. Billimah Aliver and Kidney Cure a Blood Purfier and Infallible Cure of Constitution, and well known as a Spirit Given Remedy. Sent by mail. Trial package 50 cents.

DR. J. T. SELL,

REAR 10 Jay street, Cambridgeport, Mass., Magnetic Physician and Developing Medium. Test Circles Sunday and Wednesday evening, 7:30, Admission 25 cents, Private Sittings for Tests and Developing. Circles for Developing Tuesday evening, 7:30.

Sealed Letters Answered BY MRS. E. A. MARTIN, Oxford, Mass. Fee, \$1,00 and two postage stamps.

TILLIE R. HEECHER, Trance Test Medium, No. 113 Hidge Avanue, Allegheny City, Pa. 128* D5

The Writing Planchette.

Solence is unable to axplain the mysteriaus performances of this wonderful little instrument, which writes intelligent anywers to questions asked either aloud or mentally. Those unacquainted with it would be astoniahed at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumahip ahould, avail themselves of these. "Flanchettes," which may be consulted on all questions, as also for communications from deceased relatives or triends.

Directions.—Place Planchette on a piece of paper opining or writing will answer), then place the hand lightly on the beard; in a few minutes it begins to move, and is ready to answer mental or spoken questions. Though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining the desired result, or cause the instrument to move, independent of any muscular effect of his or her own, yet it has been proved beyond question that where a party of three or more come together, it is almost impossible that one cannot operate it.—If one be not successful, let two try it together. If nothing happens the first day, try it the next, and even if half an hour a day for several days are given to it, the results will amply remunemte you for the time and patience bestowed upon it.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

PLANCHETTE, with Pentagraph Wheels, 60 cents, securety packed in a box, and sent by mail, postage free. how to use it.

PLANCHETTE, with Pentagraph Wheels, 80 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES,—Under existing postal arrangements between the United States and Causda, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & BIOH.

tt

STELLAR SCIENCE.

I WILL give a test of it to any person who will send me the placeand date of their birth (giving sex) and 25 cents, money or stamps.

I will write Blographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, 255 Washington street, Room 9. ence, for a resol at County of the county of

OR. RHODES' FAMILY MEDICINES. Purely Vegetable (ALL SUGAR-COATED)

Medical Confections.
A Universal Blessing.
SUITED TO OLD OB YOUNG:

A PERFECT Liver and Kidney Removator and Blood Purifier, Oleanes the entire system from all Billouness and Blood Pusines, from Majaria, etc. And cures Headache, Backache, Side and Stomachache, Diarrhoes, Dysentery, Pains in the Limba, Lamenues, Humbanes, Committee and all other university, Dyspessite, Odensumption, Merronances, Weskness, Etchney, and Elacter, and all other university allients, etc. Also, Elacanastians, Neuralgia, and in fact almost all the various allments of humanity. PRIOSS: Trial box, Eccute—by mail, 20 cents; second size, 50 cents—by mail, 55 cents—by mail, 57 cents—by mail, 57 cents—by mail, 58 cents—by mail, 58 cents—by mail, 50 cents—by mail, 50 cents—by mail, 55 cents—by mail, 50 cents—by mail, 50

THE GREAT SPIRITUAL REMEDIES. MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS. DUY the Positives for any and all manner of diseases except Paralysis, Deafness, Amaurosis, Typhold and Typhus Fevers. Buy the Regatives for Paralysis, Deafness, Amaurosis, Typhold and Typhus Fevers. Buy a box of Fositive and Regative thair and haif) for Chilisand Fever. Mailed, postpaid, for \$1.00 a box, or six boxes for \$5.00. Send money at our risk and expense by Registered Letteror by Money Origin. nor Order. Downer of Light office.

HULL & CHAMBERLAIN'S MAGNETIC AND ELECTRIC POWDERS.
Great Nervine, Bogulator, and Blood Purifier. A COMPLETE AND RELIABLE FAMILY MEDI-CINE-PURELY VEGETABLE.

The MAGNETIC POWDERS cure all Positive or Acute The ELECTRIC POWDERS cure all Negative or Chronic Diseases.

NEW SHEET MUSIC.

When I Go. QUARTET. Words and music by Mrs. Sarah A. Van Blarcom.

Price 25 cents.
For mis by COLBY & BIOH. DIACNOSIS FREE SEND on and compa took of hair mans in full age and set and will give you a U.A.INVOYANT DIAGNO-gue France Address. (O. RAYDORY, M. D. Frincipel, Manacia Institute, Section 111. Mediums in Boston.

Dr. L. V. Cobb, JAMES R. COCKE,

Most Wonderful Magnetic Physician,

MOST WORKETHI MARRELE PRYSICIAN,

TAVING met with such wonderful (and by some said to be miraculous) success in alleviating pain and curing chronic diseases and complaints of various kinds, including Tumors. Female Complaints, Consumption, Elindness, Deafness, Rheumatian, Catarrh, Scroula, etc., through his special gift of Electric Force and Will-Power, has (at the earnest suggestion of his numerous friends, who feel that his peculiar gift should not be lost to the world been induced to take nearly-furnished offices at 233 shawmut Avenue, Boston, where he may be consulted daily between the hours of 16 and 30 clock. His mode of treatment being so different from any of the magnetic physicians (so far as he knows), he is prepared to state that he can cure diseases and complaints without seeing the patient, regardless of distance, by simply being furnished with alock of the bair, or something else in some shape belonging to the patient. He has and is effecting most wonderful and marvelous results with his Magnetized Paper, which can be forwarded to any part of the fountry on application, by stating the nature of the complaint or disease for which it may be wanted. His great forte is in relieving pain, either by laying on of hands or by his magnetized paper, never using morphine or other preparations of a similar nature. Has had patients come hundreds of miles to be relieved from pain, and has sent them away rejoicing.

Persons suffering with pain from Cancers, Tumors, etc., should not fail to consult the Doctor.

Satisfactory home testimontals of marvelous cures cheerfully given on applying to the office, where he will be on and after Monday, Jan. 11th.

HOW TO BECOME IN YOUR OWN HOME.

I WILL send you a 16-page l'amphiet, containing full instructions, and a Bealed Letter designating all your phases of mediumship, also a copy of The Riddle of the American Splittual Sphinx. or the Lost Key Found, and a sample copy of "THE N. D. C. ANE AND TRUE KEY-STUNE," for ONLY 15 CENT'N, in one or two-cent stamps. Address J. 15 ALBERT BLISS, No. 474A Broadway, Boston, Mass.

Blackfoot's Magnetized Paper, to heal the sick, 10 cents per sheet, or 12 sheets for \$1,00.

Developing Paper for \$1,00.

BERRY SISTERS.

SEAN OES at their home, No. 55 Rutland street, Sunday, Tuesday and Saturday evenings, at 80 'clock; also Thursday, Saturday and Sunday afternoons, at 2:30 0'clock.

13 W

ASTRO-METAPHYSICS. THE Key to the Past, Present and Future in Individual Life from the following data: Date of birth, weight, height, complexion, size of hat (if a male), size of bot (if a female). Send data will so cts. to DR. J. MORTON, 222 Shawmut Ave., Boston, Ms., and receive proof of its truth, J24

DR. C. T. BUFFUM,
MEDICAL, BUSINESS AND TEST MEDIUM. Lettors answered. Hours 9 A.M. to 5F.M. Rooms 312
Shawmut Avenue, Boston. Bittings \$1,00. 13W

FRED A. HEATH, THE BLIND MEDIUM, will give readings by letter, giving future business prospects and other items of interest. Enclose 51,00, lock of hair and stamp. Address 7 Lawrence street, Charlestown District, Boston, Mass. N23

PSYCHIC HEALING,

DR. H. G. PETERSEN

Vital Magnetic and Mental Cure, 6 Worcester J2 4w Nquare, Boston. MRS. A. E. KINC,
BUSINESS AND TEST MEDIUM.

PRIVATE Sittings only. Hours from 10 A.N. to 4 P.M.
Price \$1,00. 377 Shawmut Avenue, Boston.

D12

MRS. H. B. FAY,
MATERIALIZING MEDIUM,
N. 0. 156 West Concord street, Boston. Séances Tuesday,
Saturday and Sunday, at 8 P. M., Thursday at 2:30 P. M.
J2

Mrs. A. E. Cunningham, 450 TREMONT STREET. Suite 1, Boston, Medical, Business and Teat Medium. Private Sittings daily. Answers calls for public tests Sundays, 123

MISS HELEN A. SLOAN, MAGNETIC Physician. Vapor and Medicated Baths. Celebrated "Acid Cure," Office hours from 9 A.M. to 8 P.M.: 171 Trement street, corner Mason st., Boston. J23

S. HAYWARD, Magnetist, 443 Shawmut A. Ave., enclicates disease with his healing off when medicine fails. Hours 9 of 4; other times will visit the sick. For 10 years he has had signal success in cures with his powerful Spirit-Magnetised Paper; 2 packages by mail, \$1,00. 13w

DR. E. H. AMSDEN WILL hold Béances at his residence, 136 Chandler street, Boston, every Tuesday evening at 8 o'clock for Musical and Physical Manifestations, under the direction of Geo. A. Fuller. Admission, 50 cents. 4w* J2

CLARA A. FIELD, DUSINESS and Medical Medium. Medical Examina tions and Psychometric Readings by letter, \$2,00. Hamilton Place, Boston, Mass. 4w J22

Mrs. Julia M. Carpenter. ONOORD SQUARE. Hours from 10 A.M. to 4 P.M., Saturdays and Sundays excepted. Medical Examinations a specialty.

ALLEN PUTNAM WILL respond to calls for his services on the Platform at Funerals and at Weddings. 46 Clarendon street Jie

MISS A. PEABODY. BUSINESS, Test, Clairvoyant Medium. 156 West Concord street, Boston. 1w J23

MRS. ALDEN,

TRANCE MEDIUM. Medical Examinations and Mag-netic treatment. 43 Winter street, Boston. J23 MRS. H. A. DAVIS,
Magnetic Physician,
472 Trement street, Boston,
Hours 1 to 4, 6 to 6,
Patients visited.

MRS. FANNIE A. DODD.

MAGNETIC PHYSICIAN. 48 Winter street, Boom 11. MRS. BASSETT,

MEDICAL and Business Medium, also a true Card-Reader. No. 19 Warrenton street, Boston. 4w J9 TEST MEDIUM.

MRS. FANNIE A. DODD, 48 Winterst., Boom 11, Boston. MISS L. BARNICOAT, Electro-Magnopath All diseases successfully treated. Lectures, followed by Platform Tests. Private Sittings for Tests and Business. 178 Tremont street, Boston. 4200 MISS BOICE, Electrician and Magnetic Heal-er, Hotel Ideal, Suite 2. Waterford street, Boston.

DR. A. H. RICHARDSON, Magnetic Healer, Oct. 8. MISS L. F. HASKELL, Magnetic Healer, No. 278 Shawmut Avenue, Boston. 2w*

J. A. SHELHAMER, MAGNETIC HEALER,

Office 81 Montgomery Place (Boom 8), Boston, Mass., Office 83 Montgomary Place (Room 8), Boston, Mass.,
Will treat patients at his office or at their homes, as
diseases. Bysicalities: Bhoumatism, Nouralgia, Lung, Live
er and Kidney complaints, and all Nervous Disorders. Consultation, prescription and advice. \$2.00. Moderate rates
for Medicines, when intrained; Magnetised Paper \$1.00
per package, Healing by rebbing and laying on of hands.
Parties wishing commitation by letter must be particular tostate age, sex, and heading, symptoms. Liver, Anti-Dypoptic, Liver and Kidney, or Strungthening and Scothing
Plik, Scennip per boxes for \$1.00. Anti-Dypoptic, Liver and Kidney, or Strungthening and Scothing
Plik, Scennip per boxes for \$1.00. Anti-Dypoptic, Liver and Kidney, or Strungthening and Scothing
Plik, Scennip per boxes for \$1.00. Anti-Dypoptic, Liver and Kidney, or Strungthening and Scothing
Plik, Scennip per box, or Are boxes for \$1.00. Anti-Dypoptic, Liver and Kidney, or Strungthening and Scothing
Plik, Scennip per box, or Are boxes for \$1.00. Anti-Dypoptic, Liver and Kidney, or Strungthening and Scothing
Plik, Scennip per box, or Are boxes for \$1.00. Anti-Dypoptic, Liver and Kidney, or Strungthening and Scothing
Plik, Scennip per box, or Are boxes for \$1.00. Anti-Dypoptic, Liver and Kidney, or Strungthening and Scothing
Plik, Scennip per box, or Are boxes for \$1.00. Anti-Dypoptic, Liver and Kidney, or Strungthening and Scothing
Plik, Scennip per box, or Are box,

Mediums in Boston.

Developing and Medical Medium. 603 Tremont Street, Boston.

PRIVATE SITTINGS daily from 9 till 5. Price \$1,00. Private Sittings for Development, Six for \$4,00 in advance.

DEVELOPING CIRCLES Sunday at 11 A. M., at which especial pains are taken to in-struct each one. Admission 25 cents.

Circle for Psychometry, Tests and Music, Sunday at 8 P. M. Admission 25 cents. MR. COCKE has attractive surroundings, and is assisted by a high order of spirits. J2

MRS. JAMES A. BLISS. Materializing Seances

EVERY Sunday, Wednesday and Friday evening, at 8 O'clock; also Biturday afternoon at 2:30 o'clock, at 129 West Concord street, Boston. 4w* J2 MRS. BESSIE HUSTON, MATERIALIZING Medium, 488 Tremont street, Hos-ton, Séances Sunday and Wednesday, at 8 P.M., Fri-day at 2 P.M. Engagements for Séances at private rési-dences. 1w* J23

Mrs. Jennie K. D. Conant, OFSCOTLAND, Trance, Test, and Business Medium. Test Circle Monday evenings at 7:39. Side door over Massachusetts Boot and Shoe Store. 919 Washington street, Boston. Hours from 9 A. M. to 9 P. M. 1w 223

DR. J. N. M. CLOUCH, MAGNETIO and Electric Healer, 686 Tremont street, Boston. All diseases treated without the use of medi-cines. Diseases of Eyes, Nerves, Brain and Lungs, spe-cialties. Will visit patients.

DR. J. ALBERT BLISS, DEVELOPING MEDIUM, gives Private Sittings Even-ings from 7 to 9 o'clock by special engagement. Ad-dress by letter, JAMES A. BLISS. 474A Broadway, Houth Boston, Rass. 1w J23

MRS. E. B. STRATTON,

WITING MEDIUM, No. 8 Concord Square, Boston. Hours 9 to 12, 2 to 5. 1w* J23 MRS. C. H. LOOMIS, Test and Healing Medium. Answers six questions on business by mail, 50 cents; brief diagnosis from lock of hair and sex, 23 cents, Remedies sent by express. 128 West Brookino street, Hoston, Mass.

MRS. JENNIE UROSSE, Test, Clairvoyant, Businessand Medical Medium, returned to 37 Kendali street. Six questions by mail, 50 cents and stamp. Whole Life Reading, \$1,00 and two stamps. Disease a specialty.

J23

MRS. M. KENDALL,

VITAL MAGNETIC PHYSICIAN, 153 West Brookline street, Boston, Mass.

JOSEPH L. NEWMAN, Magnetic Healer, No. 81/2 Bosworth street (formerly Montgomery Place), Boom 4, Boston, Mass. Unice hours, from 1 to 4 P. M. J2

MRS. C. H. WILDES, Test and Business Medium, Hampshire Hall, 712 Washington struct, Boston. Test Circles Friday evenings, at 7:30. 1w* J23-MRS. DEAN CHAPMAN, Medical Cl irvoy-ant. Massage and magnetic treatments, Office 147 Tremont street, Room 8, Boston. 2w J23

Tremont street, Room 8, Boston.

MRS. K. E. FISHER, 468 Shawmut Avenue,
Boston. Magnetic and Massage Treatment. Patients
visited.

MRS. M. E. JOHNSON, Trance Medium, 258
328

MRS. M. E. JOHNSON, Suite 5. Hours 16 to 4.

MRS. J. C. EWELL, Electrician and Magnetic
Healer, 174 Northampton street, Boston. Hours 9 to 5.

MRS. M. E. WALKER, Test and Business
J. Medium, 20 St. Charles, of Chandler street, Boston.

Sw.*

SPIRIT COMMUNICATION From exaited spirits, such as denborg, George Washington. Abraham Lincoln, Wilberforce, Wm. Lloyd Garrison, J. A. Garfield, Horace Greeley, Thomas Paine, Mrs. Ehrenborg, Margaret Fuller and others, all by independent slate-writing, through different mediums, to C. G. Holleberg of Cincinnati. Price \$1.50. For sale at MEADER'S Bookstore, No. 40 East Third street, Cincinnati, O., and at this office.

Oct. 10.

SEND three2-cent stamps, lock of hair, age, sex, one leading symptom, and your disease will be diagnosed free by independent slate-writing. Address DR. A. B. DOBBUN, Maquoketa, Iowa. 13w* J10

DR. W. W. GLEASON, Provincetown, Mass., nettrod paper \$1,00. Sand for Circular, Satisfaction guaranteed.

GARLAND'S

The greatest known remedy for all Throat and Lung Complaints. For Catarth, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Throat, Hoarseness, Intiuenza, Bronchtits, and Inflammation of the Lungs, It is free from all oplates and minorals, or any other injurious ingredient; and is therefore harmless in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a Bloood PUBLIFIER IS THULY UNBIVALLED. A box, taken according to directions, is warranted in all cases to give satisfaction, or the money will be refunded by the proprietor, DR. M. H. GARLAND, Prescott street, Kerertt, Mass.

Price, per box (one-fourth pound), 25 cents, postage free. For sale by COLBY & RICH.

First Spiritual Temple. Photographs of the "First Spiritual Temple" erected n Hoston. Price 25 cents. For sale by COLBY & RICH.

THE Eleusinian

Bacchic Mysteries.

A Dissertation, by THOMAS TAYLOR, Translator of "Plato," "Plotinus," "Porphyry," "Iambli-chus," "Proclus," "Aristotle," etc. Third edition. Edited, with Introduction, Notes. Emendations, and Giorsary, by ALEXANDER WILDER, M. D.

In the Mysteries, the dramas acted at Eleusis and other sacred places, were embodied the deeper thoughts and religious sentiment of the archale world. The men and women unitiated into them were believed to be thenceforth under special care of God, for this life and the future. So holy and interior were the doctrines considered which had been learned in the Sanctuary from the two tablets of stone, that it was not lawful to utter them to another. What was seen and learned elsewhere might be admirable; but the exercises of Eleusis and Olympia had in them the something divine, and those who observed them were "the children of God," and imaging him in wisdom, intuitive discernment, and love. and love.

The reader desirous of getting the kernel of the doctrines of Plato, Orpheus, Eumolpas, and their fellow-laborers, as well as of the Alexandrian Eclectics, will obtain invaluable aid from this freatist.

Cloth, 8vo. Price \$3,00.

For sale by COLBY & RICH.

ED. S. WHEELER IN SPIRIT-LIFE. MATERIALIZATION. THE TRUE AND FALSE.

RE-INCARNATION AND ITS DECEIVING SPIRIT ADVOCATES.

The War of Wills in Spirit-Life over the Spired of Spirit-talism on Earth, as seen by ED. S. WHEELER since his entrance upon spirit-life. Paper, Price 15 cents. For sale by COLBY & RICH.

For sale by COLBY & RICH.

THE DIET CURE: An Essay on the Relations of Food and Drink to Health, Disease and Cure. By T. L. NICHOLS, M. D.

The work treats on the following subjects: Health, Food. Water. Of the Blood, The Natural Food of Man. Disease. Prevention and Cure. The Question of Quantity, The Question of Quality. Principles of the Diet Cure. Medical Opinions on the Diet Cure. Of Diet in Acute. Scrothlous, and Nervous Diseases. The Diet Cure in Obesity. Vis Medical Cure. Waste of Life. The Life of the Race. The Population Question. Some Practical illustrations, Air and Exercise. Of Psychic Force. National Health and Weslith. Personal Advice.

Cloth, 50 cents.

For sale by COLBY & RICH.

Miscellaneous.

The Spiritual Offering,

A LARGE EIGHT-FAGE, WEEKLY JOURNAL, DEVOTED TO THE ADVOCACT OF SPIRITUALISM IN ITS RELIGIOUS, SCIENTIFIC AND HUMANITARIAN ASPECTS. OOL. D. M. FOX, Publisher. D. M. & NETTIE P. FOX......EDITORS...

Prof. Henry Riddle, No. 7 East 120th st., New York City.
"Ouina," through her medium, Mrs. Cur L. V. Richmond
64 Union Fark Place, Chicago, Ill.
Among its contributors will be found our oldest and ablest writers. In it will be found Lectures, Essays upon Scientific, Philosophicai and Spiritual subjects, Spirit Communications and Messages.
A Young Folks' Department has recently been added, edited by Ouing, through her Medium, Mrs. Cora L. V. Richmond; also a Department, "THE OFFERING'S School for Young and Old," A. Dantorth, of Boston, Mass., Principal.

TEMES OF BURSCRIPTION: Per Year, \$2.00; Bix Montha, \$1.00; Three Montha, 50 cents.

Any person wanting the Ofering, who is unable to pay more than \$1.00 per annum, and will so notify us, shall have it at that rate. The price will but the same it ordered as present to friends.

In remitting by mails Post-Office Money Orderon Ottumwa, or Draft on a Bank or Banking House in Chicago or New York City, payable to the order of D. M., Fox, is preferable to Bank Notes, Single copies 5 cents; newsdeal ors 3 cents, payable in advance, monthly or quarterly.

RATES OF ADVERTISING.—Each line of nonparell type 15 cents for first insertion and 10 cents for each subsequent insertion. Payment in advance.

37 The circulation of the OFFERING in every State and Territory now makes it a very desirable paper for advertisors. Address.

SPIRITUAL OFFERING, Ottumwa, Iowa.

Jan. 26.

Light for Thinkers, THE PIONEER SPIRITUAL JOURNAL OF THE SOUTH.

Issued weekly at Atlanta, Georgia.

A. C. LADD. Publisher.

G. W. KATES, Editor Assisted by a large corps of able writers.

Light for Thinkers is a first-class Family Newspaper of eight pages, devoted to the dissemination of origina Spiritual and Liberal thought and news, its columns will be found to be replace with interesting and instructive reading, embracing the following features and departments:

Reports of Phenomens: Reports of Spiritual Lectures; Spirit Message Department; Original Essays and Contributions; Children's Lyceum Department; Editorial Department, etc., etc.

Terms of Subscription—One copy, one year, \$1,50; one copy six months, 75 cents; one copy three months, 40 cents; five copies one year, one address, \$0,00; ten or wore, one year, one address, \$1,00 cach. Single copy 5 cents, specimes copy free. Fractional parts of a dollar may be remitted is postage stamps.

Advertisements published at ten cents per line for a single Issued weekly at Atlanta, Georgia.

year, one address, \$1.00 each. Single copy feet, specimes copy free. Fractional parts of a dollar may be remitted is postago stamps.

Advertisements published at ten cents per line for a single inaction, or fifty cents per inch each insertion one month or longer.

March 14.

THE N. D. C. AXE And True Key Stone. (Successor to SPIRIT VOICES.)

A FOUR-PAGE WEEKLY JOURNAL devoted to the Development of Mediumship and the interests of the National Developing Circle.

INDEPENDENT IN EVERTITING.

TERMS; 41.50 per annum; 75 cents for 6 months; 40 cents for 3 months; 8ingle copies 5 cents; 8 ample copies free.

Advertisements 10 cents per line, each insertion, average 7 words nonparell to the line.

JAMES A. BLISS, EDITOR.

JAMES A. BLISS, EDITOR.

JAMES A. BLISS, EDITOR.

Until further notice this offer will hold good: To every yearly subscriber to THE N. D. C. AXE and True Key Stone, we will present a year's certificate of membership in the National Developing Circle. JAMES A. BLISS.

Developing Medium N. D. C.

La Lumiere.

A JOURNAL devoted to the interests of Spiritualism in all its aspects. MADAME LUGIE GHANGE, Editor. The allost writers contribute to its pages.

Terms of Subscription, in advance, per year, \$1,20, remitting by mall, a Post-office order on Paris, France, the order of J. DARGY, Manager, 78, Boulevard Montmorrors.

PROPHETES ET PROPHETIES, by Hab. A BOOK of universal interest and influence. It contains
A an Historical Relation of Prophecies in Modern Times
and Prophetic Spirit Communications. Paper, 12mo, pp. 24r
Price & Cents, postage free. For sale by LA LUMIERE
Paris, France.
Aug. 9.

"The Gnostic," A TWENTY-FOUR PAGE MONTHLY MAGAZINE, devoted to Theosophy, Spiritualism, Occult Phenomena, and the Cultivation of the Higher Life.

Publishers and Editors. GEORGE CHAINEY and ANNA KIMBALL.

\$1,00 per year. Address all letters to
THE GNOSTIC,
112 McAllister street, San Francisco, Cal.
Send for sample copy.
115 The Boston Investigator, THE oldest reform fournal in publication,

THE oldestreform fournds in Price, 13,00 a year, 15,50 for six months, 2 cents per single copy.

Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind, address J.P. MENDUM, Address J.P. MENDUM, Paine Memorial, Paine Memorial, Hoston, Mass.

THE CARRIER DOVE, Devoted to Spiritualism and Reform. EDITED and Published by MRS. J. SCHLESINGER, at No. 854% Broadway, Oakland, Cal. Subscription price One Dollar per year. (1-Jan. 10.

Phenomena and Philosophy. By SAMUEL WATSON, author of "The Clock Struck One, Two and Three," thirty-six years a Methodist minister.

Mr. Watson's long connection with one of the largest and most influential religious organizations in this country, together with his well-known character for integrity of purpose and faithfulness in the discharge of every known duty, combine to render this a book that will attract the attention and command the studious perusal of thoughtful minds. It contains the principal records of a critical investigation of nearly all phases of spirit manifestation through a poriod of twenty-seven years, commenced with a belief that Epiritualism was "the prince of humburg," and a purpose to expose it, and ending with a conviction that it is a truth far transcending all others in value to mankind. The book here presonted will prove one of inestimable worth, not only to Spiritualists but to those who, not having witnessed the phenomens, have no information of the facts which form the immovable foundation on which Spiritualists base not merely a belief but a knowledge of the reality of a future life. It is eminently well adapted to place in the hands of those whose attachment to the faiths and forms of the Ohurch incline them to have nothing to do with the subject upon which it treats.

New edition, with steel-plate portrait of author.

Cloth, 890 pp., 12mo. Price \$1, 25, postage 10 ceuts.

For sale by Coll BY & RIOH. THE RELIGION OF SPIRITUALISM: Its

Cloth, 899 pp., 12mc. Price \$1,25, postage 10 cents.
For sale by COLBY & RIOH.

THE YOUTH'S LIBERAL GUIDE, for their Moral Culture and Religious Enlightenment. By Prop. H. M. KOTTINGER, A. M. Bome years ago the author published a Text Book for the Sunday Schoolsof the German Free Religious Congregations in America ("Leitfaden für den Unterricht in den Sonntagsschulen Freier Gemeinden, Milwaukee, Wis.") It was authorized by their Supreme Board, and has been since in general use in most of those schools. This work having subserved so valuable a purpose in the liberal education of the German youth, the author was encouraged to attempt the publication of an English edition. Cloth, 178 pp. Price \$1,00, postage 10 cents.
For sale by COLBY & RICH.

ON MIRACLES AND MODERN SPIRIT-UALISM. By ALFREDR, WALLACE, F. R. G. S., F. Z. S., ctc., author of "Travels on the Amazen and Rich Negro," "Palm Trees of the Amazen," "Mainy Archipelago," etc., etc., and others, against Miracles.

II.—The Scientific Aspects of the Supernatural. Muchenlarged, and with a Note of Personal Evidence.

The Both of the Miracles of the Supernatural of the Mortal State of the Supernatural of the Hornical State of the Supernatural of the Hornical State of the Supernatural State of the S

irely new. Cloth, \$1,75, postage free. For sale by COLBY & RICH.

OUR DUAL EXISTENCE; or, Physical Mediation and its Helation to Spiritual Phenomens. Delivered on Sunday evening, Aug. 31st, 1834, at the Haif of the New York Labor Lyceum, by Ikev. CHARLES P. McOARTHY, who was specially lavited by the Cub to Speak on the Philosophy of Modern Spiritualism.

Paper. Price Scents.

For sale by REV. C. P. MCGARTHY, No. 737 Broadway, New York City, and COLBY & RICH. Bosworth street, Boston.

THE PARABLE OF ADAM AND EVE CON-BIDERED, and its Bignificance Elucidated.

Paper, Price 10 cents.

For sale by 001.BY. & RICH,

PIRITUALISM, and its True Relation to Secularism and Christianity. An Inspirational Lecture by W. J. GOLVILLE.
Paper, Price 5 cents.
For sale by COLBY & RICH.

THE SPIRIT-SPHERES Attaching to the Earth, and the Mission of Modern Spiritualism to Humanity, as Affecting all Institutions and Classes of Society. An Inspirit ional Lecture by W. J. COLVILLE, Peper, Price Scents. Brich, Spiritus Spirit EVIDENCES OF A FUTURE LIFE. "If a LANGE AND DIES OF A FUTURE LIFE. "If a LANGE AND DIES OF A POSITIVE YES! BY CAPT. H. H. BROWN. Paper. Price 10 cents.

For sale by COLHY & RICH.

66 CELF-CONTRADICTIONS OF THE BIDELES. A perfectly reliable, accurate Pamphlet of
settenty-two pages. Compiled by one of our ablest correspondents: should be on the table of every scholar.
Price is cents (reduced from 25 cents).

For alle by COLBY & BICH.

New York Advertisements.

Bell's White Roses

Is the only article of the kind in the world that will Instantly Beautify and Permanently Benefit the Complexion.

THERE are hundreds of other preparations which tempo-rarily over blemishes of the skin, which once used must be persisted in, as being composed of mineral sub-stances that will soon render the skin gray, or sailow. Far better to use only pure water, or some harmless of timent. But these will not always serve, and ladius fool the want of a cosmetic not only harmless but positively beneficial and natural in appearance. This is what we can honestly claim for

Bell's White Roses. We doly the most careful observer to detect its use. It is not a vulgar paste, making one look unnatural, but makes the skin clear, soft and fine. Sold by druggists and fancy-goods dealers. If your drug-gist has not got it, order direct from

F. R. ARNOLD & CO., 56 Murray Street, New York, Who are Agents for it.

New York Beacon Light, A N INDEPENDENT WEEKLY SPIRITUAL JOURNAL, OIVING MESSAGES PROM OUR LOVED ONES IN SPIRITUPE, AND CONTAINING MATTER OF GENERAL INTEREST CONNECTED WITH SPIRITUAL SCIENCE.

FREE FROM CONTROVERSY AND PERSONALITIES.

MIRS. NI. HI. VVII.I.I AMS.

Editor and Publisher. Bubscription Rates.—One year, \$2.00; six months, \$1.00; three months, \$60cmis. Postage free.
Rates of Advertising.—One dollar per inch for first insertion; 50 cents for each subsequent one. No advertisement inserted for less than \$1.00. For long standing advertisements and special rates, address the Publisher. Payments in advance.

Specimen Copies sent free on application. Newsdealers supplied by the American News Company, 30 and 41 Chambers street, New York,
All communications and remittances should be addressed to MRN. M. E. WILLIAMS.
Oct. 17. 232 West 46th Mt., New York City.

DUMONT C. DAKE, M. D., MEDICAL Clairvoyant and Magnetizer for twenty years. "Incurables" cured. Diagnosis \$1.00, Terms reasonable. Send for Circular. 47 West 28th street, Now reasonable. Send for Cheular. 47 West 28th street, New York.

"To the Friends of Science—I take pleasure in stating that I regard Dr. Dumont C. Dake as one of the most gife ed individuals I have met in the way of Psychometric investigation and Diagnosis, as well as Spiritual power."

J. 1 w (Signed) J. R. BUCHANAN.

Mrs. Stoddard-Gray and Son, DeWitt C. Hough,

TOLD Materializing Séances every Sunday, Wednesday and Friday evening, 80 clock, and Tuesday and Saturday afternoon. 2 o'clock, at their residence, 322 West 34th atreet, New York. Daily sittings for Communications and Business. PROFESSOR ST. LEON,

ANTROLOGER AND MEDIUM.

DEVEALS everything; no imposition, 38 East 4th street, New York. Horoscopies written from date of birth. Twenty years' practice. Office fee 50 cents to \$1,00, Please send for Prespectus of Terms for 1885.

Feb, 28,-tf DR. GEORGE B. EMERSON,

200 EAST SOTH STREET, NEW YORK, will exercise his wonderful Magnetic, Clairvoyant and Psychometric glits in curing the sick at any distance, without the use of medicine, by Magnetized Letters. Price \$1.00 each, Address care of Lincoln Sate Deposit Co., New York, Ju Mr. and Mrs. Jos. Caffray, INDEPENDENT Slate Writing and Full-Form Materi-day evenings, at 8 p. m. day, Wednesday, Friday and Bun-day evenings, at 8 p. m.; Tuesday and Thursday afternoons at 2 p.m. 5907th Avenue, New York City. 3w. Jo

C. J. PARKER, MAGNETIC HEALER, 1327 Broadway, New York City, treats all diseases—Rheumatism, Neuralgia, Paralysis, Lung, Liver and Kidney Diseases a specialty. Will treat patients at their homes or at his office, as desired.

J. WM. FLETCHER

WILL give TRANCE SITTINGS at Ashland House, New York (4th Avenue and 24th street). Medical, Business and Test. D20 Clairvoyant Examinations Free.

ENCLOSE lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address E. F. BUTTERFIELD, M. D., corner Warren and Fayotte streets, Syracuse, New York. 13w° N7 MRS. M. E. WILLIAMS'S

MATERIALIZING BEANCES, 232 West 46th street, New York, Scances: Monday and Thursday evenings at 8 p. m., and Saturiday afternoon at 20 clock. Scats secured in advance, personally or by letter. Mr. and Mrs. Joseph Caffray WILL hold a select Séance for Independent Slate-Writ-ing and Full-Form Materialization on Tuesday even-ings at their residence, 590 Seventh Avenue, New York City, Scats secured in advance, personally or by letter, 3w* 39

MRS. J. M. HINDLEY,

TARANCE and Test Medium. Sittings daily from 10 to 4. 1 669 Eighth Avenue, above 42d street, New York City.

DR. J. EDWIN BRICCS, 70 WEST 11TH ST., NEW YORK CITY, is a Practical Physician, Author, and powerful Magnetizer,

MRS. M. A. HAWLEY, Test, Business and Healing Medium, will hold Developing Circles every Jo 202 P.M. 120 West 4th street, New York.

MRS. MARY C. MORRELL, Prophetic, Psychometric and Business Medium, 155 West 29th street, New York City.

MRS. L M. MARSH, 272 West 4th street, New York, Montal and Magnetic Heading.

3w* J23

RUPTURE8 CURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS, Send Stamp for Circular. Address CAPT. W. A. COLLINGS, Smithville, Jefferson Co., N.Y. [Mention this paper.] 13w*

ELSIE AINSLIE, A Victim of Social Wrong.

BY CAROLINE LEE HENTZ. SARA L. MECBACKEN, Scribe. This absorbing little story is written to teach a very important lesson to young women. The story is thrilling, dramatic and touching, yet it carries a high moral purpose through all its pages, it is abook that every young woman should read who is receiving brans. The lessons taught are very practical, yet so well woven into the story that no one can begin to read it without an increasing desire to faish it. one can begin to read it without finish it. Paper. Price 25 cents. For sale by COLBY & RICH.

Serpent and Siva Worship,

And Mythology in Central America, Africa and Asia; and The Origin of Serpent Worship. Two Treatises. By HYDE CLARKE and C. STANILAND WARR, M. A. I. By HYDE CLARKE and C. STANLIAND WARE, M. A. I.

Edited by ALEXANDER WILDER, M. D.

Scrpent lore is the literature of the carliest times, and every discovery in ethnical science is adding to our knowledge of this feature of the race. These two eminent anthropologists suggest, some very interesting speculations, which seem confirmed by modern research, and will be examined with avidity by scholars.

870, paper; price 50 cents.

For sale by COLBY & RICH.

SENT FREE. RULES TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

BY EMMA HARDINGE BBITTEN. Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Books published and for sale by COLBY & RICH.

Bent free on application to COLBY & RICH.

NEW GOSPEL OF HEALTH.

CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by Dr. STONE. For sale at this offse. Price \$1.25 cloth-bound copies, \$2.50. at this office. Price \$1.25 cloth-bound copies, \$2.50.

TESUS: MYTH, MAN, OR GOD; or, The Popular Theology and the Positive Religion Contrasted. By J. M. PEEBLES, M. D., author of "The Soers of the Ages," "Travels Around the World," "Christ, the Corner Stone," etc. The contents contain the following: Chap, I. Evidence of the Existence of Jesus, 2. The Origin and Mission of Jesus, 3. The Meral Teachings of Jesus compared with the Old Philosophers, 4. Influence of Ohristianity, 8. Jesus and the Positive Religion. An attempt to present the evidence of the actual existence of Jesus, comprising many interesting quotations from scholarly writers. Cloth, 75 cents; paper, 50 cents.

For sale by COLBY & RICH.

Banner of Bight.

BOSTON, SATURDAY, JANUARY 23, 1886.

Spiritualist Meetings in Boston:

Spiritualist Meetings in Boston:

Emmor of Light Circle-Roem, No. 9 Beauworth
Streec-Every Tuesday and Friday afternoon at 30 clock.

Admission free. For further particulars, see notice on
sixth page. L. B. Wilson, Chairman.

Besten Spiritual Temple. Herticalium: Hall.
Lecturesvery bunday at 10% A. M. and 7% F. M. R. Holmes,
President; W. A. Dunklee, Tressurer.

The Ladice' Hadmarial Reciety meets every other
Wednesday afternoon and evening at 175 Tremont street,
Room A. The next meeting will be Jan. 27th.

Berkeley Congregation.—Permanent lecturer, W.
J. Colville. Public service in Herkeley Hall, Odd Fellows
Bulding, Tremont street, every Sunday at 10% A. M. and
7% F. M.; also Friday, 7% F. M. Weekly meetings in Langham Hall (adjoining): Monday, 8 F. M., Questions and Answer Conterence; Wednesday, 2% F. M., Ladies' Union;
8 F. M., Musical and Literary Poirce; Saturday, 3 F. M., Lecebure and Universation. Everybody welcome.

Union Fark Hall.—The Shawmut Spiritual Lyceum
meets in this hall, corner Union Park and Washington
streets, every Sunday at 10% A. M. All friendsof theyoung
are invited to visit us. J. E. Hatch. Conductor.

Faime Memorial Hall, Appleton Efrect, mean
Tremont.—Unidren's Progressive Lyceum No. 1. Besston Hunday, at 10% oclock. Beats free, and all are cordially invited. Benj. P. Weaver, Conductor. Francis B.
Woodbury, Cor. Sec., 49 Indiana Place.

Facts Meetings. Horticulturas Hall, every Sunday,
at F. M. L. L. Whitlock, editor of Facte magazine,

Facia Meetings. Horifcultural Hall every Sunday at 3 P. M. L. L. Whitlock, editor of Facts magazine, Chairman. First Spiritual Temple, corner of Newbury and Exeter Streets.—Bervices every Sunday afternoon at 3 o'clock and every Wednesday evening at 7%. All are cor-dially invited. Beats free.

dially invited. Beats free.

1831 Washington Street.—First Spiritualist Ladies' Aid Boolety. Meetings every Friday at 2% and 7% F. M. Mrs. Henry O. Torrey, Secretary.

College Hall, 84 Ensex Street.—Sundays. at 10% A. M., 2% and 7% F. M., and Wednesday at 2% F. M. Eben Colb. Conductor.

Eagle Hall, 616 Washington Street, corner of Ensex.—Sundays, at 10% A.M., 2% and 7% F.M.; also Thursdays at 3 F.M. Able speakers and test medium. Excellent music. Proceed Robinson, Chairman.

Sairfundiate Phononyman Association bolds.

Belritualistic Phenomena Association hold neotingsevery Bunday afternoon in Berkeley Hall, 4 Berke ey street, at 2½ o'clock. H. S. Cook, President.

1031 Washington Mireet, Ladies' Aid Parlors.-National Developing Circle meets every binday at 3 r. m James A. Hilss. Conductor, assisted by other good develop-ing mediums. Good speaking and music.

Mew Era Parlors, 176 Tremont Street.—Develop-ing circle, 10½ A.M.; tests and speaking, 2½ and 7½ P.M. E. A. Cutting, Chairman.

E. A. Cutting, Chairman.

Fraternity of the White Cross, 12 Pemberton
Square, Hoom 9.—Meetings second and fourth Thursdays of each month. Service of Silence on Saturday ovening. The Messenger will be at the rooms daily from 9.A.M.
iill 2 r. M., to give information respecting the Order.

Chelsea.—Spiritualist meetings at Pilgrim Hall, Odd Fellows Building. Bunday, at 3 r. m., W. J. Colvillo will speak. At7%, Mrs. Mary O. Bagley, the well-known plat-form test medium, will occupy the rostrum. Dodge and Logan, Managers.

The Boston Spiritual Temple at Horticultural Hall.

Mr. A. B. French, of Clyde, Ohio, occupied the platform of this Society last Sunday. After the reading of selections from R. W. Emerson's and Felix Adler's selections from R. W. Rmerson's and Felix Adier's works, and music by Mrs. L. C. Ctapp's quartette, Mr. F. presented for consideration "The Value of Spiritualism," and said, "The value of Spiritualism is in its facts. Analogy cannot offer any argument that the Agnostic may not refute, of the physical evidences of a future. Some suggest that the design of the Infinite would be cruel to stop life at the grave; but the Agnostic says, What do you know of the design? and why not stop it at the grave? This life is for man, and should it not continue? Light is given from sun, moon and stars, and we have eyes to see; ears are given us to sense sound, to hear the birds, the voices of friends, the music of nature as uttered by brook, bird, tree or animal. If for this life only we are made, why is there not something in man that is satisfied? A future life is necessary for our highest good, for the expansion of the powers within us. Every one in this life wants something more in the future; something more brilliant than has met his desires and aspirations, but before they are supplied he passes away. The Agnostic presents the argument in seals and it hearms and and it hearms and and it hearms and it hearms and it hearms and and i liant than has met his desires and aspirations, but be fore they are supplied be passes away. The Agnostic presents his arguments in reply, and it becomes evi-dent that the problem cannot be settled by analogical arguments. That which will meet this want of a knowl-edge of the future is facts. Modern Spiritualism has presented these very facts—facts that answer the doubting mind, and silence the Agnostic. For this reason the facts of Spiritualism are of incalculable value.

I do not need to go to the bible for these facts, they are among us. Hecause there are similar facts in the bible, those of our own time are not less true. That they occur to day, is evidence that what are recorded they occur to day, is evide in the bible are also true.'

in the bible are also true."

Mr. French referred to the angel coming to Hagaria the wilderness; to Gideon's fleece; Daniel's numerous visions; the handwriting on the wall at Belshazzar's feast; these Spiritualism explains. The life of Jesus of Nazareth, Peter, Paul and John, Gautama Buddha, Apollonius of Tyana, and many others, he said, are only to be explained by the facts of Spiritualism. The character of the world's thought has been changed by Spiritualism. Science is materialistic, but Spiritualism has rocked against it, and it is yielding. Ideas are greater than earthouskes, and Spiritualism. Ideas are greater than earthquakes, and Spiritualism uses them in connection with its phenomenal facts. The pyschometric power reads the history of the past, and reaches out into the future—reaches beyond the natural sight.

Spiritualism comes and kindles in this wilderness of human doubt and ake night m a fire that will burn it up.

human doubt and skepticism a first that will burn it up.
It is democratic; it knows no distinction of caste. The
rag-picker has a spirit within him as surely as the millionaire. Spiritualism has worked its way by its own
power, until every nation has felt it, and will feel the
warm beams of the sun of truth shining into the dark

lonaire. Spiritualism has worked its way by its own power, until every nation has felt it, and will feel the warm beams of the sun of truth shining into the dark places of earth.

Feening.—Mr.** French gave an inspirational and elevating lecture, bearing the title "A Look Ahead; or, The World's To-morrow." "Man," he said, "is a forward-looking being; his desires are in the future. He has tried to read his horoscope by the flight of birds, by the lines of the hand, and by the stars. Daniel was called the greatest in the realm of Nebuchadnezzar, because he read and explained the king's dream." Mr. French spoke of the changing topography of the earth, the changing climates, whereby fruitful fields were turned to deserts, and vice versa; to the advancement of the human; and of this continent as a field for a new development of human life, wherein there is to be a commingling of all the nations of the world. Each separate class of people will be absorbed in one grand whole. Poverty and ignorance will gradually subside. Poverty is the loom that now moves industry. Our rebellion was the Red Sea we had to crosson the road of progress. Woman must stand equal with man in all relations of life. Capital and labor no longer con tend, but settle their differences by arbitration. The various religions will tend to harmonize until there will be a universal religion. If all existing creeds and bibles were destroyed to day, man would make other creeds and bibles, for he has not progressed enough to do without them. Some of the best speakers of the West (Swing and Thomas) have left creeds and stand aloof from them. Man is cosmopolitan in his nature, also in his religion. He is a religious being, and will build churches and make creeds to-day; but the religion of to-morrow will have for its handmaid science, and the two will work together. Gradually are wereging towards universal religion—one that will build hospitals instead of churches. Spiritualism is preparing the way that science and religion may be wedded. We are on the

Berkeley Hall Meetings.

On Surday last W. J. Colville, under influence of his inspirers, addressed an unusually large audience at Berkeley Hall, his morning subject being! "Salvation," which, though well worn, proved a most fruitful and interesting topic of discourse. The lecturer handled the theme in a thoroughly unconventional manner. In the Old Testament God is often called man's Saviour, but the Jewish idea of salvation is never-vicarious atonement, this dogma being hateful to a conscientious israelite. The Christian idea often is that those who discard the Orthodox Christian view of atonement believe that God simply forgives sin, that is, remits the penalty justly due for it, because the sinner confesses his fault and desires forgiveness. This theory is an injustice to the position really taken by intelligent disbelievers in the vicarious scheme. The Jewish idea of atonement is inseparably connected with repentance and reformation, while the one who has done the wrong must in his own person and through his own suffering explate his fault. This view is much older than Christianity, and commends itself to justice.

Violdictiveness plays so large a part in Calvin's Delty that; it is difficult to find any justice beneath such an Berkeley Hall, his morning subject being! "Salva

is much older than Christianlty, and commends itself to justice.

Vindictiveness plays so large a partin Calvin's Delty that it is difficult to find any justice beneath such an immense mass of wrath for some and grace for others. The God of Nature ordains wise and loving laws for the guidance of his children. If these laws are disregarded, suffering is the prompter to recall the wanderer to the rightful track. Man is so constituted that his happiness consists in obediance to divine law. God is never angry? sincels are never offended, but pain follows transgression, by divine ordinance, not to torture the erring cose, but to lead them out of corture the erring cose, but to lead them out of cerror thio truth. It somewe is not a crime, but a state to be contrown. Thin is a means of growth. Atonoment, property interpreted, means harmony with the divide law in motion, thought and feeling. The law does not change; the Eural sannot alter; but man is constantly subject to harder revealations of truth. Thus while barbatte in Turnber weeked in the state essent in

slowing percrasion in which the speaker denounced of only inputal punlahment but every form of chastic through the punch of the percentage of the percentage

W. J. Colville is open to engagements anywhere within easy access of Boston, Tuesday and Thursday of every week. He can also attend funerals. The classes in Metaphysics now in session are crowded. A new class will be formed shortly. Applications for admission should be addressed, by letter, to W. J. Colville, Langham Hall, 4 Berkeley street, Boston.

Special Notice for New York and Breoklyn. W. J. Colville will lecture on "Mental Science: or, The Mind-Cure as Explained by the Spiritual Philosophy," in the spacious pariors of 323 West 34th street, New York. Tuesday next, Jan. 26th, at 8 P. M. The lecture will be followed by Answers to Questions and Poetic Improvisation. Admission twenty-five cents. On the following evening, Wednesday, Jan. 27th, a similar meeting will be held at 342 State street, Brooklyn, N. Y.

Facts Meeting.

Last Sunday the subject of " Healing" was considered, and several experiences related, especially in the diagnosis of disease by clairvoyance and psychometry. Prof. A. E. Carpenter described some experiments with his wife, which were very interesting; his idea was that similar results might be attained under three different conditions, viz., ist, the ordinary control, as of the psychological or mesimeric subject; 2d, the sympathetic, where the subject feels the pain of the person, and in that way diagnoses the case, and 3d, where the clairvoyant sees spiritually under spirit control. This he thought was attainable by the first two, if their clairvoyant powers were properly developed. Mr. Waters related a circumstance showing the influence a child had upon his mother when she had a hendache. Mrs. Whitlock related several instances of diagnosis, both by hair at a distance and also in contact with a patient.

Next Sunday the same subject, viz., "Healing," will be continued, and it is hoped every person interested will be present and give their experience.

The Facts Social on Saturday evening last was a the diagnosis of disease by clairvoyance and psychom-

THE FACTS SOCIAL on Saturday evening last was a complete success; socially as well as intellectually it complete success; socially as well as intellectually it was a very pleasant occasion. Mrs. A. E. King made some very interesting remarks, closing with tests by her control, "Flossie," who was a little blind girl in earth-life. Miss L. Barnicoat gave excellent psychometric descriptions; Miss Nickerson a reading; Mrs. Lovering, Mrs. Edwards, Mrs. French and Mrs. Whit-lock sang, while the little favorite, Maude Banks. played upon the plane. Dr. Mansfield and Capt. Holmes made some remarks, the latter giving a poem.
Next Saturday evening Mrs. H. W. Cushman, the musical medium, will give a light scance. Few have given better evidence of spirit presence than she.

Mr. and Mrs. Roscoe's Entertainment.

To the Editor of the Banner of Light:
The entertainment tendered the Boston Spiritual Lyceum by Mr. and Mrs. Roscoe was a grand success. A large and appreciative audience gathered in Investigator Hall on the evening of Jan. 13th. Many promitigator Hall on the evening of Jan. 13th. Many prominent Spiritualists of Boston and vicinity were present. Among the beautiful tabloaux presented were the following: "Statue of Puck," "Beatrice Cenci," "Led to Prison," "The Lorelel," "Bouquet of Liberty," "Angels of Ages," "Bartholdis Statue of Liberty," "Angels Bringing Messages from Spirit Land," "The Womsn of Samaria," "Nearer, My God, to Thee," "Our Angel Home." Readings were given by Lulu Morse, Master Haskell Baxter, Miss Maria Falls, Miss Beulah Lynch, Miss Amy Peters, Master Agroy Lowenthall. Accepted. Haskell Baxter, Miss Maria Falis. Miss Beulah Lynch, Miss Amy Peters, Master Aaron Lowenthall. Acceptable music was rendered by Miss May Waters, plano, Master Lewis Poole, violin, Master Bertle Blinn, harmonica. Mr. and Mrs. Roscoe spared neither time nor expense in arranging for this entertainment, and were honored by the presence of many of their Boston friends upon the evening of its final production. The entertainments arranged by Mr. and Mrs. R. are of an elevating character. The Lyceum Association has already tendered them a vote of thanks, and at some future time will tender them a roception.

F. B. WOODBURY.

SHAWMUT SPIRITUAL LYCEUM - UNION PARK HALL.—Last Sunday, the weather being fine, a large number of scholars and visitors assembled to take part in and to listen to the exercises of the Lyceum. They opened with instrumental music by Professors Milligan and Gardner, after which singing by the school and reading of the "Instructor." The Shawmut Quartette gave one of their acceptable pieces. Conductor Hatch read a poem; Jennie Porcelain, Aldie Bradford, Louise Irvine and Gertie Rich gave recitations; Eddie Hatch and Charley Hatch gave songs; visitors from Boston Lyceum, Master Haskell Baxter and Master Blinn, entertained the school with rediations and harmonica solos; a cornet solo was given by Prof. Gardner. The physical exercises and Target March closed the session. Conductor Hatch sent the Shawmut Lyceum's greeting, by telegraph, to the Cleveland (O.) Lyceum, the day being its twentieth anniversary. HALL.-Last Sunday, the weather being fine, a large

Cloveland (O.) Lyceum, the day being its twentieth anniversary.

The elixth scelable of Shawmut Lyceum was held on Friday evening, Jan. 15th, at the house of Mr. Ware, Dorchester District, and was very much enjoyed by all present. An hour or more was spent in song and recitations by Mr. and Mrs. J. B. Hatch, Jr., J. A. Shelhamer, Miss Ware, Mrs. Stearus. Misses Dyer and Donne, Masters Charley and Eddie Hatch and Herbert Bradford. Mr. and Mrs. Ware made the evening enjoyable in various acceptable ways. The seventh sociable will take place at the residence of Miss May Wheeler. No. 11 Chambers street, Friday evening, Jan. 22d. The Shawmut Dramatic Club, Frank Rand, Manager, will contribute to the evening's entertainment, and a good time is expected. All members and their friends invited.

PAINE HALL-BOSTON SPIRITUAL LYCEUM.-A last Sunday's session of this school, seated upon our

PAINE HALL.—BOSTON SPIRITUAL LYCEUM.—At last Sunday's session of this school, seated upon our platform beside our officers were Mr. J. Morse, wife and daughter. After the usual marches, musiclessons, etc., Conductor Weavel said: "As long ago as when this Lyceum met in Rochester Hall, it was visited on asveral occasions by a gentleman who is present with us to day. Then I was a member of a group—a scholar is the school; now, as your Conductor, it gives me great pleasure to introduce J. J. Morse. of England, a friend of Lyceum workers here and in England." Mr. Morse received a warm welcome, and said:

"I am glad to visit once more the Boston Lyceum. I rejoice that this Lyceum ship has weathered all gales, and the many rough seas through which it has been obliged to sail, and that to-day I find it in so good a condition. I believe that Paine Hall is the place of all places where a school of this kind should gather; and let us remember that be in whose memory this hands me edifice was creeted, said: "The world is my country, to do good my rilgion." Spiritualists of the future are to gain their recruits from two sources—converts made from time to time by speakers and mediums, and educating the children of to day by spiritualist parents and in the Lyceums. Is not our philosophy, which is good enough for us to live by and die by, good enough to teach our children? It we allow our children to grow up natural Spiritualists, how much better it will be for the tubre of our cause. I thank you all for the honor you have conferred upon me (for I consider it such) by your kind invitation to be present at this session and address you."

Miss Eva Morrison sang acceptably two choice selections: Octavia and 'Miltion: Gall und of Everett, Mass., entertained all with a dialogue, entitled "The Happy Little Wife", Miss Eminie Netkerson read acceptably "George Nidera"; Miss Emma Treland delivered a fine inspirational address upon' Children'; a reading was also pleasingly stress by Lillian Reb.."

Francis E. Woodbury, Coy. See. C. P. L

THE SPIRITUALISTIC PHENOMENA ASSOCIATION. The exercises at Berkeley Hall last Sunday atternoon

ally interesting on Bunday last. The exercises consisted of remarks by Col. E. O. Balley, Mr. C. M. A. Twitchell, Mrs. Conant, Mrs. Leslie, Mr. Coombs, Mrs. M. A. Chandler, Miss Keating, Mrs. Hutchiuson, Mrs. Charter, Mrs. Davis, Dr. Hopkins, Mrs. Chapman and others; recognized tests by Mrs. Litch, Mrs. Chandler, Mrs. Leslie, Arthur McKenna, Mrs. Conant, Mrs. Charter, Miss Rnox, Mr. Coombs, Miss M. A. Keating, Mrs. Davis and others; character readings by Dr. Hopkins; psychometric readings by Miss Keating, and a recitation by Miss Lillian Rich.

The speaker for the evening was the well-known English orator and Shakspearian reciter, J. W. Mahony; bis subject, "1s Life Worth Living?" displayed a profound study of the problems of physical existence, and the andience were deeply impressed with his treatment of them. Mr. Mahony is one of the ablest platform speakers, and it is a matter for recreting that this was his last lecture in Boston prior to sailing for England to fulfill engagements in February. Should he return to this country he will be sure of a warm welcome from many friends.

THE LADIES' INDUSTRIAL SOCIETY met at 176 Tremet street, Wednesday evening, Jan. 13th, afternoon and evening. After the supper at 6 o'clock, Mrs. M. F. Lovering opened the services by a voluntary on the plane, followed by Miss Maude, daughter of W. H. Banks, on the same, the latter giving two or three selections on the plane during the evening. Mrs. Lovering read a poem (original) entitled, "The Signs of the Times." Richard Holmes. Esq., repeated the poem recently published in the Banner of Light entitled "Only a Dog," with feeling and effect. Mr. Dunklee gave another of his reasons for being a Spiritualist. Typical readings were given by Jennie Rhind. The meeting was so near the "border land" that we felt at its close to return to the battle of life with renewed strength. The next meeting will be at the same place Wednesday, Jan. 27th. Friends interested are invited. and evening. After the supper at 6 o'clock, Mrs. M.

AT NEW ERA PARLORS last Sunday Miss A. Peabody gave many communications, which were well received; she is worthy of public patronage. In the afternoon Mrs. Cutting's guides spoke upon the necessity of union in the spiritual ranks, and the need of halls devoted to meetings that shall be free from inharmoni-

devoted to meetings that shall be according to the psychometric readings by Dr. Tripp were all correct, as were the communications through Mrs. Hancock and Mrs. Chestnut.

Beveral good mediums were present in the evening, and took special pains to communicate with strangers.

MBS. E. A. CUTTING, Conductor.

TRANSFIGURATION.

BY LITA BARNEY SAYLES.

To the Editor of the Banner of Light : If Mr. Charles Dawbarn, who writes upon this subject in the BANNER of January 9th, could tell us a little more explicitly what he is talking about, and where it happened, and when, it would make his article much clearer and to the point. As it is now written, he confounds and is confounded. No names of mediums are given, and no instances presented to give authority to his assertions of occurrences that he seems to be narrating. His article is like Hamlet with the ghost left out, because he forgets to tell us where we can obtain the facts he writes of. He says," I am very glad that we are free from the possibility of transfiguration." Now, the curious question with me is—are we? For my part, although I believe in form-materialization, I also believe that not one eighth of what passes for that phase should really be counted with it—the balance is transfiguration, the phase that Mr. Dawbarn deplores, and rejoices that its life is ied, and we are to have no more of it. What me dium or mediums are referred to who "remain on the outside of the cabinet"? and who has informed the gentleman that " transfiguration has become unneces

I believe that transfiguration will not "become un necessary" until such time as the spirit-world and the earth-world so nearly approach each other as not to require the services of an intermediate or medium through which to hold converse. And that transfiguration is just as legitimate a phase of mediumship as mpterialization. And that the presence of the medium in the light, outside of the cabinet, does not "prevent all possibility of what is termed transfiguration." but does prevent the two phases becoming mixed with each other, and is, therefore, when it can be accomplished, desirable, instead of the medium being secluded in the cabinet. If the medium, when outside, is changed, clothed upon, transfigured, it would be plainly seen as such, and if, by the same medium, genuine form-materializations issue from the cabinet alternate. ly or simultane ously, it would present a very unique and desirable style of mediumship which we all should welcome with pleasure.

But the fact is, that in order to the production of form materialization, the medium seems obliged to remain inside, in order that the emanations may, by being curtained off from the rest of the room, be more concentrated, and so better utilized by spirits who de sire to create a form for themselves. And the "phenomena" really appear to be, that the two phases are going on at a time, without being distinguishable in most instances, either by the audience or the medium. who, being entranced, is only the passive instrument of the spirit-world, and is not aware that she is often clothed upon-transfigured—and brought out into the room to talk with somebody as their spirit-friend, which to all intents and purposes she really is for the time, being so entirely poissessed, and so changed in aspect, when well transfigured, as to seem like a formmaterialization. But if the medium is forcibly selzed at these times, the simulation falls off, and an exposé in the generally accepted idea takes place, as it did with Bastian in Germany a while since. Three quarters, or more, of the circle cannot be made to understand just what the phenomena are, but think that they must have been hallucinated all the time to believe the medium some other person, whereas they were not hallucinated at all—the medium was "some other person."

Mediums for transfiguration have no need of a cabinet if they will confine themselves to that one phase. A seat at a table in a dimly-lighted room, with their audience on the opposite side, is sufficient in some eases, and if tried, is likely to be sufficient in all. By pursuing this method we should do away with all ex-

posis so far as this phase is concerned. How spirits are to be taught that by using both these phases at the same time they invalidate the standing of their mediums betwee the public, endangering their names as bonest men and women, be-sides subjecting them to desagner of punishment for fraud, I cannot tell. But that there should be a bet-ter understanding between these two worlds, in order that our mediums be better carried for, is most certain. I am told that when the materializing power gives out, or when a spirit makes its appearance in the cabinet who is not strong enough in confidence in itself
to hold together the particles of magnetic emahation
that are to form his momentary body, he often utilizes
the medium, by controlling her and clothing upon her
his semblance, which is states done and requires less
power to accomplish

power to accomplish.

The difficulty of teaching the spirit world what dan-

gers they bring on their mediums, consists in the multitudinous presentations that take place. If but one set of influences materialized for each medium, it would be easy to come to some understanding with them. But each new sitter brings his own spirit sur-roundings, and these, to a great extent, take their own way to appear to their friends, utterly oblivious of the dangers to which they subject the medium, and defying all restraint that else might keep them from those they love. They know who is behind the curtain and make the presentations, and do not consider but what every one else knows also, nor that our material eyes cannot, as theirs, take entire cognizance of their acts, and so not blame the medium.

I think that, instead of assuming that transfiguration is done away with, we had better take the facts of the case, which are, that it is growing rapidly, and then see if in any way we can help mediums to shield themselves from the dangers incurred by it. My remedy would be, placing them outside in view of the circle when it does not interfere with their mediumship: when it does thus interfere, I cannot suggest a perfect remedy. Perhaps a Board of Arbitration, which seems so successful in dealing with the labor troubles of this day, might also be instituted, to consist of part spirits and part mortals, who should hold a consultation together and arrive at some result. Transfiguration and materialization will continue to exist and to be sought after so long as we are sensuous enough to love the forms of our friends, and yearn for their touch and their visible presence. The two worlds are rapidly growing nearer each other, whether by the increased spirituality of the human alone, or, as an original writer insists, by the equally growing materiality of the spirit-world. The time has been continually prophesied when spirits will walk in our public places, and the two worlds be in close union. The method of Tone, Touch, Workmanship, and Durability. this accomplishment was not mapped out, but doubtless we are nearing the time when the prophecy shall Killingly, Ct., 1886.

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 46 Clarendon

Spiritualist Meetings in New York. Grand Opera House Hall, 8th Avenue and 23d Street.—The First Society of Spiritualists holds its meet-ings at this hall every Sunday at 10% A.M. and 7½ P.M. ings at this nail every sunday at log A.M. and 7% F.M.
Miller's Arcanum Hall, 54 Union Square, between 17th and 18th streets, 4th avenue.—The People's
Spiritual Meeting (removed from 57 West 25th street) every
Sunday at 2½ and 7½ F.M., and every Friday afternoon at
2½. Frank W. Jones, Conductor.

Wallace Hall.—The services of the Theodore Parker Spiritual Fraternity are held every Sunday at this hall, 121 West 39th street, corner of Broadway, at 2 and 8 o'clock, where all friends of the cause receive a warm welcome, Metropolitan Church for Humanity. 251 West #3d Street, Hev. Mrs. T. B. Stryker.—Sorvices every Sunday, at 11 o'clock A.M. and 7½ o'clock P.M.

Subscriptions Received at this Office

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Peryear, \$2,00, THE OLIVE BRANCH. Published monthly in Utica, N. Y. \$1,00 per annum. \$1.00 per annum.

LIGHT: A journal devoted to the Highest Interests of Humanity, both Here and Hereafter. London, Eng. Price 7,00 per year.
THE MEDIUM AND DAYBHEAR: A Weekly Journal devoted to Spiritualism. London, Eng. Price \$2,00 per year, postage 50 cents.
THE THEOSOPHIST. A Monthly Journal, published in India, and sent direct to subscribers from India. \$5,00 per proper.

For Sale at this Office:

FACTS. A Monthly Magazine. Published in Boston. Single copy 10 cents.
THE BFIRITAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, \$2,00. Single copy 5 cents.
THE ROSTRUM. Published in Vineland, N. J. A Fortinghtly Journal, devoted to the philosophy of Spiritualism, etc. Price 5 cents.
MISCELLANEOUS. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents. THEOLIVE BRANCH: Utica, N.Y. A monthly. Price

10 cents,
THE MIND-CURE AND SCIENCE OF LIFE, Monthly.
Published at Chicago, 11i. Single copy, 10 cents.
THE HERALD OF HEALTH AND COURNAL OF PHYSICAL
CULTURE. Published monthly in New York. Price if THE SHAKER MANIFESTO. Published monthly in Sha-THEBHAKER MANIFERTO. Fublished mouthly in the kers, N. Y. 60 cents per annum. Bingle copy 10 cents, THETHEOSOPHIST. A Monthly Journal, published in India. Single copy, 50 cents.
LIGHT FOR THINKERS. Published weekly in Atlanta, Ga. Bingle copy, 5 cents.

JAMES PYLE'S PEARLINE PEARLINE PEARLINE PEARLINE PEARLINE PEARLINE POWARD MARCH I MARCH I EDITORIALS.—Dr. J. V. Mansfield and his Mediumship; Past, Present and Future of Facts; To Our Readers for 1886; A Watch-Night Bocial; Facts Socials and Séances; Facts Meetings; Changes in Facts; Mr. Charles Dawbarn; A Beautiful Picture; 10,000 Sample Copies of Facts; Mr. Frank B. Crane. Float Onward with the Current (poem). Mrs. E. A. Martin.

THE BEST THING KNOWN YOR WASHING AND BLEACHING

IN HARD OR SOFT, HOT OR COLD WATER.

BAVES LABOR, TIME and SOAP AMAZINGLY and gives universal satisfaction. No family, rich or poor, should be without it.

Sold by all Grocers. HEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the name of

JAMES PYLE, NEW YORK. PRICE REDUCED.

INSPIRATIONAL LECTURES Impromptu Poems, DELIVERED BY

W. J. COLVILLE. Author of "Bertha: A Bomance of Easter-tide," etc. With a Personal Sketch of the Speaker.

These Inspirational Lectures and Poems were, with three exceptions, delivered in Neumeyer Hall, London, during April, May and June, 1884.
Cloth. Price 50 e-ents (former price \$1,00); postage free.
For sale by COLBY & BIOH.

Berkeley Hall Lectures.

BY W. J. COLVILLE.

No. 1-The Problem of Prayer. No. 2-The Living Test of Truth. No. 3.-All Saints and All Souls. No. 4.—The Practicability of the Ideal.

No. 5.-Jesus at the Wedding Feast, Turning Water into Wine. Paper. Price 5 cents each. For sale by COLBY & BICH.

For sale by COLBY & RICH.

DELIGION AS REVEALED BY THE MATERIAL AND SPIRITUAL UNIVERSE. By EDWIN D. RABBITT.
Tals work treats on the following subjects: Chap. I. Existence and General Character of God. 2. God as a Bpirit;
Z. The Deinc Location and Mode of Working. 4. The Nature of God. 5. The Deinc Greatness and Glory. 6. Moral
Evil and Deinc Ferfection. 7. Deinc Law and Human Intercession. 8. How Man Helps Govern the Universe. 2.
Creece and Fractices of Christianity, 10. The Plangers of
Infallible Standards. 11. The Christian Blube Tested, 71.
Hellitons Tested by their Fraits. 12. The Ethics and Rallfictors, 17. Death Under the Old Religions. 13. Life
Upder a Spiritual Religion. 16. Death Under the Old ReMilions. 17. Death Under a Spiritual Religion. 13. The
fiture Life. First Remarks. The Paste Principles of
a Universal Fallocophy and a Universal Religion.
Cloth, ismo, pp. Sel, with elegant Hustrations. Price
St. Septage free.

THE DOCTORS' PLOT EXPOSED: Or. Civil.

THE DOCTORS' PLOT EXPOSED; or, Civil, Religious and Medical Persecution.

Being the report of the bearing granted by the Sedate Judiciary Committee, on a proposed Act, No. 8, satisfied "AA Act to regulate the Practice of Medicine and Surgery in the State of Measuchusetta."

Faper, price 10 centus.

For sale by COLBY & RICH.

MORAL AND SPIRITUAL HARNONY A

Discourse by MER. GORALLY RIGHMOND

This discourse, including posses (and all similarbour)

followed imprompts without note

that the same of minimal by Mr. Elies

the same of min



HUMILIATING **ERUPTIONS** ITCHING BURNING **TORTURE8**

AND EVERY SPECIES OF ITCHING, Scaly, Pimply, Inherited, Berofulous, and Contagious Diseases of the Blood, Bkin, and Scalp, with Loss of Hair, from infancy to old age. are positively cured by the CUTICURA REMEDIES. CUTICUEA BESOLVENT, the new blood purifier, cleaness the blood and perspiration of impurities and poisonous ele-

the blood and perspiration of impurities and poisonous ele-ments, and removes the cause.

OUTICUBA, the great Skin Cure, instantly allays Itching and Inflammation, clears the Skin and Scalp, heals Sores, and restores the Hair.

CUTICUBA SOAF, an exquisite Skin Beautifier, is indis-pensable in treating Skin Diseases. Baby Humors, Skin Blemishes, Chapped and Gily Skin.

Sold everywhere. Price; CUTICUBA, 50c.; RESOLYENT, \$11 SOAF, 26c. Prepared by the POTTER DRUG AND CHEM-ICAL Co., Boston, Mass.

Sold For 'How to Cure Skin Diseases.'

Sold For 'How to Cure Skin Diseases.'

RHEUMATIO, Neuralgio, Sciatie, Sudden, Sharp and Norreus Pains, instantly relieved by the UUTTOWNA Anti-Pain Plaster. 25c. N38

KNABE

UNEQUALLED IN

WILLIAM KNABE & CO., Nos. 204 and 206 West Baltimore Street, Balti-more. No. 113 Fifth Avenue, New York. E. W. TYLER, Sole Agent,

N28 is18w 175 Tremont Street, Boston

A MONTHLY MAGAZINE,

Devoted to Mental and Spiritual Phenomena

Psychometry, Clairvoyance, Clairaudience, Mesmerism, Trance, Inspiration and Physical Mediumship; Prayer, Mind and Magnetic Healing; and all Classes of Psychical Effects.

Single copies 10 cents. \$1,00 per year.

TO SUBSCRIBERS.-We intend to make important improvements in FACTS the coming year, and, by so doing, give our subscribers the worth of their money without a premium, believing that most of them would prefer the improvement of the Magazine to any premium we could

Our intention is to add to our present collection of photographs those of other mediums, speakers, and prominent persons of interest. From these our subscribers will be allowed to select any one picture for each yearly subscrip-

Paying 25 Cents Extra;

and to any person who will send us a new subscriber with their own, with \$2, we will send any one desired. These pictures are worth from 50 to 75 cents each.

CONTENTS OF JANUARY NUMBER.

Portrait of Dr. J. V. Mansfield.
A Peremptory Warning. Mrs. Abby N. Burabam.
Materialization with Mrs. Bessie Huston. Mr. T. B. Bond.
Spirit Intelligence Proved. Prof Henry Kiddle.
A Spirit Making Herself Known to a Strauger. Dr. Frank C. Plerce. uman Magnetism and Spirit Agency in Healing. Dr. J.

D, Moore Experience, Dr. Henry Slade, Dr. Henry Slade's Dream. Dr. Henry Slade's Dream. Dr. Henry Slade, Materialization. Mr. H. M. Bird. Materialization in a Public Hall. Mr. H. S. Cook. A Doctor's Experience. Dr. W. H. Vosburgh. Mingnetic Healing and Other Experiments. An Observer. Dematerialization at a Facts Séance. Mr. L. L. Whittock, A Strauge Occurrence. Mr. J. Wm. Fictoher. A Spirit Returns in About an Hour, Mrs. A. P. Nickerson.

A Séance in a Broker's Office. Mr. E. W. Webster.

Forward | March !

tin. A Song—God Knoweth Best. Herbert Leslie. For sale by COLBY & RICH. 18

A WORK OF THRILLING INTEREST!

Materialized Apparitions:

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 concerning 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-nomens 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.

INTRODUCTION.

PART L.—Materialization and Dematerialization of Forms and Objects; My First Sance, and What Came of It: Personidication by the Medium of Materialized Forms; Materialization and Dematerialization of Objects: Materialization and Dematerialization under Test Conditions; Materialization and Dematerialization under Test Conditions; Materialization and Dematerialization under Test Conditions; Materialization with Mirs. Fairchild; Féance with Mirs. Holed Berry at Onset; Béance at the Berry Sirburs' in Boston; Materialized Forms—How Shall We Meet Them?

PART II.—Opinions and Theories; A Gisane-Rehind the Curtain; Exposures of Mediums; Public Béances; The Attitude of Beientists; Public Opinion; Conclusion.

ILLUSTRATIONS.—Diagram of Mirs. Fay's Séance-Room;
Diagram of the Misses Berry's Béance-Room;
The work contains 182 pages, 12mo, and is printed in large type, suitable for readers of sadvanced age. Cloth, \$1.00. postage free.
For sale by COLBY & RICH.

THIRD EDITION. THE

NEW EDUCATION:

Moral, Industrial, Hygienic, Intellectual. GOVERNMENTS, CHURCHES, AND COLLEGES FOR MANY THOUSAND YEARS HAVE STRIVEN IN VALUE

TO CONQUER CRIME, DISEASE, AND MISERY, A NEW METHOD -16 1 7. WHET BE ADOPTED.

BY JOSEPH RODES BUCHANAN, M. D.

CONTENTS OHAP. 1. The Essential Elements of a Liberal Education.
2. Moral Education.
2. Exploit Education.
2. Exploit of Genius.
4. Ethical Outrue.
5. Ethical Principles and Training.
6. Eshation of Ethical to Religious Education.
7. Echations of Ethical to Practical Education.
8. Elektions of Ethical to Practical Education.
9. Sphere and Education of Womah.
10. Moral Education of Womah.
11. The Educations Origin.
12. Ventilation wind Health.
13. Ventilation wind Health.
14. The Paradous Lab University.
15. Management of Children by Mrs. Elizabeth Statement.