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NO. 17

HEAVEN -A TRUE INCIDENT.

The lesson hour was nearly past, When I asked of my scholars seven: Now tell me, each one, please, in turn, What sort of a place is heaven?".

"Oh, meadows, flowers, and lovely,trees!" Cried pror little North street Kitty; White Dorothy, fresh from country lanes, Was sure 'twas'" a great big city." Bessy, it seemed, had never thought

Of the home beyond the river: he simply took each perfect gli; And trusted the loving Giver, Then up spoke Edith, tall and fair.

Her voice was clear and ringing.

And led the Easter authem coor:

"In heaven they 're always singing." To Esther, clad in richest fors. "Twas a place for "out-foor playing;"
But Bridget orew her thin shawl close,
For "warmth and food "she was praying.

The desk hell rang. But one child left, My sober, then halful Foury; Why, heaven just seems to me a place— A place, where non 're never corry." - Willis Boyd Ailen, in Sunday School Times

AN INTERESTING HOME SEANCE. (Written expressly for the Banner of Light.) BY DELTA.

Interested and surprised, recently, by the presentation of a philosophy claiming to account for a well-known but puzzling fact in the history of the world's movements, I feel assured that THE BANNER's readers will also be interested. As the information came from an unseen intelligence, speaking through the physical organism of my friend-the totally blind but remarkable trauce speaking orator. Mr. A. E. Tisdale-and the involuntary and unexpected seance occurred in my own library, in the presence of my family and a visiting friend, gives it all the more interest, at least to myself.

Mr. Tisdale accepted our invitation to spend the afternoon and evening with us informally. While conversing pleasantly in the library, I purposely suggested a topic of conversation which would embrace a philosophic theory touching race movements in the past of history, the trend of civilization and an evident, but as yet undisclosed, design in the great influx of spiritual and intellectual force at this stage of the race's history, with its first appearance in the world's Occident farthest, removed from the Orient, or the beginning, if not of the race itself, certainly of its known

My purpose was to ascertain whether Mr. history and literature, as his profound lectures sation, and without being apprised of my design, modestly stated his deep regret at the mation from books, in consequence of his early of his schooling. And yet he is entertaining company and a good conversationalist.

Without a pause in the conversation, he passed into the trance condition so familiar to those who have followed the various phases of psychic manifestation. Without waiting for a pause in my speculations as to historic teach ings and their meaning, he began to speak with the clearness and certainty of the teacher, and the authority of a master of his subject. He sat there, my guest and friend, A. E. Tisdale: yet another intelligence-profound, scholarly, a master of language and of the great "art of putting things" compactly, tersely and convincingly. If ever in my busy life I regretted my inability to practice the stenographic art, I did then and there. Calling all the members of the family into the library, without a break in the rapid, rhythmic flow of the informal lecture, we sat spell-bound listeners for a half hour or more, or until the theme had been clearly, cogently and convincingly discussed by our celestial visitant.

While his topic covered a vast historical area, and was prolific in suggestions of subordinate causes and teachings, the temptation to traverse which, even to a scholar and close logical reasoner in the normal condition, would be well-nigh irresistible, yet the celestial visitor disclosed his great mental training and profound scholarship by dismissing these sub-'v causes, sequences and side-issues with a single comprehensive sentence, calmly pursuing his thesis to its conclusion. I can only give your readers a bare synopsis of it, in my own language, and from a memory whose retaining qualities, except for facts, faces, and conformations of localities, was never of the best. He said in effect-plunging into his subject in

"In very early history the race was a comparative unit, compacted and occupying a position nearly central in Asia, though with the present geographical boundaries of that country, more to the East and South of its geographical centre. There was a breaking-up, a rupture; what you would term a great disbanding, with many hegiras succeeding it. As a unit it was Aryan in language, the root of the language being what is now termed Sanskrit, which was retained more or less distinctly by the tribes, or vast emigrating bodies composing the various hegiras, and formed the basis of the language peculiar to each in their journeyings and various locations.

A singular and noticeable feature characterized every detachment of this Aryan rup ture, and the breaking up of this vast, consolidated empire of humanity, and that was the invariable movement of the different divisions toward the West; none journeying Eastward to find a local habitation or found a nation for itself. One division poured into Russin, an-

other into Greece and Italy, another into Turkey, and from thence, in smaller sections, along the Southern coast of the Mediterranean Sea, founding empires and building cities, now totally obliterated or in fragments of ruins, but all well known to history. It was a Westward rolling wave. Other sections or divisions of the great Aryan multitude invaded what are now known as Germany, France, Spain and Portugal; while the Russian precipitated itself upon Sweden and Norway, becoming the Norsemen of later history and the invaders of the isles of Great Britain.

The waters of the Atlantic Ocean did not check its progress; nothing has checked itnothing will. It settled the Eastern coasts of America, and then, impelled by its law, moved Westward, until it settled this country to the verge of the tidewaters of the Pacific Ocean, crossed that vast boundary of nations, and invaded what you call the East, or the approximate point of its departure, thus circumnavigating or belting, the entire globe. But it invaded the East from the West, never retracing its steps, though that line of return would have been shorter and more feasible, appar ently.

This stride Westward, always Westward, has three times encompassed the earth, reaching its beginning only to commence a new cycle. always moving from East to West, and never reversing the order. It is now upon its fourth historical march. At the completion of its seventh perfect circuit a change will come to earth and all its peoples. These separate or defined circuits have each their peculiarities, and each bears some new feature of progress for the race, in which all must ultimately become equal participants.

Have you not observed that all progress in knowledge, in the arts and sciences, in systems of philosophy, in advanced forms of government and in religion, with its visible institutions and works, its education of both intellect and conscience, its emancipation, elevation, purity and spirituality, have all, in their order, following each other, as have the generations, proceeded from East to West, and never from West to East?

In ignorance of this great law, order, force or fact, both American and English religious propagandists have, for more than a half and nearly a full century, sent their missionaries to the East, only to meet with phenomenal failure in every instance. It has been a weak attempt, however honostly entertained and Tisdale was well read in the departments of prosecuted, to run counter to those laws and forces which from prehistoric times have siupon the platform were at variance with the lently governed the movements of the race and theory that his infirmity of blindness had pre- all connected with its evolutionary progress, vented his intellectual culture. He courted just as the planetary system is directed and governed. The East and its peoples will never receive civil or religious elevation, as it obtains in the Occident, unless they receive them from lack of facilities to store his mind with infor- a still further East, the last stage pouring the wealth of its civilization, its religious culture. total blindness and the exceeding meagreness lits refinement, scholarship and civil exaltation, which it has acquired on its Western journeyings, back upon the Fatherland and its peoples as it completes its western circuit, not once, or twice, or thrice, but seven times.

> The foregoing is a mere outline, and lacks the clear, forcible diction with which it was delivered. The points made seem to be historically accurate, so far as we have a written history to guide our inquiries. We had a multitude of questions to ask, but greatly to our regret the learned visitor retired from the visible organisin immediately upon finishing his address, and has not since been available. We must wait a favorable hour for his return. He was simply a caller, as was my friend Tisdale, and both staid long enough to create a great desire to see and learn more of them.

> That Mr. Tisdale has studied the voluminous works of that great metaphysician and writer. Bishop Berkeley, who lived and wrote early in the sixteenth century, we do not believe Neither is it reasonable to suppose that there was ever read to him Bishop Berkeley's work 'On the Prospect of Planting Arts and Learning in America," in which appears:

"Westward the course of Empire takes its way; The four first acts already past, A fifth shall close the drama with the day;

Time's noblest offspring is the last."

Neither is it reasonable to suppose that Mr. Tisdale has had read to him Charles Kingsley's preface to his historical fiction, entitled " Hypatia," in which, in outline, the same theory of the Westward progress of the race and everything connected with its growth are set forth as incidents in the movements and changes taking place in Asia, Europe and Africa during the fourth and fifth historic centuries.

But the strong feature in this lecture of my celestial visitant was the disheartening fact to every generous contributor to the missionary funds of the Christian church, that the returns made for the treasures of wealth and life expended in missionary efforts during the past century have been practically nil, largely because of ignorance of the true law of progress, fundamental and imperative, that the wave of all reform and progress must follow the race itself. Westward from the East, until it pours its accumulations upon its geographical and cradle home; thus bringing the whole family of man into equal possession of all blessings which the God and father of the race has proposed to bestow upon it: Not from our Atlantic shores Eastward to Europe, Asia and Africa, but from our Western, Pacific coast, Westward to China, Japan and all Western Asia, until the circuit of the circumference of the earth has been accomplished in accordance with the primary impulse of emigration, and for its repetition for the symbolic number of seven times.

Original Essays.

The Spiritual Facts of the Ages. A Series by Dr. F. L. H. Willis.

> No. XXV-Ann Lee, the Shakereas, and Jemima Wilkinson, the Universal Friend.

E cannot close our review of the proofs of continued revelations from an unseen world of spiritual forces and entities throughout the eighteenth century, without a mention of the two remarkable women whose names stand at the head of our present number.

ANN LEE, the Shakeress, called by her sect Mother Ann. was born in 1736 in Manchester. England. Her parents were poor, and could give her no education; cónsequently she grew up very illiterate, being unable to read or write. She was employed in a cotton factory during her childhood and early-womanhood.

From her early childhood she was of a very religious turn of mind. She was serious and thoughtful, and cared nothing for the ordinary occupations and amusements of childhood. Throughout her young womanhood she was clairvoyant, clairaudient; saw visions, uttered prophecies, and read the most secret character of those who approached her.

She early felt a great repugnance to the marriage relation, but through the importunities of her, relatives she was forced into it when quite young. She married and became the mother of four children, all of whom died in infancy.

She passed through great suffering during her married life, with no mortal near to instruct or guide her. Led by forces she could not understand, subject to influences from an unseen realm about her, she for nine years passed through a spiritual discipline as crucial as is required of the seeker after the occult mysteries of Oriental adeptship, and with much the same results. She was brought, through mental suffering and spiritual discipline, into a condition of exalted spiritual sensitiveness. in which her soul was filled with heavenly visions, and what she regarded as divine revelations.

After she had been brought out of this condition of protracted suffering, which she claimed forced bloody sweat through the pores of her skin, and consumed the flesh upon her bones, and through which she claims she was born into the spiritual kingdom, she said of herself: "I was like an infant, just born into the natural world. They see colors and objects, But before I was twenty-four hours old (in this new life) I saw, and I knew what I saw.'

Soon she began to be greatly concerned for the salvation of mankind. She saw the race lost in iniquity and sin. She saw no prospect of its recovery. She had for years been convinced that the professions and practices of the religion of the sects were powerless to recover the race from its bondage to the lower nature or give it any well-grounded hope of recovery in the future.

Then she devoted herself to incessant prayers and entreaties for light upon this great question, and that heaven would reveal to her the secret of man's lapse from his highest estate, his failure to achieve his divinest possibilities, and how his work of redemption was to be accomplished.

She believed that the revelation was given her that the secret lay in "the fleshly lusts that war against the soul." That redemption could come only from the crucifixion of these lusts. She believed that the suffering and agony of soul she had passed through for years were for the divine purpose of purifying soul and body so that she might become a fitting temple in which the indwelling Christ-spirit that revealed itself through Jesus the Naza rene could make its second appearance.

She devoutly believed that this Christ-spirit had incarnated itself in her, a woman, and that it was her inspired mission to go forth and proclaim to the world that the kingdom of heaven was at hand, that a new church was to be established, based upon this peculiar doctrine of the Shakers, claimed to be of divine origin, that the root of all other sins is to be found in the passional relations of the sexes. Whatever may be thought of the sect embodying this idea as a cardinal doctrine, it is nevertheless a fact of history through all the ages of the world. that the highest spiritual gifts and powers have been recognized as especially belonging to celi-

But it is with the evidences of her mediumship that we are most concerned in our present investigation, and we will present some of the most striking of these.

She commenced her public career with such bold and severe condemnation of all licentious. ness, and sensual gratification of all kinds as the source and foundation of all human corruption and misery, that she drew upon herself a storm of persecution and bitter hatred that culminated in her arrest and imprisonment.

She was imprisoned in a cell so small that she could not straighten herself in it. It was illuminated with the light of spiritual gloryso many instances of which we have found on *In writing this number of the series I felt that I was dis-

*In writing this number of the series I felt that I was discharging a sacred duty.

That good noble souled brother, Frederick W. Eyans, of the Mt. Lebanon, N. Y., Community of United Believers, whon in the mortal form was deeply introsted in these rescarches, and wrote requesting no to incorporate in the sories some of the remarkable manifestations that occurred through the mediumship of Mother Ahm Lee, whose memory is held in reverence by his soot.

If o sont me data for the same, and this article I have penned with deep recret that he could not have read it in the form.—F. L. H. W.

record. In the midst of this radiance she saw | captain nearly despaired, but Mother Ann said a glorious form she called Christ-a spirit who made known to her divine revelations of truth and unfolded to her such a marvelous understanding of the mystery of human iniquity and the foundation of all human depravity that she could never doubt again on that point or for a moment hesitate as to the character of her mission to the world.

From that spirit baptism in her prison-cell, where she was kept for fourteen days without food, with the evident design of starving her to death, the door not having been opened in all that time, she came forth strong in spirit, and so vigorous in body that her enemies were astonished to see her walk off with as much apparent strength as she had the day she entered the cell. From this time she was received by her followers as their spiritual mother, and was ever after called by them 'Mother Ann."

The exercises in their religious assemblies were peculiar, and were in such marked contrast with the staid and stately formalities of the Church of England, also of the Dissenters, that it is not surprising they should have called sprung. As the war of the Revolution was in down upon the participants, from those who could know nothing of the spiritual power that inspired them, both ridicule and contempt. They consisted of singing, dancing, shakingfrom whence they took their name of Shakers -shouting and speaking with tongues, also prophesying-in a word, all the varied gifts enumerated by the Apostle as belonging to

Their dancing, shouting, singing, etc., was made the pretense or cause of the bitter persecutions that were heaped upon them. Mother Ann was frequently knocked down with clubs. On one occasion she was ordered to advance from where she was, and was kicked every few steps for two miles. Faint with thirst and nearly dead, she cried out for deliverance, and a certain nobleman living at some distance, ignorant of what was transpiring, began to feel restless and uneasy in mind, as if he must go somewhere. These feelings intensified to such an extent that he ordered his horsestarted forth to go he knew not where or for what purpose. He urged his horse to the utmost extent, and rode as if for life until he came up with a crowd of people who were heaping upon a poor defenseless woman their cowardly abuse. He rescued her from them, severely reproved them for their outrageous conduct, and restored her to her friends.

They took her before four clergymen of the Church of England, koping to obtain from them a judgment against her that would jusher upon the cheek, and bore through her tongue with a hot iron.

These clergymen had heard of her power to give them an illustration of this power. She replied that unless she could feel the power of God resting upon her she could not do this. Soon the power of the spirit came upon her. and these learned clergymen bore testimony that this uneducated, absolutely illiterate woman, spoke in seventy-two different languages. This so enraged the mob that they determined to take the matter into their own hands, constitute themselves her executioners and stone her to death.

They then took her and two of her Elders outside of the town, and began to stone them with stones suitable in size to kill them. And now occurred another wonderful manifestation of spirit power. Not a stone could they make hit either of their victims. They all fell poweramong themselves, and abandoned their cruel intentions.

Mother Ann said, "While they were throwing the stones, I felt myself surrounded by the very presence of God, and my soul was filled with love. I knew they could not kill me, for my work was not done; and therefore I felt joyful and comfortable, while my enemies felt only confusion and distress."

On another occasion, being informed that a mob was after her, she ran out of the house to the back side of a hill where was a pond covered with ice. She laid down upon the ice and remained there all night, and declared that she had no sense of cold, took no cold, and experienced great peace and consolation.

These bitter persecutions followed her for a long time. Finally it began to be noted that a great many of her most relentless persecutors met with death in an untimely and unusual manner. Then persecution began to cease and soon entirely stopped, and for two years her followers were unmolested in their worship, and could serve the Most High according to the dictates of their own consciences.

Then came the revelation that she must come to this country and establish here a new Zion, the church of Christ's second appearing. These revelations she regarded as spiritual manifestations, and claimed that the "Spirits" directed her to take seven of her followers and come to America. She did so May 19th, 1774. She said, "I knew by the revelation of God that God had a chosen people in America. I saw some of them in vision; and when I met them in America I knew them." Before starting they held many meetings,

which were simply circles for spirit-manifestations, and they were characterized by remarkable developments of prophecy, visions, reve-

to him: "Captain, be of good cheer; there shall not a hair of our heads perish; we shall arrive safe in America. I just saw two bright angels of God standing by the mast, through whom I received this promise."

They were landed safely in New York, Aug. 6th, 1774.

She remained in New York until her relations with her husband were dissolved by his marrying another woman, and then she began her public career in America.

She went to Albany, and from thence to Waterviiet. A bitter persecution awaited them even here. In 1780 a remarkable revival of primitive Christianity took place at New Lebanon, N. Y. It was accompanied by the same signs that marked the movement in England, and the converts, hearing of Mother Ann and her little party of believers at Watervliet, began to visit them; many joined them, and thus was formed the first society of Shak-

ers in this country. The Shakers bore testimony against war in general, as did the Quakers, from whom they progress, they were accused of disloyalty; and refusing to take the oath of allegiance, because swearing was contrary to their religious prin ciples, they were thrown into prison, and this was made a pretext for persecuting them on account of their religious tenets. While in prison they were much visited, and so striking were the manifestations of the spirit that many were converted by means of them; their very persecutions were instrumental in spreading the work they were designed to suppress.

After six months' imprisonment they were released without trial, by order of Gov. Clinton. Soon after they went on a missionary tour to Harvard, Mass., and other points East, and were gone two years.

Wherever they went cruel persecutions followed them. Mother Ann, on one occasion, distressed beyond measure by the cruelties heaped upon them by a raging mob, cried out: If God does not work for me it seems as though the wicked would destroy me." Instantly she saw a spirit-hand, white and shining, stretched out toward her, which she accepted as a sign and pledge of divine protec-

After a meeting held in Cheshire, some of the young people of the town came to the house and began to rail at Mother Ann. and heap upon her verbal abuse. Psychometri-Repeatedly was she delivered from the hands | cally she read the character of some of them of her enemies by the same invisible power with such clearness, and laid open to them that impelled this nobleman to go forth in her | their secret sins in so remarkable a manner, defense. On one occasion she was accused that they were overwhelmed with confusion of blasphemy, and threatened with torture. and shame, and forced thereby to leave her

On another occasion, when being driven out of the town of Enfield by an angry mob, like tify them in their cruel intention to brand Elijah of old she and her companions saw themselves surrounded by hosts of angels, and they were so comforted and encouraged by the beavenly vision that they broke forth into sneak with other tongues, and asked her to triumphant song, and it seemed to them that the heavenly host joined in unison. The effect upon the turbulent mob that followed them was so great that it restrained their abusive tongues, and forced them into a sullen silence. Presently a young officer, well mounted and armed, who was passing through the street, rode up to the little party, and seeing how peaceable and inoffensive all were, he placed himself beside the carriage containing Mother Ann. and escorted her to the ferry they were to cross, determined that no further insult or abuse should be shown her. On their arrival at the boat, despite the threatening appearance of the mob, he led her from her carriage on to the boat, and assured her no harm should come to her. The disappointed mob, baffled in their designs by the determined mien and spirit less at their feet. Then they fell to quarreling of the young man, contented themselves with shouting a command to them after they entered the boat, never to return to Enfield, threatening all manner of violence if they should.

The young officer accompanied them to the other shore, and received from them their most grateful acknowledgments. Many times thereafter Mother Ann spoke of her remarkable deliverance from the bands of this howling mob. with strong expressions of gratitude, and said: "God sent this young man there for my protection."

She was repeatedly warned in visions of plots of-violence that were concocted against her. and thus was enabled to escape many of them. Just before one of the most violent outbreaks of persecution at Harvard, Mass., she was warned of it in vision, and with the Elders escaped to Woburn. A large mob assembled

in front of the house in which they held their meetings, breathing out threatenings and slaughter. The Believers were on their knees praying to God for protection and deliverance, when this angry mob of four hundred men belonging to a Christian community—many of them prominent church-members, and one of them a minister of the Gospel of the Prince of Peace—armed with whips and cudgels rushed upon the barred doors, burst them open, and brutally seized upon these inoffensive nonresisting men and women, and dragged them forth by the throat, by the hair of the head, and by the lower limbs, into the darkness of the night, heaped upon them insult, abuse and shocking violence, and drove them out of the and town, Disappointed in not getting hold of Mother Ann and the Elders, they vented their flendish cruelty with redoubled violence upon the others. The record is filled with sickening. details of cruelty visited upon old men and device

lations, healing, discerning of spirits, etc.

They passed through a terrible storm on the the first passed through a terrible storm on the the first passed through a terrible storm on the the first passed through a terrible storm on the the first passed through a terrible storm on the the first passed through a terrible storm on the through the first passed through a terrible storm on the terrible storm of the terrible storm on the terrible storm of the terrible storm on the terrible storm of the t

clubs, and stoned and dragged about by one limb, and often by the hair of the head, and hunted from town to town in the most abusive manner-numbers receiving wounds that left scars upon their bodies for life-not one of them was killed. There was about them a spiritual presence and power that prevented their tormentors from destroying their lives. And it is a well authenticated fact that nothing but misfortune in varied forms, sickness, loss of property, sudden and terrible deaths. etc., followed the prominent actors in these persecutions; so that in the communities wherein they were enacted, it passed into a proverb: "These Shaker-drivers are all coming to naught."

Mother Ann died, or rather departed peacefully and happily to a higher life, at Watervliet, N. Y., on the 8th day of Sept., 1784, at the age of 48-a comparatively young woman -her mortal career no doubt shortened by the cruel sufferings she so heroically endured because she would not be false to her inspirations, and deny her Lord of Truth.

Her teachings, both ethical and religious, were of the most exalted type, practical in the

"You never can enter the kingdom of God with hard feelings against any one. For God is love; and if you

love God you will love one another." Be faithful. Beware of covetousness. If you have

anything to spare, give it to the poor." "Little children are innocent, and they should never be brought out of it. Do not blame them for every little fault. If brought up in simplicity, they would receive good as easily as evil. Teach them obedience. Let your word be law. Never speak to them in a passion. It puts devils into them.'

The room over your head is full of angels of God I see them, and you could see them if you were re deemed. [That is, if your spiritual eyes were opened.] I look in at the windows of heaven and see what there is in the invisible world. I see the angels of God, and hear them sing."

The apostles, in their day, saw as through a glass darkly; but we see face to face, and see things as they are, and converse with spirits, and see their states."

A gifted writer has said of this remarkable woman:

"Mother Ann, so called from that tender maternal love which would fain save a world from sin and suffering, was the first seer to enunciate the principle that the Great First Cause is dual-He and She-Father and Mother. It is certain that Theodore Par-ker obtained his conception of this deific attribute from the Shakers, as shown by his correspondence This duality is now so generally accepted, that churchmen are apt to forget that the Jewish Jehovah and the Christian God was forceful, revengeful and on occasion hateful. This one-sided Creator lacked all that sweet plentfude of womanly love which, united with a manhood of corresponding wisdom, would alone be worthy of reverence. And Christendom waited seventeen centuries for a woman to declare the dualty of the Deific Essence.'

This is the central idea of Shakerism as re vealed by Ann Lee, one of the most remarkable secresses and mediums the world has ever known. Mother Ann recognized a "divine afflatus," a "holy spirit," a "spirit of truth," a "divine inspiration," that manifested itself whenever and wherever an individual or a body of individuals came into a condition that made possible its manifestation-now through a Buddha, a Zoroaster, a Moses, an Isaiah, a Jesus, a Mahomet, a Swedenborg, a long line of seers and mediums down to the present day. The Shakers declare that these "continuous revelations of truth will ever be the leading lines of human progress."

The followers of Mother Ann fully accept Modern Spiritualism as a fact; and when we come to consider the Spiritual Facts of the Nineteenth Century we shall have occasion to present some marvelous experiences that the Mt. Lebanon Society had through the mediumship of William Eddy.

JEMIMA WILKINSON.

ple of the continuance of the gifts of the spirit | measles, whooping cough and other ills that through the eighteenth century. She was born are supposed to be an essential part of every in 1758, in Providence, R. I. Her father was a child's experience. ability. and her mother was a Quakeress of amiable disposition. Jemima was the eighth child of a the mumps or measles until past twenty years family of twelve. Her mother died when she was young, and she soon assumed the position of ruler in the family. She had a good share of physical beauty, and was fond of adorn-laration of independence, prefering to take my ment. She was fond of light literature, poetry | chances with the enemy. When or just how and romance.

peared in her vicinity. Jemima was a regular attendant at their meetings, and became interested in all serious matters. They called themselves Separatists, but as they had no organization they soon became merged in other sects. But the influence they had exerted over the young girl continued, and she shut herself from the world, and at the age of eighteen became a recluse. Finally she was confined to her bed, and was under the care of watchers. To these attendants she gave accounts of sights and scenes which she beheld. She described heavenly landscapes, angelic forms, and seemed to rejoice in a society that her friends could not recognize. No contradiction affected her, hastily summoned. no ridicule moved her, no reproof diminished her assurance of what she saw.

fell into a deep trance, during which she how much I had fasted, and used wet-jackets. seemed scarcely to breathe, and her pulse was hardly perceptible. She remained in this state for thirty-six hours, apparently hovering on the borders of another life. About midnight of the second day she aroused herself and seemed as if awakening from a profound sleep. She called for her clothing and dressed herself, and went about as if fully restored.

She insisted that Jemima Wilkinson had passed to the angel-world, and that her body was reanimated by a spirit whose mission it was to deliver the oracles of God to mankind.

On the Sunday following, she went to the place of public worship, and after the morning service she repaired to a tree near by and delivered a discourse of considerable power; it consisted largely of moral maxims and quotations from scripture, and she seemed familiar with theological topics, to the surprise of those who listened to her. Her fame soon went abroad, and by invitation she preached in many New England towns. She accepted the principal doctrines of the Christian faith, but rejected the formalities so generally practiced. She inculcated sobriety, temperance, chastity and all the higher virtues.

James Parker and William Potter of Rhode Island were for some time her earnest supporters, both being men of character and influence. In 1782 she went to Philadelphia and associated herself with the Quakers, and worked with them in Pennsylvania and Rhode Island. But new ambitions assumed power in the young woman's heart. The idea of a colony whose unity of faith could unite and inspire all was promulgated, and pioneers were their absence, and I never was troubled with sent out who finally settled upon a tract of even one of the many diseases that medical land in Yates County, N. Y., near Seneca books tell us are the "consequences of small-

Lake, at a place finally called Jorusalem. pox"; in one year I had scarcely a perceptible Here a society was built up, the history of which is much like that of other similar organizations. Dissensions broke in, but, through all. respect and reverence for their leader and guide was never lost.

In 1791, when Col. Pickering, on behalf of the U. S. Government, held a treaty at Newtown, about five hundred Seneca Indians on their way thither encamped on the lake. Among them were Red Jacket, Corn Planter, Good Peter, an Indian preacher, with a missionary and interpreters. "The Friend," as she was then called, preached to them; they were greatly pleased with her discourse, and pronounced her "Squaw Shinnewanna gis tew ge"—a great woman preacher!

substitute, but rather his messenger. We cannot follow her career or the vicissitudes of her society.

She manifested to the last spiritual gifts and powers, and remained firm to the last in her convictious and assertions that Jemima Wilkinson was in the spirit-world, and that her body was animated, controlled and inspired by another spirit who gave no name but that of Universal Friend.

In 1819 this animating and controlling spirit peacefully and gently withdrew from the body,

yielding it to the embrace of the death-angel. Her career illustrates the power of spiritual control and of faithful adherence to an idea. She was a courageous, large hearted woman, who was true to her convictions, and who followed an interior voice rather than popular custom.

Sanitation --- Not Vaccination.

[A CASE IN POINT.]

Contagious diseases are usually terrifying to he majority of people, especially that class of diseases that are at times so destructive of human life. Just now the smallpox is abroad, and the vaccination savior stands with outstretched arms at the door of every home, saying: "Here upon the point of this lancet is your only salvation from the terrible fiend which threatens to invade! Accept, and be saved-reject, and you are doomed to the tortures of a most loathsome disease!

Is it not strange that almost as soon as peo-ple return from their long summer vacation, and get the children at school, the war-cry is raised-healthy and diseased must alike submit to the incalculable dangers of vaccination. or "defy the powers that be."

The majority will doubtless consent to the operation, while the minority object, and shield their children from the tiny speck upon the lancet, even as they would from the fangs of the venomous cobra. While the vaccine virus may seem to be a savior in one sense, in another it may be, and is-as printed statistics and the unwritten history of many a family in America and Europe prove-one of the deadliest foes to human life, often causing sudden death, and in thousands of cases creating diseases that a lifetime fails to eradicate.

At this special time people become more or less excited, and the very sensitive imagine disease and death just before them, if not within their very gates. Imagination wields an immense power over human minds, often making the body sick or well; and in times of excitement with regard to disease or anything else, we ought to make ourselves as positive as possible in every way if we would escape unharmed from mental, moral, social or physical

There are many persons who have been repeatedly exposed to contagious diseases during their youth, but escape them until the adult period; and now and then others pass This woman also presents a striking examthrough a long life without the experience of

In my own case, I was "exposed" to every such thing in my childhood, but did not have of age; then followed smallpox. I had been vaccinated several times, but as it failed to 'take" I became disgusted and made a dec-I was exposed to it still remains a mystery; but When about eight years old, a new sect aplin New York, where "microbes" are roaming about by the million "seeking whom they may devour." it may be that some of the deadly things found me on the street when just in the right condition for their work, and without so much as saying "by your leave," took possession of my anatomy, just at the, then, most important event of my life, my graduation from College. At that time the premonitory symptoms were doing their work, and when but a few days an M. D., the severe and peculiar 'cold" I had been in vain trying to ward off. assumed the form of an eruption that caused such excitement in my home where I had come for a brief rest, that the family physician was

"Yes," said he, "real, genuine smallnox in the distinct form : but you do n't need any med-Finally, in the month of October, 1776, she icine, and are doing well." When I told him compresses and throat bandages to get rid of my cold he said I could not have done better

had I been aware of my exposure to the disease At the appointed time he made his second visit and reported: "Still doing finely; but you will soon experience a period of prostration, perhaps sink into a typhoid state, and must eat something to retain your strength. His third and last visit was made on the critical day, when he found me convalescent, and honestly admitted that he "never knew a case of smallpox get along so well, and thought it best not to give much medicine in eruptive dis-

eases." Although he was a prominent and successful Allopath, I was compelled to be my own physician, my treatment consisting of full and half tepid wet sheet packs, previous to and during the appearance of the eruption; wet bandages around my neck, and tepid sponge baths as often as comfort required until convalescent, when the treatment was gradually diminished.

I ate nothing for about two weeks; drank cold water and lemonade; kept as cool as possible, had a window open night and day, rain or shine; a fire in the room, all the sunlight I could endure, and the house was thoroughly disinfected.

My first meal consisted of one tablespoon of fine corn meal gruel, that had been cooked three hours; carefully I regulated my diet, and in two weeks from the doctor's first visit I was walking out of doors.

Some of the symptoms and unpleasant features of the disease were only conspicuous by

scar upon my face.

This is not an isolated case, but only one of many that have been successfully treated by this simple, natural method, which renders suffering less, and of shorter duration; while the chances for life and future health far exceed other forms of treatment. The less complicated our methods, the nearer we approach the divine law of life. Those who live after the way of the world, wasting vitality in all sorts of dissipation, cannot hope to escape the penalty that is sure to follow the disobedient; while those who live hygienically, and rear their children in a healthful manner, will often escape prevailing diseases, or if afflicted with them, will recover much more rapidly than She did not claim to be Christ or his others. There, then, is the pivot upon which turns this vital question of health and disease obedience or disobedience to natural law; and if the "immortal Jenner" and all his host of vaccinators had spent their time and money in improving the sanitary condition of the world, and in teaching the people the laws of life and health, and enforced their obedience, where would have been the necessity of vaccination?-the very thought of which is sickening, while the results often extend to generations yet unborn!

DR. ELLEN GOODELL SMITH. Pansy Park, Mass.

Modern Science and Spiritualism.

The idealistic position developed by Bishop George Berkeley and dimly foreshadowed by Plato and a few-other ancient philosophers, though not in its scientific status is now generally diffused and accredited among scientific thinkers. It consists in evincing that objectivity cannot be predicated absolutely of phenomena, which are merely ideas, or affections of the sentient subject. In partial conformity with this doctrine the modern hypothesis of matter has been erected.

Prof. Wm. Crookes, F. R. S., the eminent scientist and experimenter in Spiritualism, in a paper to the Royal Society some years since presented this thesis:

"That which we call matter is nothing more than the effect upon our senses of the movements of molecules. The space covered by the motion of molecules has no more right to be called matter than the air traversed by a rifle bullet has to be called lead. From this point of view, then, matter is but a mode of motion; at the absolute zero of temperature the intermolecular movement would stop, and although some thing retaining the properties of inertia and weight would remain, matter, as we know it, would cease to

For this transcription I am indebted to Epes Sargent's "Scientific Basis of Spiritualism." This view is now entertained by many scientists and speculators, and Prof. H. H. Dolbear of Tufts College, Mass., has supplemented the output on the subject by his "Matter, Ether, Motion," in which he essays to demonstrate the theory which has long been maintained by many prominent thinkers, that the two ultimate factors or forces in the production of the phenomena of the universe are motion and ether. His book received exhaustive and favorable discussion in scientific and literary circles. He prosecuted the same line of argument in a paper to The Arena entitled "Ether, and Its Newly Discovered Properties," which also has obtained much comment, especially among spiritualistic journals.

According to this view, which is defended by a syllogistic series too elaborate for reproduction here, all other forces are but modes of these, and can be accounted for by motion in the ether. Perhaps the only claim that can be made to originality in the book is the line of argument tending to evince that matter can be reduced to motion in the ether. He shows that the forces known as heat, light, electricity. magnetism, etc., are each engendered by a special form of energy in the ether. He amplifies it all by considerations on the nature and properties of ether, and harmonizes his dicta with physical laws. Finally, as Prof. Crookes postulated, he shows that the atom of matter itself is but a molecular ethereal motion affecting us with resistance, tangibility, etc., all of which we embody in the complex term matter.

In the consideration of this doctrine, its remarkable applicability to many problems perplexing Spiritualism forcibly thrust itself upon me. The most plausible objection to the teachings of Spiritualism is presented by that class who, while admitting the genuineness of its phenomena, reject its philosophy on the ground of its lack of satisfactory depicture of the constitution and conditions of the sphere of the

If the constitution of the supermundane sphere is characterized by analogy to the mundane, what purpose is subserved by a departure from this life, is an objection among others. This new analyzation of matter can be applied to the rebuttal of these objections in this

If matter is ether in motion, then the attributes embodied in or designated by that term are subjective states peculiar to man's physical body and use-not objective conditions presenting material qualities to his spiritual body, as is evinced by its vanishment from so-called material inclosures; and the spirit-world is but a new form of motion in the ether, be it compounded of magnetic elements, or x elements. The teaching indoctrinated by advanced disembodied intelligences becomes thus realizable in thought that the spiritual world s not a locality occupying an "above" or a below," but permeates or interpenetrates every particle of matter. Then by analogy it follows that the spirit-world being a new mode of motion in the ether generated by a power, is just as palpable and substantial to differently organized beings as the material world is to us. That is to say, that as particular modes of motion in ether affect our physical organisms as houses, lands, vegetation, etc., so other specific modes of motion will affect the spiritual body in the same manner. The spiritworld may be just as subjective as this, but depends, in common with this, on particular forms of ethereal motion, and has no more right to be called objective than any other feeling. Vibration in ether affects us as sound, but, as Prof. Tyndall and other physicists have shown, has no existence external to the percipient mind.

Instead of Prof. Zöllner's "fourth dimension of space" to interpret spiritualistic demonstrations, Prof. Crookes's "fourth condition of matter" is preëminently more scientific and explanatory.

For the Banner of Light. FARTHER ON. BY ARTHUR EDGERTON.

We are not what we were, Time did our dreamings stir And is fled. We change, we pass away; And I of yesterday-

I am dead.

We mount a stairway dim Up to the golden rim Of what was naught. The dead hours are the rounds By which we pass the bounds Of our thought.

We grow, we know ourselves, We toss on musty shelves What we've done. Our thoughts of yesterday Fade like the starshine gray From the sun.

And who shall say, when to That gate which breaks the view, And we're gone, Shall not a pathway strange Still lead through varying change Ever on?

Forme, I do not know, I only feel I grow, And I feel It may not be for naught. A light may bless my Thought Of the Real.

Though here I strike the bound That bends so close around. And I grope Up in a shoreless night, Still, though I see no light, I will hope.

Sometimes a glimpse is caught, That tells me things are not What they seem: That all the world we know Is nothing but a show And a dream.

And then I seem to find A door within the mind, And I see Reneath the mask of Change, wonder sweet and strange Waiting me!

This thought shall bear me still: There is no final ili; And I rest Within the simple trust That all that is, is just,

And is best.

Lincoln, Neb.

Banner Correspondence.

Pennsylvania.

PITTSBURGH.-John Eggleston writes: " enclose a clipping regarding the decease of the wife of a dear old spiritualistic friend of mine, who for many years plead hopelessly with me (in the course of our business dealings) to knock at the door of Spiritualism. I turned a deaf ear to his suggestion, but in the course of my travels I had the truth flashed upon me in a way that I little dreamed of, and for many years, as all my friends are aware, I have had the phenomena right in my own home, and there are no happier moments in my life than when I pause for a while to explain to persons unacquainted with the matter some of my experiences in this direction.
[The subjoined is the matter above referred

to.]
"Mrs. John Grayburn, the wife of John Grayburn, manufacturer of printers' rollers, died recently at 12:45 r. M. at the residence of her husband on Mt. Washington, after but a few days' illness. She leaves four children, two sons and two daughters. Mrs. Grayburn was a Miss Lizzle Jackson, before her marriage, and used to set type on The Dispatch as far back as 1854, with her sister Rachael, who also was a typesetter at the same time. The funeral service was conducted in accordance with spiritual philosophy—Mrs. G. W. Kates delivering the address."

On a recent Sunday of the proper Lapsche to the

on a recent Sinday afternoon I spoke to the society in Philadelphia presided over by my friend, Samuel Wheeler, and again in the evening to the society in Baltimore, presided over by my old business friend, Edward Wright, and whom I never knew was a Spiritualist until recently; then I spoke to the First Society of Spiritualists in Washington, D. C., on a Tuesday evening, and the following day, with Bro. Edson, the President, paid a visit to the quarters of the National Spiritualist Association at 510 E street, N. W., where the genial presence of Bro. Dimmick, the Secretary, and Bro. Barrett, the President, made my stay an exceedingly enjoyable one. ALLEGHENY. - Wm. Flemming, Pres., in-

forms us, Dec. 10th, that his society has been having "A most delightful month. We have been addressed by Abbie N. Burnham of Boston, whom we think one of our best Spiritualist speakers.

Louisiana.

NEW ORLEANS.-Prof. Silas W. Edmunds writes: "Having engaged with the 'New Orleans Association of Spiritualists,' I have found a field fully ripe for the harvest. This association is composed of twenty-seven working members. These have struggled along against all odds, until they are now commanding respect. Dr. Benson, an old, tried and true Spiritualist medium and lecturer, pre-sides as Chairman; Bro. Massie, another stanch sides as Chairman; Bro. Massie, another stanch sailor of the new 'Ship of Zion,' Vice-President; with Bro. Wm. Brodie—a kind, genial and efficient Secretary; these gentlemen are the presiding genii over this organization.

Divers good speakers have been employed here, and a high class of mediumship has won over many then the side of our grand and

here, and a high class of mediumship has won over many upon the side of our grand and noble Cause; among these workers have been Bros. Beals, Ripley, Ladd, et al.

My first meeting with the Southern friends, on the Sunday evening of Dec. 3d, was encouraging to a marked degree, as to the spirit manifested. I speak also on Wednesday evenings, answering questions and giving psychometric readings, as well as spirit tests. readings, as well as spirit tests.

My second Sunday evening, December 10th, brought out a goodly number, and a large amount of enthusiasm was manifested. Our motto is, 'Hew to the line, let the chips fall where they may.' This, to my mind, is the only way we can hope to gain the great desideratum—Truth."

Texas.

WACO.-G. C. McGregor, M. D., on renewing subscription writes: "I have read The Ban-NER for more than thirty years, and must say it has given me much valuable information on the philosophy of Spiritualism, and has done much in enlightening my mind on matters pertaining to the return of spirits and the phe-nomena they present. Your Message Department is read by many sorrowing hearts who have learned that their loved ones are not lying in the grave caleep. I am much pleased with the able writers who present their views in your valuable journal. May its light continue to shine into the darkened minds of ig-norant humanity, leading them to a higher plane of thought and usefulness."

Ohio.

EAST CLEVELAND.-Mrs. Louise Behlen, on renewing subscription, writes: "I feel the need of the dear BANNER more now than ever, A New Cure for Asthms.

Medical science at last reports a positive cure for Asthma in the Kola plant, found on the Congo river, West Africa. So great is their faith in its wonderful curative powers, the Kola Importing Co., 1164 Broadway. New York, are sending out large trial cases of the Kola Compound free to all sufferers from Asthma. Send your name and address on postal card and they will send you a trial case by mail free.

Here life was one of usefulness and benevolence, and many will remember her in kind-ness when her body has gone to dust. She was a firm believer in the Spiritual Philosophy as far back as I can remember. She passed away very peacefully at her old home in Canton, will send you a trial case by mail free.

her life, and her remains were laid away literally covered with flowers, of which she was

ally covered with flowers, of which she was very fond.

She was born at New Whitt, on the banks of the river Rhine in Prussia, and was the second daughter of Philip and Christina Wiltz. She received the name Catherine. She came to this country in 1819, and was married to my father, Peter Kaufmann, in 1822, at Philadelphia. Later on they permanently settled at Canton, Ohlo, where my father edited and printed a paper for many years."

District of Columbia.

WASHINGTON .- Dr. T. A. Bland writes under date of Dec. 15th: "My attention has been called to a message printed in the Message Department of The Banner of Dec. 2d, from a dear spirit friend, Maggie Burnham, and addressed to me. It bears unmistakable proof of its genuineness, but I am sure you will be interested to know that the same day that The Banner containing this communication was printed, my friend Maggie told me, through the inspired lips of Mrs. Marie Wheeler Brown, that she had sent a message to me which I had not yet received.

not yet received.
On finding the message in THE BANNER I On finding the message in THE BANNER I clipped it out, carried it to Mrs. Brown's rooms, and handing it to her carefully folded I said, 'Please tell me if you get any impressions about that scrap of paper?' Mrs. B. closed her hand upon the paper, and after a few seconds said, 'This is a message from a spirit whom I see, and she says: "This is the message which I referred to through this medium a few days. ferred to through this medium, a few days

ago."'
My heart is filled with gratitude to this dear My neart is filled with gratitude to this dear friend of my youth for her beautiful and cheer-ing message, to, Mrs. M. T. Longley who gave it voice, and to you for giving it place in the dear BANNER OF LIGHT."

New York.

NEW YORK CITY .- Mary A. Gridley, Secretary of the Fox Memorial Association, 119 West Forty-first street, writes: "The Association has had donated to it a large number of copies of the book known as 'The Missing Link,' which is a history of the Fox family. This remarkable book was written by Leah, the elder sister, and is a concise and well-written history of the stirring times and early work of many who were among the first to espace the Cause

work of many who were among the first to espouse the Cause.

The 'Fox Memorial Association' now offers these books for sale at whatever the friends of Spiritualism may be pleased to give at or above one dollar and fifty cents per copy.

The book will be sent postpaid to any address on receipt of the price.

The work contains nearly five hundred pages, and is illustrated with five steel powers to of the

and is illustrated with five steel portraits of the entire Fox family. The amount received will be applied to the Burial Fund of the Fox sisters, Marguerite and Catherine."

Illinois.

CHANA,-Mrs. P. W. Priest writes in renewing her subscription: "I cannot do without it [THE BANNER]. It is the best spiritual paper

that I ever read. I have been a subscriber twenty/five years.

My lusband, Dr. I. H. Priest, was a clairvoyant physician; he died in Abilene, Tex., one year ago last August. I feel the loss of his society, also of his spirit band. I know of but one outspoken Spiritualist in this town, Dr. Addison Newton—he gave me the first spiritual paper that I ever read; it was through him and the good BANNER OF LIGHT that I was and the good BANNER OF LIGHT that I was converted to Spiritualism.

I am seventy-six years old, have very poor health, and do not expect to live long in the mortal; but I expect to die a firm believer in the Spiritual Philosophy. I want to express my gratitude to you for issuing so good and noble a paper."

Massachusetts.

BOSTON.-Alonzo Danforth writes, regardng the work of the Children's Lyceum:

It is of more moment that our young people should become imbued with the truths and facts of Spiritualism, than that the older ones

should embrace its progressive teachings.

The Temple Fraternity School has for its object the education of all those who may come; Prof. Petersilea's story, 'Mary Anne Carew,' and it has been as instructive as any subject that we could present. It should be studied by all those whose minds have become illuminated by the gospel of Spiritualism."

Wisconsin.

BELOIT.-J. B. Dow writes in renewing has been a source of profit and growth to me You are doing a grand work for humanity. Eyes have been opened, ears unstopped, tongues unloosed and mourning hearts made glad by reason of your efforts."

In Memoriam.

Passed to spirit-life, from his home in Bangor, Me., Nov. 18th, 1893, G. H. RICH.

Mr. Rich was one of the founders of Temple Heights Camp-Meeting, and has been an officer in the board of Camp-Meeting, and has been an officer in the board of management from its inception to the time of his passing on. He was President of the Society during 1837-88 and 1892, and has always been an active and earnest worker for the cause of Spiritualism, not only at Temple Heights, but at his home. He was an outspoken advocate of our grand Philosophy, which had brought great comfort to him in hours of sorrow and trouble.

orought great comfort to him in hours of sorrow and trouble.

Not only the Temple Heights Association, but the Cause at large, has lost an honest, earnest worker; but he has passed on to his reward—to the companionship of his beloved daughter, who preceded him to spirit life a short time since.

He leaves a widow and one daughter to mourn the earthly presence of a kind and loving husband and father; but they mourn not as those without hope, for they have the assurance—yes, the knowledge—that comes from our philosophy, to sustain and comfort them in these hours of their deepest sorrow and trouble; and they know that when they shall have closed their eyes on the mortal, and have changed this mortal form for the immortal, he will meet and welcome them beyond the reach of sickness, sorrow and death.

welcome them beyond the reach of sickness, sorrow and death.

Bro. Rich leaves a host of friends all over our State, who will miss his genial smile and hearty handshake when they gather at Temple Heights another season. His mortal form was laid to rest in the town of Knox. Me., Nov. 21st. the services being conducted by Rev. L. M. Burrington.

Portland, Me., Dec. 17th, 1893.

Passed to Spirit-Life,

From Baltimore, Md., Dec. 7th, Joseph Barkman, aged 81

He leaves three sons and three devoted daughters, whose knowledge of Spiritualism assures them that their father still lives; that he has only gone to join their mother, whom he, saw waiting at the "gates ajar" to receive him into higher life.

Funeral services conducted by Mrs. R. Walcott and the Order of Odd Fellows.

[Obituary Notices not over twenty lines in length are pub-lished gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an aver-age make a line. No poetry admitted under the above heading.]

THE JUDGES & WORLD'S COLUMBIAN EXPOSITION Have made the

HIGHEST AWARDS (Medals and Diplomas) to **WALTER BAKER & CO.** On each of the following named articles:

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Jan. 14

Banner of **Lig**

BOSTON, SATURDAY, DECEMBER 80, 1898,

The Religion of Mohammedanism. With no special desire to magnify the Islamic system particularly, THE BANNER yet feels it but just-in looking over the range of man's thought as to the life here and hereafter-to bestow a glance upon this movement, old in the Old World but decidedly new in the New. The daily press records that the second meeting of the First Society for the Study of Islam was held in New York City, on the morning of Dec. 17th, in the hall at 110 Union Square. Emin L. Nabokoff, the Mohammedan Russian, on that date gave the Meuzzin's call to prayer at 11 o'clock from an open window on the third floor, first in Arabic and then in English.

Mr. Nabokoff took up the question of the Mohammedan belief in the existence of a soul in woman and also the question of polygamy in the East. He declared that Mohammedans did believe women possessed souls, and that to contradict this was ridiculous. He admitted that polygamy existed in Turkey, but that Mussulmans were trying to get rid of the evil. and that, like slavery, which formerly existed in the United States, it was slowly dying out. He prophesied that the time would come when licensed bigamy, as he termed it, with slavery, would exist nowhere in the entire Mussulman

OTHER VIEWS.

It will be remembered that before the Parliament of Religions at Chicago, last Septemher. Alexander Webb, a convert to Islam, presented an expesition of the religion of Mohammed on this wise: We Mussulmans, he said. firmly believe that the teachings of Moses, Abraham, Jesus and Mohammed were substantruly inspired prophet have always corrupted and added more or less to the system he taught. and have drifted into materialistic forms and ceremonies; that the true spirit has often been sacrificed to what may perhaps be called the weak conceptions of fallible humanity.

To comprehend and appreciate the teachings of Mohammed, and to realize the influence of Islam upon social conditions, his whole life and apparent motives must be inspected and analyzed carefully, and without prejudice. We must learn to read between the lines of socalled history. When we have done this we shall find that the ethics he taught are identical with those of every other prominent religious system.

He showed that there were two aspects, or divisions, of the spiritual knowledge he had acquired: one for the masses, who were so thoroughly occupied with the affairs of this world that they had only a very small portion of their time to devote to religion, and the other for those who were capable of comprehending the higher spiritual truths, and realized that it was better to lay up treasures for the life to come than to enjoy the pleasures of this world. His purpose clearly was to secure the most perfect and conditions of humanity. Presuming that Mohammed was truly inspired by the Supreme Spirit, it is reasonable to suppose that he employed quite different methods of bringing the truth to the attention of the Arabs twelve hundred years ago from those he would follow before an audience of intelligent, educated people such as sat before the speaker in this nineteenth century!

The truth is that the prophet never encouraged of the people, the parents. nor consented to the propagation of Islam by force, and the Koran plainly forbids it. The speaker cited two verses from it to substantiate mon childhood of America, we submit that his denial. The prophet himself was as thor- there is a serious omission on the part of the oughly peace-loving and non-aggressive as the two great divisions of belief-to wit: they take typical Shaker. It can be shown that he never no cognizance of the consciences of parents participated in a battle and never had a sword who belong to what are called the "great un-

system. The fact is that Mohammed discour- lief and no belief, crowd to its common schools aged it and the Koran forbids it; the liberation | for equal education; their parents are granted of a slave is made one of the most meritorious by the United States Constitution an equal acts a person can perform. But we are at no right of exercise as to their peculiar and inditime to lose sight of the social and political vidual views, and their consciences as to the conditions prevalent in Arabia at the time the | right education of their children have a claim prophet lived and the Koran was compiled. It has also been said that Mohammed and the They demand, and with justice, that every Koran denied a soul to woman and ranked her | child in free America shall have the widest poswith the animals. The Koran, on the contrary, sible mental horizon given to it at life's startplaces her on a perfect and complete equality | ing-point in the schools-leaving all theologwith man, and the prophet's teachings often place her in a position superior to the males in some respects. The property rights which American women have enjoyed for only a few years have been enjoyed by Mohammedan women for twelve hundred years (he stated).

The false ideas concerning Islam being dispelled, such as are current in this country, what is it in reality, and what are its natural effects upon social conditions? Stated in the briefest manner possible, the Islamic system requires belief in the unity of God and in the inspiration of Mohammed. Its pillars of practice are physical and mental cleanliness, prayer, fasting, fraternity, alms-giving, and pilgrimage; any professed Mussulman who is unclean in his person or habits, or is cruel, untruthful, dishonest, irreverent, or fanatical, fails utterly to grasp the meaning of the religion he professes. But there is something more in the system than the mere teaching of morality and personal purity. It is thoroughly practical, and results show how well the prophet understood human nature.

It will not produce the civilizations that we Americans seem to admire so much, but it will make a man sober, honest and truthful, and ion, such as this great republic is supposed to make him love his God with all his heart and all his mind, and his neighbor as himself. He does not believe that by argument and entreaty he can sway the judgment and change the plans of God, but with all the force of his seul he tries to soar upward in spirit to where he can gain strength to be pure and good and holy, and worthy of the happiness of the future

His religion is not a thing apart from his daily life, to be put on once a week and thrown

business or pleasure; it is a fixed and inseparable part of his existence, and exerts a direct and potent influence on his every thought and

The evils that Europeans complain of in their social system are almost entirely absent in that of Islamism. There is little or no cruel wit and irony among Mussulmans, to cause others chagrin, shame or annoyance, wounding the heart and breaking that bond of loving fraternity which should subsist between men. The almost universal disposition seems to be to cultivate unselfishness and natience, and to place as little value as possible upon the things of this world. There is no vain show in the household of the true Mussulman; plainness and frugality are apparent everywhere.

The ruling idea of the Islamic system, as em phasized by the speaker, is that it is far better to cultivate the spiritual side of our nature than to waste our time and means in an effort to keep up appearances for the sake of making others think we have more money than we really have, and tastes more refined than they really are.

No Religion to be Taught in the Public Schools.

While we presume to raise no objections whatever to the Roman Catholics as religionists within their chosen sphere, as a theological system, the freedom of whose exercise is guaranteed by the United States Constitution, we do very positively object to their making our public school system a religious system. just as we have always opposed the Protestants in their plans to make it a religious system. The ground we assume and maintain is simply that THE PUBLIC SCHOOLS MUST BE MADE AND KEPT TOTALLY SECULAR IN THEIR CHARAC TER OF CIVIL EDUCATIONAL AGENTS.

The arguments adduced in favor of the change to a religious basis are plausible, and oftentimes calculated to weaken, if not to undertially the same; that the followers of each 'mine, the more rational views of some persons of tender consciences, and a tendency to the sway of religious sentiment. But that is by no means a 'necessary element in the case, which is wholly practical, and of the broadest bearing, in the sense of public equity and social and political stability. It is wholly useless for some of our Catholic fellow-citizens to point out that England, Ireland and the Canadas sustain both State and denominational schools from the public purse—and on the other hand for some people of Calvinistic tendencies to quote the expressed opinions of Protestant bishops and clergymen, and Presidents of Protestant colleges at home and abroad, in support of religious instruction in the common schools. When the revered founders of, our free political system laid down the principles which were to govern this new nation on the subject of religion, they were very explicit in their declaration that the divorce of Church and State should be complete in each and every one of their relations. The attempt to introduce the Church into the State in the guise of morality is so insidious as to provoke most active protest in the very beginning.

The invasion of the free public school system for that purpose shows how subtle are the moral results by methods applicable to all kinds | conceptions which have at length concluded on the adoption of this method of accomplishing what was fundamentally and for all time forbidden. The plausible pretext is that it is of the deepest importance that the plastic nature of the children of the country should be started right in respect to the religious doctrines which ought to govern their conduct as citizens. It is insisted in all possible seriousness that without religious education they will Nearly all the objections to Islam raised by be practically unfit to discharge properly the western people have their birth and growth in duties which may be expected to devolve on ignorance of the vital principles of Islam. He them in the years that are to come, and hence declared that it is not true, for one, that polyg that the integrity of free institutions will beamy and the seclusion of females is a part of the come seriously, if not fatally, imperilled. Here Islamic system. There is but one verse in the i is the sensitive place at which the advocates Koran which can possibly be distorted into an of a religious government would apply their excuse for polygamy, and that is practically a methods for wresting our existing free and prohibition of it. Islam has been called "the purely secular political system from the one religion of the sword," and thousands of good plain and definite purpose of its origin. They people in America and Europe really believe well know that in directing their arguments that Mohammed went into battle with the to the condition of the common childhood they sword in one hand and the Koran in the other. | are able to reach sympathetically a large body

If the matter of conscience is to be brought forward and emphasized concerning the comin his hand for the purpose of killing or maim-ochurched." This is a large country, and the ing a human being. Slavery is charged to be a part of the Islamic, Free Thinkers, Jews, and Liberals of every beto an equal consideration with all the others. ical training to be done outside. They do not wish their children's valuable time when at school to be consumed in learning that from which these parents feel that they are emancipated! Have not these a right to be heard, when they claim that no "religion" in the theologic sense shall be imparted to their children; or has the question of constitutional right already passed into the keeping of the two grand divisions of sectarians in this nation?

But it is not to be that the Old-World conflicts of religious faith are to be smuggled or insinuated into our system of perfect political freedom on any such pretext as that of morality and religion in public education. Such creedal education is perfectly possible to be obtained outside-at the hands of the salaried representatives of each school of theology.

We have ever held that the reading of the Protestant Bible in the public schools has established a dangerous precedent and should be discontinued; we believe that nothing of a theologic leaning, whether toward Rome or Geneva, should be allowed in temples of learning dedicated to the widest freedom of obincontinuously guarantee to its rising generations.

Woman Suffrage in Wyoming.

Twenty-four years ago the territory of Wyoming gave women the right to yote at all elections within its limits, including all the rights of an elector, with the right to hold office; and when the territory became a State, these rights were confirmed under the Constitution. The women of Wyoming, therefore, have for sevaside when it threatens to interfere with his eral years voted for federal as well as for State,

county and municipal officers. They have served both as grand and petit jurors, and one woman filled a vacancy which occurred in the office of justice of the peace. At the time when the whole country was agitated by the news that Wyoming women were serving in the capacity of jurors, Chief Justice Howe answered inquirers on the subject by saying that he had never, in twenty-five years of constant experience in the courts of the country, seen more faithful, intelligent and resolutely honest grand and petit jurors than they were.

A year or two ago, writes Mrs. Dietrick, a careful comparative study was made of the sociological conditions in Wyoming, with its twenty odd years of equal rights, duties and privileges, and in adjoining territories, where one-sided government had prevailed: and it was found that in every respect Wyoming ranked higher under its régime of social justice than its neighbors, with their old rule of masculinity. Its population had had a greater increase; it had far less criminals, idiots and insane, and far better schools, with equal pay for equal work, whether the teachers were male or female. In short, she says, Wyoming proves that any State or municipality, like any other sort of household, is better for having both a mother and father at its head, than it can be under the sole government of either acting separately. There is no room to doubt that it is the signal success of full woman suffrage for a quarter of a century in Wyoming which has made the present line of action adopted in Colorado possible.

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Eternal Order in All Things.

Many persons' ignorantly grow impatient of the physical conditions that environ the human spirit, and think that if they could only dispense with and dissipate them they would at once be wholly free, with no further obstruction on the road to a state of ideal perfection. But so superficial and hasty a conception will hardly stand the test of fact, which is the test of all theory and the correction of all conceit. It cannot but be true, to begin with known? that our spirits are made the tenants of these bodies of flesh and blood for some profounder be insufficient to bring the hidden things of purpose than we know; that we are called to endure cold and heat, hunger and thirst, discomfort, peril, loss and deprivation, for a spiritual purpose and good, since it is not for the perishable part that these trials are imposed, which would only make us the sport of a superior being who hated rather than loved us and did not design our truest benefit. We are spiritually sown in what is styled corruption in order that by means of it we may grow into the state of incorruption; the miracle of germination, growth, and spiritual yield is the miracle of the grain of wheat also; without the sustaining power of the soil, though it be but for a time, the maturing process and the ultimate fruitage would be impossible.

The reason for this is because it is according to the eternal order, which rules the universe and all that is in it. All things, in truth, are divinely ordered; unless this were so, confusion and chaos would reign supreme. Its is a fundamental, if not an inspired, saying that order is heaven's first law. All things proceed in due order; nothing is accidental nothing happens: we are body and spirit, but for this life only, and for the purposes of this life: in another the conditions will be different; everything in its allotted time and place, and each in its due season. Hence we are to accept, and gratefully, the gift of this mysterious union of the natural and spiritual, and cooperate with the beneficent giver, who doeth all things well, the sum of all love and wisdom. And the lesson we are plainly taught is, to accept and acknowledge the conditions of this present existence with joyful thankfulness, with a single determination to improve rather than to contend with them and oppose their meaning. These obstacles thrown in our path are only to exercise our patience and call forth our powers. Tribulations are only seemingly so, since they compel us to submissive obedience. Through experience only do we attain to wisdom; even the page we perused yesterday without cognizing its true import and meaning, we read to day in the light of a larger knowledge and a deeper significance.

He only is wise who knows that all is best just as it is ordered, and lives according to the light of such knowledge. And he does not think of complaining, of replining, of rebellion, but takes things as they are because he knows that they are so ordered and therefore best. Instead of wasting our strength in trying to overcome what is purposely sent for us, how much better it is to do our utmost to cooperate with it, to receive it as our best friend and helper. In this way we at once disarm opposition of every kind and readily overcome every supposed obstacle. What were before esteemed enemies to our welfare are now considered and to be entertained on Wednesday, Dec. 27th, by received as coadjutors and friends; we conquer a paper on "Thought," by Mr. George A. Ba-must become to a large extent familiar to the Harbinger of Light), wherein he informs us that by submission; we absorb into ourselves the con, the meeting to be held in the parlors of public mind by speaking and writing as well he is now en route for his Australian home via power of obstructions by working with instead | Willard's Hotel.

S. RETT IN YOURS TO THE

of against them, thus losing none of Mestrength we need for other and higher uses. It is often said that necessity is our best friend, and nothing is more true; but for its compulsory force we should never do willingly what we are driven to do, and which invariably proves to be for the best, whether it is so acknowledged or not. And the same with the distasteful, the wearlsome, the bitter, the trying experiences of our lives here on earth: they are not sent us without a purpose, and all belong to the eternal ordering. It is the result that we should attend to first of sall, not the methods and means to reach it.

All is change in this life, as the result of growth and progress. We are planted as spirits in this forcing soil that we may be reformed and thus regenerated. Therefore to devote oneself to the material and the natural, instead of employing them solely as an end instead of a means, is a mistake that costs us what would otherwise be the richest and most enduring part of our lives. Let us resolve to subordinate the material to the spiritual, the external to the internal, the lower to the higher, and determine not to lose sight of the substantial end in the temporary means, and we shall not be long in discovering the truth respecting the order in which our lives are set, or in acknowledging the wisdom of the arrangement. There is much gained by coming to a knowledge of means and uses in their relation to a divinely purposed end. Our lives certainly are not given us here for mere indulgence, but rather for our profit through progress, and our permanent gain through willing and obedient service. In the practice of worldly prudence, men are more apt to cheat themselves through selfishness. What they withhold goes from them even If it is not given for others.

If mankind would but learn this profound and universal truth, refusing to conceal it from their eyes by ignorant conceit and selfishness, this mortal life would soon take on a far different meaning, and become the continent of a promise and pledge to which all other things would be small and mean in comparison. We are here for an intelligent purpose, certainly; and things are appointed and ordered as they are in the divinest wisdom. That wisdom is conjoined with divine love, from the union of which proceeds eternal order in every part and particular of the universe.

Spiritual versus Material.

In discussing the inevitable conflict always in progress between Spiritualism and Materialism, in a recent issue of The Two Worlds, it is maintained by Mr. Walter Howell that the tendency is not so materialistic as some would have us believe; that if the men of science are not Spiritualists, they are by no means materialists; that if the scientific philosopher should give his definition of matter, it would be much nearer our idea of spirit than some would expect, and if some Spiritualist were to define his idea of spirit, it would resemble, probably, the philosopher's conception of mat-

The biologist finds in the primordial cell the beginning of life's manifestation, not the beginning of life itself. In the molecular changes of the gray matter of the brain the cerebral physiologist finds, not the cause of thought, but the simultaneous phenomenal accompaniment of it. The chemist analyzes the compounds of material things, but as yesno psychical laboratory has been set up. The anatomist with his scalpel uncovers the wonderful structure of the body, but he cannot disclose the secrets of the soul. Who shall venture to assert, however, that science may not yet win from the so-called unknown, in the domain of the occult and spiritual, undreamed of discoveries, and yet proclaim much now regarded as unknowable as a part of the actually

If present means and methods continue to nature to light, why not employ other instrumentalities that are more capable of producing the results desired? The human organism is just such an instrument, and may readily be put to use in research. We possess latent powers of which as yet we know little. Unsuspected faculties lie dormant in the mind. Shall we, or shall we not, develop and employ them in our search for truths that are not yielded up in the dissecting-room, the laboratory, or the microscopist's observatory? In many directions science may be aided by what is today in many quarters regarded with feelings of derision and spoken of in language of contempt. When we throw off our prejudices, and are willing to receive light from any and every source, we shall then receive a new bantism of truth from unknown realms, which we might know of but for scientific or religious bigotry. Knowledge never is got without effort and obstacles.

As a pertinent illustration of the hints of wonderful perception within the incarnate being which are at times given to persons in all walks of life, the writer cites the instance of a lady who lost a little daughter by death a few years since, who received from the child before the occurrence of the event a premonition of its coming. Watching her little daughter as she was engaged at her play, the child suddenly naused and asked: "Mamma, what is that I hear?" The mother inquired what she referred to. "That bell," answered the child.
"Oh," said her mother, "that is the cemetery bell; it is tolling for some one that's dead." 'Mamma." responded the little one immedi ately, "In two weeks that bell will toll for me." The surprised mother sought to banish such a thought from her mind, and told her that'to talk so made her feel badly. The days passed; in the latter part of the following week the child was seized with fever; and on the succeeding Sunday passed away. In her agitation of grief the mother had forgotten the child's premonition; but on the following Tuesday, when the bell was tolling, the words of the little one came back with awful impressiveness. It was two weeks to the very day.

Referring to the Berlin conjurer Bellachini's affidavit declaring certain spiritual manifestations he had witnessed to be entirely outside the possibilities of his art, it is to be noted that he describes them as "phenomenal dccurrences." They are in no sense "occurrences." They are the "hailing signals" of a new order of work, by advanced workers, for human good. As such they carry with them a meaning and significance which not even the most remarkable "occurrences" were ever known or suspected to possess.

The Unity Club, Washington, D. C., was

Work for the Unemployed.

The army of the unfortunate unemployed, throughout the nation, reaches at the present time the sad figures of upward of 800,000 men, with some 2,000 000 persons depending on their services for support. This is truly a ghastly showing, and to the credit of human nature be it recorded that in localities all over the country earnest efforts are being made to aid the needy-as recorded by the secular press.

Boston has its share of unemployed workers, and we are glad to note that over ten thousand dollars have already been subscribed for their relief by the merchants, et al., of this metropolis. The unusual state of affairs at present existing would seem to argue the becessity of taking unusual steps toward the relief of the laboring men, such as furnishing them work by the municipalities, and whatever also can be suggested by legislative action. The state of congestion into which the labor market has fallen in the United States is, however, fully matched by conditions in the Old World.

Labor in England is, for instance, at pres ent concerned in providing for the unemployed in the various industries. The hopes of the workmen are turning more and more to the municipalization of everything that pays a profit. By a decisive majority the London County Council has voted for "taking over," as the term goes, nineteen and a half miles of street railway, paying at present eight and one-half per cent. Mr. John Burns (a member of the city council of London, and the representative of the working classes in every true and real sense of the word.) announced in a quiet but positive way that they intend to operate the line as well as control it, at the same time securing their employés humane conditions of labor. It will test the experiment of carrying passengers as the post-office carries letters, for a penny apiece, regardless of distance.

Mr. Burns publishes a paper in the Nineteenth Century, of which it has been said by a very high literary authority that it is a masterly production, admirably illustrating the intellectual power, literary ability and practical sagacity which are to be found in those who have earned their daily bread in the factory and the mine. Mr. Burns's essay deals with the perpetual problem of finding profitable employment for men who seek work and find none. Its keynote is the hoarse whisper of the prisoner in the exercising yard of the Pentonville jail, who said to his fellow-criminal: "Stick to the unemployed, John! Work is our only hope." Mr. Burns says in his paper that the case of a workless woman or that of the unemployed male worker. "Before her," he says, "the workhouse or the street, she bravely suffers in silence, and has no alternative to starvation but the eating of the crumb of charity or the loaf of lust. The industrial Andromeda that want of work has chained to a life she loathes, incarnates all the poignant sorrow and desperation of the merciless struggle for existence amongst the poor, against which virtue, honor and labor fight

often in vain.' His conviction is that the best mode of relief is finding work for the workless. The real problem is how to find it. His solution of it is. absorption of the unemployed by general reduction of hours; this followed by municipalization of industry and nationalization of monopolies." He declares the only alternative to be "regulation or riot, reduction or revolution." First, he would have a compulsory eight hours' day. In this way he estimates an enormous number of the unemployed could be absorbed. An eight hours' day would help one hundred thousand men on the railways alone.

Cremation Pronounced Christian.

It has to be admitted/even by the papers that labor to represent the churches, that cremation is steadily, if not rapidly, growing in favor in Boston and vicinity. The annual public meeting of the New England Cremation Society was held in Boston on a recent evening in a hall on Boylston street, and was numerously attended by well-known men and women. The president of the society, Mr. J. Storer Cobb, introduced the speakers by remarking on the decided progress already made by the society. Bishop Lawrence of Massachusetts was the chief speaker of the evening, and declared his opinion that cremation as a means of disposing of the bodies of the dead is reverent, healthful and proper. He said that inhumation, if carried on within a short distance of a large city, is fraught with great danger to the inhab-

But it is necessary to appeal to thought, when it is sought to change a custom, and the popular mind, he said, does not care much to indulge in that. Those who uphold inhumation, said the bishop, are certainly put on the defensive. When one considers the neglect to which old graveyards are often subject, he cannot urge that burial is always reverent. Cremation, he asserted, is in harmony with Christian principles. It is true that it was formerly practiced by heathen nations; but is it not well, out of regard to the lives of the living, that the Christian church should consider the matter carefully? It is not obligatory on Christian people of to-day to consider so much the historical traditions as to consider

the welfare of the living.

Cremation is, it is true, at variance with a theology once held—the literal resurrection of the actual particles buried. It was not the theology of the apostolic church; it was not the teaching of St. Paul: he taught the resurrection of a spiritual body. It is to be feared. concluded the bishop, that a feeling may arise in the public mind that cremation will become the method advocated chiefly by those who do not call themselves Christians. It is to be hoped, he added, that there will be no such division as this in the public idea of the matter, but that Christian people will learn to regard cremation as being as reverent and Christian even as burial.

Mrs. Alice N. Lincoln next read a paper favoring cremation. She urged that while those who favor incineration should work for legislation making compulsory the incineration of the bodies of all who die of contagious diseases. there should, nevertheless, be paid due regard for deep seated convictions and prejudices of all those who are opponents of cremation. The president of the Massachusetts Cremation Society. Dr. James B. Chadwick, who was pres ent, gave an interesting account of the practical work which has been undertaken and accomplished by that organization, showing the amount of progress already made for cremation in and around Boston.

as by actual example, before the popular senti- San Francisco. Cal.

ment, which at best is not much more than a projudice, is converted to the purer, safer and more reasonable custom of incineration. And such meetings as that reported above, addressed by men and women of standing and influence in the community, will do a great deal to familiarize the public ming with the desired change as one that should be made at. the earliest period possible.

"Psychic Research."

Certain people we wot of in this State are at the present time anxious to pose before the public in the guise of Psychic Researchers. Societies for the alleged purpose of bringing to "a finality" (as they call it) the modern there-with much outery, but a small crop of the capillary! They assume (to call it nothing more) to be competent to dispose, serialim and in short order, of many knotty questions bearing on occult science, which have puzzled the world's brain for many years.

Mr. Epes Sargent long ago, in his excellent work entitled "THE DESPAIR OF SCIENCE," gave cogent reasons why Science (as that term is generally held to mean) could not grapple with the subject. The problems these gentlemen profess to consider will never be solved by the methods they have adopted—that is quite evident. When purely spiritual conditions are strictly adhered to, and the spiritworld forces, through their true medial instruments, take part in the work—then, and not till then, will they arrive at any result commensurate with their outlay of time and attention.

These people say, however, they do not desire to deal with "mercantile" mediums (whatever that may mean); how else has the public, and how else can they hope, to become acquainted with the ordinary phenomena of the physical phase or the powers of clairvoyance, clairaudience; etc., which mediums present to the world to-day? What is a "mercantile" medium? We suppose they mean a person, male or female, who receives pay for his or her medial services; but how about "mercantile" doctors, "mercantile" clergymen, "mercantile" professors? Do not the learned professions to a man draw their salaries? While there are excellent private mediums, yet it is beyond supposition that they. because they are private, absorb all the trustworthiness to be found in the movement: Naturally the public mediums ("mercantile" as aforesaid) have become such because the demands made upon their time by reason of the well-known excellence of their gifts have obliged them to resort wholly to the use of those gifts for a livelihood-for mortals must girl in a great city is even more pathetic than live while on this material plane, and in the case of our mediums, as Ben. Franklin said of the printers: "Time is [and must be] money."

The senior editor of this paper began the study of the phenomena, physical and mental, nearly forty years ago, and has followed up the subject ever since. He at first conceived the idea that the latter were due to one human mind acting upon another, thus proving mesmerism to be a purely mundane fact, because he found himself possessed of mesmeric power in his own organism. But in the course of his experments in mesmerizing, his subjects (being what are now called mediums) became entranced, and "spirits of the dead" communicated with him. He attributed this to mind-reading, but soon found that theory a mistaken one, and was convinced of the claims set forth by the returning intelligences themselves. Just why the manifesting cause, which exhibits intelligence, declares its life, and describes its environment, is now to be denied credence-on 'Psychical''(?) grounds, as scientifically (!) applied to the occult-by a number of men who acknowledge themselves to be but inquirers in the premises (the students ranged against the teacher, in fact), is not specially clear to the reflecting mind.

A Wave of Evil Tendency.

archic spirit at just the present time in different localities in Europe, France being the last scene of its destructive demonstration. The atrocious outrage committed there, from no known or imaginable provocation, has forced the public mind of Europe into the most serious attitude of reflection. People are wondering why such a crime as that is committed, apparently from the pure love of malice and to gratify a reckless propensity to destroy both life and property. Commenting on kindred eruptions of a spirit wholly at enmity with the fundamental conditions of civilized existence, Light, of London, is disposed to ascribe this unpropitious and insecure condition of things to the "general trend toward selfishness," producing "a momentum which helps the explosion at the outlets of anarchy." It charges all to the selfishness that is safeguarded by the law, which it holds responsible for the dynamic action which "the evil ones are so ready to utilize." That, at least, seems more rational than to lay the trouble to an invasion of devils from another sphere. If, as Light says, the tendency of the times is toward universal selfishness, why is there not, by parity of reasoning, a tendency toward the indulgence of malice, envy, hatred and violence as well? It need not be believed that such evils as we all deprecate, and would unitedly remove, are the work or design of individual spirits.

In closing his interesting letter from Washington, published in THE BANNER of Dec. 16th, Bro. G. A. Bacon is exceedingly indignant in consequence of the "exparte character of the leading journals of the country, irrespective of party," in regard to the moral progress and higher welfare of the human race -and especially as to liberal thought—which our correspondent considers to be "an affliction and a nuisance." In some special cases this may be true, where bigotry intervenes; but of late years the publicinally press has become (with few exceptions) very liberal in its views on religious subjects, singularly so in respect to Modern Spiritualism, for which the millions of Spiritualists in this country should give due credit.

Having secured from the publisher a large number of copies of Mrs. Emma Rood Tuttle's volume of poems entitled "From Soul to Soul," at a very low price, we have concluded to give our patrons the benefit of the bargain for a short-time. The volume is beautifully printed and bound, and contains 222 pages, and has formerly sold at \$1.50. It is now offered at the exceedingly low price of 25 cents per copy, with 10 cents additional to cover postage, if sent by mail.

We are in receipt of a kindly letter from It is evident that the practice of cremation | Bro. W. H. Terry (editor, and publisher of the

CURRENT THOUGHTS.

The Gulfe Bridged -- Addressing an assembly of graduates of a School of Business in Philadelphia recently, ex-President Harrison said there are no unpassable gulfs in business or society in this happy land-there are bridges. Men are passing both ways, and the same man often makes several transits in his business life. He did not suppose a just and perfect peace will be established in the fealm of material business until "the golden rule" became the law of human life. The only way in this free land, he believed, to be assured of one's own rights is freely and Kenerously to acknowledge others' rights. Organization and agitation are the Mamiliar and powerful agencies of liberty and of the truth, but in a free, popular government like ours reason must preside violence must be stienced, and full respect be shown spiritual phenomena, are in vogue here and for the rights of others. The American conscience needs to be quickened in this direction. The natural fruit of fraud and vice is failure, even according to the money test.

> A Prayer for Imprisoned Debtors.-In the Episcopal Church Prayer-Book is still to be found the following prayer for poor debtors confined in Jail with other prisoners: "Most gracious God, look down in pity and compassion upon these thine afflicted servants, who are fallen under the misery of a close restraint. Give them always a deep sense of their ains, and of thy fatherly love and correction; and the more their confinement presseth hard upon them, the more let the comforts of thy grace and mercy abound toward them. Give to their creditors tenderness and compassion, and to them a meck and forgiving spirit toward all those who have confined them, and a full purpose to repair all the injuries and losses which others have sustained by them. Raise them up friends to pity and relieve them; give them the contipued comfort of thy countenance here; and so sanctify their afflictions that they may work for them an eternal weight of glory; through the merits and mediation of Jesus Christ: bhy Son and Lord. Amen."

There being no further use for this prayer for debtors in confinement, it is pertinent to inquire whether it was through the influence of churchianity or humanity that the Mosaic spirit of revenge was finally eradicated from our statute-books.

Tribulation the Test.-While the Rev. T. De Witt Talmage is quite a "wonder" when he mounts his oratorical steed, yet there are some practical thoughts recorded in his sermons, and none more certainly true than the following-when he was speaking of the rapid descent of Paul from his horse on his way to Damascus. We should prefer, however, to substitute "The Truth" for the word "Christ," as being calculated in this connection to broaden the application without a theological suggestion:

"Men who have been always prospered may be efficient servants of the world, but will be of no advantage to Christ. You may ride majestically seated on your charger rein in hand, foot in stirrup, but you will never be worth anything spiritually until you fall off. They who graduate from the school of Christ with the highest honors have on their diploma the seal of a lion's modify naw, or the plash of a paper ways or of a lion's muddy paw, or the plash of an angry wave, or the drop of a stray tear, or the brown scorch of a per-secuting fire. In nine hundred and inhety nine cases out of a thousand there is no moral or spiritual eleva-tion until there has been a thorough worldly upset-ting."

Hale and Hearty Truth.-Rev. Dr. E. E. Hale. in his remarks at the New England dinner in Philadelphia, Dec. 22d, 1893, thus defined the ground on which the American nation was established by the fathers of New England: "They wanted to do right, and they did not want to do wrong." While in the departments of art, science, literature, those early ploneers left but little memorial to posterity, they laid the basis of a grand nationality by the force which endeavor on man's spiritual side so surely creates and exercises. Very justly remarks a contemporary: "It is this stern integrity, this desire to do right and not to do wrong, that gave the foundation on which the great American republic is built. And it is so far as this spirit survives to-day and controls the conduct of their successors, that New England is strong and

Almost Buried Alive.-Here is another case where an unconscious person, supposed to be dead, has hearly suffered the unspeakable fate of being inhumed while yet alive. Let this act as a warning against hasty funerals; perhaps it offers a word in favor of cremation, too: Lena Oberfield (so the press records) apparently died in Buffalo, N. Y., recently and grew cold and rigid, but when the undertaker essaved to place her in a coffin she showed signs of animation. At a subsequent date she went into another france. This time her friends did not send for an undertaker, but for a physician. She was sent to a hospital, and an hour or two later was dressing preparation for returning home.

Too Many !- The late Bishop Brooks once said he thought that " the entrance into our Christian ministry and exit out of it ought to be made easier than it is." To the first half of this assertion the New York Sun demurred, saving that it had long seemed conspicuously true of the clerical profession that fools rush in where angels fear to tread." A New York Bishop, observed The Sun, only a short time ago was publicly lamenting the facility with which incompetent young men, who could hardly make a living by any other calling, gained admission into the ministry.

Henry Ward Beecher, while yet in mortal life. said—in view of the changes then going on in theology fand which have so rapidly advanced since his decease]-that his ministerial attitude toward old-fashioned Calvinism was but a part of the great world movement that was going on-a change from the acerb and ascetic view of God and his government to the domestic and loving view of God and his human family. Theology most felicitously organized itself (he said) on the basis of a kingdom and court; but the new movement was organized on the basis of a household and fatherhood: Men will be born and grow up in the new regime who will not be troubled by the old theological objections.

Sustained by Spirit-Power. - The present Prime Minister of England, Mr. W. E. Gladstone, will be within a very short time eighty-four years of age! He has thus far been kept in his bodily form by spiritpower, we believe, in consequence of the grand humanitarian principles which he so earnestly advances among men. His large heart extends out to all peoples-even beyond his native empire. Advanced spiritual intelligences evidently see that he is more useful here in mortal life at the present juncture in human affairs than he could be in the spirit worldwhere, when he shall have fulfilled his arduous labors, his reward is sure!

Poets as Teachers of Nature.-Archdeacon Farrar writes of Tennyson in the following beautiful strain: "The poets have made life brighter, happier, more hopeful to us by teaching us to see, and what to see, and how to see; by opening our minds to the true. our eyes to the beautiful; by opening our ears to the voices of the mountain and the sea; by quickening our sensibility to the sweet influences of the fields and of the ocean: A thousand things which we should have never noticed, in which we should never have read God's autographs of beauty and of blessing.

While in our necessary condensations of the Boston Meeting reports this week, we have felt obliged to omit the lines "BANNER OF LIGHT for sale," etc., we assure the managers that their interest in this paper is appreciated, and we hope to do better by all—THE BANNER included-next week.

The Convention which met to arrange for the organization of a Massachusetts State Spiritualist Association passed, at its recentmeeting, a vote of thanks to THE BANNER for publishing its call free of charge-so writes the Secretary, Mr. Woodbury.

For additional editorial matter see chird page.

At this time soldshiness seems to be more rampant than ever in our ranks-which Spiritualists from foreign countries who visit us occasionally deplore. Envy and malice and money-grabbling should not be the paramount element of certain people who profess to be Spiritualists, who seem to be determined to he is made of is to slam him down hard," boom themselves at the expense of the Cause they profess to have at heart? Good, strong, conscientious devotees of the glorious work in which you are engaged, do not be deceived by the specious pleadings of those whose principal aim is to exalt themselves at the expense of their more conscientious follows.

THE BANNER has been induced to make the above remarks, especially at this time, upon scanning the sensible words of Dr. W. H. Terry, (editor and publisher of the Harbinger of Light, Melbourne, Australia,) who recently made a tour of the United States, for the purpose of ascertaining the status of Modern Spiritualism in this country. He says in his letter, published in THE BANNER of Dec. 16th, "personal feeling overshadowing the interests of the Cause which all of us profess to have so much at heart, has pained me," adding: "and has had the same effect no doubt upon others; yet it should not dishearten the earnest workers, but rather stimulate them to hold together, and by united harmonious action compensate for the shortcomings of those who are not yet able to sink self and rise on to the plane of the higher Spiritualism."

The senfor editor of this paper, whose broad philanthropy is well known everywhere, has received this letter in appreciation of his very generous efforts to assist a veteran medium, who for years stood in the forefront of the battle for the New Dispensation, but who is now a helpless invalid. Mrs. Chamberlain is deserving of the spiritual sympathy and financial aid of the benevolently inclined friends of the Cause throughout the country:

Dear, Kind Friend Colby—I see by The Banner that you have not forgotten me in my dark hour. I assure you I do need assistance. I am sick and weak, and besides this weakness I have rheumatism so that it is all I can do to walk about the house, and it is

very, very pard.

A kind friend sends me regularly \$1.00 per week—

Mrs. R. B. Jones—for which she has my heartfelt
thanks. If a few would do likewise, what a great re-

change. It a few would do likewise, what a great relief it would be to me.

"Belle Wideawake" [a spirit] is present, and
whispers in my ear, "You just send a big lot of love
for that great worker in the cause of Spiritualism,
Mr. Luther Colby. He has done and is doing a good
work; but very tew understand him as he reality is,
and many have done him injustice. And I just think
it is too bad. He is in the right, and ever comes uppermost. He has a big army of spirit friends protectlng him, and they all think very much of him. He is
good clear through."

I miss the physical presence of my mother very
much; but I have seen her quite a number of times:
One night last week, while a friend was playing on
the organ, when she came and sat down in her easy
chair and talked with me quite a while, as real as
when in earth life.

when in earth life. Ever your friend,

ANNIE LORD CHAMBERLAIN. Box 56, Mattapan, Mass., Dec. 21st, 1893.

THE BANNER prints a list of Speakers and Meetings connected with the public presentation of the Spiritualist Cause. These lists (both of which appear this week on pages three and six) are published free of expense to the parties concerned. It is our desire that these lists shall be correct in every particular; any one knowing of an error contained therein will please notify us sending the needed correction.

Read Dr. Ellen Goodell Smith's intelligent and practical remarks (second page) on the best treatment of smallpox when encountered; and the value of sanitation over vaccination as a preventive!

By a notice in another column it will be seen that J. Clegg Wright is to speak in Berke-

ley Hall, Boston, Jan. 7th and 14th. "LET US REASON TOGETHER."

BY MRS. LOVE M. WILLIS.

To the Editors of the Banner of Light:

In the latest issues of two leading Spiritualistic papers we find these statements: in one that Father Pierbont has bidden farewell to his Eastern work; in the other that he still retains his position as friend and adviser to his old co-workers for humanity.

To an outsider,-one who wishes to criticise all mediumship—these opposing statements seem like a part of the fraud such an one is always believing that he shall find. To the half-believer who hopes for truth, yet fears for it, these contradictions come like a blow To the philosophic mind they are consistently solved. In the first place, with no one who knows personally the mediums who utter these statements, is there any doubt of their sincerity. They believe what they utter, or rather they believe themselves controlled to utter the statements. There is one fact certain to all who have studied the interior philosophy, and the science of the spirit, namely, that there is no space to spirit. A spirit does not go or come as one would take a journey. A high spirit only waits for conditions that he may come into rapport with those conditions. No spirit who has worked for humanity will limit himself to one narrow channel; but, on the contrary, will open as many as he can, that the great light may flow in, and the rays spread more and more.

It is said that Napoleon the Great could dictate to several of his generals at once on different subjects and never lose the thread of his dictation. Why, then, may not a clear-headed, magnetic spirit control a hundred minds at the same moment? Spiritual thought is as much more rapid than the mental thought as the violet vibrations are more rapid than the red.

Father Pierpont was too good and great a man when on earth to forsake a friend that needed him, or a cause that he had espoused. In his higher sphere with his powers expanded, what shail limit his capacity? Nothing but conditions. All those of either high or low degree, of great or less capacity, will be able to feel a response from his heart when the conditions from their own are harmonious with his. There is one great barrier to all high truth: it is the selfishness of the human heart. The moment one says " To

me, to ME is divinest truth given," then in the ego he-forgets the universal, and is oitside of its revelations. There is another philosophic explanation to this matter: There may be circles, or spheres of spiritual life, so dominated by one mind that all within the sphere labor so in harmony that it is as if one mind were at work. Socrates, through his love of wisdom, may control a thousand disciples, each one of whom is fully capable of expressing his thought clearly. Channing may be the central power of the thought that vivides the Unitarian church, so that throughout the length and breadth of the land he can work as a personal power.

It was our good fortune to know Mr. Plerpont personally. We recognized his great benevolence, his consistent religion, his personal power-in fact, his integrity. But to possess the key to his heart, one must be above personal ambition or spiritual pride. We believe he would be ready to aid us at any moment if the cause he loved, we loved, and the work he wished to do held our desire. But we should also feel that at the same moment he might still be pouring out his force to others wiser and greater than we.

Who can limit the force of a thought? Who can understand how a soul emancipated from the personal eye can send life-giving power for the ald of weary souls, whether in the body or out?.

Let us not in thought even limit that power. It is divine, and has the divine light that is infinite.

- It is about as wise, says Ram's Horn, to sit on the limb of a tree and saw it off as it is to worry about things we cannot help.

NEWSY NOTES AND PITHY POINTS. EP-The Banner wishes everybedy a Happy

New Year. "A man," said Uncle Moses, " is a heap like a silver dollah. De best way to find out wat kine o' metal

THE BANNER is glad to learn that the health of Bro. George Pc Colby is improving. He is a grand medium. He is bound for Florida. Hope he'll report progress there in our columns.

Did you ever think of it that the thumb does four times more work than the fingers? Also, that the point of the tongue contains the most sensitive nerves of the whole human system? Fact.

[FARMERS, LOOK OUT.]—An exchange says the lightning rod shark has struck a new hole. First shark offers to rod a farmer's barn or residence as a sample job for \$1, and signs a contract to that effect. Second shark comes along, puts up the rods and demands \$60 pay. Farmer refuses, and produces contract calling for the work to be done for \$1. Shark number two curses shark number one, takes down the rods, and demands the deliar contract receives it and departs. By teoring off one end it becomes a bankable note, calling for \$250, and the farmer has it to pay.—The Sedgwick (Kan.) Pantagraph.

It is said that Bishop Lawrence earnestly favors cremation; also, that the late Bishop Brooks favored this method of disposing of the dead, and yet, although belonging to a cremation society, the latter neglected to order his own body thus disposed of ere he passed

[TRUE ENOUGH]—Some people associate the word "fakir" with street venders, peddlers, and similar methods of merchandizing, and never stop to think of the news fakir. Of all fakirs the latter is the worst, for while a few cents may be filehed from the credulous by the merchandizing fakir, the news fakirs recklessly flich from the people their good name and reputation, and from whole communities that for which, they have labored years to secure. Reputable newspapers are imposed upon by them, and that will not all the transport means of protection—Hitchinson out any apparent means of protection.—Hutchinso

Envy is one of the most expensive exercises a person can indulge in. But the scales of Justice eventually balance such incongruities.

ADVERTISERS, TAKE NOTICE .- When times are hard, as they now are, printers' ink is especially needed to help trade along. It's the man who is n't afraid to make a splurge, and who keeps ever before the eyes of the public his attractive bargains, that makes a success in his business; and this is why Mr. W. S. But ler of Boston is doing a nice business in the dry goods

Here is a pretty little story of Mrs. Julia Ward Howe:
At a large reception given not long since Mrs. Howe
wore the well-known badge of the Phi Kappa Beta
Society.
"Mrs. Howe." whispered a young girl as she accepted that venerable lady's cordial handshake, "can you
give the Phi Kappa Beta grip?"
"No, my dear." replied the older woman, "but I
could give the Phi Kappa Beta yell if I dared!"—Post.

First we were to have an elevated railway in Bos ton. Now it is to be a subway. Evidently there is a good deal of "underground" political machinery in

The Hervey Islanders pray for success when on a thieving or nurdering expedition. In the Feejee islands the priest receives food from the parents of a new-born child to present to the gods before the birth festival, and thus prays: "This is the food of the festival, and thus prays: "This is the food of the little child, oh gods. Be kind to him. Do not pelt him, or spit upon him, or seize him, but let him live to plant sugar canes."— Westminster Review.

It is well to keep large places of charcoal in damp corners and in the dark places.

JOHN O. WHISTIER.

Thou should'st have lived a celtury more, or left Sonie fit successor, whose strong trumpet-blast Could wake the cclues which are far and faint, Since thou, oh! Freedom's bard, hast onward passed

Singers there are in numbers multifold. Whose tuneful lays the senses charm, and bring Joy to the eye of form which beauty craves; But stirring airs like thine none others sing. Boston, Dec. 15th, 1893 WM. LLOYD GARRISON.

Dr. Dumont C. Dake of 231 West 42d street, New York City, is a genuine specialist for nervous and chronic diseases. There is no question of this fact. He is a native-born magnetist, beside being a practical physician. This we had personal evidence of several years

With the new-fangled pneumatic roller skates for road use, it will be harder to sit down on the craze than when as formerly the skaters whirled giddily around the old-fashloned rink while the brass band hammered away at a frisky waltz and the dry goods clerk cut desultory gyrations to keep from running astraddle of the red-hot stove in the corner. With the new-fangled skate they can use all out doors.—Sedg-date (With (Kan.) Pantagraph. lelek City (Kan) Pantagraph.

. The old theologic conceptions about God, man, duty, destiny, heaven, hell, "salvation," the Spiritualist does not hold to; he has ideas in their place that to him and to all who think for themselves are better by

Six women in England are engineers of town drain-

Prayer is the contemplation of the facts of life from the highest point of view.—Emerson.

Fraud, in all its various denominations, ranging from high-grade swindle in its manifold phases down to small shady transactions which hover between dishonest practices and technical evasions of the law, has its home principally in the large cities of the world. London is the Mecca of swindlers. Bucharest, says a traveler, is known to-day as the greatest den of swindlers in the world. Even the great American crime centres cannot hold a candle to Bucharest. It is the initiative station for the crooks of the Balkan States, from whence they travel westward to Vienna, Berlin, Paris. Rome, London and New York. Spain, Italy, Greece, Turkey, and, above all, Russia, lead the line in fraudulent and criminal transactious.

> OUT OF SIGHT. Although her ma is sitting near,
> The fact my heart but little grieves,
> For I can whisper in her ear
> Behind her leg of mutton sleeves.
> —New York Press.

A hand-saw is a good thing-but not to shave with.

A plous woman passing the mosque on the Plainance, says the New York Times, accosted a young Oriental and chatted with him, finishing with a nod toward his prayer house and the remark, "I hope you go to church every Sunday, like a Christian." was the quick reply, " I go every day, like a Turk."

Our thanks are hereby returned to the Massachuchusetts Benefit Life Association, 53 State steet, Boston, Mass., for a fine specimen of calendar work, dedicated to the poet Whittler, which carries with it four excellent engravings-of his birthplace, a scene from 'Snowbound," a view of "Oak Knoll" and "The

The Columbia Desk Calendar, which is issued annually by the Pope Manufacturing Company, of Columbla Bicycle fame, is out for 1894, much improved in appearance. Thanks, Colonel, for a copy,

The four men who held up and robbed the International and Great Northern railway train near Duval. Tex., a few weeks ago, have been convicted and sentenced to thirty-five years each in the penitentiary. This is quick work.

Dr. Parkhurst and the New York police might lay aside their quarrel and unite in an effort to care for some of the people said to be starving in that city, instead of "jawing" over questionable trends.

If women would not be quite so hasty in prejudging their own sex, there would not be so much unhappi-

ness in this world: 🕓 San Francisco had a \$200,000 fire Christmas day.

> For a Nerve Tonic Use Morsford's Acid Phosphute.

Dr. H. M. HARLOW, Augusta, Me., says: "I regard it as one of the best remedies in all cases in which the system requires an acid and a rerve tonic... I have used it freely with most excellent results."

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MEETINGS.

Amounts received since last acknowledgment. L. R. Evans, \$1.00; G. H. Butler, 50 cents; L. R. Francis, 50 cents; Estate of J. J. Miller, 825 00.

Fund for the Destitute Poor.

DONATION MONEYS RECEIVED. Ebenezer Butterick, \$25 00; Sympathy, \$5.00; Help er, \$1.00; Mrs. E. Wood, 40 cents; Mrs. L -, \$10.00 E. M. Mason, \$2 00.

Thomas Harding, Sturgis, Mich., writes us that Daniel Parker, J. P., late President of the Harmonia Society there, passed to spirit-life on Saturday, Dec. 16th, 1893. The funeral occurred on the following Monday, at the Spiritual Church of Sturgis; Mrs. A. E. Sheets of Grand Ledge officiated, assisted by Rev R. P. Shaw, Presbyterian clergyman: "'Squire Parker was one of the pioneers of Sturgis, and a Spiritual ist from the early days of the movement."

Mrs. S. A. Sweet, the veteran medium, should be pecuniarily "remembered" in this holiday season. She has taken a room in Hartford, Ct. Address, 33 Church street.

Movements of Platform Lecturers. (Notices under this heading, to insure insertion the same week, must reach this bilice by Monday's mail.]

Mr. Coulson Turnbull has just finished a three-months' course of lectures in Toledo, O. He would be pleased to correspond with societies South and Southwest for inspiritional lectures. He may be addressed General Delivery, Toledo, O.

Mrs. A. E. Sheets of Grand Ledge, Mich., most acceptably served the Rockford, Mich., Spiritualists Dec. 9th and 10th at their quarterly meeting.
Mr. J. Frank Baxter will lecture in Barh, Me., next Sunday, Dec. 31st; in St. Louis and the West through Lanuary 1891.

January, 1894. Mr. and Mrs. Harvey Lyman have located permanently at Onset, Mass., where they have erected a cottage. We had a very pleasant call from Mrs. Ly-

Egg Hatching Eggstraordinary.

Mr. James Parson of Salem, Neb., writes that of eighty good tested eggs placed in a Victor Incubator, he had seventy eight fine healthy chickens. He adds that he is a green hand at the business, but that the incubator is so simple that any one can use it successfully

This hatch of ninety-seven and one-half per cent. entitles the Victor people (Messrs. Geo. Ertel & Co., Quincy, Ill.,) to go up head as far as heard from.

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By kind permission of the publishers of my forthcoming Scientific Romance, Dashed AGAINST THE ROCK, which will soon be issued from the press of Colby & Rich, I beg to call attention to the fact that in this book of about three hundred and fifty pages I shall publish some of the most remarkable facts in connection with exact though occult science vet presented to the reading public. I have in my possession valuable papers entrusted to my charge by a practical occultist, who gives me full liberty to print them, provided they are introduced in the course of a story.

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Nov. 18.

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MASONIO TRUDER BOSTON Feb. 1214, 1965

MASONIO TAMPLE, BOSTON, Feb. 17th, 1893.

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Dear Sir and Brother—I bog to acknowledge, with thanks, the receipt of your vory learned and valuable volume entitled "The Astrology of the Old Testament; or, The Lost Word Regained." I have, placed it in the Library of the Grand Lodge of Massachusotts, where I am sure it will be the object of great curiosity and interest.

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Questions propounded by inquirers—having practi-al bearing upon human life in its departments of thought r labor—should be forwarded to this office by mail or left t our Counting Room for answer.

at our Counting Room for answer.

It should be distinctly understood in this connection that the Measages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evit; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not compert with his or her reason. All express as much of Truth as they perceive—no more.

It is our earnest desire that those who recognize the published messages of their spirit friends will verify them by informing the undersigned of the fact for publication. should be addressed exclusively to Colpy & Rich.

SPIRIT-MESSAGES GIVEN THROUGH THE TRANCE MEDIUMSHIP OF MRS. B. F. SMITH,

Report of Séance held Oct. 13th, 1893. Spirit Invocation.

Dear spirit friends, we would invoke jour presence here at this hour, that there may come, freighted with love and laden with light, intelligence for those who yet dwell upon the carthly plane. We would ask at this hour that some thing of benefit to mortals may be given through this organlsm-something that shall lift the burdens from the hearts of the loved ones here and give consolation to those who mourfi. We ask that those from the spiritual world who are with us to-day may give that proof of their continned life and love which shall carry comfort and light into homes that are now filled with sorrow.

Caroline A. Riddle.

l am permitted to speak here to day, and I am thankful for the few words I may be able to give to my loved ones. Some friends and neighbors may be glad to know I have found a way to come. I would say to them: I cannot fill dwords to express the reality of the heavenly realms beyond. I have found that what little we learn while upon the earthly plane is of great assistance to us when we pass through the portal termed death. the portal termed death.

I know I shall not be forgotten in Washington, D.C., for often has my name been spoken since I laid aside the old garment of clay and put on the bright and beautiful garb of immor-As they meet together sometimes in the little band I know they miss me; there is always some one who is missed from every home—some, one who has been wont to gather

with its members.

While I have the opportunity to say a few words, I wish to send greetings to those whom I knew here long ago.

words, I wish to send greetings to those whom I knew here long ago.

Many years were rounded out for me on this side. I always felt that if I should turn my seventieth year I would have lived a long time. God was good to me; the angels visited me, and I have no complaint to make to-day. There is great thankfulness in my spirit, as I say. It is well; I have gained the heaven my life built up for me, as you all will. Therefore it is best to live a good life on earth that your home may be beautiful in the spirit-world, and that you may not have so much to do when you pass on. I have often felt, since crossing over to the other side, that I would like to speak here, for I know my message will be printed in that good paper, the dear Banner, and go out to my friends in that way. Caroline A. Riddle.

Edgar A. Conant.

I was very much pleased to listen to the words that have been spoken by one that walked many, many years longer than I did on the earthly shore.

How hard it was for dear mother when she

knew she must part with her all, her idol, her Edgar. Could she realize fully that I have only passed out of the crude condition into a more perfect state, how pleased she would be. I possessed some medial powers, which, how-

ever, were not brought out fully, and I felt a strong interest in all spiritual truths. I shall be remembered here in your good city, and in Westboro, Mass., as I feel that I have not been forgotten. Edgar A. Conant.

I have made some progress since passing away, and that is the privilege of all who come to our world. I send loving words to all who came into my surroundings in mortal life, all whom I knew and associated with so pleasantly

whom I knew and associated with so pleasantly whom I knew and associated with so pleasantly. I had a great deal to live for on the mortal plane. I had kind, loving parents. Mother, the dearest name on earth to me, was so devoted, noting every word, watching every look and symptom, full well knowing within her heart that the Angel of Death—nay, the Angel of Life—was coming into that home to bear me swiftly away. I realized all that was passing and on bow light my soul grow for know me swiftly away. I realized all that was pass-ing, and, oh! how light my soul grew, for I knew there was no darkness beyond the portal termed death, but which is continuous life.

I am happy there in that other world. I am engaged in the grand and glorious work of not only aiding mortals by coming into their atmosphere upon the earth-plane, but also of aiding new-born spirits upon that blissful shore.

Capt. Caleb Hopkins.

I was an old traveler, but I did not feel the weight of years as much perhaps as some, for I

weight of years as much perhaps as some, for I tried to keep my spirit young.

My name is Capt. Caleb Hopkins, from Springfield, Ill., and my name stands there yet. I have friends there also, to whom I say: Let your lives be your monuments. I believe firmly that our lives ought to be our monuments, that they may stand for us forever.

that our lives ought to be our monuments, that they may stand for us forever. My dear, good companion, who has joined me in spirit—Elizabeth—stands beside me, and coincides with me in these words I give you to day. It is a pleasant atmosphere we feel here this hour, for there is as perfect harmony us can be gained on this plane. Let harmony abound wherever you may be; let there be harmony within yourselves, then you will be able to impart a harmonious iufluence to others. What a wise provision has been made for us, that as children of one family we can be companionable, and dwell in peace while upon the earthly plane!

the earthly plane!
[To the Chairman:] I am grateful for the few moments allotted to me.

Juliet Stevens.

Sweet it is to be permitted to speak here to-day, for I feel attracted to this place that has been assigned to the use of the spirit-world. been assigned to the use of the spirit-world.

I shall be remembered in your good city of Boston. I am very pleased to say to you today that I have not laid aside the work in which I felt an interest here. Although I cannot do this work in a material sense, yet I can aid others spiritually; but I feel there is a greater and holier work in which I can engage. When here upon the earth-plane I loved pictures. Nature's scenes, painted by the hand of God, were beautiful to me, and I loved the wild flowers that he had planted. I would say to all: Study nature more, for you will thereby gain more spirituality.

to all: Study nature more, for you will thereby gain more spirituality.

I have often said to my dear husband, "Levi, how much more of a reality is the spirit life than we could form even the faintest idea of when on the earth-plane!" He has answered, "Juliet, we must all test these things for ourselves, for there is no one that can give us a conception of the reality of spirit-life which every spirit experiences, of spirit labor and of spirit-communion." So we can only give you the outlines, which you must fill in in God's own good time for yourselves.

I shall be remembered here in your good city, and in distant towns I am not forgotten. I well remember hearing years ago of spirit messages that were given at this office, and I am

messages that were given at this office, and I am glad to say to you to day that it is well I knew something of this before I passed on.

Juliet Stevens, wife of Levi Merriam Stevens.

Besste Wass.

[To the Chairman:] Please, sir, may I speak to day? The gentleman—the Spirit President—said I could come, and my letter would be printed and sent to my friends.

write a letter, for so many little children tell
me they have written a letter home.
We send love to granma. Tell granpa we
want to come and put our arms 'round his neek
and hug him.
I want my mamma to know we are going to
school to Miss Cary. She's our teacher, and
she says we get along finely. I send my love,
and Hally sends his. He don't like to speak,
so I'll tell you we're together in the SummerLand, and we have the lovely flowers, and no
one says, "You must n't pick 'em."

us to those that we'feel happy with. There is
no inharmony there, but still we are not at
tracted to all, any more than you would behere.
I am grateful for this privilege of speaking to
you. I feel that thoy will understand in the
passed away, for I have gained in knowledge
as I have grown in stature, and I can impart
what I have learned to them if I have the opportunity.

I lived in Bradford, this State. My name is
Annie Burbank. Grandma and Aunt Liddy
say I am a happy, bright little spirit, and that

Esther Williams.

How sweet it is to listen to the voice of these How sweet it is to listen to the voice of these children who are permitted to speak by our kind Spirit-President. No one is allowed by him to step in front of, a little child. We read that a little child shall lead them. How holy, how pure is the little spirit of a child! Oft have I said to my mother: "It would not be heaven if there were no children." It is beautiful to see the groups of children there, no inharmony, no quarreling, but all love and peace. The Master loved the little children, and we understand the meaning of his words more understand the meaning of his words more clearly there than when upon the material

Many have asked, since I left the mortal form, if I have found it all as I had been told in regard to the other world? I would say to them: No: emphatically no! for the half can never be told us. It makes no difference what creeds, sects or dogmas you may subscribe to, it is all sects or dogmas you may subscribe to, it is all one country you are aiming for. Then we would say to you: Let your religion be to do right; be charitable, be honest, be just with your fellowmen—that is the religion that will carry you safely over the River of Death, where you can enjoy looking back upon your past life, knowing you have made some one better by your being born into the mortal.

My name is Esther Williams, of Bradford, Vt. A handful are yet left, but nearly all of my kindred have crossed to the spirit-shore.

Albert is with me.

Nellie Nelson.

Many gather around this instrument, anxious to give something, if only a word, to those on

the earth-plane to day.

I understood much of mediumship when here, for I was a medial instrument myself I understood much of mediumship when here, for I was a medial instrument myself; but I feel sometimes that I might have learned a great deal more and done a great deal more. That is natural, for, as we look back upon our lives, we see where many times we might have done better; none are so good but that they, could be a little better, and none are so evil but that there is a little good within.

It is only one step from you to us, and only one step from you. The heart ceases to throb, and how quickly you open your eyes upon us in the other world. Then, dear friends, do not place us so far away as you are wont to

do not place us so far away as you are wont to do. Heaven is not so distant; it is very close—yes, closer than you can realize.

When I gaze upon the faces of the many with whom I have communed here in your good city of Boston, I say within my spirit: If the guides have been able to give some little light, some kind words, some good advice, I thank the highest intelligences that I was the instrument they could use to voice their thoughts through and I feel to say I was honest in my through, and I feel to say I was honest in my

mediumship.

I send greetings to all upon the earth plane, whether I have met them in the mortal form

Please to announce me as Nellie Nelson.

Capt. D. A. Atkinson.

As I gaze upon the faces of one and another who are gathered here in spirit, I note how eager each one is to give something that may be a proof to those yet dwelling upon the earthplane that he still lives, although divested of the mortal form.

I have often heard my name spoken since passing on into that grand and good country

passing on into that grand and good country that knows no shipwreck, that knows no warriments, no liharmony.'

I loved the ocean, which always had a strong attraction for me. Many voyages have I taken, and sometimes I have seemingly stood at the very doorway of the other world, but the hand of God protected me, even as he protects you to-day; then will we ascribe all praise unto him, for he who watches over even the little birds will surely watch over us, his children; then will we as immortals and you as mortals then will we as immortals and you as mortals join in one great anthem, and render praise from our spirits unto our Father and Mother

Capt. D. A. Atkinson of Provincetown, Mass.

Hannah Bassett.

I listened eagerly to the words of that old gentleman, as they would term him in mortal, although he looks young to day in the immor tal, for it is very pleasant for us to watch those communicate who have words of comfort and

cheer to give to others here.
It matters not where mortals pass away, only as we desire to give proof to those who are yet living upon the earthly plane of our identity. All those from the East, the West, the North and the South, are given permission to speak in your circle as time permits, and I have anxiously waited my turn to give a few words

I kno I am not forgotten in Hartford, ('t although many years have passed since I laid aside the mantle of flesh. How few to-day that were my companions then are here now, but I have loving words to send to those who are left. Erastus stands beside me. The few that are left here will recognize him even more perfectly than they do me. Many have joined me; the largest number of our kindred are on the spirit-shore, and a grand reunion will take place when the last one shall come. Hannah Bassett.

James Norman.

So many have gathered here to day that I feel I am one of the favored ones. There is, feel I am one of the favored ones. There is, indeed, a vast audience present where you are wont to permit spirits to voice their thoughts. You who dwell in the flesh are as much spirits now as you will ever be, only you dwell in the physical body and we in the spiritual. We have shaken off the old material garment, and to day are clothed in that that knows no sickness or pain. We have respect for the house of clay which we left on earth, but it is nothing to us now, for our affections we carry with us, and all the other attributes that individualize us, and that which we have taken with us will never be wrested from us.

While we speak thus to you to day, we would

with us will never be wrested from us.

While we speak thus to you to day, we would say, with one voice, God bless the red men, for they are present with us to help make up the battery you need. So we say that we are grateful, as you also should be, for their aid. I would do all in my power to impress upon the spirit of mortals the duty to speak in the high est terms of the red men. You never hold your little meetings here but what a number—gather about to make a strong your little meetings here but what a number—a large number—gather about to make a strong pattery for your use; and they also come near you anxious to help you in the hard battle of life. I am their friend now, although here I did not profess to be. This shows you as mortals that I have found them different from what I was educated to believe them to be when here

when here. I am James Norman, of Duluth, Minn.

Annie Burbank.

Annie Burbank.

[To the Chairman:] Please, sir, I would like to send a few words to my 'papa and mama, who are not far from here. They often speak of me, but they speak of me as dead, gone to heaven, they hope. Aunt Liddy, said to day that if I would speak here it might help to give them a little more light. At first I drew back from the lady and said, "Aunt Liddy, you might have more force and influence than I." She replied, "No, I will not speak now; sometime I will send a message the same as you will the same as you will send a message the same as your will send a message the yea time I will send a message the same as you will to day."

Many have come here who are not to speak. Many have come here who are not to speak, but are a part of the audience, as you on this side are. Ethel Whitney is here with them. I have become acquainted with her in spirit-life; I never knew her in the mortal. You must understand that we get acquainted with our neighbors in spirit-the same as you do here. When we speak of such and such a one whom we nearly the way and the such and such a one whom My granma and granpa live in Stoneham.

Do you know where that is? [Yes.] Papa lives with us in the spirit, but mamma lives here.

My papa calls my mamma fannie. My papa is Oharlie. If am Bessle Wass, and I do want to

what I have learned to them it I have the opportunity.

I lived in Bradford, this State. My name is
Annie Burbank. Grandma and Aunt Liddy
say I am a happy, bright little spirit, and that
I can gain more knowledge in spirit-life than I
could if I had stayed here, and I shall be fitted
to give that knowledge to those upon the earth-

Mary Lefter Tallman.

I am happy to announce myself here to my friends. When I stepped upon this platform near the instrument and gazed upon these people from the spiritland, I little thought I should speak to day; but I know there are many outside of my own family who would be glad to learn of my feelings as I come into your Circle Room.

Not yet a twelfth month has rolled away

Not yet a twelfth month has rolled away since they said I was dead. My children hold my memory dear within their spirits, and know that that loving mother that I tried to be here is the same loving mother to them now. I say to them: Always stand by your father when clouds gather about him. Stand by him, as I did. Give him the comforting word, Florence, that you are able to do, and do the best you can for him. Not one day passes but that I come to our home; I visit my room—our room, as you well know, Will, my husband, for you understand these things. I would not have you put me in the background. I come to you often, and I will manifest, as soon as I gain power, to each one of you in our home, where Not yet a twelfth month has rolled away

power, to each one of you in our home, where you shall behold my form.

I realized more than I was able to manifest before passing over. I come hoping, yes, knowing these words will reach sister Sarah and

Kate and John, conveyed to them through your good paper, the BANNER OF LIGHT.

I would say to Will, go on; there is much to be done through your organism. Your guides will stand by you, as they have done for many

I understand fully well, dear children, why we were not favored as much as others that came; I understand now the feeling of the guides-it was too near home. I can get into your atmosphere much easier through the dear

I make a promise to day that I will never fail you while you walk upon the material plane; I will be as a guiding star, a guardian spirit not only to the children, but to you, dear com

panion.

Dear, good doctor C., I send loving words to you from Nora and the good guides who have been as ministering angels to you.

If you could behold my form within the door

If you could benold my form within the door how glad you would be, dear ones, and I know in time you will. Frank, the time is coming when there will be changes, but mother will not fail you. Charlie, God bless you. George was heavy in spirit when he knew mother must leave them, but it was only the form that was carried out of sight; the spirit lingered and visited them of ten. visited them often. Mary Lefler Tallman. I was named Lefler

'INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

for my grandmother.

Oct. 20.—Amos Wallace; William Fishbough; Charles Garrish Kiddle; Arthur Vaughan; Jonas Coburn; Elizabeth Boyce; Lucy Willard; Josephine W. Freeman; Bessie Newton; Leslie A. Emery; Sarah Olson.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF W. J. COLVILLE.

QUES.—[By "Free Thinker," New Orleans.]
I see by a late number of the BANNER OF LIGHT
that a spiritualistic speaker has been stating
some things in a lecture out West that have puzzled me exceedingly, and I wish to know more
about them. The lady is reported as saying that
"no thoughtful person can fail to realize that
we are in the midst of a mysterious universe—
that living means more to us than it did to our
ancestors," etc. The speaker's explanation do n't
satisfy me—there seems to be a hidden meaning
in her view of the case. What is it? Can your
oracle, Messrs. Editors, more fully explain?
Environment and individualized universal energy is a mighty subject, and I want to know
more about it. more about it.

Ans. — Without presuming to assume the rôle of "oracle," we will try to explain what, from our standpoint, appears self-evident.

That we are surrounded by mysteries no

urrounded by one can reasonably question; but what are mysteries? Scientific research distinctly emphasizes the fact that universal order prevails; phasizes the fact that universal order prevails; there is no chance or accident, though we often attribute to accidental circumstances occurrences we fail to trace to their true cause. Mystery there always will be to a finite intelligence, because limited knowledge cannot explain everything. But though there are still many mysteries for us, life is more intelligible to us than to our forefathers, because we have wider opportunities for examining we have wider opportunities for examining

we have wider opportunities for examining its phenomena.

The law of periodicity explains the revolution of cycles, and accounts for the great awakening all over the earth at present. It seems to us no more mysterious that cycles of time should occupy somewhere between twenty-one hundred and twenty-two hundred years than that years should consist of about three hundred and sixty five days seen. The output hundred and sixty-five days each. The culminating portion of a cycle is not more mysteri ous than the harvest season in the autumn of

the year.
We may also profitably consider the general outcome of racial evolution; if mankind is in process of evolution, does it not stand to reason that, as the race progresses, life will mean more to adult than to infant members of the race?—as life certainly holds more of responsibility and important action for normally developed men and women than for children.

As to the influence of environment, it is often greatly overrated; for though it means almost everything to the mental slave unconscious of the spiritual force within him, the moral and intellectual freeman is not the moral and intellectual freeman is not the creature of circumstance—he is master or ruler where he was formerly servant. We consider every statement relatively correct when the standpoint of the person voicing it is fully considered. Man is not a slave after he has become conscious of his spiritual birthright. The universe is governed by immutable law, but law says to every one of us, "Acquaint thyself with me, and through me thou shalt govern all things."

The supremacy of law is an unquestionable

govern all things."

The supremacy of law is an unquestionable verity; but beyond its single attribute of unchangeableness, very little is intelligently stated concerning law by those who say most about its sovereignty. Thomas Edison, for example, eminent electrician that he is, has no more power than an infant in arms to ordain what the law of electrical action shall be, though by dint of diligent experiment he has largely discovered what it is. Electricity acts according to law, but Edison, knowing more according to law, but Edison, knowing more than most men concerning that law, makes the of his knowledge and accomplishes wondevial results. There is a supreme order in the universe which no one has power to change in the smallest degree, but this order is not unknowable, though largely unknown. Our rationalistic view of so called miracles is that they are simply mighty works performed by unusually developed individuals; and no matthe whether the worker of wonders is incar-nate or excarnate, whoever accomplishes the marvelous work is one better acquainted than the majority with the operation of unchang-

ing law. We teach that there is a scientific road to We teach that there is a scientific road to health, wealth, happiness and everything de-sirable, and that the genuine seer or prophet is one who discovers more than others of the road that leads to a goal we all desire to reach. Environment is something, but it is by no means everything; and though it means very much to the weakling, it means far less to the

as this soul gains greater and ever greater vietory over its environment does it shine forth as a conqueror over all things. Our practical experimental philosophy teaches that with continous progress we attain to the easy performance of feats impossible in the past, and just as material improvements are everywhere yisble and increasing, and these are in strict accordance with advancing education, so moral those of our ancestors will be our happy portion, as saon as we have carned our title to them.

Q.—[By an Investigator.] I recently perused a synopsis of the remarks of Mr. Lyman C. Howe, who lectured at the First Spiritual Tempic in Boston during the Sundays of October, and was deeply interested in his subject, "The Uses and Abuses of Spiritual Mediumship"; but I could not gather the full import of the subject discussed, especially wherein he said that "inanimate objects often become mediumistic," and that "all matter is psychic in its nature." Not comprehending the import of this two distinct heads.

College, and the doing away as quickly as policity as policity as policity at stands in the subject discussed, especially wherein he said that "inanimate objects often become mediumistic," and that "all matter is psychic in its nature." Not comprehending the import of this theory, I would ask a clearer explanation.

A.—This question must be considered under two distinct heads. as this soul gains greater and ever greater victory over its environment does it shine forth as a conqueror over all things. Our practical, experimental philosophy teaches that with continuus progress we attain to the easy performance of feats impossible in the past; and just as material improvements are everywhere visible and increasing, and these are in strict accordance with advancing education, so moral and intellectual attainments far outdistancing those of our ancestors will be our happy per-

A.—This question must be considered under two distinct heads.

A.—In a question must be considered under two distinct heads.

First, That inanimate objects often become mediumistic is strictly true from the standpoint of those who have made a careful and protracted study of the susceptibility to mental, as well as physical impressions, manifested by material objects. Mediumistic conditions are simply states of susceptibility to influxes or impressions. When anything is subject to an influx, the inflowing force may permeate and saturate it, as water or any other liquid will enter the porous constitution of a sponge. When only impressions are made upon objects, these are not so radical in their effects, being superficial, or attached only to the most external plane of the object they affect. The following may serve as an illustration: The odor of musk is so exceedingly penetrating that it seems to become a part of the very ing that it seems to become a part of the very constituency of the object it pervades, while effectually and quickly removed by a simple outward application.

All material things are not equally susceptible.

All material things are not equally susceptible.

The softer, the more pliant and yielding a substance is, the more readily it takes in the quality of its environment. The same may be said of a human character: the more yielding a nature or disposition is, the more directly is it influenced by its surroundings.

a nature or disposition is, the more directly is it influenced by its surroundings.

Psychometry is not only a fascinating but a most useful study. Everything is accompanied or encircled by an aura peculiar to itself, and in this aura or astral atmosphere we may see reflected the images of all the experiences through which the object may have passed. We know many sensitive present and the surrounding the content of the surrounding the surroun know many sensitive persons who can read character easily by coming into close contact with anything a person constantly and exclu-sively uses

sively uses.

In the fully conscious sense mediumship pertains only to humanity, but in lower senses it extends through the mineral, vegetable and animal kingdoms, and reaches its culminating glory only in those human entities who are greatly advanced in moral and intellectual growth.

A great deal of magnetic healing owes its A great deal of magnetic nearing owes its origin and efficacy to the mediumship of paper and other ordinary material things. A powerful thought sent out by a psychically unfolded person can relate any common thing to the most exalted spheres of spirit, thereby endowing matter with properties not inherent in its constitution.

Second, As to the psychic nature of matter, this introduces us to the interminable control.

versy of the ages concerning what matter is. It is useless to deny that what our senses connize has an existence, but it is not unreasonable to say that five human senses discover less than six, or that very acute senses discover more than dull ones. Things are often not what they seem, because they are so much greater than they appear. We do not know all about them because we know something about them

them.

What think you of Thomas Edison's theory, published in a great New York daily two years ago, that all atoms are conscious and intelligent? Edison is the foremost practical mechanical electrician of the age, and he contends for the psychic character of all things.

The subject is endless. Books without number have been written by the mean them.

The subject is endless. Books without number have been written on the metaphysical vs. the material constitution of the universe, and in our opinion the chief fault in many metaphysical treatises is that the authors are apt to quote such a phrase as, "All is mind: there is no matter," from Mrs. Eddy's writings, and then proceed to tell the readers that all sensuous testimony is mendacious. When an enlightened view of metaphysics is taken, we begin to see that the super-material view of all things is the most scientific of all views that can be taken. Psychic science practically can be taken. Psychic science practically says: "My dear friend, you do not see all, but only a small part of what there is to see; let me help you to so experiment that you may see deeper into things." Mrs. Hemans's beauti-ful line. "My soul said there is more than

this," is extremely expressive.

We cannot speak for our good brother, Lyman C. Howe, but the foregoing suggests itself to us as a clue to the solution of this time honored problem.

Q.-[By B. B. C., Washington.] It is said by Spiritualists that there are bands of spirits who are delegated to watch over the nations of earth. If so, do they think that there will be a general war in Europe ere the present century closes ? Please, if possible, enlighten us on this vital point?

A.—Despite the contrary opinion of many whom we highly respect, candor compels us to say that we believe, though rumors of wars may be many, actual wars will be few. Just because there are pacific and intelligent bands because there are pacific and intelligent bands of guardians watching over the earth, wars otherwise inevitable can be averted. There is no need for a general European war; nothing would be really gained by it, and as the higher intelligences are all working for the ends of peace and enlightenment, they knowing the mighty power of concentrated thought, are working to impress the return with the idea.

mignty power of concentrated thought, are working to impress the nations with the idea of arbitration, not bloodshed.

To anticipate a quarrel on a small scale is often to bring one about. The majority of people are far more sensitive to impressions than they know, and it scarcely needs arguing that even now, despite intellectual advancement more necole by far act from impulse or ment, more people by far act from impulse or feeling than from deliberate reason. To pre-dict war is always dangerous, for there are everywhere masses of people who can be ar-roused to instant action by incendiary thought,

roused to instant action by incendiary thought, even though lips and pens keep silent.

Were it not for the beneficent spiritual agencies alluded to in the question, there would have been fierce sangulnary conflicts in Europe of recent date. Clouds have gathered, but they have been dispersed. It is at this point that we recognize so intensely and gratefully the services rendered to humanity by celestial legions, and if all Spiritualists would but acknowledge the good offices of these planetary, guardians more than they do, there would be a vast improvement in the tone of their philosophy.

In less enlightened ages war was necessary, because the higher human intelligence was not sufficiently awakened to accomplish needed changes peacefully. We commend the beati-tude, "Blessed are the peacemakers," to the most thoughtful consideration of every one who is interested in the real welfare and prog-ress of the human family. We expect much agitation in the next six years, but very little bloodshed.

Q.—|By the same.] What does Mr. Colville mean by the statement that in the coming generations all disputes, political and otherwise, will be settled by "the Swiss system of Initiative and Referendum"?

A .- We think the present questioner has somewhat overestimated our certainly high opinion of the Swiss system of Initiative and Referendum. All we have ever intended to say concerning it is that in those cantons of Switzerland where it is in full operation the republican dea of representative government

is more fully carried out than anywhere else to our knowledge. We advocate the abolition of the Electoral

Verifications of Spirit Messages.

The BANNER OF LIGHT of Dec. 16th contains a communication in the Message Department from my wife, OLIVE P. WILLIS, which is absolutely true in every respect. The paper was sent me by a friend. The name of the place has since been changed to Floral Park, but at the time of her death it was East Hinsdale, N. Y.

Wyandance, Long Island, N. Y.,

Dec. 20th, 1893.

I read in the Message Department of the BANNER OF LIGHT of Oct. 7th, 1893, a communication from SAMUEL W. LOVELAND.

munication from Samuel W. Lovelland.

Mr Loveland was my brother-in law, having married my husband's sister for his second wife. The message is characteristic of the man, and every word breathes the sentiments of his heart. It is true, as he states, that he was a veteran of the war of 1812. He passed away at Munsonville, N. H. I am very glad to hear from him, and of his welfare in spirit life. He was a firm Spiritualist.

Mrs. M. M. Holt.

Keene, N. H., Dec. 10th, 1893.

In the Message Department of the BANNER OF LIGHT of Dec. 9th, 1893, appears the name of Louis D. Allen. He says, "I lived a few years in Washington before the last roll was called for me."

called for me."

1 knew a man of that name who died at Washington, D. C., very suddenly, May 19th, 1892. His interment was in the family lot at Bellefontaine Cemetery, St. Louis, Mo. He was a merchant in New London, Conn., afterward a banker in St. Louis, Mo. At the time of the civil war he was in the Union army. During his long life he held many positions of honor and trust in both military and civil life. He was selected for the first Mayor of Natchez, Miss., in the reconstruction period after the war, but the last few years of his life he lived in Washington, D. C. WM. T. Burkrows.

Poquonnoc Bridge, Conn., Dec. 13th, 1893.

SPIRITUALIST MEETINGS.

Albany, N. Y.—Spiritual meetings every Sunday from 3 to 5, and 7 to 9 P. M., at G. A. R. Hall, 31 Green street, conducted by Miss G. Reynolds. (BANNER OF LIGHT ON Sale.)

ducted by Miss G. R., at G. A. R. Hall, 31 Green street, conducted by Miss G. Reynolds. [Banner of Light on sale.]

Buffalo, N. Y.—First Spiritualist Society meets Sundays in A. O. U. W. Hall, corner Court and Main streets, at 2½ and 7½ P. M. Henry Van Buskirk, President; L. O. Beesing, Secretary, 848 Prospect Avenue.

Baitimore, Md.—The Religio-Philosophical Society meets every Sunday at 11 A. M. and 8 P. M. at Raines Hall, corner Baitimore street and Post Office Avenue. Miss Estelia Kapp, 1100 Ciliton Place, Secretary.

The Psychical Society meets every Sunday at 8 P. M. at Newton Academy Hall, 1120 West Baitimore street. Mrs. Rachel Walcott, permanent speaker. "Truth" our motto.

Chicago, Ill.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10½ A. M. and 7½ P. M. Speaker, Mrs. Cora L. V. Richmond.

Cleveland, O.—The Children's Progressive Lyceum er, Mrs. Cora L. V. Richmond.

Cleveland, O.—The Children's Progressive Lyceum
meets regularly every Sunday, 2 P. Mr., in Army and Navy
Hall. Everybody welcome. T. W. King, Conductor.

Cleveland, O.—The Spiritual Alliance holds regular Sunday evening meetings free at Army and Navy Hall, at 7½ o'clock. Mrs. H. S. Lake, permanent speaker. Everybody invited. Thomas A. Black, Chairman. Colorado City, Col.—Meetings are held in Woodman

Dayton, C.—The Spiritualists' Library Association holds meetings every Spuday at 7% P. M. at its ball in Central Hlock, second hor, corner 5th and Jefferson streets. J. C. Cox, Cor. Secretary. Cox, Cor. Secretary.

Detroit, Mich.—Fraternity Hall: Mrs. Minnic Carpenter gives lectures and tests Sundays at 2½ P. M.

Dubuque, Iowa.—Services are held every Sunday at 7½ P. M., and Thursdays at 7½ P. M. Lyceum Sunday, at 2½ P. M. Dr. O. G. W. Adams, President.

2½ P. M. Dr. O. G. W. Aushis, Freedom.

Grand Hapids, Mich.—Spiritual Association holds public meetings every Sunday at 10½ A. M. and 7½ P. M., also Wednesdays at 8 P. M., in Lockerby Hall, 33 Fountain street.

L. D. Sanborn. Secretary, 225 North Lafayette street.

Grand Haplds, Mich.—Progressive Spiritualists' Society, Elks' Hall, Ionia street. Meeting-Sundays, 105 A. M. and 74 P. M.; Thursdays, 3 P. M. and 8 P. M. Mrs. Eme F. Josselyn, President. Josselyn, Fresident.

Lynn, Mass.—Spiritual Fraternity holds meetings at Providence Hall, 21 Market street, Sundays at 2½ and 7½ P.M. Mrs. E. I. Webster, President; Mrs. E. B. Merrill, 53 Lowell street, Sec'y.

Children's Lyccum meets Sundays, 12 M., in the Mannel Hall.

J. Troyo, Conductor; Mrs. A. S. Hines, 203 Broadway, Sec.

Milwaukee, Wis.—Public meetings every Sunday in Fraternity Hall, 216 Grand Ave., at 2½ and 7½ P. M. Secretary, H. O. Nick, 213 Lloyd street.

Minneapolis, Minn.—Services are held every Sunday at 2½ and 1½ P. M. in the "K. of P." Hall, Masonic Temple, Hennepin Avenue, corner of Sixth street. N. C. Wester-New Bedford, Mass.—First Spiritualist Society meets Sundays, 2½ and 7 P. M., at Knights of Pythias Hall, No. 34 Purchase street,

Norwich, Conn.—First Spiritual Union holds services in Grand Army Hall every Sunday at 1½ and 7½ P. M. Chil-dren's Progressive Lyceum meets every Sunday at 11½ A. M. in the same hall. Mrs. F. H. Spalding, Conductor. North Scituate, Mass.—Children's Progressive Ly-ceum holds sessions at Gannett Hall at 2 P. M. each Sunday. Silas Newcomb, Conductor.

Nashville, Tenn.—The First Spiritualist Church holds meetings every Sunday at 11 A. M. and 8 P. M., and every Monday for spirit communion at 8 P. M., at 6024 Church street. Medlums with remarkable gifts officiate. C. H. Stock-ell, President.

New Orleans, La.—Association of Spiritualists meets every Sunday, 7½ P. M., at its hall, No. 59 Camp street. Geo. P. Benson, President. Oakland, Cal.—Mission Spiritualists meet every Sunday at 2 and 7½ P. M. at Native Sons' Hall, 918 Washington

Pittsburgh, Pa.—First Church of Spiritualists, 6 Sixth street. Meetings Sunday, at 10% A.M. and 7% P.M.; Thurs-day, 7% P.M. Nicolaus Schenkel, President; J. H. Lohmey-er, Secretary.

er, Secretary.

Providence, R. I.—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2½ and 7½ P. M. Progressive School at 1 P. M.

Portland, Mc.—The Spiritual Association, Mystic Half Monument Square; meetings at 3½ and 7½ P. M. Mediums and apeakers wishing to visit Portland should communicate with H. C. Berry, 169 Oxford street.

**The People's Progressive Spiritual Society at Reform Club Hall: Sundays, at 1 o'clock, for developing class; 2½ and 7½, lectures, tests, psychometric readings; Tuesday evenings, mediums' meetings. Seats free. Parties wishing engagements can address Dr. C. Goodrich, 51 Proble street.

Port Hurson, Mich.—Meetings held regulably Sanday.

. .

Port Huron, Mich.—Meetings held regularly, Sunday evenings, at White Building. Mrs. Annig L. Robinson, set-

Boringfield, Mass.—The First Spiritualist Society— T. M. Holomb, Secretary, (14 Howard street)—holds meetings in the Spiritualists' Hall, corner Main and State streets, Sundays at 2 and 7½ F. M.

The Ladies' Mid Society—Mrs. H. G. Holcomb, President (14 Howard street). Sociables at hall in Foot's Block, corner Main and State streets, Thursdays, afternoon and evening. Strangers cordially welcomed.

ing. Strangers cordially welcomed.

Springfield, Ill.—The Social Wheel of Progression, or First Society of Spiritists, will hold public worship every Sunday at 7% P. M. in G. A. R. Hall, on 6th street, between Monroe and Adams. Rev. Anna B. Lepper, Speaker. D. N. Lepper, President; Miss H. A. Thayer, Secretary.

St. Louis, Mo.—Spiritual Association holds meetings every Studdy at 10% A. M. and 7% P. M. at Howard Hall, 3001 Olive street. A welcome extended to all. M. S. Beckwith, President.

Freshent.

San Francisco, Cal.—The Society of Progressive Spiritualists meets every Sunday in Frateria: Hall, Alcazar Building, O'Farrell street, at 2 and 8 p. M. Conforence at 2; lecture, with mediums, at 8. Mrs. M. T. Longloy, speaker until April. Mrs. S. B. Whitehead, Secretary, Worcester, Mass.—Association of Spiritualists, Arcanum Hall. 568 Main street. Geo. A. Fuller, M. D., President, Mrs. Geogland, Fuller, Vice-President and Corresponding Beoretary; Woodbury C. Smith, Secretary; Edgar? P. Howe, Treasure: Lectures at 7 and 7 r. m. Children's Progressive Lyceum at 12 m.

THE SPIRITUALISTS' INTERNATIONAL CORRESPOND-ING SOCIETY—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of membors will be sent on receipt of stamped envelope by any of the following international Committee; America, Mrs. M.R. Palmer, 3001 North Broad street, Philadelphia; Australia, Mr. H.J. Browne, Grand Hotel, Meibourne, Victoria; France, P. G. Leymarie, I Rue Chabanais, Paris: Germany, E. Schilochaner, 5 Mojolijou-place, Berlin, N.; Holland, F. W. H. Van Straater, Apelduori, Middellaan, 882: India, Mr. T. Hatton, State Cotton Mills, Barooda; New Zealand, Mr. T. Hatton, State Cotton Mills, Barooda; New Zealand, Mr. Graham, Huntley, Walkato; Sweilen, B. Fortenson, Ade, Christiania; Russia, Etionne, Gol. pl.; Grand Belozerski, No. 7, Lod 6, St. Petersburg; England, J. Alien, Hon. Soc., it Borkley Terrace, White Post Lane, Manor Park, Essexior W. C. Hobson, French Correspondent, 168 Rye Hill, New Robert Coopen, Pres., 2 Manchester street, Brighton, Eng.

Spiritual Phenomen:

STRIKING MANIFESTATIONS.

To the Editors of the Banner of Light:

It was the pleasure of a select company a few evenings since to assemble at the pleasant home of Drs. T. A. and M. Cora Bland, in this city, to witness some manifestations in the way of materialization, through that gifted medium Mr. O. L. Concannon of Ossawatomie, Kan.

The medium sits under absolutely test conditions. He removes his shoes and stockings before entering the cabinet, and places his bare feet in a pan of flour. His sleeves are sewed to his trousers at the knees; the skirts of his coat fastened to the chair in which he is sitting, and the coat also sewed tightly at the throat; both hands are filled with rice, in which condition he passes under the control of his familiar spirit named Bessie, who gives the names in full of the friends who have passed to the other side of life, whose relatives are in the circle. On this particular occasion sometimes two and three forms would appear at one time outside the cabinet, and make themselves known to their friends in the circle.

The writer was called to the cabinet by a spirit who gave the name of a sister who had been in spirit-life about fourteen years. Her voice was the same as it was in the olden time when her spirit was pluming itself for its flight to its home in the Morning Land. Upon reaching the cabinet and parting the curtains, there she stood with her arms around a second sister. who had been in spirit-life for more than thirty years, both of them dressed in pure white: while the medium was sitting in the same position that he had been when the curtains closed in upon him at the opening of the scance. Many names were given in full to the friends in the circle, and for two hours we communed with the arisen ones, who seemed delighted to make themselves known to us and to tell us of their pleasure in meeting us once again.

Mr. Concannon will remain in Washington until the opening of the Florida Camp, when he will go to Winter Park with the intention of spending the entire eight weeks of that meeting at that delightful place. We take great pleasure in recommending him to the Spiritualists of the East, and especially to those who are to visit the camp in Florida, where they can test for themselves the wonderful powers this gifted medium possesses. Washington, D. C., Dec. 15th, 1893.

A MATERIALIZATION SEANCE WITH LIZZIE BANGS.

To the Editors of the Banner of Light:

A materialization séance was given at the residence of Miss Lizzie Bangs, 10 South Elizabeth street, Chicago, Thursday evening, Dec. 14th, before fourteen sitters, with most satisfactory results. The atmosphere outside was heavy, and the inner conditions of the sitters, though apparently harmonious, were somewhat crude, many scarcely realizing that Spir itualism is that which comes as religion, philosophy and phenomena to have us lead spirituelle lives, and cultivate a spirituality of soul. Yet, as this condition is the state of the generality of sitters for materializations, the spirit-guides must make the best of the aura presented, and the spirits manifesting must come in as white a robe as the material atmosphere will allow. The sun can scarcely shine through a cloud, neither can an advanced spirit bring its purity immaculately through the dense, unspiritual atmosphere of a fog. "Yes, dear one-we love thee!" is all very well if we mean it as the heart's response to the materialization of a relative or friend, or one who is yet closer and dearer; but if that expression is not the outgrowth of a spiritual

The sitters on this occasion received good manifestations, some receiving helpful and inspiring results. As many as fifteen female, ten male spirits and one child materialized. "White Rose," who was present, received his guide, "Heartsease," also "Smiling Water," his Indian messenger (the first time she has matekialized), and Dr. MacKenzie, the great London physician (his spirit-physician in his band of guides). The materializations were perfect, as far as the conditions and the aura of the sitters allowed. One spirit, a maiden, came adorned with roses.

unselfish, pure life, is it not a mockery to utter

it to the spirit-world?

George Stevens, the guide at these sittings, led the medium from the cabinet, and in the presence of all materialized, standing by his medium in full military uniform. Independent voices were also heard.

After the seance was over, the committee who looked and sealed the doors of the cabinet reëxamined their work, and found the same intact. AN OBSERVER.

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December Magazines.

NEW ENGLAND MAGAZINE .- "Yuletide in an Old English City," by Cecil Logsdail, opens this most ex cellent and attractive number; S. G. W. Benjamin, in his article on "Witchcraft in-Salem and in Europe," seeks to correct the false impression that the Puritant were of all people the most bigoted, superstitious and oruel in respect to that subject, by showing the universality of the belief in the existence of witches; New Englanders will read with special interest "Count Rumford and His Daughter" by Frances M. Abbott, and Samuel Ellot's character-sketch of "William H. Prescott." Many other valuable articles, interspersed with poems, are contributed by able writers Warren F. Kellogg, publisher, 5 Park Square, Boston

THE LADIES' HOME JOURNAL .- The many admirers of" Little Lord Eauntleroy" will take special pleasure in reading the first installment of an article entitled "How Fauntleroy Really Occurred," by Frances Hodgdon Burnett; an account of "Pomona's Travels," in the form of a series of letters, is contributed by Frank R. Stockton; William Dean Howells writes of "My Literary Passions;" "The Art of China Painting" is described by Anna T. Roberts; "My Christmas, Shopping," by Robert J. Burdette, is full of humorous incidents. The departments are as usual, well sustained, and replete with matter of interest to the housewife. The Curtis Publishing

Co., Philadelphia. CASSELL'S FAMILY MAGAZINE.—The usual amount of fascinating and entertaining fiction is contributed, and under the title of "How a Wilderness became a Garden," a talk about dahllas is given; "What to Wear" contains valuable hints on fashions, the making of gowns, etc. Cassell Publishing Company, 104 and 106 Fourth Avenue, New York.

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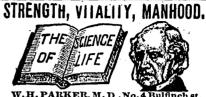
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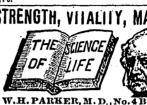
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Banner of Pight.

BOSTON, SATURDAY, DECEMBER 30, 1893.

MEETINGS IN BOSTON.

Boston Spiritual Temple, Herkeley Hall, 4 Berkeley Street...Lectures Sunday at 19% A.N. and 7% P.M. Mrs. R. S. Lillo, apeaker for December. Win. H. Banks, Fresident: F. B. Woodbury, Secretary, 189 Centro

street, Roxbury.

The liefping liand Society of the Boston Spiritual Temple
moots Wednesdays at 3 Hoyiston Piaco at 24, P. M. Business
mosting 4 P. M.; ten at 6 P. M.; public mooting 7½, P. N. Miss
Lucetto Wolstor, Presi ient; Miss Nellie M. Beinis, Boe'y. Lucette Weister, Frest lent; Miss Neille M. Beinis, our;
First Spiritual Temple, corner Newbury and
Exeter Streets.—Spiritual Fratenity Society: Sundays, at 2% P. M. Sunday School at 11 A.M. Sociable
Wednesdays at 7% P. M. Other meetings announced
from platform. Seats free. All are welcome.

The Veteran Spiritualists' Union meets the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, at 7% P. M., Dr. H. B. Storer, President, 408 Shawmut

Aronno.

The American Spiritualists' Association will hold meetings every Wednesday evening at 7% o'clock in the Brat Spiritual Temple, corner of Newbury and Exeter streets. These meetings have as their object a more perfect development of mediumship. Investigators are especially invited. All are welcome. P. C. Marsh, Gen'l See'y, Hyde Park, Mass.

Children's Progressive Lycoum meets every Sunday morning in Red Mon's Hall, 514 Tremont street, at 10%. All welcome. J. B. Hatch, Jr., Conductor.

The Ladies' Lycoum Union meets every Wednesday. Business meeting at 4 P. M. Supper at 6. Entertainment in the evening.

Eagle Hall, 616 Washington Street.—Sundays at la_M, 2¼-and 7½ P. M.; also Wednesdays at 3 P. M. E. httle, Conductor.

Rathbone Hall, 694 Washington Street, cor-ner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commer-nial Hall) Thursday at 2½ P. M. N. P. Smith, Chairman. Harmony Hall, 784 Washington street.—Meetings are held every Sunday at 11 A.M., 2% and 7% P.M.; also Tuesday and Thursday 3 P.M. W. L. Lathrop, Conductor. America Hall, 734 Washington Street.—Meetings Sundays at 104 A. M. and 24 and 74 P. M. Good mediums, fine music. Miss A. Poabody and Dr. S. H. Nelke, Con-ductors.

The Ladies' Industrial Society meets every Thursday afternoon and evening at Dwight Hall, 514 Tremont street. Ida P. A. Whitlock, President; H. E. Jones, Secretary, 19 Oak Grove Terrace, Roxbury.

Heilis Hall, corner Washington and Hollis Freets.—Meetings Sunday at 11 A. M., 24 and 74 P. M.; cuesday at 24, that meeting. Every Friday evening, social and dance. M. Adoline Wilkinson, President. Irving Hall, 1125 Washington Street.—Meetings Jundays, 104 4. M., developing circle; 24 and 8 r. M., speak-ing and tests. Mrs. O. A. Robbins, Conductor.

nig and tests. Ars. O. A. Robbins, Conductor.

First Spiritualist Ladles' Ald Society Parlors,

1031 Washington Street.—Business meetings Fridays,
at 4 e. M.; Tea at 6 P. M.; Social meeting at 7½ P. M. Public Circle last Friday in each month at 3 P. M. Mrs. A. E.

Barnes, Presi lent; Mrs. E. D. Mayo, 8-cretary.

Meetings also held every Sunday at 10%, 2½ and 7½ P. M.

F. W. Jones, Chairman.

Montgomery Hall, 735 Washington Street.— Meetings every Sunday II A.M., 2½ and 7½ P.M., and every Wednesday 3 P.M. Dr. A. C. Davis, Conductor.

The Home Rostrum (21 Soley street, Charlestown).— Meetings Sunday at 11 A. M., 2½ and 7½ F. N. Dr. E. M. Sanders, President.

Chelsen.—Spiritual meetings every Sunday at 75 Central Avenue at 2% and 7%. W. Anderson, Chairman.

Boston Spiritual Temple, Berkeley Hall .-Singing led by Mr. Lillie (vocalist), Mr. W. H. Boyce Singing led by Mr. Lillie (vocalist), Mr. W. H. Boyce (cornet); also song by Mr. Lillie. Mrs. Lillie's subject was: The Gates Ajar." Between the here and the hereafter there has always been a little light shining through the gates. Man has spoken of the beyond in various ways. The more ignorant men have been, the more superstitious, and the more intelligent the hetter has man beeff able to interpret the future. During the past few years, pressed by human wants, and at the touch even of childhood, the gates have been literally thrown open, and we have been able to see and converse with the so-called dead. There are, in every church to day, special services commenorating the birth of Christ. The Christ principle is born within every one, and this power is to become the purifying process which shall make every child of earth more spiritual, where they may rise to the grand destiny of the immortal soul. The speaker said that the meditums of to-day should try to live in harmony with the spirit and seek for spiritual growth, rather than to make their meditumship simply a source of material pain. Mediums should be very positive and trust most implicitly the spirit world, and thus they may be sure that the spirits will do their part.

The evening session opened with a song by Mr. Lillie and an invocation to the ministering spirits. Miss Staples presented a vocal selection, accompanied by Mr. W. H. Boyce, and the guides of Mrs. Lillie gave as the topic "A Merry Christmas," remarking that these words will be spoken a great many times to morrow. "We wish to call your attention to some of the conditions which exist at this hour. We believe that the condition of our people wheare unemployed and in need leas shown us the folly of paying our money for so much that is needless, and we should, instead, turn our attention to the thousands who are seeking employment with which to procure the necessaries of life."

The service closed with a song and the angel bene diction. (cornet); also song by Mr. Lillie. Mrs. Lillie's subject

he service closed with a song and the angel bene POINTS.

We are sorry to learn that the Treasurer of the Boston Spiritual Temple, Mr. Hebron Libbey, is confined to his home by sickness.

Next Sunday closes the present engagement of Mrs. R. S. Lille at the above hall, to be followed by Mr. J. Clegg Wright the first two Sundays in January, and Mr. Edgar W. Emerson the last two Sundays.

F. A. HEATH.

First Spiritual Temple, Exeter and Newbury Streets (Dec. 24) .- Mrs. Clara H Banks, trancespeaker, is giving much satisfaction, through her lectures, to this society. Her audiences have been appreciative, as evinced by their frequent applause at her utterances. Mrs. Bauks will again lecture here next Sunday at a quarter before three o'clock r. m.
T. H. D.

"The American Spiritualists' Association " will hold its annual meeting, Monday evening, Jan. 1st, 1894, in the First Spiritual Temple.

Members are especially requested to be present. Reports of the doings of the Association will be read, and other matters of interest presented. Mediums and all friends of mediums, are corduly invited, and if agreeable to them, to become members of the Association.

THOS. H. DUNHAM, JR., President.
PARKER C. MARSH, Gen. Sec'y.

Harmony Hall .- W. L. Lathrop, Conductor, states that the usual meetings were held here Tuesday, Dec. 19th, and Thursday, 21st; Indian Council postponed to Friday next; Sunday good services oc ourred throughout the day and evening, participated in by Bro. Martin, Mr. Win. Hardy, Mr. C. O. Gridley, Dr. Lathrop, Dr. C. D. Fuller, Mrs. S. E. Rich, Mr. Klug, Mr. Heath, "Wild Rose," Mrs. A. Wilkins and Mrs. L. E. D. Davis; Miss Lillian Rich, recitation, very appropriate to Christmas.

The Children's Progressive Lyceum met Sunday, Dec. 24th. Dr. Root spoke on the morning's lesson. The Lyceum received a letter from Mrs. M. T. Longley, which was read by the Guardian, Mrs. C. L. Hatch. In it she related a visit which she had made to the San Francisco Lyceum, and gave a brief ac-

to the San Francisco Lyceum, and gave to the San Francisco Lyceum, and gave count of their exercises.

Ralph Ramson and Gretchen Streppe gave recitations; Eddie Hill, song; Carl Leo Root, recitations After a selection from the orchestra, during which the contribution box was passed, Miss Louise Horner presented choice songs; recitation, Nettle Roy; Little Mat Sullivan closed program with recitation.

George S. Lang, Sec'y.

[The Lyceum's Christmas Tree report next week.]

America Hall .- "Simpson" informs us that Mr. A. D. Haynes (Somerville), Miss A. Peabody, Mrs. Osborn, Mrs. J. A. Woods, Professor Hartmann (phre

A pure cream of tartar powder. Baking Powder

A rounded teaspoonful of Cleveland's baking powder. does more work and finer work than a heaping one of

any other

Programme Services

nologist), Mrs. Predericks, Mr. Gridley, Dr. Willis, Mrs. Forrester. Dr. Thayer and Mrs. Huskes particle pated at the services Dec. 24th. Music. Miss Badle B. Lamb (planist and vorshist), Mr. Charles Weber (2thier sololat), "Little Eddie." (the boy vocalist) and Dr. S. H. Nelke (basse), Mrs. Piper (elecutionist). Dr. S. H. Nelke, as usual, gave excellent addresses.

Hollis Hall, 789 Washington Street.-Dec. 24th David Brown, remarks and tests; Mrs. May French, songs; Bro. Jacob Edson, remarks; tests,

French, songa; Bro. Jacob Edson, remarks; tests, Mrs. L. E. D. Davis; Mrs. Hughes Dr. Fred Crockett, Jounie Rhind and Mrs. Wilkinson closed afternoon meeting.

Evening.—Dr. Willis, Mr. Littlefield Mrs. Fredericks and Mrs. Wilkinson participated; the remainder of the evening was given to exhibition of grand stereopticon views of Westerb scenary by Mr. Willis Wilkinson. Next Sunday evening being New Year's Eve, the meeting will continue as a watch meeting till the coming in of 1804. All are welcome.

Engle Hall .- " Hartwell " reports that the usual meeting was held Dec. 20th. Sunday, Dec. 24th, Prof. Rimbach, Mrs. Carlton, cor-

net and plane duet: Mrs. E. F. Tavlor. Mrs. M. Knowles. Mrs. J. E. Davis, Mr. C. W. Capel, Mr. E. H. Tutile, Mrs. J. K. D. Conact, Mrs. M. Shirley, Mrs. Carlton, Mrs. I. E. Downing participated throughout the day and evening with harmony and success.

Montgomery Hall .- Dr. Davis states that the Wednesday meeting was a success. Sunday, Dec. 24th, Mrs. G. M. Hughes, Mrs. Predericks, Mrs. Jennie Hill, Mrs. E. D. Williams, Mrs. L. E. D. Davis, Dr. C. D. Fuller, Dr. A. C. Davis and Mrs. Moody took part.

The Ladies' Industrial Society met at Dwight Hall Dec. 21st. Business at 4; supper, 6; good audience in the evening.

Dec. 28th, usual meeting. Jan. 4th, full attendance requested at the election of officers for coming year. Jan. 11th, regular dance. H. E. Jones, Sec'y. Jan. 11th, regular dance. The First Spiritualist Ladies' Aid Society

met Dec. 22d at 4 P.M. Evening, music and a few short addresses.

Dec. 29th, the circle forms at 3 P.M.; at gix o'clock a Christmas supper. Tickets to supper twenty-five cents, and the social festivities of the evening.

B. D. MAYO, Sec'y, addresses.

Ladies' Aid Parlors (1031 Washington street) .-In addition to the usual exercises next Sunday, there will be a service at 2:30, and a Watch Meeting after the evening session, from 10 until 12 o'clock.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meat-ugs in Carnegle Music Hall Building, between 56th and 57th Ings in Carnegle Music Hall Building, between 56th and 57th streets, on Seventh Avenue; entrance on 57th street. Ser-vices Sundays, 18% A. M. and 7% r. M. Henry J. Newton,

Maickerbocker Hall, 44 West 14th Street.— The Ethical Spiritualists Society meets each Sunday at Il A. M. and 8 P. M. Mrs. Helen Temple Brigham, speaker. New York Psychical Society, Spencer Hall, 114 West 14th street, near Sixth Avenue. Sixth year. Every Wednesday evening, 8 o'clock. Appropriate congregational music, representative speakers and excellent test mediums. The investigating public especially invited. J. F. Snipes, Pres. Soul Communion Meeting on Friday of each week, P. M.—doors close at 24—at \$10 West 28th street. Mrs. Mary C. Morrell, Conductor.

Independent Meetings.—J. W. Fletcher will lecture and give tests every Sunday at 3 and 8 P. M. at Fifth Avenue Hall, 27 West 42d street, between Fifth and Sixth Avenues.

Carnegie Hall .- An appreciative audience lis tened to J. Clegg Wright on the morning of Dec. 24th, as he discoursed upon the origin or beginning of the soul and the evolutionary theory. The speaker, under control of spirit Rushton, affirmed that the soul of man was an entity, which never had a beginning and never will have an ending. Evolution has to do only with its relativities and experiences. The soul coming into its environments on the physical plane could not at first fully express itself and control matter; therein comes evolution as the growth and experience of the relativities in which it dwells. When, having gathered up its experiences in matter, the soul passes to other spheres of activities it does not carry to that life the relations of this, only so far as these are absolute. Wealth and poverty are social and economical conditions, having no essential relations to inherent qualities.

The afternoon meeting was devoted to conference. Mr. Newton opened the meeting with remarks upon the human nature and the fact that in the evolution of this world and its inhabitants, each epoch builds from and togethers. as he discoursed upon the origin or beginning of the

Mr. Newton opened the meeting with remarks upon the human nature and the fact that in the evolution of this world and its inhabitants, each epoch builds from and contains all that preceded it in the unfoldment of life. Hence man contains all the elements of all preceding animal life, and his duty is to control all that is lower.

J. Clerg Wright followed, and put forward some good ideas, as he always does. Wilson MacDonald, in a vein peculiarly his own, urged the making prominent of spirit facts. The President of the Brooklyn Society also spoke of the payeress of the Cause there, and asked mediums to vist them Saturday evenings and aid in presenting the facts to inquirers. Dr. Wright spoke at some length; Mr. Snipes and Mrs. Harrison rendered a duet for the gratification of the audience.

The evening discourse was "What is Religion?" There can be no religion, said the speaker, that is not fo nded upon a belief in a god, or personal, thinking, planning being, supposed to have the power to bless and also curse. Panthelsm cannot therefore be a religion. It is a philosophy; the same with all lines of thought not consistent within the definition given

planting being, supposed to have the power to bess and also curse. Pantheism cannot therefore be a religion. It is a philosophy; the same with all lines of thought not consistent within the definition given. Athyam is negation, not religion. Religion pertains to God's relation to man and man's relation to God.

to God's relation to man and man's relation to God. It does not include man's relation to man—that pertains to morals.

The essential thing is to live rightly. Live so that no spirit may blush for you; so that your mother, your sister, your child in spirithlife, may be happy in their greetings of love to you at all times.

Mr. Wright closes his present engagement with us next Sunday.

R. us next Sunday.

The New York Psychical Society (Spencer Hall, 114 West 14th street). Wednesday evening, Dec. 20th, enjoyed a very thoughtful session.

Hall, 114 West 14th street). Wednesday evening, Dec. 20th, enjoyed a very thoughtful session.

Mr. William Booth delivered a lecture replete with noble ideas, in explanation of existing social, economic, business and spiritual conditions. Mr. Booth is a lately interested student of the spiritual philosophy, and a valuable addition to our Society.

Mr. George S. Bowen, of Eigin, Ill., addressed the andience in his usual dispassionate and judicial manner. In the course of business on Wall street that day he was approached and asked for a few cents by a man who hot long since was in a prominent position and worth half a million. It is stated by authority that in New York to-day there are 75,000 people in want and out of work. Where is the evidence of the "peace on earth, good-will among men," after 2000 years of Christianity?

Mr. John Goode offered practical inquiries as to causes and cure, and Mr. J. B. Gibbs discoursed upon money greed and its consequences

Miss Sylvester gave a number of interesting tests of individual conditions and of spirit presence to persons unknown to herself, through the influence of articles and heat knowing their accuracy.

Mr. Morey of Brooklyn also made some practical remarks and gave several spirit descriptions with plessing acceptance.

As of interest to investigators, and especially to skeptical scientists who have so often contended for its impossibility, it may be mentiobed that at the regular public Friday ovening circle at the home of Mrs. Wakeman, 145 West Fourth street, while the company are seated about the sides of the parlor, the centre-table becomes a thing of life, with showering raps and intelligent gyrations, and-wales alone with bowing politices before each sitter, as requested, answering questions, and without any human contact whatever! This, in addition to the usual evidences through clair voyance and clairaudience from the mediums. Mrs. Wakeman and Mrs. Moore.

J. F. Snipes.

Fifth Avenue Hall, 27 West 42d Street. Mr. J. W. Fietcher interestingly addressed a large audience upon "The To-morrow of Death." A fine seance followed. Mr. W. J. Colville spoke in the evening upon "The Lesson of Christmas," with marked success.

Next Sunday Mr. Fletcher's subject will be, "The Year that's Going and the Year that's Coming."

208 West 43d street.

A. E. WILLIS, Sco'y.

Spencer Hall .- Alex. Summerfield writes that good numbers attended on the 20th to listen to the tests by Mrs. Florence Rich White and the discourse by by Mrs. Florence Rica white and the discourse by Prof. Theodore F. Price, whose theme was "The Delusions and Superstitions of the Past and Present"; he also answered some pertinent questions. Music. Mrs. and Miss McCarthy. A musical and literary entertainment, under the auspices of Mrs. White, is in process of preparation.

MAINE.

Portland .- The People's Progressive Spiritual Society at Reform Club Hall observed Sunday, Dec, 17th, morning, afternoon and evening: In the morning, morning, afternoon and evening: In the morning, singing and speaking by the children; remarks by the President, Dr. E. Goodrich, followed by the Chairman, J. F. Tucker. Afternoon, regular meeting and collecting donations. Evening, Mrs. Jewell gave a fine lecture on "The National Jubilee"; she was followed by our popular test medium, who gave sixteen tests that were recognized; Master Foss Goodrich (twelve years old) gave seven wonderful recognized tests; Dr. Goodrich, psychometric readings. James O. Douson, Seo'y.

Meetings in Massachusetts.

25"On account of the Christman hollday, no work was done at this establishment on Monday; and as the pressure of matter on our space on press day (Tuesday, Dec. 20th,) is so great, we are obliged to condense our local reports of every nature to the merest skeleton of facts.-Ens.

Malden.-J. R. S. writes that Rev. Mr. Beale of Brockton gave a stirring address on "Nationalism" before the First Spiritualist Society at Odd Fellows Hall on Sunday evening, Dec. 24th. Next Sunday evening Mr. Ohas, H. Harding, test medium and lecturer.

evening Mr. Chas. H. Harding, test medium and lecturer.

The Children's Progressive Lycoum celebrated Christmas at Odd Fellows Hall at 2 15 P.M.; Conductor W. E. D. N., Potter presiding, Visitors from out of town, especially from Buston Lycoum. Recliations, Lottle Palmer; song, Miss Horner (Boston Lycoum); recitations, Master Charlie Chatfield, Miss Jennie Potter; recitations, Master Harry Affelhony, Miss Belle Fagan; duet, Misses Bertha and Maud Willard; song and recitation, Master Ralph Carter; reading, Miss Alice Fagan; reading and plano solo, Miss Helen Higgins (Buston Lycoum); plano solo, Miss Emma Chaffield; autoliarp solo, Miss Gussle Potter. Remarks made by J. B. Haitch, Sen.; also by Assistant Conductor, Mr. Show, who presented the Guardian, Mrs. Brown appropriately responded.

Santa Claus (in lower hall) gave each of the children a present from the tree.

Lowell.-Ed. S. Varney's letter will appear next

24th, Mrs. May S. Pepper of Providence, R. I., gave excellent satisfaction. Next Sunday Mrs. C. Fannie

at Cadet Hall, Hon. Sidney Dean spoke on "Christmas: Its History and Its Relation to Man," and "The History and Character of Man," giving two of the grandest lectures of the season. Music, Mrs. G. D.

Next Sunday Rev. E. A. Titus, at 2:30 and 7:30.

Worcester .- Dr. George A. Fuller, our speaker of Dec. 24th, will again occupy our platform Dec. 31st. Mrs. Georgia D. Fuller was the surprised recipient

E. H. Hammond's account of Lyceum service, etc.,

Melrose Highlands .- E. P. Faxon states that Christmas services were held Sunday, Dec. 24th, by D. Evans Caswell in Rogers' Block, the subject of the discourse being "The Spiritual Birth of Christ." The speaker impressed the audience with the importance of the law that upon the conditions surrounding the birth of every individual depend the life and character of the law individual. The unconserved writer of ter of that individual. The sweetness and purity of the life of Christ evidenced that his birth had a high

spiritual origin.

The decorations were very fine. Prof. Littlefield officiated as organist. Services every Sunday afternoon at 2:45—free to all.

was the speaker last Sunday before the Spiritual Union, under the influence of an agreeable and instructive control breathing the sentiment of the Christmas hour. Next Sunday Cella M. Nickerson All be the speaker. E. P. H.

Stoughton .- A correspondent states that Mrs. Clara H. Banks gave another of her inspiring lectures in the Town Hall here Sunday evening, Dec. 17th, to a large and intelligent audience. The masterly manner in which she treated her subject, together with her pleasing delivery, won her many friends. The following evening she lectured in North Easton.

Cella M. Nickerson ministered to good audiences af. ternoon and evening, Dec. 24th. Mr. Joseph D. Stiles (of Weymouth, Mass.) next Sunday. The annual seclety meeting Jan. 7th, 1894.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at 102 Court street every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited.

The Progressive Spiritual Association, Bedford Avenue, corner of South Third street. Meetings Sunday evenings, 7% o'clock. Good speakers and mediums. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, cerner of Fulton Street.—Sundays 11 A. M. and 7% P. M. W. J. Rand, Secretary.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

Jackson Hall, 515 Fulton Street. Meetings Sunday evenings. Singling, recitations, and short lectures on chester, Eng., with tests.

urday evening, the Chairman, Mr. MacDonald opened the session by stating his views regarding the status of the movement and its mediums. He said we could hardly expect to bring people out from the churches unless we could offer them a home as they did; and expressed himself plainly regarding the want of harmony among our members and the lack of unity of action. Dr. Weeks followed, presenting ideas from his long study and experience. Mr. Sargent also spoke in line with those preceding him.

Mrs. Mott-Knight is giving very satisfactory proof through slate-writing at the Sunday meetings in this hall, while Mr. Price is to speak for them.

At the First Spiritual Mission. Bedford Avenue, near Myrtle Avenue, the three o'clock meeting was addressed by Mr. Pooler. He traced the growth of the various religions of the world from Sabinism through a long line familiar to your readers up to the Sun of Spiritualism.

In the evening extra exercises appropriate to the the session by stating his views regarding the status

Sun of Spiritualism.

In the evening extra exercises appropriate to the day were held. The Misses Quick sang, and Miss Estelle recited, as also did Mr. Bargent. Mr. Bargent is well calculated to develop a harmonious Spiritualist meeting out of his new undertaking. Mrs. Olmstead gave great satisfaction with her platform tests.

W. C.

0H10.

ual Alliance, a meeting convened Dec. 17th, and it was voted to procure a State charter. The finances of the Society are in excellent condition, and the outlook is encouraging.

Mrs. Lake's subject Dec. 24th was "Psychic Experiences, and Methods for Soul-Growth." Her addresses are listened to by numbers of investigators who have never before attended spiritual meetings. Her camp meeting engagements are: Mt. Pleasant Park (la.). Cassadaga, Lake Brady and Hazelett Park. Permanent address 319 Huntington street, Cleveland, Ohio.

Providence.-Sunday, Dec. 24th, Mrs. C. Fannie Allyn took her subjects for lectures and poems from

CONNECTICUT.

Norwich .- Willard J. Hull gave two remarkably fine discourses Dec. 24th on "The Elements of Edu cation" and "The Impending Crisis." He ranks high as an orator and reformer. Next Sunday will close his present engagement with our Society.

MRS. J. A. CHAPMAN, Sec'y.

A Card of Thanks.

Stafe Annociation.

To the Editors of the Banner of Light:
A Convention for the organization of a State Asso-A Convention for the organization of a state Association of Spiritualists was held at the l'irst Spiritual Temple, corner of Exeter and Newbury streets, Monday, Dec. 18th. There were about two hundred-delogates prosent, representing twenty different cities and towns in the Commonwealth and twenty seven societies. The Convention was called to order by Mr. T. H. B. James of Lynn, Dr. George A. Fuller of Worcester was made temporary Chalman, and Frank B. Woodbury of Boston Secretary protem. Mrs. R. Shepard Lilile stated briefly the purpose for which this gathering was held, namely, to organize the Massachusetts Association of Spiritualists, to be under the supervision of the United States Association already chartered, baving Washington, P. C., as its permanent location; the objects being to unite the Spiritualists of this country, and create a fund by which missionaries can be placed in the field to propagate the truths of our heautiful philosophy.

The constitution and by-hws of the National Association were read, and Dr. Smith of Brandon, Vt., reported that a State society was organized in Vermont twenty years ago which has been a complete success. The following were appointed a committee to report a code of by-laws for the State Association: Mr. J. H. Pierce of Fitchburg; Mrs. R. B. Lilile of Melrose; S. L. Beal of Brockton; Mr. F. B. Woodbury of Boston, and Mr. T. H. B. James of Lynn. While the committee were out several very earnest speeches were made in favor of the movement, urging upon all the importance of organized effort.

At 2 P. Mr., Mrs. B. S. Lillie of Melrose; S. L. Beal of Brockton; Mr. F. B. Woodbury of Boston, and Mr. T. H. B. James of Lynn. While the committee were out several very earnest speeches were made in favor of the movement, urging upon all the importance of organized effort.

At 2 P. Mr., Mrs. B. S. Lillie of Melrose; S. L. Beal of Brockton, T. H. B. James of Lynn, Dr. C. L. Pox of Fitchburg, Directors. These constitute the official board, and were authorized to take the legal measur ciation of Spiritualists was held at the lifrst Spiritual Temple, corner of Exetor and Newbury streets, Mon-

B. Woodbury, Secretary, corner Centre and Heath streets, Roxbury, Mass.]

To the Editors of the Banner of Light: We are receiving so many inquiries from all over the country relative to data concerning our projected meeting at Winter Park, that I deem it expedient to

Southern Camp-Meeting.

send a brief statement of facts, that may be of interest to your numerous readers. The excursion South is expected to occur Jan. 9th and 10th, tickets for sale at all leading points, at but httle more than one fare for round trip, good till May

httle more than one fare for round trip, good till May 31st, '94.

Descriptive circulars will soon be ready, and can be had on application to Dr. E. C. Hyde, Winter Park, Fla., who will also answer all questions concerning local matters, board, rooms, etc. A program of the meeting will soon be sent for publication.

Excursionists who hope to live at Winter Park, as at Cassadaga or other Northern camps, should bring light quilts or blankets, pillows, bed. toltet and table tinen surely, dishes, tinware, etc., for light housekeeping, and small oil stoves, if converient, These articles can easily be packed in their traveling trunks. Those wishing rooms for light house-keeping should apply soon, as only a limited number are obtainable. This being such a noted tourisis' centre, most of the private rooms are furnished for lodging. Rooms range from \$1.50 to \$3.50 per week. If for a longer period than the meeting, a considerable reduction will be made.

period than the meeting, a considerable reader.

Table board, \$5 to \$10 per week. Rates at hotels as follows: Seminole, a beautiful place, with lovely grounds, \$4 per day, per week \$22 50, fires and bath extra; Rogers House, \$3 per day, special rates by the week. The manager of Winter Park Hotel has been busy since November repairing and refitting for this excursion. He has thirty or more fine large rooms, as follows: \$2 per day, \$7 to \$10 per week. This House is near centre of town. A bakery near by will furnish fresh bread, pies, cakes, etc., daily at very reasonable prices.

furnish fresh bread, pies, cakes, etc., daily at very reasonable prices.

Ortando, some five miles south, an energetic business town of six thousand people, can turnish accommodations to a large number of guests at rates as reasonable as above quoted; and will run special trains several times daily, to suit convenience of campers, at a few cents per trip. All inquiries addressed to Dr. Hyde or myself will be promptly answered.

swered.

I will—In my next letter—send description of Winter Park and Orlando. Miss J. E. Hyde,

Cor. Sec'y N. S. & L. A.

Winter Park, Dec. 16th, 1893.
P. S.—Our ineeting opens Jan. 14th, and continues two months.

J. E. H.

Mr. Baxter at Springfield.

With Sunday, Dec. 24th, Mr. J. Frank Baxter ended his season's engagement with the Society of Spiritualists in Springfield, Mass. His lecture for the after-noon—" l'llgrim vs. l'uritan" the theme—was replete with lessons to both radicals and conservatives. Evening, his subject was "Christ and Christmas," and a decidedly valuable lecture it was.

a decidedly valuable lecture it was.

Accompanying were exceedingly appropriate "Forefathers" songs in the afternoon, and "Christmas" songs in the evening.

The evening lecture was supplemented by a seance of much power.

On Monday evening Mr. Baxter benefited the society by a Christmas entertainment of a musical and literary nature, and was assisted by local talent somewhat. That Mr. Baxter's selections were well received and enjoyed would go without saying. Mrs. Briggs's and Mrs. Livingston's recitations were fine, the instrumental music of Mrs. Merrill and Mr. White excellent, as was also a vocal duet between little Lity the instrumental music of Mrs. Merrin and Mr. White excellent, as was also a vocal duet between little Lily Tiffany and Herby White; the fancy solo daucing by the latter was artistic and enthusiastically received.
Mrs. Juliette Yeaw was announced as the speaker to follow Mr. Baxter the next Sunday. MASSASOIT.

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Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2% P.M. S. Wheeler, President, 472 N. 8th street.

MEETINGS IN WASHINGTON, D.C.

First Society. Metzerott Hall, 12th Street, be-tween E and F.—Every Sunday, 11% A.M., 7% P. M. Speakerfor November, J. Frank Baxter. M. C. Edson, Pres. Second Society... Scelers after Spiritual Truth"... meets every Sunday, 7½ P.M., at the Temple, 425 G street, N.W., opposite Pension Office. Wm. O. Scribner, Chairman Business Committee

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New Bedford .- " Sec'y" states that Sunday, Dec.

Lynn.-T. H. B. James reports that Sunday last

of a beautiful ring from Worcester Spiritualists on the celebration of Christmas, by the Association, Auxiliary and Lyceum. 7 Mason street. GEORGIA D. FULLER, Cor. Sec y.

Haverhill and Bradford.-Mrs. Kate R. Stiles

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The Advance Spiritual Conference meets every Wednesday-evening at Jackson Hall, 515 Fulton street. Good speakers and mediums. Herbert L. Whitney, Chairman.

Cleveland.—In response to a call on the matter of organization, issued by Mrs. H. S. Lake of the Spirit-

RHODE ISLAND.

the audience, giving us two eloquent lectures well suited to the Christmas time.

Sunday, Dec. 31st, Prof. J. W. Kenyon will be with us.

SARAH D. C. AMES, See y.

Mrs. M. L. Porter, Sec., reports a successful meeting of the Progressive Aid Society, Dec. 27th, at Columbia Hall.

In behalf of the Committee on Fair, I wish to thank the many friends who so kindly donated articles for our enterprise; also for letters received from friends wishing us success in our work. To all societies that have so generously contributed we would say we have met with success, and thank them kindly for their aid. We would especially thank THE BANNER for its kindness in advertising for us.

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