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NO.

Written for the Banner of Light. THE JOY OF FREEDOM

Fair Liberty is like the dawn of spring, Unlocking tyrant bands of frost and cold, Till longing seeds of manhood burst the mold. And exiled hopes their welcome chorus sing, While men go out afield and, working, bring The promise fair by poet spirits told. So to our eyes a new design 's unrolled. And we with warmer love to country cling! Sweet thought is master of the hour when we Divine the rich intent of truth and worth; The service sets our hero nature free, Inspiring us to toll for good of earth. No rose may grow unless the daisy, dear. May also breathe the summer atmosphere.

The Spiritual Rostrum.

THE ATONEMENT.

A Discourse by WALTER HOWELL

[Reported for the Banner of Light.]

AN any one hope to say anything new upon this old theme? For thousands of years men have thought about it, prayed for it, taught men to expect it, prophesied of its accomplishment, and some have died in the belief that by so doing they could satisfy the Deific demand for oblations, and through this passification of the Divine effect a reconciliation between God and men.

We can see the soul of truth underlying the various notious of this sort; we may discern with admiration the self-forgetfulness of those who suffered and died; and yet the enlightened cannot but shrink back at the idea that even to-day the relics of this barbaric heritage still lurk in modern theology and popular thought.

Primitive man could only think of the forces of nature in the light of his own experience; and he had no knowledge of any power but that by which he accomplished his desires-volition-and hence, to his mind, there were behind all phenomena a power that wills like himself. On observing that this mysterious something sometimes worked disaster, and at other times brought conditions favorable to man and beast, he most naturally regarded these as opposing agencies. These agencies were either his dead ancestors or the powers of nature personified. The motives with which he was familiar were those within his own breast, and he attributed them to the hidden causes of natural phenomena. When things went well his gods were pleased; when they went ill the deities were angry. Now what was the course pursued like. But it would be premature to consider grow, women still bring forth children in er we establish harmonious relations in sociwhen a chief was in wrath? Did not gifts these points here; we must treat of them later. assuage his anger? Surely the gods would be dea of atonement.

As humanity advanced, the good and evil synonymous. During this long period every other point of view. degree of polytheism, pantheism and idolatry had existed. God was eventually regarded by monotheists to be the creator of evil. "I form the light and create darkness; I make peace the crumbling of empires, the decline of in and create evil, I the Lord do all these things." hath not done?" From deities now angry, now pleased, to a pantheon where the good fection, in the usual sense of that term, we and evil divinities are separated with more or less clearness, up to the monotheistic conception in which God is the author of good and evil, and then on to the conception of God as the all good, we have traveled step by step. But in and through all these phases of thought the idea of an atonement has been prominent.

It will be our pleasing task to wander with you through some of the pathways where this thought and sentiment have led the children of men for ages, and pluck a few flowers by the wayside, listen to the song of hope sung by the weary pilgrims as they wend their way. and if possible discover whither these roads lead. Maybe we shall find light in the darkness, love in the wilderness, and hope on these | still is the fact that had there not been a devil highways of human thought. We may consider the thought and sentiment of the primitive man crude, but it was the thought and sentiment which make our systems of philosophy and religion possible. How much we owe to our predecessors we perhaps shall never ing to ultra orthodoxy. According to Evolu-really know, but when we reflect a little we tion, however, Christianity is the rich fruitage are amazed at our indebtedness. We can only of the tree of life, and comes as naturally as discharge that debt by thinking our best brighter future for posterity possible.

The acquisitive faculty of man seeks to know the why and wherefore of things; his observation aids him in this inquiry; and gradually the chaos in his mind gives place to an earth governed by law, and an orderly procession of history does teach the possibility of retrogresheavenly bodies which move in harmony with times and seasons. By them he learns to predict the coming of summer, or the approach of winter. The seedtime and harvest come in of the rocks, the remains of buried cities, the obedience to the sweet will of the celestial movements. But these bringers of glad tidings the languages of ancient and modern times, have their enemies in the sky, and there are sessons when the giver of light and life, the sun, is under the dominion of the powers of darkness and death. The summer and winter | will suffice to convince one that man has assolstice are the abodes of these good and evil delties. The sun is the lord of life whose glory fills the earth with gladness and the sky with delight. When he hides his face, there is weeping and lamentation.

two sections, the summer and winter solstices. In the midst of summer the shadow of ap. intellectual and spiritual manhood we see proaching winter is seen, and in mid-winter around us to-day. the joyful tidings of the coming spring make But supposing we accept the old idea of a fall bur ignorance. the arches of heaven ring with jubilant song, and substitutional atonement, the better to If by the "Lamb of God" you mean inno-

astronomical or astrological features of this readily reject as untenable the crude notion subject; for there are so many books to which the reader may turn for further particulars in this direction. Suffice it to say that there arose two kinds of sacrifice: the one an offering of joy and gladness, the other a sacrifice of fear. The former was the spring ceremony, thought of God in Christ reconciling the world the latter was in the autumn. One was an offering of spontaneous delight to the sun-god, the other was offered with fear and trembling, in the hope that the malignant powers might | plished. The idea of Jesus being our attorney, in consequence of this oblation be merciful pleading our cause with God, is repulsive: unto them, and send less famine, frost, flood, disease and death.

Do we not here see the forecast of a later dea? Jesus is by some even to day considered as an offering to appease the wrath of God on one hand, and the gift of love on the other. That which was involved in primitive thought is evolved in Christianity. And may we not expect to behold evolved from Christianity, or rather the religions of all mankind, a higher thought and sentiment than we have ever dreamed of. It is death to any system when its disciples imagine it the ultima thule of knowledge, a finality of sentiment, and the terminus of our aspirations. That faith is alone a living faith which is progressive.

Religious institutions have been at times the temple wherein the soul's highest hopes and aspirations have been cherished and fed. At other seasons these very institutions have been the dungeon where the soul's winged thought has been arrested in its flight, the purest emotion quenched, the heart fettered, the conscience bound, and the very light of God within put out. Instead of being a means of atonement, it has been a barrier between the soul and its God; in the name of religion, the sanctity of the soul has been desocrated, the shrine of the spirit converted into a stall of merchandise, streets have been made to run with the blood of innocent victims, fagots have been ablaze with the fire of bigotry, and millions of poor creatures have gone down to their graves believing that a God of love would damn them because he foreknew them, and had predestined them to wrath eternal; this in the name of religion.

The ultra-notion of the atonement held by some portions of the Orthodox church includes the dogma of substitution. Christ suffered in our room and stead. Without shedding of blood there is no remission of sin. Jesus is the scapegoat of humanity, the sin-offering in behalf of mankind; he is the offering foreshadowed in the sacrificial rites of the Hebrew religion; he is the fulfillment of the law-and the

tripersonal idea of the trinity. If the doctrine ground in consequence of the fall, the reof the trinity be considered irrational, the demption being affected, he should at least genii were more and more distinguished, until dogma of substitutional atonement is without we reach a point where God and Good are in- foundation in the Deity; and if the fall of man terchangeable terms, and evil and devil alike is a myth, the doctrine is untenable from an-

Having dealt with the doctrine of the trinity elsewhere, let us confine ourselves at present to the idea of "the fall." The fall of nations, stitutions, the age of races and the degenera-'Is there any evil in the city which the Lord | tion of the individual man are conceded; but the fall of man from a state of primitive permost emphatically repudiate. The act of partaking of the forbidden fruit was a progressive one. Every advanced idea or sentiment is forbidden fruit in the eyes of those who stand up for the existing order of things. And where is the invention or institution which had not the devil for its father-according to those who were opposed to the innovations it involved. Did not the much-abused serpent tell the truth about the forbidden fruit? After partaking thereof were they not wiser than before? Strange that the serpent should be the symbol of wisdom, salvation, sensuality. temptation and matter. But it has been the emblem of all these in ancient times. Stranger to animate the serpent, a snake to talk with Eve, a woman to charm Adam, and a man to fall from godlike innocence and perfection, there would have been no Savior, and Christianity would not have been possible, accordthe foliage, the blossom, or the fruit upon the thought, doing our noblest and making a trees in our garden. It seems to me more reabrighter future for posterity possible. beginning at the bottom round of the ladder of man as perfect at the beginning, and then falling back into a condition of brutality. While sion, it shows the tendency, under favorable conditions, to progress without limit. Man has obviously fallen upward. The testimony monuments of prehistoric and historic people, and a fair comparison of ancient with modern arts, a study of universal literature, and an impartial contemplation of mankind at large cended the rugged and zigzag, yet in the main until now. As in the lower species, so with mankind: "Natural Selection," "Survival of the Fittest" and "Psychical Discrimination," The constellations of heaven are divided into if you will permit the phrase, have cooperated

in bringing about the higher types of moral,

which has so long held away over the uncultured mind. It is only fair here to observe, that many intelligent Christians regard as repugnant the idea of substitutional atonement. And it is a hopeful sign of the times that the to himself, is fast taking the place of Christ reconciling the world to God; although there is a sense in which the latter is being accomwhile the thought of Christ pleading the cause of goodness, truth, justice, purity and love, with the world, is most acceptable. Jesus dying in the effort to save men is more appreciated than his dying to satisfy the claims of Divine "justice" What Divine or even human justice is there in the innocent suffering for, or rather instead of, the gullty? Some years ago, a gentleman of my acquaintance in London suggested this illustration: "A fireman rushes heedlessly through smoke and flame to rescue some dear child from the burning house. Mid breathless silence he ascends the fire escape. enters the building, is lost' to sight. When all hope of his return is supposed to be gone, he reappears with the child in his arms, wrapped in a blanket. He descends the ladder amid the cheers of the assembled crowd, places the little one in its mother arms, and then falls dead at her feet, having saved the life of her darling child": It was not the death of the man that saved the child; the rescue cost him his life, but it was the living act which saved. This gentleman was, no Orthodox Christian. There are a growing number of liberal Christians who would heartily appreciate this view of Christ's saving power. To such, then, my next sentences will serve no useful purpose, save by way of combating old notions.

We will grant for the time that the fall of man is an historical fact, that the trinity is still provable, the doctrine of substitution admissable, and see where it will lead us:

By admitting the fall of man we acknowledge the consequences, which are as follows: the ground is cursed for man's sake, child-bearing is cursed for woman's transgression, and the serpent is made to crawl upon its belly for the part which it played, while the devil seems to have escaped, as usual. After a lapse of four thousand years the Redeemer comes to ransom the world and satisfy the demands of Infinite justice. Jesus dies, the debt is paid, the world redeemed, justice vindicated, and God and men are reconciled. Have we gotten a rekeep faith with mankind by removing these curses in token of his reconciliation.

"Stop!" şays somebody; "it was not to remove the physical effects which caused our Lord to suffer and die; it was to prevent the spiritual consequences from overtaking us." And pray what were these? "Eternal damnation." But 4/ Jesus were our substitute, then he is forever where the worm dieth not. Horror of horrors!

If the picture I have drawn be too terrible to contemplate, blame the unreasonable theology which brings us to such a logical conclusion, not the reasoner who points this inconsistency

out to you. The church in the past, and in some quarters still, teaches that Jesus was "the sin-offering" for mankind. In the Jewish sacrifices the bullock was "the sin-offering." When John saw Jesus, he is reported to have said, "Behold the lamb of God which taketh away the sins of the world." Now, what has often struck me as a little singular is that Christians have not more generally seen the incongruity of these types with their supposed ante-type. For instance, "the scapegoat" was not killed, but Jesus was. The "sin-offering" was a bullock; but Jesus was called "the lamb of God." If the punishment due to sinful man were eternal torment, how could a life of sorrow or a few hours of physical suffering, however exoruciating, atone for a world of sin, and be at the the Godhead sacrificing himself-to another, and absurdity reaches its summit.

.Emanuel Swedenborg offers a much more rational theory of the atonement if we could accept the absolute deification of Jesus-but this is not without its difficulties. The only earthly life and ascending, than to conceive satisfactory view of the atonement is that offered by mysticism on the one hand, and the theory of adjustment on the other.

Granting that man in an unregenerate state may be said to be far from the mind of God: this could be said of an archangel. But to proceed: Man is far from God-like, and the effort of the Infinite is ever to bring man into closer oneness with himself. Does God send a Reformer? then man is by him In formed, and by and by Re-formed! Does the Divine send a Messenger or a Christ to teach man the way to a heaven of moral and spiritual excellence? then is generated in man a desire for a nobler life, and an ideal beyond! These being generspiral; pathway of progress from primitive ages ated in him, man becomes in a measure regenerated, and now lives in closer union with the highest.

If you would rather use mystical language to convey the above idea, I have no objection, but let us understand what we mean by the use of words. Words should bring things to mind, but they sometimes only serve to vail

1 twould be unnecessary here to go into the comprehend the situation, we shall the more cence and purity, I am well pleased. For just extremes of life, egoistic and altruistic, and must be shed, the other which heeds to be apsymbols worthy attention and respect. We must throw off our egoistic nature, and as the life's blood of selfishness is shed, the life of unselfishness will take its place. Here is the blood shed for the remission of sin, and the other quality of blood applied, which cleanseth from all sin or selfishness. The blood of the bullock represents animalism and self; the blood of the Lamb signifies spirituality and object to a confounding of symbols with qualities or the things they were intended to sym-

> It was the seer of the last century who said, 'In order to comprehend the spiritual significance of the word, we should eliminate therefrom the all of time, the all of space and the all of person." It is not an easy thing for us to do, who are embodied in personality, environed by space, and thinking under conditions of successive molecular change.

We can for example, banish in a measure the idea of the year one, the place Palestine and the person Jesus; and taking these to represent spiritual states of mind, we may think of Jesus's birth as an awakening of unselfish love within us: of the state of reception into which this element is born, as symbolized by Palestine: and our consciousness-first consciousness of the indwelling of this new motive of life-as the dawn of the Christian era! Albeit, we shall find it difficult to make such lines of demarcation, for one cannot tell where the rule of law ends and the law of love begins. In some parts of our nature the evolution may have reached the latter stage, while in other departments of thought and affection the work of regeneration has not proceeded so far.

Allegory, history, biography; parable and the like have much more weight when we see in them our soul's descent and ascent, our spiritual bondage and emancipation, our pilgrim. | comprehensible nature of God, which for want age to a promised land, our subjugation of of a better term we may call his humanity, the spiritual man. This is the esoteric teach. an intercessor or bridge? If so, there is an ing, as it is called. We may find more modern phrases and more familiar symbols, but there will not be much change, if any, in essence. Modern science teaches an atonement-modceipt for said payment? No. The thorns still ern philosophy teaches adjustment; and whethpain and anguish, and the serpent goes as ety and with nature through our study of This substitutional idea of the atonement in of old upon its belly. Surely if God caused natural law, or whether under religious influs spiritual when unnatural? Is there not a sense appeased by offerings. Here began the rude volves the doctrine of the fall of man and the these to afflict man, woman and reptile and ence a similar result be effected, it matters ip which there would be no matter, if there but little, so that such relation is established There are emotions, however, which naught but religion can satisfy; and here we find the for the existence of noumenon. atonement for which religion may rightly take her stand. It is not the atonement popularly preached, although it is the real sentiment that underlies the dogma of the atonement. In addition to physical oneness, intellectual harmony, moral adjustment to society's requirements, there is, it seems to me, a psychical atonement which establishes a relationship with the spiritual world by means of which man's higher nature enters into fullness of life! This is what has been intuitively felt for ages, I be-

> Being more familiar with Jewish history and Israelitish emblems, we shall take these to illustrate our thought: During infancy we are occupants of Eden; in early life we leave our paradise of innocence; by and by we find ourselves in Egyptian bondage, and need a Moses to lead us forth; under the shadow of the law we wander in the wilderness of sin-we know where it is, we have all been there; we listen to the thunders of Sinai-the voice of conscience-and we hear, "thou shalt not": Presently we ascend the mount of moral excellence. and lo! we catch a glimpse of the Promised Land; here the once thunder tone seems changed to the music of divine protection, and it seems to say, "thou shalt not," but instead of being a harsh command, it is now a promise. and folly behind; we must cultivate our moral

'There has existed a very crude notion among Christians that the death of Jesus freed them and behold our living savior within ourselves: same time an equivalent for an eternity of from the law-as though they were unable to misery. Add to this the idea of one person in obey the commandents, and that the obedience of Jesus was accepted by God in lieu of their obedience! Now there is a vast difference in being free from the law because of having through obedience to it been admitted to a savior; let us follow, whithersoe'er it leads, sphere above its condemnation, and that freedom from the law which is equivalent to rebellion or disregard of law.

In studying a language we are for a long time perplexed by its rules of grammar; but when these are surmounted, and we speak correctly, we are no longer prisoners of the law, but free to speak fluently with all who understand that tongue: while in the early days we were under the law of language, we are now free through our submission to its rules. When conscience dictates the right, and appetite prompts in the direction of wrong, there is conflict between the two. After a life of discipline, appetite and conscience come into oneness. In the former instance we hear the thunders of the law, while in the latter we hear the music of approval. It is the same voice heard at different stages in our ethical

"He is a Jew who is one inwardly," says Paul. The term Jew, thus applied, means student of the law. Christian should then imply the life of law and love united. "If thou wouldst enter into life, keep the commandments." Keep them until obedience becomes automatic, and love and law are one.

If God is love, then the only way to become as innocence and purity are established, guilt one with God is to be the embodiment of love. and impurity will vanish. If blood signifies If God is good, then to become good is to be in life, and you recognize the existence of two union with God. If God is justice; then to be just is to establish oneness with God. If we therefore two qualities of blood, the one which form an ideal of God, and we cannot help it, it must be composed of those qualities which plied. I am equally willing to consider your we regard as highest within ourselves. We shall by and by discover that these are the soul's pilots, leading us ever nearer and nearer to God.

The birth of Jesus is the awakening of the altruistic within us-the temptation of Christ is the conflict of this principle with egoism. The final tragedy on Calvary is the ultimate victory of the unselfish spirit over the selfishness within us. The resurrection and ascenaltruism. I do not object to symbols, but I do sion are the final triumphs of the soul over matter and sense, and the glorification of the spirit, or closer at one ment with its God.

The word atonement has been, like many other words, perverted. Its meaning should be plain: AT ONE MENT-or, at one mind. The carnal mind and the spiritual mind, as Paul calls them, must establish an at-one-ment.

In the allegory of the fall, we have man's descent into matter portrayed. In the doctrine of redemption, we have his reconciliation to and with spirit-or man's ascent described. The same thought is presented by Jesus in the parable of the "prodigal son": the younger brother being the soul which descends, the elder brother the soul which has not incarnated itself. The wanderings and return to the father's house—which is but the same physical descending and ascending as under other forms-will be found described in all sacred writings of Oriental origin. Some mystics have blushed to think they had bodies. They never thought of making an atonement with matter, which is of great importance. If God is everywhere we should recognize him, and be at one with him in all kingdoms.

Theology has created so many gulfs between God and man, the natural and the "supernatural," matter and spirit, the natural man and the spiritual man, and so on, that one feels like asking a few questions: Is there no point where man's divinity touches the very nature of the Infinite? and is not there something in the in-"the brute inheritance," and evolvement of which comes into relation with man without atonement. Why should there be such conflict between the so-called natural and "supernatural," when an extension of the natural would sweep away existing barriers and fill up the gulf? What is there about the natural man to conflict with the spiritual? Is not man most spiritual when he is most hatural, and least were no God back of it? If matter as we kno it is phenomena, there could be none of it, but

To the spiritually-minded there is in reality no other world; life is continuous, and heaven is here.

Although we shall find many of the supposed gulfs filled as we come into closer conscious relation to nature and to God, yet we must still recognize the need of reconciliation. And this work can be best accomplished by an Ethico-Religious institution. The reconciliation is between our "brute inheritance" and the truly human elements in our nature.

Lust, intemperance, falsehood, deceit, malice, murder, theft and crime of every sort and degree, are with us still, and there is need for information and reformation, generation and regeneration, as much as in days gone by. A reconciliation of the real with the ideal is the aim of the sincere minister of the gospel of truth to-day as of old. The facts of life have not changed; our interpretation of them varies as time goes on and knowledge advances.

We suffer from lack of development, not total depravity. We have ages of brutality behind us and upon us, while before us lies the brotherhood of mankind and the ideal world. We lose the one as we embrace the other. It is in vain we call upon another to bear our sin or its consequences. We must leave our weakness sense, develop the intellect, strengthen the will 'God in us, the hope of glory.'

Jesus has been the symbol of all that is true. beautiful and good, to millions, and by imitating the ideal man they have grown up to ideal manhood and womanhood. The ideal is our Let us unite heart and head, conscience and conduct, to the truth we know, with loyalty to it: blend in our lives self-respect, self-forgetfulness, a hatred of shams and a sincere devotion to truth. In our dealings with our fellow-men let us keep before us the ideal relation of mankind; then justice, love and truth shall guide our steps and lead us into oneness with humanity. By studying and obeying the laws of physical life we shall be at peace with nature. In keeping abreast with the advanced thought of the times we shall be intellectually in harmony with the heaven of the mind. The embodying of the highest ethical principles of the age will establish moral unities for future development which shall bring the blessings of posterity upon you and enrich your days with the glory of a divine humanity.

In the development of those spiritual powers. that slumber within us all, we may open a conscious and hallowed communion with the angelic hosts, and heaven and earth shall indeed be united in a manner, undreamed of by mortals. Then God's kingdom will come, and his will be done on earth as it is in heaven at ... Solence, art, philosophy and religion shall then conspire to the recognition and establish-

monize in man's mind all worlds and kingdoms and beings in the great universe.

In all the weird ceremonies of the past, in the conflicting dogmas of the middle ages, and in the still existing belief in the atonement, conciliation between brutalism and humanism. And as we may expect the ever-progressive spirit to be capable of receiving new ideals, there will forever be an at-one-ment going on.

Every advance we make requires an adjustment of internal relations to external relations; and this involves atonement. Without such continuous rearrangement there could be violation, better marriage, social and political no progress. And "as eye hath not seen, nor ear heard, nor even the heart conceived what God hath laid up for those who love him," we may look forward to eternal at one-ment.

There will, doubtless, always be a relatively lower and higher self, and the continuous effort to bring them into harmony is a form of atonement. The conservative and progressive elements in us are ever active. There is a tendency on the part of the old to retain supremacy, while the new ever seeks to innovate. A wise balancing of these tendencies will ever secure for us "the happy meed."

The nirvana of the Buddhist and the saint's rest of the Christian are forms of atonement with God; but both suggest a non-progressive looks forward to an eternity in which each soon will be a progressive march toward the Infinite, and the ascending spirit sings as it soars 'Nearer, my God, to thee, nearer to thee."

Original Essay.

"IS MEDIUMSHIP A FACT?"

BY MILLIE RENOUF PALMER.

This question is agitating the minds of hundreds of thinking people to-day: "Is mediumship a fact?" Is it what Spiritualists claim for it, a child of the great Father, having its birth in the fountain-head of all life in the celestial sphere, bearing upon its face the imprint of its angelhood, and used as a channel of communication between the two worlds to make humanity better by awakening the God within their souls, and lifting them from the quagmire of selfishness and sensuality to a higher plane of spiritual thought and action-making their desires and aspirations more noble and lofty, and their influence for good more potent: Or, as some of its opponents claim, a "trump divine light given you; because now that my card" in the hands of Satan's emissaries-a fabrication of his to extend the domain of his planted the seed, which the angel-world will sovereignty, and swell the ranks of his demon hosts: Or, as others say, a myth, a fantastic creation of illogical brains?

Our church brethren say that there can be no such thing, because "Jesus did not make mention of it in his teachings," and consequently they cannot accept it. It is to this latter class we would speak. If Bible historians have given us the truth concerning the life and teachings of the Nazarene, he not only used his medial powers, but impressed his followers with the desirability of medium ship for themselves. In proof of the truth of this, I shall ask the reader to journey with me In spirit to "Palestine, a country in Asia, where, according to chroniclers, about six miles northwest of Shechem, we will find a basin-shaped valley, surrounded by high hills, almost on the edge of the great plain Sharon, which borders the Mediterranean Sea. In the centre of this basin rises an oblong hill, with steep sides and a

flat top, called Samaria." Now go backward with me over the pathway of nineteen hundred dead years, and we find ourselves at Samaria, a city in Palestine, at old of eternity, had clasped hands in a cooperabout the sixth hour of the day. Wearied with | ative labor of love for humanity, which must our long journey, we will stop and rest awhile go on until each soul, freed from its earthly at this well, which is called Jacob's well, be- shackles, reaches its ultimate! ing on a piece of ground said to have been given by Jacob to his son Joseph. As we are resting here we see a man coming slowly said he did it through Beelzebub, the prince of across the plain. As he draws near we note his calm, majestic presence, his clear, thought sion of his nature, to help the vile and degradful eyes, his gentle countenance, and instinctively our hearts go out to him; we feel the kinship which makes of strangers-friends; we reverently bow our heads before the spirituality which is enshrined in that mortal form. Slowly and wearily he comes, sinks upon the curb surrounding the well, patiently waiting struments of this world from his to our day. for some one to draw for him the water with which to quench his thirst. Presently a of the cup I drink of, and be baptized with my woman comes to draw water, and in "gentle baptism." There are few avowed mediums tones, but as one having authority," he says to "Give me to drink." She, recognizing by his dress and speech one who belongs to a nation at enmity with hers, answers: ' 'How is it that thou, a Jew, askest a drink of me, a woman of Samaria?" There was a deadly fend between the Jews and Samaritans; this antipathy was not only political but religious. The Samaritans were publicly cursed in the Jewish synagogues, were not allowed to witness in their courts, and the Jew would have no dealings with the Samaritan if he could possibly help it. "Thou art a Samaritan and hast a devil," was the bitterest term of reproach known. It is strange that there should be such a similarity between these poor, despised Samaritans and the Spiritualists of today: They are denounced (if not cursed) from

The poor Samaritan is naturally surprised that this Jew should speak so kindly to her. and said: "How is it that thou should ask of me a drink?" He replies, "If thou knewest the gift of God, and who it is who asketh thee for drink, thou wouldst ask of him living waters." Thinking he speaks of the well, she answers: "But thou hast nothing with which to draw the water, and the well is deep." Like the spiritually ignorant of the present time she thinks only of the material water, the physical thirst, and knows nothing of the living waters which flow from the fountains of everlasting life within the soul. He replied! If you drink of the water of the well you will thirst again; but if you drink of the waters which I shall give you you will never thirst more." This was a seemingly bold assertion. coming from the lips of a man travel-stained. foot-lore, and apparently poor, but the woman read truth in his earnest declarations, and said, while her voice trembled, the hot tears started from her eyes, and the slumbering good stirred within her soul: "Oh! sir, give me of this water." He answered: "Go, call thy husband, and come back to me."" "I have Louise Inogen Guiney, in Boston Pilot (Revised).

the pulpits: they cannot bear credible witness

in behalf of their co-workers in the courts:

they are ostracised by society, and ridiculed

by the world at large; and you have only to

change the proper noun in the sentence quoted

to have their expressed opinion: "Thou art a

Spiritualist and hast a devil."

ment of that AT-ONE-MENT which shall har- no husband," she replied. "Truly hast thou spoken; thou hast had five husbands, but he whom thou now hast is not thy husband."

It will be seen how differently the inspired tencher noted in this instance from the course pursued by certain "pure-minded" (?) people we shall perceive the sindows and instinctive of the present day. He recognized the great efforts of the soul to express the thought of re- fact that material regeneration must be achieved through spiritual evolution, and must begin in the soul. No condemnatory sermon, no rebuke proceeds from his lips.

The condition here represented cannot be overcome by punishment or persecution; education, a knowledge of the spiritual and physical laws which govern the being, a realization laws, the extirpation of intemperance, children trained to be true fathers and mothers, a universal religion of love, not fear-these and these alone can bring about a higher state of affairs.

But we will return to our traveler, and the woman whom we left conversing at the well. When he said: "This man is not your husband," did she, as many, when a sensitive opens some special page of their life-history, say indignantly: "I do not recognize it—know nothing whatever about it"? No! she turned to him and said: "Sir, I perceive thou art a prophet," (medium, for the terms are synonymous,) and she "left her water-pot and hurried into the city." What for? why did she not draw the water, go back to her home, and say element. The aspiring and progressive soul, nothing about her interview; or if she did speak of it, say, as many moderns, he had "guessed at it," or learned it from her neighbors? But she went into the city and said to every one she met: "Come with me and see a man who told me everything I ever did," and with the natural curiosity of humankind her hearers flocked to him that they might haply get a test, and the séance was so satisfactory that they invited him to remain with them.

He was anxious to go into Galilee, but marking how thirsty they were for the living water of truth; he remained with them two days, and many believed, and said to the woman: "Now we believe, not because of thy word, but we have seen him and heard him for ourselves." Sensible people; and I would advise scoffers to copy this old-time example, and prove for themselves that mediumship is a fact! Now, if this inspired teacher, who is held up by all the Christian religions as the greatest who ever lived, was a medium—and we think the adduced facts prove that he was-did mediumship die with him, or did he speak truly when he said to the friends who were marveling at the wonders he performed: "Greater things than these shall ye do, if ye are faithful to the work on earth is completed, now that I have nourish and nurture until it evangelizes the world, I go into spirit-life, and will bring psychic forces to bear upon you which will give you greater power than any yet displayed." In the life of the Nazarene the beauty of his character, his unselfish devotion to the cause of truth, his love of humanity, his knowledge of the "hidden things of the spirit," his exalted teachings, his willing martyrdom, we see the perfect medium. He was the instrument used to join the two worlds; at the close of his sad life he triumphantly exclaimed: "It is finished," and the "vail of the temple was rent in twain...and the graves were opened and many bodies of the saints... arose and came out of the graves...and appeared unto many -the vail signifying the darkened condition of men, and its rending the opening of their spiritual eyes; "the dead," who were able to walk and talk with their friends in the form, symbolizing that electrical currents had been established, that never again would the vail drop between the two worlds, but that spirit and mortal, standing together upon the thresh-

Did he, the good teacher, ea Indeed no! when he "cast out devils" they devils. When he went, in the divine compased, they said he was associating with harlots and publicans. Was he respected and honored because of his divine gifts? No, he was 'despised and rejected" of men, "a man of sorrows, and acquainted with grief," and he left his heritage of suffering to the medial in-How truly did he say: "Ye shall indeed drink who have not drained the cup of sorrow to the dregsi

There are no backward steps in mediumship: they must go on through good and evil report -through sorrow and loneliness they must fulfill their mission. Mediumship is a fact! Unscrupulous men and women may make of it s commercial commodity for their own selfish ends; ignorance may dim its luster; persecution dwarf its efforts; but it will shine out resplendent until it encircles the universe and draws together in a bond of love all humanity.

THE KINGS.

A man said unto his angel: " My spirits are fallen through, And I cannot carry this battle;

Oh! brother, what shall I do? The terrible kings are on me With spears that are deadly bright; Against me so from the cradle

Do fate and my fathers fight." Then said to the man his angel: "Thou wavering, foolish soul! Back to the ranks! What matter To win or to lose the whole-

As judged by the little judges Who hearken not well, nor see? Not thus, by the outer issue, The wise shall interpret thee.

Thy will is the very, the only, The solemn event of things: The weakest of hearts, defying, Is stronger than all these kings!

Though out of the Past they gather, In doubt and bodily pain, And pallid thirst of the spirit, Yet kin to the other twain;

While Grief, in a cloud of banners, And ringleted vain desires, Courts Vice, with the spoils upon him, Of thee and thy beaten sires; While Kings of Eternal Evil

Yet darken the hills about. Thy part is with broken sabre To rise on the last redoubt;

To spare no earnest endeavor, Nor covet the game at all; Still fighting, fighting, fighting Though driven against the wall!"

Jubilee Meeting in Chicago. To the Editors of the Banner of Light:

On Bunday, Dec. 17th, the First Society of Spiritualists of Chicago observed the National Jubilee in Washington Hall. Long before the hour of service, happy children, parents and members of the society began to arrive—each and all with faces radiant with expectation. In the basement all was bustle, with the preparation of choice refreshments. Hand-shaking and congratulations were the order of the day, and these reached their culmination when our dearlyoyed pastor, Mrs. Cora L. V. Richmond, Vice-Presideht of the National Organization, appeared upon

the scene. The program as laid down by the Board at Washington was faithfully adhered to; the Sunday-school however, was the great attraction of the morning: Words would fall were I to attempt to picture this part of the exercises, for only those whose privilege it was to listen to the productions of these little ones can estimate the value of that part of our work. It would be difficult indeed to discriminate, where all were perfect in their specialties. The recitations were spiritual, and to the point; the Jubilee poem, written for the occasion by "Ouina," was beautifully rendered by the little daughter of Mr. and Mrs. Francis of the Progressive Thinker, and certainly calls for special mention. A spiritual song, "The Three Angel Visitants," was admirably presented by little Ethel Jones; etc.

Too much credit cannot be given to Mr. Chas. Bushnell (Superintendent of the school) and Miss Amy Orvis (Assistant Superintendent) for the success of this part of the day's enjoyment. The address by the oldest Spiritualist was delivered by the President of the First Society, Dr. L. Bushnell; some choice thoughts were presented by Dr. Burland; a short but stirring address by Mrs. Musser; the appeal for funds for the National Organization was made by the writer. The main subject, however-the object of the organization—was of course handled by the guides of the pastor.

It was 1 o'clock before the meeting adjourned to partake of the appetizing dinner which had been prepared. This was immediately followed by the toasts and responses-ushered in by an exquisite selection of music given inspirationally by our "Water Lily," Mrs. Richmond.

The Chair was taken by Mr. A. Hoffman, Vice-Presdent of the society, who also responded to the first toast, "The National Organization"; the remaining toasts were ably responded to by members of the society and visiting friends. At 5 o'clock we adjourned for supper.

At 7:30 the hall was again thronged with an audience inspired fully by the Jubilee spirit of rejoicing. An invocation by the guides was followed by more speeches. The subject of the evening was in response to the toast (purposely left over), "The Future of Spiritualism," by the guides, through their instrument, Mrs. Cora L. V. Richmond, and was the crowning effort of this happy time. C. CATLIN.

THE OBJECTS OF NATIONAL ORGANIZATION. On the occasion above noted the guides of Mrs. Cora .. V. Richmond spoke in substance as follows:

All organisms are growths from a germ that seeks expression. Beneath the sod the slumbering seed waits for the quickening of its life, then responsive to the law of its existence it puts forth its aspirations and powers, winning to itself the elements of earth, air and light to fashion into the fibres of its expres

The human organism is for the expression of the spirit; not one of all its manifold powers would be complete alone; and even the intricate and subtle mechanism of the human organism is inadequate to fully express what the spirit desires to reveal. Various inventions, devices and mechanical appliances have been added to the avenues of the spirit's expression in the human form, until the wonderful powers of mechanical art have measured the facilities of human expression a thousand, ay, a million fold. Not content with what the eyes can see, the human spirit through its mental powers has devised the telescope and the microscope; not contented with the range of hearing in the reception of vibrations that become sound, the telephone and phonograph. Musical instruments that reveal under the master's skillful hands marvels of sound have been produced. Art catches the forms invisible to the naked eye, and makes them captive on the sensitized plate. The sunbeams paint what no human touch could produce. and the thousand mighty arms of steam and electricity lift the burdens, perform the work, and bear the messages of the world. All this is the work, not of one, but of many minds, and while the individual is strictly accountable for his or her performance of the part assigned to each, still the whole result is in the suitable association of the parts.

The machinist constructs the engine, not to dominate man, but to be his servant. Every created thing is to subserve the purpose of its creator.

Societies, organizations, governments, when they become oppressive are not so by any power that inheres in the organizations, but by the tyranny of man. who would express and exercise the same oppressions individually as he does through organizations had he the power.

The moment any association becomes oppressive, that moment revolution begins.

Time was when an organization, even of the smallest local kind, among Spiritualists was impossible. Many had too recently escaped from the bondage of creeds that bound them to fear, not only of death, but of what might come after death-the horrors of Hades -and mistaking their own condition of being bound for that which bound them they naturally rejected all thought of organization as oppressive. Besides, the process of disintegration and individualization had not been completed in the minds of those noble men and women who were ready for the new light. For building there must be preparation, for growth there must be the preparation of soil and sowing of the

Half a century has wrought a marvelous change, and half a century more will witness a still greater one. It was plainly revealed when the delegates to the National Spiritualists' Convention came together in this city in the last days of September, that they came to unite their labors. Many of them had been in the ranks of Spiritualism as workers from the first; many of them had "come up through great tribula-tions," and trials and persecutions which they had bravely met; some had differed from others in opinions concerning individual and ethical problems con-nected with human life, but all came resolved to sink their differences and unite on the general basis of promoting human welfare and enlightenment by en-deavoring to carry forward a more perfect presentation of the truths of Spiritualism.

Three basic objects were (and are) in view in the minds of those who were in the Convention, and who formed the organization to carry forward those pur-

First: To bind the local and State societies together in a fraternal and working fellowship, and form a compact working body for the dissemination of the truths of Spiritualism, and the protection of its me dlums and teachers.

Since no part can equal the whole, or the strength of any local organization equal the united strength of several local organizations, the combined strength of all local organizations will form a great working power. Since, also, there are laws on the statute books of many of the States militating against the exercise of spiritual gifts-especially the gift of healing and the various phenomenal phases of manifestationa National organization, combining the strength of the whole movement and concentered at any given point where needed, will be much more potent to combat these unconstitutional laws, to prevent further legis lation in the same direction, and to repeal the oppress ive enactments already in existence that make the exercise of spiritual gifts a crime, instead of recognizing them as a blessing to the human race.

Mediums are encouraged to become members of the local organizations where they may abide, that they may avail themselves of the protection thus offered. Second: In addition to the ably-conducted spiritualistic journals and the many volumes of literature already in existence, it is the intention to collect, compile, disseminate such new facts and teachings as may be needed; and to keep a complete bureau of sta tistics as far as is possible, which will enable any one

interested to obtain any information, desired concernng the movement.

The publication of the proceedings of the National Convention for organization is one case in point, to which will be added our paper on Spiritualism presented to the Parliament of Rollgions, which presentation, had there been a National or State organization existing two years ago, could have been given orally by us, as it should have been in the Parliament, while in session.

There are many subdivisions of this branch of labor which time forbids our continuing here.

Third: and by no means the strongest object, yet one that a National organization gives weight and respectability to the movement.

If we could have a thought there is any danger of Spiritualism becoming "popular," in the butterfly sense of that term, through this or any other organization, then we would wish it instantly dissolved. Nor do we consider that applause or favor constitutes respectability." Truth is respectable, although burned at the stake or doomed to incarceration in a felon's cell; error is not respectable, although robed in ermine and worshiped of men. So valuable is truth, so precious her fair name, that no time-sanctioned error, no falsehood masked in whatsoever pleasing guise, can for one instant take her place. Be true to this eternal light, this Knowledge of Immortal Life-this name of Spiritualism given you by the angel-world. Sustain the organization you have made, give it the strength of your lives so long as it fulfills the purpose for which you have fashioned it, and be not stinted in the measure of your sustenance and support. It derives its existence and functions and work from you.

Above all, be true to the name of Spiritualism, that to-day is the Living Light of the world.

Spiritualist Meetings.

Massachusetts.

Boston.-A large and merry throng assembled at Red Men's Hall, 514 Tremont street, Christmas evening. Dec. 25th, to listen to the entertainment, and to witness the distribution of gifts to the members of

evening, Dec. 25th, to listen to the entertainment, and to witness the distribution of gifts to the members of the Children's Progressive Lyceum.

The entertainment offered was an excellent one throughout. The first number was a recitation from Carl Leo Root, who was liberally rewarded by applause from his audience; a plane sole from Gertle Hersey was the next upon the program, and was rendered in excellent style; a recitation by Helen Higgins followed, which she delivered in a pleasing manner, and then Miss Cora Pratt favored the audience with one other charming plane soles; Mr. J. B. Hatch, Sr., was then called upon for some remarks. He occupied the platform for a brief while, speaking in his usual vigorous and forcible way.

The next number of the evening's entertainment was a farce entitled "Two Gentlemen in a Fix—or How to Lose a Train," by two members of the newlyformed Lyceum Dramatic Co., Messrs. Ernest L. Porter and George S. Lang. The piece provoked numerous bursts of laughter throughout, and was liberally applauded at its close.

Baby Guilford then sang one of her songs in a charming and captivating way, after which came an excellent recitation by Gertie Cook; the name of Miss Louise Horner was last upon the list, and as usual she was called upon for an encore.

Then came the distribution of the gifts which were hung profusely upon the Christmas tree. The presents were taken from the tree and handed to the recipients by the Guards of the Lyceum.

After this pleasing portion of the exercises was over, the floor was cleared, and dancing was begun and carried on until nearly the hour of twelve, when the happy company broke up with a "Merry Christmas and a Happy New Year wish" for all!

Geo. S. Lang, Sec'y.

Lowell...—The Spiritualist meetings here are kept tunning away for the sole was cared.

LOWELL.-The Spiritualist meetings here are kept running every Sunday, and a good work is being accomplished. The lectures have all been good; it is a treat to listen to that whole-souled veteran on the spiritualistic platform, Mrs. N. J. Willis (of Cambridgeport), to Dr. Drisko (of Lynn) and others, but I feel like awarding special praise to Miss Mary Williams of Fall River. She is one of the new comers into the spiritual vineyard of rostrum work. Possessing of the spiritual vineyard of rostrum work. ed of a sweet spirituality and refinement of manner, her lectures are marked by the same spirit which up-litis and consoles, while at the same time stimulating

thought.

Miss Blanche Brainard of this city has also added to the interest of the meetings by the tests she has

given.
On Saturday night, Dec. 23d, the Lyceum children On Saturday night, Dec. 23d, the Lyceum children gave the most enjoyable entertainment that has been presented under spiritualistic auspices in this city for many years. It comprised Madame Duzenbury's (Miss Winona Day) exhibition of wax figures, with the "irrepressible Pete" to "wind them up"; songs, readings, character sketches, tableaux, burlesque acting, etc. A large and enthusiastic audience was present. Mr. Fred Jordan created much amusement for both young and old, especially for the children, by the mirth-provoking way in which, as "Santa Claus," he distributed the presents from the Christmas trees.

ED. S. VARNEY.

WORCESTER.-Our Lyceum held its annual Christmas festival, and had a very enjoyable time-the Association and Woman's Auxiliary joining with us-the latter giving a substantial supper for the little ones; the "Lyceum cake" was furnished by Mrs. Delia Barlow, and sultably inscribed: "Lyceum Christmas Greeting, 1893." Santa Claus was personated by Eddle E. Hammond, having his pack filled with good things for the little folks.

Our Tree was well supplied with substantial pressure.

Eddle E. Hammond, having his pack filled with good things for the little folks.

Our Tree was well supplied with substantial presents both for young and old. Our ascended ones were all remembered by beautiful wreaths of evergreen adorned with flowers: Gertle Willard, Nellie Lewis. S. Heal, Warren Chase and Eliza Fisher are the dear ones who are now able to teach us better and grander truths.

Our musical and literary program was as follows: Plano solo, "The Lotos Flower," Hattle Smith; "Under the Christmas Tree," Willie Barlow; song, Hattle Mason; reading, "A Surprise," Mabel Woodward; song, "The Girl I Lett Behind," Sue Isaacs; recitation, "Christmas Time," Lillie McGorman; song, "The Old Kitchen Floor," Hattle Mason; recitation, Flossie Isaacs; recitation, Herbert, Yates; recitation, "Room for Many There," Ida Yatés.

E. H. Hammond, Sec'y.

Pennsylvania.

PHILADELPHIA.—Our Spiritual Conference met on the afternoon of Dec. 17th to celebrate " Jubilee Sunday." The invocation was given by our speaker, Dr. G. C. Beckwith Ewell, after which our President, Mr. Samuel Wheeler, read the "Objects of the National Spiritual Organization and Jubilee Day." Miss Annie Smith recited the Jubilee poem. Dr. Ewell gave the discourse on "The Event we Celebrate." The recitation of a beautiful poem by Miss Halliwell followed the lecture; remarks appropriate to the occasion were made by Mr. Thomas Locke, Vice-President of the Conference, followed by Mrs. Cadawaller, Mr. Geo. Allen and Mr. Fisher. Dr. Ewell closed this interesting service by an improvisation on "Our Jubilee," and the benediction. A special appeal was made by the speakers to assist the National Association in its work.

In the evening Dr. Ewell's discourse was in answer to the questions: "Do Spiritualists believe in predestination?" "When will the milleunium come?" and was replete with original, practical thought.

Our society is increasing in members, as our meetings (by interest) attract larger audiences.

J. LOCKE, Seo'y. day." The invocation was given by our speaker, Dr.

J. LOCKE, Sec'u. ALLEGHENY.-Mrs. Abble N. Burnbam has been with us of late, speaking for the First Spiritual Church. Her lectures have been philosophical and spiritual.

also of a refined nature; the thoughts presented were beautiful, and calculated to feed the soul rather than gratifying the mere curiosity of markind. The lady has done some excellent work, and we hope she will meet with success wherever she may be called E. KLOTZ.

Michigan.

DETROIT.-Fraternity Hall is holding the largest and best audiences that have ever convened there. Mrs. Carpenter prepared for Dec. 17th a very interesting program of vocal and instrumental music, recitations, with speeches from several mediums and friends, among them were Dr. A. B. Spinney, Mrs. Cartright, Mrs. Carpenter, and the writer. Mrs. Carpenter closed with a large number of tests—many of which wefe recognized immediately.

The signs of the times are propitious, and I do hope and believe we shall, yet see a more general awaken.

and believe we shall yet see a more general awakening in this city. I wish THE BANNER, and all its coworkers, a "happy new year." Augustus Day.

New York.

TROY.-The Jubilee was celebrated at our rooms, No. 18 Keenan Building, Dec. 17th. The address of the oldest member of our Society, Mr. E. Lodwick. was, in our opinion, a remarkable production. We depend mostly on local talent, but our pastor, Mrs. T. U. Reynolds, will be with us during January. Our Society is in full harmony, and with the aid of the spirit-world we expect to do something for the awakening of manking to the truth of immortality.

FRANK P. EDGERTON, Sec y.

When the hair has fallen out, leaving the head bald, if the scalp is not shiny there is a chance of regaining the hair by using Hall's Hair Renewer.

Cured by a Dream.

There is great excitement among the people living a few miles north of St. Joseph, Mo., over what is regarded as a miraculous occurrence. The facts are vouched for by three prominent physicians of Savannah, O. J. Hurley, editor of the Bavannah Democrat, and of the people residing in the neighborhood of Alexander Gilpin, a farmer.

Glipin's little son, Thomas, twelve years of age, was stricken with rheumatism last June, and since that time his body and limbs were all drawn out of shape. The pain became so severe that he was finally attacked with lockjaw. Drs. Martin, Kerr and Jefferies could do nothing to assist the sufferer. The boy then went into a cataleptic state, and for two hours lay as one dead. When he revived he was unable to talk, but wrote on a slate to his parents that he had been to heaven and seen his two dead brothers and sister. He said they told him to have his parents go to a certain field, and at a particular place scrape away the snow, when they would find a bed of moss, and under the moss would be found some roots, which they were to boil and make an ointment of.

To please the apparently dying boy the par-

ment of.

To please the apparently dying boy the parents and neighbors went to the place and found everything just as the boy claimed. The roots were made into an ointment and applied. A couple of hours later the lookjaw disappeared, and the next day the boy left his bed as well as ever.—St. Louis Globe-Democrat.

Passed to Spirit-Life,

From her home in West Sumner, Me., Dec. 22d, 1893, Mrs. Mary A., wife of Mr. Israel A. Fletcher, aged nearly 67

years.

Mr. and Mrs. Fletcher were born in the same town, at an early age were married, and for nearly forty-nine years have together enjoyed the sunshine of life; together have they passed also through the shadows when death has taken their

passed also through the shadows when death has taken their loved ones away.

Mrs. Fletcher leaves a husband and two children—beside a large circle of reintives and friends—to mourn her loss. Herself and husband were outspoken in regard to the facts which made them Spiritualists many years ago. She passed on to the Higher Life confident that there she should meet all her loved ones who had gone before.

The funeral services were held in the church, Mrs. Ida P.

A. Whitlock of Boston officiating.

From Sturgis, Mich., Dec. 14th, 1893, Daniel R. Parker, in

the 75th year of his age. the 75th year of his age.

He was well known as a Spiritualist, and Mason, having helped to organize the Harmonial Society, and build the Free Church there thirty-five years ago. His removal leaves but one of the old members. A companion and son had preceded him many years since.

Services at the church were conducted by the writer; at the cemetery by the Masonic Fraternity—he having been a thight Templar.

MRS. A. E. SHEETS.

Oct. 7th, from her home in Fletcher, Vt., (near where she

Oct. 7th, from her home in Fletcher, Vt., (near where sne was born in 1818) Mrs. Maria Jenne.

She never belonged to any church organization: she was a woman of wonderful strength of character and self-possession, and was full of patience, justice and charity for human frailities. The campers at Queen City Park will miss her pleasant, genial face, as she was a constant attendant there. She was ready and anxious for the change, as she said (to me) that most of her loved ones were "over there."

Fletcher, Vt., Dec. 24th, 1893. Mrs. Horage Charman.

From Lincoln, R. I., Nellie M., daughter of Frederick A.

and Ella H. Miller, aged 5 years.

They have the knowledge that she is not lost, but gone before. The funeral service was attended by Mrs. May B. Pepper of Providence, R. I., who spoke words of cheer and consolation to the bereaved parents.

H. G. F.

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

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. Reynolds. (BANNER OF LIGHT on sale.)

Buffalo, N. Y.—First Spiritualist Society meets Sun days in A. O. U. W. Hall, corner Court and Main streets, at 2% and 7% P. M. Henry Van Buskirk, President; L. O. Beesing, Secretary, 846 Prospect Avenue.

Baltimore, Md.—The Religio-Philosophical Society meets every Sunday at 11 A. M. and 8 P. M. at Raines Halll corner Baltimore street and Post Office Avenue. Miss Estella Kapp, 1000 Clifton Place, Secretary.

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

Chicago. III.—The First Society of Sulritualists meets Chicago, III.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A. M. and 7% P. M. Speak-or, Mrs. Cora L. V. Richmond.

Cleveland, O.—The Children's Progressive Lyceum meets regularly every Sunday, 2 P. M., 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 7% o'clock. Mrs. H.S. Lake, permanent speaker. Everybody invited. Thomas A. Black, Chairman.

Colorado City, Col.—Meetings are held in Woodman

Dayton, O.—The Spiritualists' Library Association holds meetings every Sunday at 7% P. M. at its hall in Central Block. Second floor, corner 5th and Jefferson streets. J. C. Cox, Cor. Secretary. Detroit, Mich.—Fraternity Hall: Mrs. Minnie Carpenter gives lectures and tests Sundays at 2½ r. 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. Grand Rapids, 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, 35 Fountain street, L. D. Sanborn, Secretary, 205 North Lafayette street.

Grand Rapids, Mich.—Progressive Spiritualists' Society, Elks' Hall, Ionia street. Meetings Sundays, 10½ A. M. and 78 P. M.; Thursdays, \$ P. M. and 8 P. M. Mrs. Eme F. Josselyn, President.

Josselyn, President.

Lynn, Mnes.—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, 33 Lowell street, Sec'y.

Children's Lyccum meets Sundays, 12 M., in the same Hall., T. J. Troye, 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 7½ P. M. in the "K. of P." Hall, Masonic Temple, Hennepin Avenue, corner of Sixth street. N. O. Westerfield, President.

New Bedford, Mass.—First Spiritualist Society meets Sundays, 2% and 7 P. M., at Knights of Pythias Hall, No. 24 Purchase street.

Purchase street.

Norwich, Conn.—First Spiritual Union Holds services in Grand Army Hall every Sunday at 1½ and 7½ P. M. Children's Progressive Lyccum meets every Sunday at 11½ A. M. in the same hall. Mrs. F. H. Spalding, Conductor.

North Settenate, Mass.—Children's Progressive Lyceum 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 602% Ohurch street. Mediums with remarkable gifts officiate. C. H. Stockell, President.

New Orleans, La.—Association of Spiritualists meets every Sunday, 74 P. M., at its hall, No. 59 Camp street. Geo. P. Benson, President. P. Benson, President.

Oakland, Cal.—Mission Spiritualists meet every Sunday at 2 and 7½ r. m. at Native Sons' Hall, 918 Washington

Pittsburgh, Pa.—First Church of Spiritualists, 8 Sixth street. Meetings Sunday, at 10% A. M. and 7% P. M.; Thursday, 7% P. M. Nicolaus Schenkel, President; J. H. Lohmeyer, Secretary.

er, Secretary.

Providence, R. I.,—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2% and 7½ P. M. Progressive School at 1 P. M.

Portland, Me.—The Spiritual Association, Mystic Hall Monument Square; meetings at 2% and 7½ P. M. Mediums and speakers wishing to visit Portland should communicate with H. C. Berry, 189 Oxford street.

The People's Progressive Spiritual Society at Reform Club Hall: Sundays, at 10'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, 61 Proble street.

Port Huron, Mich.—Meetings held regularly, Sunday evenings, at White Building, Mrs. Annie L. Robinson, seitled speaker.

svenings, at white Building. Mrs. Annie L. Robinson, settled speaker.

Springfield, Mass.—The First Spiritualist Society—
I. M. Holcomb, Secretary, (16 Howard street)—holds meetings in the Spiritualists' Hall, corner Main and State streets,
The Ledies' Aid 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.

Springfield, Hi.—The Social Wheel of Progression, or
First Society of Spiritists, will hold public worship every
Sunday at 75: P. M. in G. A. R. Hall, on 8th street, between
Monroe and Adams. Rev. Anna B. Lepper, speaker. D. N.
Lepper, President; Miss H. A. Thayer, Secretary.

San Francisco, Cal.—The Boolety of Progressive Spir-

Lopper, President; Miss H. A. Thayer, Becretary.

San Francisco, Cal.—The Society of Progressive Spiritualists meets every Sunday in Fraternal Hall, Alexar Building, O'Farroll street, at 2 and 8 P. M. Conference at 2; lecture, with mediums, at 8. Mrs. M. T. Longley, speaker until April. Mrs. S. B. Whitehead, Secretary.

Worcester, Mass.—Association of Spiritualists, Arcanum Hall, 566 Main street. Geo. A. Fuller, M. D., President; Mrs. Georgia D. Fuller, Vice-President and Corresponding Secretary; Woodbury O. Smith, Secretary; Edgar P. Howe, Treasurer. Lectures at 2 and 7 P. M. Children's Progressive Lyceum at 12 M.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list
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Banner of Tight.

BOSTON, SATURDAY, JANUARY 6, 1894.

The Theology of Judaism.

THE BANNER last week presented a condensed rescript of the tenets of Mohammedanism as given in modern dress at the World's Parliament of Religions at Chicago, and more recently in New York City. This week we give a glance at the main points of Judaism.

Dr. Isaac M. Wise of Cincinnati was the expositor of Jewish theology before the Parliament of Religions at the World's Fair at Chicago, and set out with saying that the best method of uniting the human family in harmony, peace and good will is to construct a rational and humane system of theology, as free from error as possible, clearly defined, and appealing directly to the reason and conscience of all normal men. Truth well defined is the most successful arbitrator among mental combatants. Truth unites and appeases; error begets antagonism and fanaticism. Error, whether in the spontaneous belief or in the scientific formulas of theology, is the cause of the distracting

factionalism in the transcendental realm. Research and reflection in the field of Israel's literature and history, continued Dr. Wise, produce the conviction that a code of laws is no religion. Yet legalism and observance are but one form of Judaism. The underlying faculty of reason is the apparatus to solve the principles and doctrines are essentially Judaism, and these are material to the theology of Judaism, and these are essentially dogmatic. Scriptures, from the first to the last page, advance the doctrine of divine inspiration and revelation. Ratiocinate as we may, it always centres in the proposition: There exists an inter-relation and a faculty of inter-communication in the nature of that universal prior and superior being and the individualized being called man; and this also is a dogma.

Scriptures teach that the Supreme Being is also Sovereign Providence. He provides sustenance for all that stand in need of it. He foresees and foreordains all, shapes the destinies and disposes the affairs of man and mankind, and takes constant cognizance of their doings. He is the lawgiver, the judge, and the executor of His laws. Press all this to the ultimate abstraction, and formulate it as you may, it always centres in the proposition of the universal, moral, just, benevolent and beneficent theocracy, which is the cause, source and text-book of all canons of ethics; and this is again a dogma.

Scriptures teach that virtue and righteousness are rewarded; vice, misdeeds, crimes, sins are punished, inasmuch as they are free-will actions of man; and add that the free and benevolent Deity under certain conditions pardons sin, iniquity and transgression. Here is an apparent contradiction between justice and grace in the Supreme Being. Press this to its ultimate abstraction, and formulate it as we may, we will always arrive at some proposition concerning atonement; and this also

As far back into the twilight of myths, the early dawn of human reason, as the origin of religious knowledge was traced, mankind was in possession of four dogmas, always present in men's consciousness; they are as follows: In one or more forms of being there exists a superior being, living, mightier and higher than any other being known or imagined; in the nature of this superior being, and in the nature of man, there is the capacity and desire of mutual sympathy, inter-relation, and inter-com-anybody connected with the Temple had any munication; the good and the right, the true thereof are detestable and repugnant to the Thursday, Dec. 21st, we held an entertaindogmas expresses the existence of God; the second, revelation and worship; the third, conscience, ethics and æsthetics; and the fourth immortality, and reward or punishment.

These four dogmas of the human family are the postulate of all theology and theologies, and they are axiomatic. They require no proof, since what all men always knew is self evident, and no proof can be adduced to them, for they are transcendent. Philosophy, with its apparatuses and methods of cogitation, cannot reach them, cannot expound them, cannot negate them, and none ever did prove such negation satisfactorily even to the individual reasoner himself. All systems of theology are built on these four postulates. And each system, in as far as it differs from others, relies for proof of its particular conceptions and knowledges on its traditions, written or unwritten, as the knowledge of a portion of mankind; and so each particular theology depends on its sources.

So also does Judaism. It is based upon the four postulates of all theology; and in justification of its extensions and expansions, its derivation of doctrine and dogma from the main postulates, and its entire development, it | Sunday, Dec. 24th, held in Lakeside Hall, southpoints to its sources and traditions, and at various times also to the standard of reason, not, however, till the philosophers pressed it to reason in self-defense; because it claimed the divine authority for its sources, than which there is none higher.

Knowing now what theology is, what is Judaism? It is the complex of Israel's religious sentiments, ratiocinated to conceptions in harmony with its Jehovisistic God-cognition. These conceptions, made permanent in the consciousness of this people (Israel), are the religious knowledges which form the substra-

of himself, His name and attributes-and not by any induction or reference from any law, story or doing ascribed to God anywhere. The prophets only expand or define those con- as a Personality of the Past, was the subject ceptions of Deity which these passages of di-

which to derive the cognition of the God of revelation.

Whatever theory or practice is contrary or contradictory to Israel's God cognition, can have no place in the theology of Judaism. It compromises necessarily the doctrine concerning Providence, its relations to the individual, the nations, and mankind. This includes the doctrine of covenant between God and man, God and the fathers of the nation, God and the people of Israel, or the election of Israel. The theology of Judaism as a systematic structure must, said Dr. Wise, solve these problems —of atonement, of divine worship, of the hu--of atonement, of divine worship, of the human will, and of the future of mankind, the ultimate of the historical process—on the basis of Israel's God-cognition. This being the highest in man's cognition, the solution of all problems upon this basis-ecclesiastical, ethical, or in eschatology-must be final in theology, provided the judgment which leads to this solu-

tion is not erroneous. An erroneous judgment from true antecedents is possible. In such cases the first safeguard is an appeal to reason; and the second. though not secondary, is an appeal to Holy Writ and its best commentaries. Wherever these two authorities agree-reason and Holy Writ-that the solution of any problem from the basis of Israel's God-cognition is correct. certitude is established and the ultimate solution is found. This is the structure of a systematic theology. Israel's God-cognition is the substratum, the substance; Holy Writ and the standard of reason are the desiderata, and the problems which, in their unity, are the theology of Judaism, than which there can be none

Banner Correspondence.

New York.

WATERTOWN.-C. H. Mattison, Cor. Sec'y, writes: "Mrs. Ada Foye has served our society during the month of December, and has served it well—proving one of the best attractions we have ever had in this city. In spite of the first Sunday being stormy and disagreeable, there was a large and appreciative audience, showing how she pleased the people some two years previous, when she officiated here for three week arenings in engagesion. evenings in succession.

are of a nature so accurate and positive that they leave no room for guess-work or supposi-tion, and the skeptics who previously pretend-ed to explain Spiritualism and its phenomena have not been heard from since, except to say that if the messages given were not from the source claimed they did not know where they were from. I have not the time nor space to enumerate all (or one quarter) of the tests given by Mrs. Foye this month, but will, as a

fair sample of others, mention the following one, that was given Sunday, Dec. 24th:

Mrs. Foye wrote on a sheet of paper the name of David Bahler (pronounced in English nearly of David Bahler (pronounced in English nearly like Bailey); a gentleman in the audience recognized it as the name of his father; whereupon Mrs. Foye requested him to wait a moment, and holding a pencil in her hand she began to write a message from his father in spirit life. The writing was from right to left, and upside down, and Mrs. Foye talking all the time during the writing to the audience.

When the writing was finished it was found to be in German; and as Mrs. Foye was not familiar with that language, and unable to read it, the gentleman whom it was for (who was a German, and a stranger at the Temple), by request, stepped forward and read the mes-

father, who died twenty eight years ago in Switzerland, and that neither Mrs. Foye nor and the beautiful, are desirable—the opposites family affairs; and lastly, the message was in

superior being and to man; and there exists for man a state of felicity or torment beyond this state of mundane life. The first of these one of her wonderful séances for tests and mesone of her wonderful scances for tests and messages from spirit friends, which proved highly satisfactory to all. The piano-playing by Miss Henry and Mr. Shellie Wakeman was highly appreciated, and the selection upon the piano by Miss Rector, entitled "The Ferris Wheel," was heartly encored. The entertainment was pronounced a grand success, both socially and financially.

financially.

There was a strong demand by the people before they had left the Temple for another entertainment; and as Mrs. Carrie E. S. Twing is to officiate for us during January and February, we shall then probably try to equal, at least, all former efforts."

Illinois.

THOMASVILLE .- A sad plea is this. Who can and will respond?

can and will respond?

I am suffering from nervous exhaustion. I have no friends, no home. I would like to call upon the good Spiritualists all over the United States for help to regain my health and strength. I want medical help in the shape of magnetic treatment, as I am too poor to buy it. I would not refuse money, but would rather receive magnetic treatment. I must get help magnetically, or I am doomed to a miserable existence. Can you give me a free notice in The Banner?

JOHN LIONEL BARR.

CHICAGO.-C. E. I., Cor. Sec'y, writes: "The session of the Progressive Spiritual Society, on east corner of Indiana Avenue and 31st street, was certainly a remarkable one. The large and harmonious meeting was first favored with a forcible lecture through Mrs. Emma Nickerson Warne, followed by a half-hour talk by W. T. Stead of London, editor of the Review of Reviews and Borderland, whose views were listened to with great interest—especially those referring to his own experience with telepathy and automatic hand-writing. His rethose refering to his own experience with telepathy and automatic hand-writing. His remarks were responded to by others giving their experiences in having received messages from those on either side of life. Mrs. Edith E. R. Nickless not only gave many instances of this kind, but was called upon to present some demonstrations of her psychometric power, and gave several splendid tests, first by having some one walk up and touch her hand religious knowledges which form the substratum to the theology of Judaism. All knowledge of God and his attributes, the true and the good, came to man by successive revelations; of the indirect kind first, which we may call natural revelation, and the direct kind afterward, which we may call transcendental revelation. Both these revelations concerning God and his substantial attributes, together with their historical genesis, are recorded in the Thorah, in the seven holy names of God, to which neither prophet nor philosopher in Israel added even one, and all of which constantly occur in all Hebrew literature.

What we call the God of revelation is actually intended to designate God as made known in the transcendental revelation, including the successive God-ideas of natural revelation. His attributes of revelation are made known only in such passages of the Thorah in which He himself is reported to have spoken to man of himself. His name and attributes—and not

Pennsylvania.

PHILADELPHIA. — "Progress" writes:
"'Christ as a Living Principle of To day, not ceptions of Delty which these passages of direct transcendental revelation in the Thorah Christmastide, delivered by Dr. G. O. Beckcontain. There exists no other source from with-Ewell to 'The Spiritual Conference' of Forsale by COLBY & RICH.

and conducive to our life.

Modern Spiritualism has thrown open closed gateways grown rusty on their hinges; but unless you receive and appropriate the spirituality of thought revealed it availeth not. We begin to comprehend the mediumship of the past. We listen to the precepts 'Do ye unto others as ye would be done unto,' and 'Love ye even your enemies,' with an understanding born of knowledge of spirit-life.

When asked 'Do you believe that Christ was the Son of God?' we reply, 'Exactly as you and every one are.' He felt the action of angel influence on his organism exactly as some of you; but we have not all responded to the incorporation of principle of the higher life. The everlasting laws are the same. The mental and physical nature must become subordinate to the third person in the trinity, the spiritual man, and the personality of thought shall be lost in the light of the central sun.

These are but a few notes from an address characterized by great strength and poetic diction."

Spiritual Phenomena.

EXPERIENCES WITH MRS. MOSS.

To the Editors of the Banner of Light:

I herewith furnish a translation from La Revue Spirite [Paris, France]-being part of the experience of Prof. Auge in his investigation of the spiritual phenomena in Cleveland,

[From " La Revue Spirite," Nov. 11th, 1893.]

In Cleveland I was able to see at another séance, through a materializing medium (Mrs. Effie Moss), the phenomena a little closer. The traps under the carpet, but did not find traces Many of our most prominent business men of any—besides, if any there should have been have attended these meetings. The tests given some all over the room, for I saw forms twenty inches from me, and sometimes a yard from the cabinet. A vaporous pillar, with a soft light and without odor, elevated itself from the floor; this vapor took a rotatory and ascending movement, arrived at the height of a person, a human head took form, and I heard words, of which the sound corresponded with the movement of the head and mouth of this apparition. The apparition went down, with the same turning movement, through the floor, at about forty inches from where I sat.

I was placed next to the owner of the house, who was himself the person seated nearest the curtain. A small, slender form, clad in white, having materialized, he identified it immediately as his wife, who comes very frequently. Her strength was so that she was able to take the arm of her husband and walk with him around the room. The light was very strong, and standing next to the form I could with great facility see the face, and notice that it was not the medium, who is a stout person. 'You see," said the little woman in putting out her hand, "I have more strength because I have come so often, and also because, having lived in this house where I find my husband, I have the magnetic conditions necessary to aid my materialization. In similar conditions you also, sir, could see your dear friends, like you

For the husband, the master of the house, there was not any doubt that he was holding the spirit, the soul materialized of his dear

see me now."

One evening we were gathered at Mrs. tains; we were all singing together, in order to harmonize the assistants in one common idea. The light was not yet lowered; we were all able to see coming out from the curtain a little face of a girl about six; she advanced toward Mrs. Moss, who recognized her as "Lily," a familiar spirit. Mrs. M. kissed her, and she returned with her behind the curtain. There was only one door in the little room in which we were seated. I was seated so near this door that not a person could have passed without touching me; yet I examined the cabinet immediately after the last face showed itself, and was thoroughly satisfied.

Many persons have affirmed to me to have recognized their parents and friends in the forms which appeared. As to me, at my great surprise, I saw again the form of a man dressed as a soldier, absolutely like the one I saw at Mrs. Williams's in New York. I saw the same mustache, the same dark and piercing eyes. This spirit, who again purpofted to be General Boulanger, tried to speak, uttered a sigh, like if to talk was to him impossible, then fell suddenly backward as if struck. What seemed to me most strange was to see a form the very likeness of one of my dead relatives-at the moment I fixed my gaze on the face, this changed and transformed before my eyes, in a fashion to show me the face of another person.

Then the "controls," or spirits, who were talking in the cabinet, announced the presence of two persons, who showed themselves; I never talked to any one in America about these two persons! How was anybody able to make their likeness?. Who could have imitated them so well?

This is a literal translation, and may appear crude in English, but shows that the work going on in our city is noted in foreign countries. C. COLLIER, ex-Conductor C. P. L.

You Dye in Turkey red on cotton that won't freeze, boil or washout. No other will doit. Package to will doit. Package to wool or cotton, 40c. Big pay Agents. Write quick. Mention this paper. FRENCH DYE CO. Vassar, Mich. Jan. 6.

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Cleveland, O.

OUR POETS.

Powerful Words and Noble Thoughts.

How Closely Are They Related to Our Daily Lives.

What One of Our Foremost Ladies Thinks About It.

Henry W. Longfellow has said in one of his most popular poems that "All things come round to him who will but wait."

How true it certainly is that if we have but the palence to walt and struggle for that which we so much desire, the prize will surely be ours. It is not enough, however, to sit quietly down and remain inert, but if we would accomplish great results we must possess untiring perseverance.

At least one person appreciates the full significance of the great man's words: Miss S. Cohen of 554 South 6th street, Camden, N. J., has for months been waiting, longing and striving to regain that health without which life is at best but a dreary existence.

She has been constantly treating with different reme dies and physicians, but never once lost courage, for she had made up her mind that there was a remedy which would cure her, and was determined to find it She succeeded so well, and is so filled with gratitude and thankfulness, that she wishes the whole world could know of her wonderful cure.

The following is a letter written by her for the pub

"I suffered for over a year with severe pains in my head, and could not keep anything on my stomach.



I was so nervous and weak that I could not hold a glass in my hand, and the doctors pronounced it nervous prostration. I changed doctors and found no relief. My friends advised me to try Dr. Greene's Nervura blood, and nerve remedy, and after using four bottles I experienced a great change. I am now entirely cured, and am anxious to recommend this valuable medicine to every one suffering from similar complaints. I hope it will do as much good to others as it has to me.''

What more beautiful interpretation of our beloved poet's remark than to be suddenly restored, after long suffering from pain, to a life of happiness and useful-

Have not all cause to thank Dr. Greene, who gave to the world this fountain of hope and health? Why, indeed, should we suffer with such a remedy at our command?

If you are sick with any form of nervous or blood disease, indigestion, dyspepsia, kidney or liver complaint, take this giver of health. Dr. Greene's Nervura blood and nerve remedy. Take it when the first symptoms appear. If the disease is advanced, delay no longer. It is purely vegetable and harmless. It is not a patent medicine, but one which the doctor has employed in his practice for years.

Dr. Greene of 34 Temple Place, Boston, Mass., is one of our most eminent physicians in the treatment of all nervous and chronic diseases. He is pleased to talk

with any who wish to consult him.

If you live out of the city, and cannot call, write him a description of your complaint and he will return an answer free of charge, advising you just what to do to

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Thanking its regular subscribers anew for their continued kindness, THE BANNER'S publishers desire that this-the veteran journal of the spiritual movement-shall receive its share of support from the new comers into our household of knowledge. With this hope the above offer is made.

A Just Arraignment of Vaccination.

THE BANNER has never scrupled to raise its voice against the process above-named; which it honestly believes acts to propagate disease among healthy persons, and does it, be it said with shame, by law, in most communities. As the public mind of Boston is at present being for services is legitimate; but "they that be stirred to a fever heat on the subject of smallpox by those who know best whu they are doing it, we will present the following digest of points encountered in an exchange, showing up vaccination in all its naked deformity.

York City, for the Union City Eagle, Indiana, he proceeds to assert that vaccination amounts to blood-poisoning, pure and simple, because it is the introduction of the filthy products of ther secret nor mystery about it all; records filth diseases into the circulation. He insists! that it is the exact truth, and that it is out of | them; he declares the facts to be as given, and the power of any doctor to refute the state- challenges their refutation. These statements, ment. He says it is beyond the power of man to day to determine the origin of the vaccine virus in use. Jenner originally obtained the product of a disease known as "cow-pox," which he claimed developed spontaneously in the cow, and which he named "variola vaccine," merely to make his associates believe it was "smallpox of the cow." They accepted his statements without the slightest question. Not being satisfied with its results, he invent ed the idea of "spurious" matter to explain the failures, and at last decided that the "spontaneous variety" upon which his discovery was based was not the genuine article, and therefore he repudiated it altogether. For it he substituted a matter obtained by inoculating cows with the product of a filthy disease of the horse called "grease." This he declared to be the true and genuine life-preserving fluid. Everything else was "spurious."

After the death of a number of victims, the "horse-grease-cow-pox" was abandoned, and is now wholly discredited. Jenper subsequently used another virus obtained by one of his associates, proclaiming that to be the true thing. Still another virus was obtained by incoulating cows with smallpox, and became the "small-pox-cow-pox," which was largely used, developing smallpox wherever used. It fortunately is not used much at the present time. Then followed a long list in all sorts of combi-

There is no product of disease that is not the result of the death or decay of some portion of the body. The doctors dread nothing them- permament staff can do to keep them clean; selves so much as poisoning from dead or diseased tissues. They take the greatest caution | doubled, and if this were done when mud. against infection, and employ all manner of snow and dirt are most in evidence from six disinfectants to prevent it-in other words, to | to ten thousand men could find employment prevent "inoculation," or, as they say, to destroy the "germs" of disease. Yet while do and filth in all the side streets, slums and alleys ing their utmost to prevent inoculation in all | with broom, whitewash and disinfectnt, in other forms of diseases, they use their utmost efforts to produce infection with smallpox, under the plea of preventing it. They would, forsooth, improve the health by poisoning! Erysipelas is neither more nor less than bloodpoisoning, yet it is one of the most common results of vaccination; and the "immortal Jenner" demanded that that result should show as a proof of the efficacy of the operation. Therefore, vaccination is blood-poisoning, and no one can successfully deny or refute | alone, or about two hundred thousand throughit. The evidence abounds wherever vaccination is practiced. No doctor would voluntarily inoculate himself with the pus from an

lymph, and what is pus? Are they not produced by the same cause? One does not contain the element of disease not inherent in the other. Why should lymph produce septic poipeople of common sense are fast learning bet-

Why, then, it will be asked, are so many people in favor of vaccination? Simply because they know nothing about it, and, if possible, think less. There is not one person in a thousand who knows anything of the origin or history of vaccination. They have been led to believe it is a preventive of smallpox, and that is enough for them! They have never taken the trouble to look into the matter, and false representations have so fixed their prejudices that they have no desige to learn anything about it. When bad results follow there are plenty of excuses, which satisfy them, and there the matter rests. Such proceedings would not be tolerated for an instant in other things. Vaccination is all right - therefore whatever results' from it is all right! Occasionally, however, death steps in as the immediate result, and the eyes of bereaved ones are opened; questions are asked and the truth comes out. The doctors can rarely be made to see it; it never would do to cast reproach upon a custom so long established and a proceeding so honored. If the people could know all the truth respecting vaccination, there would be an end to it in thirty days.

Vaccination is also a source of enormous revenue to the profession. If all doctors were obliged to vaccinate free of charge, and attend each victim through the course of the subsequent fever and stekness without remuneration, they would abandon the practice at once. Why should they not attend their sick victims afterward without charge. They found them well and made them sick. Why should not the doctors show as much anxiety about those whom they have thus made sick as they profess to feel for them lest they should be attacked with smallpox?

In the whole United States there are over one hundred and forty thousand doctors, of whom at least one hundred thousand vaccinate. Their fees average one hundred dollars a year apiece, making the total cost of vaccination to the country ten millions of dollars! The free service of the so-called boards of health will reach nearly a quarter as much more, or two and a balf million dollars. Then the expenses of the resulting sickness will amount to ten times as much, or one hundred and twenty-five million dollars a year, as the money result of vaccination for the doctors and druggists. Surely, does not vaccination pay?

It costs the people of England nearly twelve millions of dollars a year to pay the vaccination fees alone! The English doctor will no more vaccinate without his fee than the American doctor will. That is all there is in it for him, and that is what he means to get out of it. The surest way to open the eyes of the vaccinating doctors on the subject is to amend the compulsory vaccination law so as to oblige them to vaccinate without any fee, and to attend all cases of consequent sickness faithfully without any charge.

The accusation, says Dr. Hitchcock, is not aimed at the man in the case, but at the system involved. The individual doctors may honestly believe that vaccipation is all they claim for it, and that they are entitled to remuneration for their services. Their ignorance, he says, may allow the belief, but is no excuse for it. It is in their place to know; they have no right to believe. Remuneration whole need not a physician, but they that are sick." It is not the sick, but the well, who are vaccinated. Vaccination causes sickness, and the physician is employed to cure sickness, not to produce it. And why should he be paid to

The facts, continues Dr. Hitchcock, are apparent to all who look for them; there is neiare within reach of all who want to search he is forced to admit, tend to discredit at least the intelligence of the medical profession. But it is no fault of the critic; what the profession is, or has been, is the result of its own doings only.

The Urgent Problem of To-Day.

Says John Burns, the famous, and justly famous, labor leader of London and all England: The provision for the aged, sick and destitute, the finding of employment for the ablebodied, is not the work of religious proselytism or of the individual, however benevolently disposed." It is a collective, social and municipal duty, in which the minds, principles, energies and organized sympathies of all men should be embodied by and through their governmental and administrative agencies that should consciously carry out the scientifically-ordered benevolence and desires of the community. Strong men may be held responsible for carrying out the objects that the community decide upon; but in the end, society will find that no single man or coteries of self-appointed cliques can cope with an evil that is universal, and which must be faced by society, through its elected institutions, organized and equipped for its removal."

In regard to the less skilled men who are willing to work, he says that "London, and all other towns, can always find work for many who have strength enough to use a broom or shovel. The condition of our streets in summer is bad enough, and it is as much as the whilst in winter the staff could be easily and if to this was added a crusade against dirt fact, a vigorous enforcement of the new public health act, work would be justified and secured for a larger number. . . . I have gone fairly into the matter, and believe that there are many useful works that could be carried out in each district of general sanitary character, which combined with repairs to roads, streets and sewers, on the standard of Chelsea in 1886, would give a total of twenty-four thousand to thirty thousand men employment in London out the country."

Here is a practical and pressing suggestion for our own people in this country, as well as ulder; he would dread blood-poisoning; the our administrators, to heed, in relation to the vaccine sore is no less an ulcer than any other relief of the great army of unemployed men at human society is not utterly blameless in the sore. But it is called lymph, not pus. What is this threatening season—a season that inevi-

tably means hunger, perhaps starvation, sick ness and death to large numbers of them and their dependent wives and children. The same remarks above applied to London can be justly soning, if it is not septic in its action and pus made regarding our own city of Boston (though is? The medical men hide themselves behind to its credit be it said the attention of its auto its credit be it said the attention of its aubig words and high-sounding terms. Plain thorities now appears to be aroused in the premises) and many another city in America ing the present inclement season.

No Divided School Fund!

Let there be no division of the public school fund on the dangerous line of sectarianism, or in fact on any other line. Said Rev. Dr. Rexford of the Roxbury (Mass.) Universalist Church, in a recent sermon: "I do not believe there should be any division of school funds. I am opposed to the giving of money by the government to any college or school of any denomination whatever. I object also to any religious exercises in public schools. I would | put an end to corrupting influences in politics. prefer to have 'America' sung for the opening exercise to the saying of the Lord's prayer, or Scripture. I believe that there should be no sectarian schools; that our children, no matter what their religion may be, should be educated in the same schools. Then they would come to know each other better." Good common sense this-good for all children alike! This fixing the children of the public schools in a mold or in a variety of molds of a sectarian pattern, whatever the pretext or pretense, is wholly foreign to our national life and domestic institutions. Secular schools only, should be the watchword of the hour!

The Rochester (N. H.) Record for Dec. 29th, states that at a sitting at the home of John R. Pickering-held Dec. 25th-a reporter (non-Spiritualist) of that paper was present. Mrs. Pickering, the old-time medium for materializations in Boston, Haverhill, and elsewhere, was used as the instrument, and, according to the drift of the report printed, forms appeared which, when the paralytic condition of the lady at present is considered, were, to the scribe's mind, entirely outside the domain of "personation" by her, to say the least.

The late Susie Nickerson White was, during the time of her residence in Boston, one of the foremost mediums in New England, and at her demise was sadly missed by a large clientele of appreciative patrons and an army of loving friends. Under the heading "In Memoriam," on our seventh page, will be found the record of the recent death of her mother, and a strong test of spirit identity, as furnished by mother and daughter to the medium's former husband, now living in New York.

We are in receipt of a letter from a kindly correspondent in Vermont, wherein the writer-knowing the practical interest in the poor taken by the publishers of the BANNER OF LIGHT-asks us to make the following offer: A boy of about ten years of age, of good parentage, honest and truthful in character, will be given a good home in the Green Mountain State, and be brought up with liberal ideas. We have at this office the address of the writer, and any one desiring to communicate withhim will please write to us.

Mr. R. Hodgson called at our office on Saturday, Dec. 30th, and informed us that the spirit-message of Bessie Waite, which appeared in our last issue, and was given through the mediumship of Mrs. B. F. Smith, was recognized as truthful in every particular. He stated that he resides in the town mentioned In a series of familiar essays, colloquial in make one sick? It is the system that is at (Stoneham, Mass.), and takes The Banner; form, written by Dr. H. Hitchcock of New fault; the doctor knows no better. He is a and on seeing this message, carried it personally to the grandparents for their perusal when they endorsed it fully.

> MORTAL FRIENDS:-It is especially desired by our spiritual advisers that notwithstanding THE BANNER has returned to its original idea of holding its séances in private, we should continue to place upon our circle-table choice natural flowers, as formerly, many spirit-visitors being in consequence pleased and attracted thereby. Those friends who feel disposed to do so, are consequently requested to donate flowers for this purpose as they have in 'years

The cogent replies to questions on the most important subjects, sent to this office for answer through the trance mediumship of Mr. W. J. Colville, and published on our sixth page, are exciting general attention, not only in regard to the matters discussed, but because of keen reasoning and eloquent rendering presented by the guides of this eminent medial instrument of the spirit-world.

Bro. Geo. A. Fuller, M. D., writes from Worcester, Dec. 30th: "I would take this opportunity to extend to the veteran editor of THE BANNER, and all connected with its publigation, the greetings of the season; and would express the wish that the new year might prove the brightest and most prosperous in its whole

Correspondents sending notices to this office for insertion must see that their names are signed in full (not for publication, if so requested, but as a guaranty to us); and that their town (or city) and State are properly given, with the date also. No reason exists why the time of the editors should be consumed in hunting up such details.

Matter of much interest is set forth in Banner Correspondence" (third page) this meetings in Chicago; the work of Mrs. Ada Foye in Watertown, N. Y.; a condensation of Dr. Beckwith-Ewell's "Christmas" word in Philadelphia, etc.

On our second page will be found the regular list of meetings which The BANNER alternates with its list of speakers, for the information of its readers and the public. Secretaries of Spiritualist Societies everywhere are informed that the notices are free, and are invited to send in announcements of their organizations for entry.

The answer of W. J. Colville's guides (sixth page) as to the status of the suicide in spirit-life, should receive the thoughtful perusal of every reader-showing, as it does, that there are two sides to this problem, and that

TIMELY TOPICS.

Enitiative and Referendum.-In public matters these words are twinned in their operative signification. By the former is meant giving the people, in their individual capacity, opportunity to initiate and to further legislative action. It gives the people the power to prepare and forward bills, measures, or drafts of what they wish to have enacted into law to whose unemployed population are calling with tegislative bodies, to be duly considered and dealt pathetic voices for relief, through work, dur- with, precisely as bills that are presented by the members of those legislative bodies themselves. The people's representatives merely observe what is being done. If however, they fail to pass when thus signed by a given number of citizens and presented, the referendum process interposes for relief or correction. Referendum carries such discarded bill back to the people, and asks them to vote upon it themselves over the heads of their reluctant or denying representatives, legislative bodies and all the rest. It is naturally to be expected that as they have already fa-vored initiative they will not fall to favor referendum. The perfect democracy of Switzerland is ascribed to this simple but effective system. It is now urgently proposed to try it here in the United States. beginning with Massachusetts. Its educational influence would be almost unlimited, and it would soon

The Ministry of Silence.-In his correspondence with Emerson, Carlyle repeatedly enjoins silence the 'Star Spangled Banner' to the reading of amid the vociferation of surface babblers who have nothing to say. Continually does he talk of going away to rest, and the silences. A Presbyterian preach er discourses on the text in Revelation describing 'silence in heaven about the space of half an hour." God uses silence in nature, he affirms, caiming the torrent and stilling the air. These moments of restful cessation have their uses in nature, as well as its tumultuous activities. There is also in mortal life a time to speak and a time to keep silence, and the silence may be as useful and beautiful in its time, as rich in meaning as fruitful in growth, and as full of life and joy, as the most urgent and eloquent speech. For silence in man is not only the absence of speech, but the restraint of speech. Man is often silent because he restrains himself by an act of masterful self control, so that his power of silence may be as great a dignity as his power of speech.

> Viviscotion in Italy.-The Turin Society for the Protection of Animals was founded in 1871, under the auspices of Garibaldi, who was a warm persona friend of the president, Dr. Riboli. The latter is a distinguished physician and an outspoken opponen of unregulated vivisection. He is especially earnest on behalf of the Society that the parliament of Italy should pass a law prohibiting the clandestine exer cise of such barbarity, and attach a severe penalty to the infringement of it. It seems obvious that such a law is much needed. A lawyer, M. Balestra, writes to the Turin Gazette that Dr. Riboli would be greatly edified if he could personally inspect what goes on in the Veterinary School. A horse, abandoned to two or three students there, after a few hours of experimentation with the scalpel is left in a stall to await still further experiments, which were to be continued for weeks, until the tortured animal should decompose alive! On remonstrating with the professor against such shockingly inhuman torture, he was simply told that he did not understand science!

> The Latest Theory of some writers is that the North American Indians are descended from the Chinese, who in some way reached the western coast thousands of years ago. The parallelisms between the customs of the Chinese and the ancient Peruvians are often very striking; the systems of government of the two peoples were similar; the Emperor and the Inca both claimed descent from heaven; both countries had irrigating canals, and in both countries taxes were paid in kind, and stored in public warehouses; both countries maintained public roads, disposed of their dead with the same ceremonies, and built their houses in much the same way. Humboldt found in the Mexican calendar strong resemblances to the an cient calendar used in Tartary, India and Thibet. The skull of the American, except in its greater length greatly resembles that of the Chinese.

A Close Condensation .- One of the speakers at a recent meeting in behalf of the enforcedly idle in Boston, compressed a statement of the present condition of affairs into the following sentences, which carry with them their own weight of saddening truth. He said that the industrial and financial system under which wealth is now produced and distributed has again proven its total inefficiency. With the banks full of money, the granaries filled with food, fuel in plenty, and the warehouses overflowing with things needful for human comfort-enterprise is stagnant thousands are starving. The controlling classes stand amazed or indifferent at their own impofence. The paralysis of poverty has rendered healthy action torpid, and almost deadened the heart and brains of

More of the Spirit.-Rev. Madison C. Peters says very truly of the state of the public mind in the churches at the present day: "The people are tired of set terms and phrases. Terminology and vocabulary people do not understand nor care for. There is neither force nor application to such preaching. It is like some people's handshaking—the hand is all right, but there is no grip to it. We need less of Paul, and more of Christ, but not Christ as the center of a mere theology." He proceeds to emphasize that the life example of the Nazarene, and the spirit of love he exhibited, are the true agents for humanity's spiritual

Boston's First!-In consonance with the wishes of the late Lucy Stone, her earthly remains were cremated at the yet unfinished building of the Massachusetts Society at Forest Hills Cemetery, on Saturday, Dec. 30th. There were present at the service Mr. Henry B. Blackwell, husband of the deceased, Miss Blackwell, her daughter, Mr. Frank J. Garrison, Dr. James R. Chadwick, President of the Massachusetts Cremation Society, John Ritchie, treasurer, and several of the directors, with Mr. L. S. Ipsen, the architect of the crematory building. Two and one-half hours were consumed in the process-which was the first incineration taking place in Boston. There are eight other bodies, it is announced, awaiting cremation in this new building as soon as arrangements can be made.

Gone Home.

Our old friend and true Spiritualist, Prof. J. W. Cadwell, has left his earthly tenement for an immortal one in the spirit-land. We have known him intimately for many years, and a truer man never lived. He was well known all over this country as a practical mesmerist, and able lecturer upon the Spiritual Philosophy. His demise took place in Springfield, Mass. Dec. 27th, 1893. His entertainments in various cities and towns were always well attended. Many of his lectures and experiments were held in Horticultural Hall, Boston. Several books were written by him on week, including the intelligence of editor his specialty, which commanded attention both in this Stead's appearance at one of the Spiritualist country and Europe. His communications to The BANNER, bearing upon the subject of Modern Spiritualism, will undoubtedly be remembered by a large number of our oldest subscribers. He was the tutor of Prof. Carpenter, who is a fine mesmerist and interesting lecturer upon the subject, as those who have often attended his séances in Tremont Temple, and other places in Boston, and elsewhere, well know. Mr. Cadwell's home residence was Meriden, Ct.

Mr. Colville in Boston.

The friends hereabout will be glad to welcome Mr. W. J. Colville's return to this city on Sunday next, Jan. 7th, when he will lecture in the Temple (Exeter and Newbury streets), at 2:45 P. M. Subject, "The Dawning-New Year of the World."

We are in receipt of a letter (dated at 227 Elm street, West Somerville, Mass.) stating that Mrs. Roxalana L. Grosvenor, the veteran Spiritualist—who yet remains in a helpless, suffering condition-wishes

NEWSY NOTES AND PITHY POINTS.

13 Old 1893 died last Sunday night at 19 o'clock; when the infant; 1804, was born. While regretting the trivial inharmonics of the past, it should be the paramount duty of all good and true Spiritualists to act in concert the coming year for the advancement of our GLORIOUS CAUSE. Houce THE BANNER wishes all peoples—the wise and unwise alike—A HAPPY NEW YEAR, hoping and trusting that material prosperity will come to them as speedily as possible.

Close corporations-even in the oft-claimed interest of Spiritualism-in some special cases, at least, are simply a blind to deceive the people; whose honesty of purpose sometimes is a little too sanguine. There is evidence of this fact everywhere in society to day, in religion, in politics and in finance; but the financial ' fad " is the most dangerous, and consequently worst

The discovery of a two-headed snake out in Indiana reminds us of several two-headed snakes belonging to "cultured Boston,"

"Mello" is evidently doomed. His English back. ers have let up on him.

THE LONDON POOR.-It appears from recent statistics that there is an immense wheat crop in Australia for 1803. The yield alone in Victoria is estinated at 13,500,000 bushels; New South Wales at 7.000,000, and South Australia at 1.125,000! This we get from Melbourne by telegraph, Dec. 12th. Under hese breadstuff-favorable-circumstances, why is it that so many human beings in London are allowed to be in a starving condition? Why are there no efforts being made by the "well to-dd" in England to draw the necessaries of life from these vast wheat-fields for the amelioration of the starving population of Eng-

French police are now searching all the Gallic "ratioles " for anarchists.

A word once spoken can never be recalled. Therefore a good rule to observe is "Hear no ill of a friend, nor speak any of an enemy." Always remember that there are two sides to every question. Wait and learn the whole story before you decide. Always remember that it is the finest fruit that the birds pick at, and when ill spoken of shut yourself up in the closet with your own heart. He who values character and not reputation has no fear of the gossiper. Treat the slanderer as you would the small dog that puts his feet on you—brush the dirt off, and give it no more thought.—

The whalemen of Southamnton, N. V., killed & large male right whale, seventy five feet in length, off Watermill, Dec. 27th. Two boats joined in an exciting chase; Capt. Rogers and Capt. Hubert White, retired Arctic whalemen, commanded them. The estimated value

It is probable that California's Midwinter Fair will be officially opened before our next issue.

The Globe Theatre, Boston, was entirely consumed Jan. 2d, at an early hour in the morning, causing a fire loss of some \$500,000.

At a meeting in this city the other day, under the uspices of the Massachusetts Indian Association. Miss E. Pauline Johnston of Canada read several original poems. She is the daughter of a Mohawk Indian chief. Miss Johnson appeared in the costume of her tribe, which included a necklace of cinnamon bear claws and a bracelet of panther claws.

Nero fiddled while Rome was burning, and says a contemporary, the little German bands would play serenely on though half Boston should go up in

The charges of the Parkhurst Society against New York City police efficials have been dismissed by the special grand jury,

The indictments against the doctors in the Bishop (late mind-reader) case have at last come to naught.

The Pitts-Street Mission, West End. Boston, announces that in view of the present destitution in this city it will for the present furnish a full meal for five cents, the food being beans and bread in quantity sufficient for any appetite, with a cup of coffee. The bread will be minus butter, and the coffee minus sugar, but it will make a good and satisfying meal. Tickets will be issued at the rate of \$4.50 per one hundred, thus reducing the meal's cost one-half cent.

True happiness consists in doing right.

William Ware & Co., publishers, Boston, Mass., will please accept our thanks for a (memorandum) copy of No. 102 of "The (Old) Farmers' Almanack "-for 1894.

out the policy of appointing army officers as Indian agents. We have made enough mistakes in the past century, and have learned very little on the subject; but it has been demonstrated beyond all question that army officers have been more successful than any one else in handling the Indians. The whole bureau should be turned over to the War Department.—Philadelphia Inquirer. -Philadelphia Inquirer.

The Louisiana lottery officially ceased to exist in the United States, Dec. 30th. It is now to be set up with great rejoicings (?) in Honduras.

Mr. Wm. E. Gladstone was 84 years old, Dec. 29th. Congratulations were in order from the Queen down to Mr. Balfour (leader of the opposition). To these good wishes we desire to add our own

The beautiful oil painting, "The Awakening of Love," by Perrault, which was exhibited at the Paris Salon, and was afterward purchased by the Doliber-Goodale Company for their exhibit of Mellin's Food at the World's Fair, has been returned from Chicago, and will be exhibited to the public free at the Youth's Companion office, Columbus Avenue, for a short time before its departure for the California Mid-Winter Exposition.

A man who keeps his feet warm and his head cool will never grumble about the inclemencies of winter.

They are telling of a woman in London who bequeathed her whole fortune to the editor of a newspaper because she had so many hours of enjoyment from the perusal of its columns. This is what may be called true gratitude. Yes, indeed; and this is why a good lady in Brooklyn—whose kindly act we gratefully chronicled recently-willed us a sum of money to aid n carrying on our legitimate work for the spirit-world and humanity in general. We hope and trust that more good persons who have the interests of pure Spiritualism at heart will, ere they leave the mundane sphere of life, add to the sum just given us, that we may be enabled to fulfill the promises made to the spirit-world many years ago to keep THE BANNER at the masthead of Modern Spiritualism.

Manchester, Eng., is now a seaport, (with all the rights accruing) by virtue of the opening of its ship canal, with great pomp, on Monday, Jan. 1st, 1804. A procession of ships, etc., fourteen miles long, was one of the features of the fete.

The brave and liberal Rev. Phillip Moxom (Baptist) of Boston preached his farewell sermon Dec. 31st,

There is no chafacter, howsoever good and fine, but it can be destroyed by ridicule, howsoever poor and witless. Observe the ass, for instance; his character is about perfect; he is the choicest spirit among all the humbler animals, yet see what ridicule has brought him to. Instead of feeling complimented when we are called an ass, we are left in doubt—Pudd'nhead Wilson's Calendar (Mark Twain in the December Century).

Oren Nelson, Hancock, N. H., writes, n renewing subscription for THE BANNER: We think it the best spiritual paper printed; cannot do without it; may it remain long on the plane of mortal endeavor, that its good work may be continued for the elevation of humanity."

On and after January 7th Mrs. S. S. Mar-THE BANNER to thank all those who have extended tin of Boston will give a Sunday evening mancial sid to her, accompanied by cheering words.

Florida Special, which runs exclusively via this line, will run daily, except Sundays, leaving New York at 12:10 noon, and reach Jacksonville and St. Augustine the following evening in time for dinner. The extra fare, in addition to the regular Pullman and railroad fare heretofore charged, has been abol ished, and passengers can travel on this, one of the finest trains in the world, at no greater cost than on ordinary trains in regular Pullmans.

In Boston, Mass., suddenly, Dec. 26th, Sarah A., wife of Caleb H. Newcomb. Funeral services were held at the house, 2 West Cottage street, Dec. 20th, which were attended by Rev. Mr. Butler of Beverly, whose words of sympathy were deeply appreciated. Mrs. Kate R. Stiles of this city spoke inspirationally words of comfort to the sorrowing ones, who mourn the absence of her who so lately filled the place of wife and mother. Singing was by Mrs. Tufts.

SPECIAL SERVICES. - W. J. Colville's Christmas and New Year's services in New York and Brooklyn were very successful, and largely attended. His pres ent term of work in those cities ends Friday, Jan. 5th, in Union Square Hall, New York.

MEETINGS IN BOSTON.

Boston Spiritual Temple, Berkeley Hall, 4
Berkeley Street.—Lectures Sunday at 10% A.M. and 7%
P.M. J. Olegg Wright, speaker Jan. 7 and 14. William H.
Banks, President; F. B. Woodbury, Secretary, 189 Centre
street, Roxbury.

street, Roxbury.

The Helping Hand Society of the Boston Spiritual Temple meets Wednesdays at 3 Boylston Place at 2½ P. M. Business meeting 4 P. M.; the at 6 P. M.; public meeting 7½ P. M. Miss Lucctic Webster, President; Miss Nellie M. Beinls, Sec'y. Lucette Webster, President; Miss Nellie M. Beinis, See'y.

First Spiritual Temple, corner Newbury and
Exctor Streets.—Spiritual Fraternity Society: Sundays, at 2% P. M. Sunday School at 11 A. M. Seciable
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, 406 Shawmut
Avenue.

The American Spiritualists' Association will hold meetings every Wednesday availage of the control of the contr hold meetings every Wednesday evening at 7½ o'clock in the First Spiritual Temple, corner of Newbury and Exeter streets. These meetings have as their object a more per-fect development of mediumship. Investigators are espe-cially invited. All are welcome. P. O. Marsh, Gen'l Sec'y,

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

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

Eagle Hall, 616 Washington Street.—Sundays at 11 A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Rathbone Hall, 604 Washington Street, coreer of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commercial Hall) Thursday at 2½ P. M. N. P. Smith, Chairman. Harmony Hall, 724 Washington Street.—Meetings are held every Sunday at 11 A.M., 2½ and 7½ P.M.; also Tuesday and Thursday 3 P.M. W. L. Lathrop, Conductor. America Hall, 724 Washington Street.—Megtings Sundays at 104 A. M. and 24 and 74 r. M. Good mediums, fine music. Miss A. Peabody and Dr. S. H. Nelke, Con-

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.

Hollis Hail, corner Washington and Hollis S reets.—Meetings Sunday at 11 A. M., 22 and 7% P. M.; Tuesday at 24, test meeting. Every Friday evening, social and dance. M. Adeline Wilkinson, President. Irving Hall, 1125 Washington Street.—Meetings Sundays; 10½ A.M., developing circle; 2½ and 8 P. M., speak-ing and tests.—Mrs. O. A. Robbins, Conductor.

First Spiritualist Ladies' Aid Society Parlors, 1031 Washington Street.—Business meetings Fridays, at P. M.; Tea at 6 P. M.; Secial meeting at 7½ P. M. Pubsile Circle last Friday in each month at 3 P. M. Mrs. A. E. Barnes, President; Mrs. E. D. Mayo, S-cretary. Meetings also held every Sunday at 10¼, 2½ and 7½ P. M. F. W. Jones, Chairman.

F. W. Jones, Chairman.

Montgomery Hall, 7355 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 Sundays and Tuesdays at 7½ P. M. Dr. E. M. Sanders, President.

Chelsea.—Spirithal meetings every Sunday at 75 Central Avenue at 2½ and 7½. W. Anderson, Chairman.

Boston Spiritual Temple, Berkeley Hall.-The morning service opened with song by Mr. John W. Lane—accompanied by Mr. Wm. H. Boyce; invo-

cation; several questions were read by the Chairman, and from the answers given the following is condensed:

Mrs. Lillie said that it is for the good of our souls farther on to seek for the, best and highest spiritual advancement in this life. Some one asked regarding cremation, and the guides recommended the practice of it—stating, however, that several days should intervene between the death and the cremation of the body.

cremation, and the guides recommended the practice of it—stating, powever, that several days should intervene between the death and the cremation of the body.

The lessons of the year now closing was the next topic, and the speaker asked the all important question, how far have we progressed since 1893 was ushered in? The first condition which meets us at the present hour is that, of the laboring men and women who cannot obtain the employment which they so much need to sustain life; and the importance of doing something for their relief was urged upon every Spiritualist.

No twelve months since the advent of Spiritualism has witnessed such a taking hold of our divine inheritance by the public. In the rising of spiritual thought we had the calling together of the Parliament of Religions, and the results cannot be foretold. Every religion of the earth was represented there, and the leaven of truth has given even Christianity an impulse which shall finally leaven the whole. Again, we had at Chicago the Woman's Exhibit, which showed works of art and sculpture which astonished the world and demonstrated the equality of woman with man in the domain of art. A prophetic vision of the coming year was given. Service closed with song, "Nearer My Home To-day," by Mr. John W. Lane.

Evening session, song by Miss Thompson, accompanied by Mr. Lane. Mr. James H. Lewis presided. After another song by Miss Thompson, the guides of Mrs. Lillie announced as her subject: "Watchman, What of the Night?" Darkness reigns at this hour, emblematic of the spiritual darkness which surrounded mankind at the coming of Spiritualism. This night is passing away, and the light of spiritual truth foreshadows the coming of a brighter day which has dawned upon us already. This is the last night of the codid year, and we are watching for the symbols of the coming year. The prophecy "old things have peased away, and all things have become new," has been literally fulfilled. Man is arising in a truer, nobler manhood in the new day that has dawned upon

The public service closed with a state of thanks was not motion of Mr. Jacob Edson a vote of thanks was given unanimously to Mrs. R. S. Lillie for her faithful ministrations during the past two months, and bidding her "God speed" in her new fields of labor.

POINTS.

POINTS.

We are sorry to learn that Mr. John T. Lillie, who has furnished such excellent music during the past two months, is very sick with La Grippe at his home in Melrose.

The Treasurer, Mr. Hebron Libbey, is reported better, but unable to attend to any business. Mr. George S. McCrillis is acting Treasurer during his absence.

No one should tail to hear Mr. J. Clegg Wright at the next session. The managers have shown their judgment in providing for this platform some of the best speakers in the country. Mr. Wright is second to none:

The Helming Hand, Society met Wednesday. Dec.

none:

The Helping Hand Society met Wednesday, Dec. 27th, at 3. Boylston Place. The Vice-President, Mrs. Eaton, occupied the chair. Evening, the following entertainment was given, which was enjoyed by all present: Duet, Messrs. Lane and Lillie; rectation, Miss May Burgess; solo, Mrs. Edith Lane Tompson; song, Mr. Lillie; selection from Macbeth, Mr. Charles Day, Miss Lucette Webster; comedietta, "Courtshp Under Difficulties," Mr. Charles Day, Mr. J, T. Lillie, Lucette Webster.

N. M. Bemis, See'y.

First Spiritual Temple (Exeter and Newbury streets) .- Mrs. Clara H. Banks closed, Dec. 81st, a number of very successful lectures before this society. It is not too much to say that her audiences grew in numbers with each discourse, and also evinced the deepest interest in all that her guides gave expression

The guides of Mr. Wm. J. Colville will occupy this platform through the month of January. T. H. D.

The Children's Progressive Lyceum met Dec. 31st at 514 Tremont street. In the absence of Mr.

the National Encampment at

Winter Park, Florida.

The Atlantic Coast Line has two trains daily that carry through sleeping cars from New York direct to winter Park, Florida. These trains leave New York wia Pennsylvania Raliroad at 8:30 P. M. and 0:30 A. M., the latter only one night out between New York and Wipter Park.

In addition to this the celebrated New York and The Bannez of Line is the celebrated New York and The Bannez of Line is the celebrated New York and The Bannez of Line is the celebrated New York and The Bannez of Line is the celebrated New York and The Bannez of Line is the celebrated New York and The Bannez of Line is on sale at this hail every Sunday.

12 Fountain street, Roxbury.

Mollis Mail, 789 Washington Street.-Society of Ethical and Spiritual Culture. Tuesday at 3 . gi., meetings for tests and readings; Mrs. Wilkin-

son is assisted by good mediums, making these Tuesday sessions interesting.
Saturday at 3 P. M. the union conference and test meeting was largely attended, and many tests were given; also an enjoyable reception to one of Mrs. Wilkinson's controls.

given; also an enjoyable reception to one of Mrs. Wilkinson's controls.

Sunday. Morning developing class very harmonious. Afternoon, the following talent was present: David Brown, Mrs. Annie Cunningham, Mr. Littlefield, Dr. J. Milton White, Dr. Willis and Dr. Baker. All spoke earnest words for our beautiful phitosophy, following their remarks with convincing tests, very clear and pointed.

The watch-meeting in the evening was indeed a great success in every way. As to numbers the house was full; the speaking, tests and singing were replete with life and good thought. The following talent took part: Dr. Willis, Mr. Littlefield, speaking and tests; Mr. Fredericks, zither solo; Mrs. Ott, Mrs. Josephine Sione, readings and remarks; Mr. Forsythe, song; Dr. Fred Crockett, character delineations; another zither solo, followed by Little Eddle in song; recitations by Mrs. Piper; tests by Dr. Fuller, Dr. Huot and Miss Peabody; duet, by Mrs. Kimball and Mrs. Bishop.

Bishop.
At this point Bro. A. E. Titus came into the hall At this point Bro. A. E. Titus came into the hall from Lynn, having spoken there during the day; he ascended the platform full of inspiration, and spoke for half an hour, delighting the large audience; Little Eddle sang again; Mrs. Hartmann gave fine readings; then, after a few remarks from David Brown, Mrs. Cunningham and Dr. Blackden, the meeting closed, the hour of 12, ushering in the "New Year," having arrived. The choir and congregation, all standing, sang Happy Greeting to the New Year. Then followed social converse and the partaking of refreshments, all Year."

Harmony Hall .- We celebrated Christmas by holding a circle in the afternoon, and a Christmas tree and meeting in the evening. It was thoroughly enjoyed by the goodly number present. Tuesday, the 26th, our circle was as usual well at-

tended; fine tests were given and good power mani-

Tuesday, the 26th, our circle was as usual well attended; fine tests were given and good power manifest.

Thursday afternoon Mr. C. O. Gridley, Mrs. Jennie Hill, Mrs. Hatch, Mr. H. B. Hersey, Mrs. S. E. Rich, Dr. C. D. Fuller and Dr. Lathrop were the mediums; grand tests and counsels.

Friday afternoon we held our Indian Council in the form of a circle, and had an enjoyable time. Dr. C. D. Fuller gave remarkable tests; others also gave manifestations of forces.

Sunday, the last day of the old year, we had our share of good things in the attendance at our meetings and in the spiritual benefit imparted. Morning circle, Mr. C. O. Gridley, Mr. Martin, Dr. Coombs, Mrs. J. Fredericks and Dr. Lathrop were the mediums. Afternoon, Mr. Gridley, Mr. King, Mrs. Fredericks, Mr. Martin, Mr. Hersey, Dr. C. D. Fuller and Dr. Lathrop gave acceptable evidence of spirit-power and presence. Evening, Mrs. S. E. Rich, Dr. C. D. Fuller, Mr. H. B. Hersey, Mrs. Jennie Hill and Dr. Lathrop were the mediums. We close the old year triumphantly by the aid of spirit guides and friends.

Meetings on Tuesday and Thursday at 3 p. M.; Indian Council on Friday at 3 p. M.

The Banner of Light—our literary spirit standby—for sale at all of our meetings. Sale increasing constantly.

W. L. Lathrop, Conductor.

Fingle Hall.—Wednesday afternoon, Dec. 27th

Engle Hall .- Wednesday afternoon, Dec. 27th, good meeting; Dr. Wm. Franks, Dr. J. T. Coombs, Mr. E. H. Tuttle, Mrs. M. Knowles, Miss F. Wheeler,

Mr. E. H. Tuttle, Mrs. M. Knowies, Miss F. Wheeler, recognized tests and readings.
Sunday, Dec. 31st, morning developing circle harmonious and successful. Afternoon, Dr. C. H. Harding, remarks and fine tests; "Little Eddie." song; Dr. L. F. Thayer, Mr. E. H. Tuttle, Mrs. M. Knowles, Mrs. I. E. Downing, remarks, well received, correct tests; "Little Eddie." song and recitation; Dr. Wm. Franks, Mrs. M. Knowles, rocognized tests and readings. Mrs. Nettle Holt Harding, Df. Arthur Hodges were present, and entertained the audience with remarks and convincing tests; Mr. Tuttle answered mental questions, also gave tests. the addence with remarks and convincing tests; Mr.
Tuttle answered mental questions, also gave tests.
The meetings throughout the day were well attended;
musical selections, Mrs. Carleton, Prof. Rimbach.
Meetings Sundays, 11 A. M., 2:30 and 7:30 P. M.;
Wednesday afternoons, 2:45.
The Banner of Light, a paper of true merit, for
sale at each session.

E. H. Tuttle, Leader.

The First Spiritualist Ladies' Aid Society met at 1031 Washington street, Dec. 29th, President Mrs. A. E. Barnes presiding. At the close of the

business meeting a circle was formed. Many mediums being present, very satisfactory communications were received.

The Christmas supper was a great success, and was enjoyed by a large number of persons. Music and social conversation occupied the remainder of the evening.

evening.

The next meeting will be held Jan. 5th at 2 P. M. It is a special meeting for business, and all officers and committees are requested to be present.

MRS. A. E. BARNES, Pres.

MRS. E. D. MAYO, Sec'y.

The Home Rostrum (21 Solev street, Charles town, E. M. Sanders, President.)—The meetings since last report have been interesting. Mrs. Nellie Kneelast report have been interesting. Mrs. Nelle Kneeland, our organist, is developing into an excellent psychometrist. Mrs. Hodgdon is gaining rapidly as a trance speaker; Mrs. Bray gives clear and satisfactory tests, and Dr. Sanders (Chairman) is too well known to need recommendation.

The meetings at the Home Rostrum will in future be held only on Sundays and Tuesdays at 7:30 P. M., on account of other business engagements. C. B.

The Ladies' Lyceum Union met at Dwight Hall Wednesday, Dec. 27th, Vice-President Mrs. M. A, Brown in the chair. The audience was entertained with a fine cornet solo by Prof. Rimbach; Louise Horner, planist; two choice vocal selections by Miss Amanda Bailey; Dr. Willis made interesting remarks, followed by tests, which were all recognized; Mrs. Brown offered brief remarks, after which Mr. Hatch, Jr., proceeded to dispose of certain other articles left from the Fair by auction—and we were thus able to add a few more dollars to the Building Fund.

Jan. 3d a circle is announced, to which all are invited.

Supper every Wadnesday wight at a ... A. Brown in the chair. The audience was entertained

tied. Supper every Wednesday night at 6 P. M. Scribe.

America Hall.—" New Year" services were held at this hall last Sunday. Dr. S. H. Nelke addressed the audience at each session, and was succeeded by the following mediums with remarks and excellent tests: Miss A. Peabody, Mrs. Woods, Mrs. Osborn, Mrs. Fredericks, Mrs. Ott, Mrs. and Mr. Hartmann, Mrs. Forrester, Mr. Gridley and others. Music was furnished by Miss Sadje B. Lamb (vocalist), Prof. Baumgartner (planist), Dr. S. H. Nelke (basso), and. "Little Eddie," the boy vocalist.

BANNER OF LIGHT'S for sale at each session, and also at the residence of Dr. S. H. Nelke, 587 Tremont street.

The Ludice' Industrial Society met Dec. 28th at Dwight Hall, afternoon and evening. Business meeting, 3:30; supper, 6-good attendance. Evening, at 7:45, congregational singing; remarks and tests by Mrs. Kato R. Stiles, Dr. Thorndike, Mrs. Stratton, Dr. Willis, Mr. Tuttle, Dr. Lathrop; recitation, Mrs. Piper

Proper Jan. 4th it is hoped all members will be present, as it is election of officers.

Jan. 11th, dance; Jan. 18th, a fine entertainment—stereopticon views by Mr. Walker of Salem, with good music, etc.

H. E. Jones.

Montgomery Hall (735 Washington Street.) -Wednesday atternoon, Dec. 27th, circle interesting; Mrs. Moody, Mr. Sleight, Dr. A. C. Davis, participated; little Etta Lewis of Portland, Me., rendered a

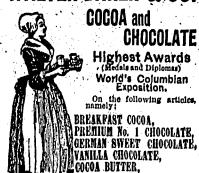
ed; intio Hata Lewis of Fortiand, Me., readered a pleasing song.
Sunday, Dec. 31st, morning, developing circle. Afternoon, Mrs. Fredericks, Dr. Willis, Mrs. Williams, Mr. Talcott, Dr. A. C. Davis, Mr. Hall., good tests and readings. Evening, Mrs. L. E. D. Davis, Mrs. Hows, Mr. Harding, Mr. Hersey, Dr. A. C. Davis, and little Eddie participated.

5 Lynboro street, Charlestown, Mass.

Rathbone Hall .- Thursday, 2:45 P. M., Mrs. A. Woodbury, Prof. Hartmann, Mrs. Minnle E. Soule, Dr. N. P. Smith, Dr. C. D. Fuller, Mrs. Jennie W. Hill, participated in tests and psychometric readings.
Sunday, 11 A. M., Commercial Hall. Dr. E. A. Blackden, Mrs. M. Irwin, Mrs. A. Woodbury, Dr. Smith, tests and readings, 2130 P. M., Mrs. Josephine Stone, Dr. O. D. Fuller, Mrs. A. Woodbury, Miss. Kate Higby, Prof. and Mrs. Hartmann gave psychometric delineations. 1:30 P. M., Dr. Smith, Mr. A. H. Quint, Mrs. Jennie Hill, Dr. Wm. Franks, remarks and readings. N. P. SMITH, Chairman.

For additional editorial matter see Wood, Dr. Root was once more called upon to speak, third page.

WALTER BAKER & CO.



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Movements of Platform Lecturers. (Notices under this heading, to insure insertion the same

Nellie Renouf Palmer desires us to state that if any society within reasonable distance of her residence is unable to pay a speaker, and desires her to officiate, she will,come and help them without any compensation or expenses. If at a great distance, she will require only the mere traveling expenses. If there are a few persons who desire to form a society, and she can help them in any way, she is at their service. Address 3101 N. Broad street, Philadelphia, Pa.

A correspondent writes us from Jacksonville, Fla.:

A correspondent writes us from Jacksonville, Fla.:
"We have a hall now, and hope for a good increase
in interest. Dr. Juliette H. Severance of Chicago,
Ill., gave us an interesting address on a recent Sunday."

In a late Banner we mentioned the fact that we had been anonymously informed that the veteran medium, Miss Lottle Fowler-widely known in Europe and America -was in Chicago, in very straightened circumstances. No address came with the notice, but we have since been told that it is at 485 West Madison street, that city. Westrust she will be practically remembered by a benevolent spiritual public, in this hour of her need.

Mr. W. J. Colville will lecture before the Fraternity Society at the Temple, corner Exeter and Newbury streets, Boston, Sunday, Jan. 7th, at 2:45 P. M. We are glad to be able to amounce that Miss A. J. Webster (platform test medium) of Chelsea, who was so seriously injured by an accident some time since, is now on the way to recovery—though the process is a

Geo. A. Fuller, M. D., lectures in Springfield, Mass., Jan. 7th and 14th; Greenwich, Mass., the 28th Would like an engagement for Jan. 21st, also Feb 11th and 18th. Address, 7 Mason street, Worcester,

E. Andrus Titus, South Abington Station, Mass., has open dates Jan. 28th, Feb. 18th, March 4th and 25th. He had thought to be out of the vicinity of Massachusetts the months of March and April, but now finds he has the Sundays of April unfilled.

Mr. J. Frank Baxter lectured in Bath, Me., Sunday, Dec. 31st. He is to be in St. Louis, Mo., and the West the present month. Address, however, 181 Walnut Sheet, Chelsea, Mass.

James Kay Applehee announces on our fifth page that he will accept calls to address Spiritualist and liberal religious societies. Address him No. 10 Ash-ford street, Allston, Boston, Mass.

Dr. C. H. Harding lectured Sunday, Dec. 31st, at Malden; has open dates in February and March. For engagements address "The Thorndike," Boylston street, Boston, Mass. Mrs. Julia E. Davis, platform test medium, has open dates, and would be pleased to correspond with secretaries of spiritual societies in regard to engagements, Sundays or week days. Address, 232 Windsor street, Cambridge Mass.

A Pound of Facts

Is worth oceans of theories. Fact first: More infants are successfully raised on the Eagle Brand Condensed Milk than upon any other food. Fact second: They are subject to less sickness than others. Fact third: The Eagle Brand Condensed Milk is therefore unequaled as an infant food.

The Building Fair. To the Editors of the Banner of Light:

The Fair that has been held in Horticultural Hall, Boston-from Dec. 18th to 23d, closing Saturday evening-to secure funds for the new Memorial Building which is to be erected by the Spiritualists of the city has been very successful.

has been very successful.

It was opened in due form Monday, Dec. 18th, by our worthy President, Mrs. Sarah A. Byrnes, who made a short address, urging all the Spiritualists of Boston to join together, and make the project a grand success. Remarks were then made by Mrs. Whitlock, Mrs. Loring, Mrs. W. S. Butter, and others. Mr. J. B. Hatch, Jr., Chairman of Entertainments, then announced the following attractions for the week: Miss Louise Horner, Mille Smith, Baby Guilford, Winnie Ireland, Olive Smith, Alice Barnes, Louise Barlow, Gertle Cook, Wille Sheldon, Carl Leo R.ot. Pendleto, Sisters, Mrs. Warner Halen, Hugging, Ullette.

low, Gertle Cook, Willie Sheldon, Carl Leo Root, Pendleton Sisters, Mrs. Warner, Helen Higgins, Juliette Caze; a farce by the boys of the Lyceum; tableaux; Miss Morrell, professional whistler.

An old-fashioned dinner was served at six o'clock on Saturday P. M., which was much enjoyed by all; in the evening some goods that remained unsold were disposed of by auction. The ladies having the matter in charge feel quite pleased as to the results of the enterprise.

CARRIE L. HATCH, Sec'y.

For Nervous Prostration, Use Morsford's Acid Phosphate.

Dr. (REGORY DOYLE, Syracuse, N.Y., says: "I have frequently prescribed it in cases of indigestion and nervous prostration, and find the

Boston Spiritual Temple, Berkeley Hall.

Special engagement of the celebrated spiritual orator, J. Clegg Wright, Sundays, Jan. 7th and 14th, at

as Paine, and his "Age of Reason." Celebration of the one hundredth anniversary of the publication of the "Age of Reason." Seats free. All invited.
F. B. WOODBURY, Sec'y.

Sunday morning, Jan. 14th, special lecture on Thom

It Pays.

It pays to read the papers, especially your own family paper, for often in this way good business opportunities are brought to your attention. For instance, B. F. Johnson & Co. of Richmond, Va., are now advertising, offering paying positions to parties who engage with them, devoting all or any part of their time to their business interests. It might pay you to write to

To Correspondents.

J. B. D., BELOIT, WIS.-We should be glad to receive an ccount of the demonstrations to which you allude. F. B. H., NEW YORK CITY.—We can perhaps make room for the phenomenal article mentioned, if not too long

S. R. Niles Business

WILL BE CARRIED ON BY THE S. R. NILES ADVERTISING AGENCY. The advertising business of the late S. R. Niles of Boston, Mass., will be carried on by the S. R. Niles Advertising Agency, which was incorporated prior to Mr. Niles's death.

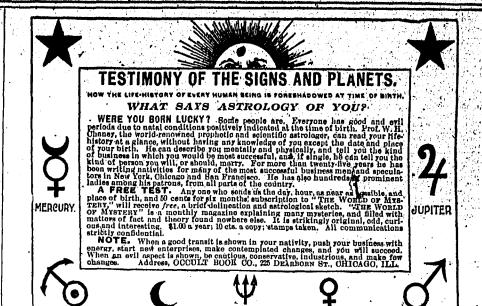
The management is as follows: E. G. Niles, President; Carl G. Zerrahn, Vice-President and General Manager; J. C. Howard, Treasurer.

Walter Baker & Co., reported, to be the largest Cocoa and Chocolate Manufacturers on this continent, have carried off the highest honors at the World's Columbian Exposition. They received from the Board of Judges the highest awards (medals and diplomas) on all the articles contained in their exhibit; namely, breakfast cocoa, premium No. 1 chocolate, German sweet chocolate, vanilla chocolate, cocoa butter.

A copy of Miss Parlon's "Cholco Receipts" will be sent free to any housekeeper, on application, by mail or otherwise, to Walter Baker & Co., Dorchester, Mass.

Subscribers', Notice.

The date of the expiration of every subscription to the Banner of Light is plainly-marked on each address. Subscribers who wish their paper continued will avoid inconvenience by remitting before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important. work. Colby & Rich, Publishers.



Eligible Rooms to Let-At No. 81 Bosworth street, at reasonable rates. Inquire at the Bookstore of Colby & Rich, next door.

ADVERTISING RATES.

25 cents per Agnte Line. 200 lines to be used in one year.....10 per cent. 500 " " " " " "25 " " ,000 " " " " "40 " "

20 per cent. extra for special position. Special Notices forty cents per line, Minion, each insertion.
Notices in the editorial columns, large type, leaded matter, fifty cents per line.
No extra charge for cuts or double columns. Width of column 27-16 inches.

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

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"Questions propoused by inquigers—having practical bearing upon human life in its departments of thought or labor—should be forwhrded to this ofmer by mail or left at our Quinting-Room for answer.

"The fabould be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an underscience. We sak the render to receive no dectrine put forth by spirits in these columns that does not comport with his of her reason. All express as much of Truth as they perceive—no more.

"It is our carriest desire that those who recognize the published messages of their spirits friends will verify them

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. Letters of inquiry in regard to this Department should be addressed exclusively to COLBY & RIGH.

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

Report of Séance held Oct. 20th, 1893. Amos Walface.

Bear with me, friends; I am not used to coming to speak for myself in this way, although I will admit I have been anxious many, many times since leaving the mortal form to come in this manner. Oh! I have had such a strong desire to say to friends that I have left upon this earth plane, I have found it so different from what I expected, for I did not understand this grand and glorious truth when here.

this grand and glorious truth when here.

Many years were rounded out for me, more really than I could have hoped for. Eighty years and over passed while I was upon the material plane, but always I had the desire to stay a little longer, a little longer.

There are those in Littleton, N. H., who understand that I had these feelings, for I have expressed myself so at times. I hoped to stay here a few years longer, although at the time when the summons came to me, I felt I was ready, fully ripe for the change. ready, fully ripe for the change.

I know well I do not just understand these

I know well I do not just understand these things yet, although months, years, I presume, have rolled away since they said Amos Wallace was dead. Never a greater mistake was made than when mortals speak of us as dead people. I think I never felt more alive than I do at the present moment, and also do I feel a deep interest in all humanity to-day.

I did not understand all these laws that people talked so much about, yet I hoped I should gain a heaven, a resting-place somewhere; and I have the heaven, friends, to-day that my life

I have the heaven, friends, to day that my life built. I feel no weight of years upon me now,

built. I feel no weight of years upon me now, for my spirit is young.

These words that I have spoken to you to-day I would impress upon those that I have left here upon the earth. I have been informed that they will be printed, and I am grateful for the few moments allotted me, and I shall certainly try to avail myself of all opportunities where I may do some good.

William Fishbough.

Good morning, Mr. Chairman. I am not forgotten by many as one of the old workers, one who stood at the helm when it cost something to be a Spiritualist. I was one not in name only, I trust, but in works, and in the sympathy.

When I have heard this question asked by intelligent people, "Well, suppose they do come, what good does it do? I always felt," they would say to me, "if I was fortunate enough to gain heaven I'd stay there." Oh! ignorant people, how little do you realize the import of the assertion you make! What selfishness and ignorance you display! Our mission upon the earth-plane is to aid every one with whom we come in contact. No selfishness pervades our spirits which would cause us to feel we would not aid any one unless of our own kindred. Ah! no, friends, the spirit in which we come to me in an instant the Angel of Life, and I went out. Why? Because the spirit did not get back into the body. I have been taught in this little time that in dreams our spirits go out of the body, but there is a magnetic link by which it is attached to the body, and if it breaks in your sleep you are what the Ah! no, friends, the spirit in which we come to me in an instant the Angel of Life, and I went out. Why? Because the spirit did not get back into the body. I have been taught in this little time that in dreams our spirits go out of the body, but there is a magnetic link by which it is attached to the body, and if it breaks in your sleep you are what the Angel of Life, and I went out. Why? Because the spirit did not get back into the body. I have been taught in this little time that in dreams our spirits go out of the body, but there is a magnetic link by which it is attached to the body, and if it breaks in your sleep you are what the Angel of Life, and I went out. Why? Because the spirit did not get back into the body. I have been taught and I went out. Why? Because the spirit did not get back into the body, but there is a magnetic link by which it is attached to the body. I have been taught and I went out instantly? I realized on suffering; it

Ah! no, friends, the spirit in which we come to you to day is the spirit of helpfulness to all whom we may reach.

Now I will answer the question that has been asked by intelligent people: "What good does it do for spirits to return to the earth-plane again?" The good we perceive is this: You are better fathers and mothers, you are better, by our companionship, and for the influences we leave with you. It matters not what may be spoken from mortal lips, we have a clear understanding of the spirit that we approach. Sometimes we are blamed or found fault with if we do not use just the language that you would like to have us, and it has been said that you would like to have us, and it has been said that would like to have us, and it has been said that if we are spirits from that pure realm we should clothe our thoughts differently. Sometimes it is impossible for us to express ourselves in just the words we would like to use, but we are thankful if we have the privilege of coming, and even making ourselves known. coming, and even making ourselves known through the kind invitation extended to us by the higher guides. It lightens the burdens of life, it drives away the sadness that overshadows the spirit, and you feel your loved ones come nearer to you because of what we may express through the organism of a medi-um. God bless the poor in heart; God bless the pure mediums to day, and I ask a blessing

upon all humanity.
[To the Chairman:] Dear friend, I walk hand in hand with you, and spirit to spirit, as I ever will. You have felt sometimes like stepping out of the harness; the spirit has been heavy. out of the harness; the spirit has been heavy, it has been crushed by those who have promised to stand by you on the material plane. But I ask a question here which I will answer for myself: Has any one of the inhabitants of the spirit-world ever completely fulfilled his mission upon earth? Not one. Then I say, those who made the promise to you will stand by you. Through all the winter seepes and by you. Through all the wintry scenes and trials you have had, they have never failed you, and they never will. Thank the higher intelligences for that; you can trust them implicitly, and many that stand beside me to day coincide

and many shat stand beside me to day coincide with me in what I say.

I am William Fishbough. I have friends in New York and Brooklyn, where I shall be remembered. Many to-day hold me in memory dear, but place me a little too far away. I wish they realized I am a live, active entity. We are all of God's family, and we in the spirit are nermitted to come them the sayth plane. are permitted to come upon the earth plane and give you encouragement and magnetic forces that will help you through this journey

Charles Garrish Kiddle.

Good-morning. Father is present with me, and he asked me to speak to day, for he thought I could voice many of his thoughts, and I will

try. It is a pleasure to me to come into this grand circle room, where inharmony knows no place, and where we can come and express our feelings so freely. Oh! how thankful! try

no place, and where we can come and express our feelings so freely. Oh! how thankful I try to be within my soul to day, that all are permitted to voice their thoughts at this place, if they have the power, no matter from what part of the world they come.

When I dwelt in the form I understood much of this truth, which wears no mask, bows at no human shrine, and only asks a hearing. Father understood much more than it was my privilege to know, for I was, of course, younger and had not given it so much thought. Being called into different surroundings and mixing with different people more than I did, led him to study and gain a clearer understanding of it, though I appreciated all I did learn, and it has aided me since leaving the old material form

regard to heaven and the Infnite. I was very much interested when I heard Mr. Bleecher make this assertion: "I feel, Brothey Parker, that when we come to years of discretion, years of understanding, we commone to build our heaven." "How true!" said Mr. Parker; "I agree with you, Brother Beecher." Then in a few moments Mr. Beecher asked, "Do you not feel that we as finite beings are parts of the Infinite Whole?" Mr. Parker replied, "I see it in that way."

That was very interesting to me, for you understand that we gain wisdom and knowledge by coming into the atmosphere of those who were more advanced, more spiritual, while upon the earth-plane. This is one of the many privileges extended to us that I appreciate to-day. There is no one to say, You must not enter here or there; that it is private. It is not so. Everything is accessible and free to us.

I am grateful for the few moments that have been allotted to me here to-day by your good Spirit-President, who never denies our request when there is time for us to come.

when there is time for us to come. Charles Garrish Kiddle.

Arthur Vaughau.

I hardly know how to take control of this medium, but I am privileged to do the best I

can.

As I stepped upon this platform to-day it seemed to me I must stand near the door as a seemed to me I must stand near the door as a door-keeper, for that was my work while here for many years—at first in New York, then in Philadelphia, and after that in the old Boston Theatre. Many faces there are familiar to me as I still am attracted back, and as I see those as I still am attracted back, and as I see those I knew wending their way to and fro the question arises within my spirit, "Am I forgotten?"

Sixty-four or sixty-five years were rounded out for me. I well remember years in the past when hearing of a man who had passed over at fifty, I thought he was old; I felt myself young at sixty four or sixty-five.

at sixty-four or sixty-five.

Now, friends, I will do the best I can, although my attempt at controlling may be a little imperfect, because I am not used to speaking upon a plot form or in public. You may say ing upon a platform or in public. You may say to me that the assembly is small. It is, on the mortal side, but on the immortal, as I glance from one side of this inner chamber to the other, there is such a vast number present that it would be impossible for so many mortals to

others, should come into a spiritual meeting; but we know of no other meetings beyond the

I was a native of New Orleans, and some are yet there who knew me. Arthur Vaughan.

Jonas Coburn.

Good morning. I hope I am not intruding. [Not at all.] I suppose not, or I should not have been invited.

I have sons in your good city. I myself hail from Medford. Three sons and a daughter L left when I passed on to reap what I had sown. gotten by many as one of the old workers, one who stood at the helm when it cost something to be a Spiritualist. I was one not in name only, I trust, but in works, and in the sympathy that I extended to others.

I have sometimes thought since leaving the material form that perhaps it would have been well if I had paid a little more attention to spiritual things, although I did do so to a large extent within my own soul. Many years were given me here, and much wealth was bestowed upon me; but, oh! how many times has it come to me that although you gain the whole that find inharmony sometimes within their own breasts, and if we are not at peace with ourselves we cannot expect to find it in the outer ranks.

The good old philosophy and the truth of

The good old philosophy and the truth of have not done so without learning what morand the truth of large not done so without learning what mortality is, without learning what the desire is as when I learned my first lesson—yes, dearer, for the first lessons were imperfect.

When I have heard this question asked by in—would be unmindful often of what was termed

How strange it seemed to me when I beheld live, active people going here and there—oh, so strange! But I soon grew away from that mysterious feeling that overshadowed me.

I would say to my boys to-day, yes, dear sons, I know there have been times when it looked a little dark, but it is all connected with the times, not wholly with other mortals in business affairs, of whom I would speak

in business affairs, of whom I would speak gently.

No one who has lived near to the eighties but what has known what it is to see some dark hours. I tried to look on the brightest side I could find, but sometimes the sun would go into a cloud, yet I learned to know there is enever a cloud without sunshine following sometime. I think I had my share of sunshine, and

time. I think I had my share or sunshine, and I am perfectly satisfied.

In my boyhood days often have I heard the exclamation, "There is not anything after this life." I will change that a great deal, and say, There is not anything in the material life, for the real is all beyond.

Never a better mother was given to children than Cod gave me the gave me interest as good.

Never a better mother was given to children than God gave me; she gave me just as good spiritual teaching as she had herself, and that sainted mother waited to take her own again. Now I would add one word for all humanity: Go learn of a little child. How many families to day have learned of the life beyond through a little child being taken from the family circle, and I say, God bless the children to day!

Elizabeth Boyce.

I have repeatedly, some years in the past, been saddened, and my spirit has been made heavy because things here upon the material plane—material affairs—were so wrong that I had left behind me, though I certainly had no desire to take them with me, and I have found as I come upon the material plane that they trouble me. To day I feel free, I feel happy, more spiritual than I could when I was mixed

so much with the material.

A dear guide said to me one time, "If you do not go into the spirit world to do your spiritual work more, you will be earth bound." I asked the question mentally, "What is that to you?" I have found since that she is one appointed by the higher itselligences are guide but at I have found since that she is one appointed by the higher intelligences as a guide, but at the time I feit a little repelled, as if perhaps I knew my own business best. I found, however, after many trying experiences, that I was earth-bound, though for weeks and months I have been drifting on into a more spiritual state, and I feel to day it is settled. I am happy; I am free from the material, except for the in-terest that I feel in those yet walking upon the

terest that I feel in those yet walking upon the earth-plane who need our influences, and that is a part of our mission to earth.

Oh! how grand and glorious it is that we live after the life on earth is over; and if we live, you shall live also; God is no respecter of persons. I well remember when dwelling in the material that it was said, "If you do not do thus and so God will punish you world without end." I ask for no more punishment than that my spirit gives me. The still small voice of the spirit will punish you sufficiently. Heaven has endowed us with reason and intuition to know right from wrong, and so far we are free agents.

have come and some have gone; some have journeyed on into the higher life since I passed on; but some hold me in memory dear. Elizabeth Boyce.

[To the Chairman 1] We are so near to you we can well say, We come. That expresses it strong enough.

For many years after I passed to the higher life I was attracted into the earth-condition a great deal-by those I had left—they seemed to draw me to them by the law of attraction. I find there are no happenings, but that everything is controlled by law, both in the mortal and immortal worlds. Heaven's first law was order aystem.

order, system. &

How oft we hear the question asked, "If spirit can come at one, why can he not come at any time? If spirits can do one thing, why not everything?" When you mortals have

why not everything. When you mortas have learned something more of your earth-laws you will be better prepared to understand spiritual laws. Nature's laws cannot be broken, but they can be very much violated; God's laws cannot be broken, but they can be violated. I think, kind friends, you will agree with me in this.

Sometimes 1 have heard Mary and Eleanor conversing upon God and hearen. Sometimes their ideas have been correct and sometimes

their ideas have been correct and sometimes incorrect.

Friends, do not speak lightly of spirit; it is too sacred a subject. We are perfectly willing to be spoken of as spirits when you speak tenderly and sympathetically, but when you speak in a frivolous manner it crushes us. I have listened to such words many times, and if mortals as a whole realized that our sense of hearing is so keen and clear they would be more cautious, they would speak of us more tenderly when we are so close beside them, for it is only a thin vail that hangs between us. Literally, we are here, walking with you daily and hourly, and our sympathy goes out to you always. When you are happy we are happy; when you are unhappy we are unhappy; but, through the wisdom of the Father, we cannot take your joys or your sorrows away with us. Friends, I do not mean to be personal, but I must speak to the point. I am willing, I am eager, and my to the point. I am willing, I am eager, and my spirit yearns to inform mortals of what I have learned, and I would urge you to day to be careful, be tender in your speech of us as

Lucy Willard of Bradford, Pa.

Ruby Ransal:

[To the Chairman:] Please, sir, may I speak in this meeting? [Certainly.] You do n't know me, do you? [I don't know, for I can't see you.] You ain't got the right eyes, have you? Grandpa wanted me to speak to you, and I wanted mamma and papa—all of 'em—to know I come to Boston. I wish you could see my grandpa. They call him uncle John, but he's my grandpa.

ny grandpa. You do n't know where I lived before I went to the Summer Land, do you? [No.] I lived in Indiana, in Buck Creek. My ma and pa and grandpa asked me if I would n't come into the lady's house some day, and I said: "Perhaps

I want you to write that my grandma is here. She says I was only two or three years old when I went away, but I be five now. I come before in your meeting.

I go to school, and my teacher is Miss Alice

I want you to tell in my letter (grandma said This is a letter to aunt Emily)—to tell uncle
Jimmie I come there every day, and I hide
down in the creek, where he can't see me.
One day I got some grapes and eat too many,
and I had to go to the Summer Land.

I want ma and pa to know I come right home and I play with Louie, the baby, so much and tell grandpa I come right in the meeting, but I would n't have talked if grandma had n't helped

Ruby Ransal.

Josephine W. Freeman.

Children identify themselves, and I feel often when I watch them that they can impersonate themselves more correctly and more naturally than we older ones can who are so anxious to communicate with our friends.

When I passed into the sternal world I little knew what I should find, whom I should meet, knew what I should find, whom I should meet, or what the other life would be like. I hoped I should gain heaven, and I have found the heaven my life of thirty years or more built for me. Sometimes feeble, other times stronger, I felt at periods that I could not stay upon this earth-plane much longer, and then seemingly a voice at my side would say, "Not long."

Oh! how grand, how glorious have been the meetings I have witnessed when a new horn

the anxiety that overshadows us when we be come immortals to communicate with those wi where I could make myself known, I would go if it were respectable, and I don't know why there are so many that doubt our coming unless it is because of their early religious teachings. I am not here to find fault with them, although I know the doubt our coming unless. I know the doctrines instilled into our minds in our younger days have a great deal to do with our acceptance and perception of things

spiritual.

When upon the earth-plane I have met socalled Spiritualists, and I have said within my
spirit, "If these are Spiritualists I do not care
to be one." I did not say these words aloud,
but mentally, and I ask, "Where is the spirituality?" I feel to make this expression: The
religion of the world should be to be good and
to do good; and I think there are many who
will agree with me in that statement.

will agree with me in that statement.

I well knew the Rev. Mr. Cudworth, a good, whole souled man. I am not here to speak particularly of him, but I wish to mention the fact that I have met him since passing on. He took me by the hand and isked: "You did not understand these things when in the mortal?" I replied: "Brother Cudworth, I gave a great deaf more thought to the other life than people knew of." knew of.'

I have said to Fred that I did not know what nor where heaven was; but now I know it is a condition, and not a place.

I could not have spoken thus had not my

father been present to stand beside me. He was David Twiss, and I am Josephine W. Freeman, of East Boston.

Bessie Newton.

[To the Chairman:] How true are the words that often fall from the lips of spirits when they feel that they have taken too much time. I will explain: We realize not your time, kind and neither will you when you pass to our life: Therefore, I know you as mortals will bear with us, and we shall be pardoned if we take too much time.

As I gaze upon this large assembly I feel that I hardly know how to address you. I was

As I gaze upon this large assembly I feel that I hardly know how to address you. I was not-used to speaking in public, but as I have been asked, mentally, by more than a score since I left the material world to communicate, I will do the best I can.

I know, Jennie, you realize how very anxious I have been to let you all know I have found it so beautiful in the spirit-world. I used to wonder a great many times how you knew more than we did, Jennie. Dr. Greene has taught me a great deal since I went to the higher life, and he is not only willing but eager to teach others what he has learned. He sends loving words to you to day, and he holds an interest in your earthly affairs. One that you have watched over so tenderly is with him on the other shore. We cannot tell when you upon this earth will; come to us; that is in God's keeping, and is not revealed to us.

I am very happy where I am, but I am attracted to old Pittsfield, this State. You love, Jennie, to walk over the old ground where

aided me since leaving the old material form and putting on that bright and beautiful garment called Immortality.

It might have been two or three days since (it is impossible for us to get your time accurately) that I noticed a group, and as I came nearer I overheard a conversation between two, for I am familiar with your good city of Bossie that have come right in your good city of Bossie that have come right in your good city of Bossie that have come right in your good city of Bossie that have come right in your good city of Bossie that have come right in your streets, I know the load in the come you feel to say: "I wonder if Bessie that have come right in your good city of Bossie that have come right in your streets, I know pressing you with the thoughts that cause you to think of us.

The question is asked by many: "If spirits ard so near, why do not they touch us-place their hands in ours?" We often do that; but you as dwellers in the flesh are looking for the weight of a material hand. That you cannot get when we touch you gently, lightly with the spirit hand, for these are laws by which we are governed. Sometimes we have more power than at others; sometimes we have power enough to produce a rap. At other times, by placing our hands upon a chair or table, we can produce vibrations when we cannot produce a single rap. Governed by laws, too, we can use the healer's magnetism to work dures. Magnetic healing will yet earry the day, and medicines will be unknown—thanks to the higher powers. I do not think it will be in your day, but I am not privileged to know when that time will be. We cannot look into the future and give you the date when certain events will occur; we have not your time.

I am very happy in my spirit-home. As I come on the earth-plane some things make me uncomfortable; but I try to get away from them as much as I can.

I am much obliged to you, Mr. Chairman,

them as much as I can.

I am much obliged to you, Mr. Chairman, for having my words recorded for those by whom I know I am not forgotten.

Leslie A. Emery. How shall I commence? I hardly know, yet I will do the best I can. A long time has elapsed since I laid off that garment of flesh. Well, it seems to me I have not lain it off, so much do I feel as I did upon the earth-plane. I suppose it is because when I come into the earthly conditions I take on the earth earthy; but do not think I have made no progress. I shall be remembered by some in a business way; I shall be remembered by some as a kinsman. I know it is very hard for one who does not understand as fully as it was my privilege

not understand as fully as it was my privilege to know these things, to come upon this plat-form and make himself known; but I have a strong desire to day to speak here, not wholly for myself, but for some that I find will gain a little something spiritually because of my com-

ing.
It has been said many times of various spirits who have come: "Well, I would not have believed such a person would ever have come into a spiritual meeting; I would not have believed that such a person would have made himself known among them or even in public." But I fear not man here; I fear not mortal to day. Of other sects I feel to speak the truth, and nothing but the truth, while it is my privilege to talk with you to-day. I know whereof I speak, and I would that every one that comes would leave a message, not wholly for their friends, but for all the world. I understand in this way why seemingly, but I understand in this way why seemingly, but not in fact, there is not more progress or advancement in these grand truths that we put forth from the higher life. I know, too, that mortals often say, "Oh! we have heard that before; your stories are too good to be true." I will ask the question here of all that come in contact with me: "Is there anything too good to come from the hand of a Great Whole?" I answer, emphatically, "No." We have given us what we have earned upon the material plate. I know not any more than you do why us what we have earned upon the material plane. I know not any more than you do why we are placed here for a longer or shorter period, and then die. No, we have just commenced to realize what mortality is. I feel to make this assertion: I do not think any one realizes what mortality is while they dwell in the material form. I did not. There are many who will differ with me; but it is my candid opinion to day that we cannot realize what mortal life is—and can only do so after we leave earth. We leave the old material form, but we are here again so quickly terial form, but we are here again so quickly that we often attend the funeral services. I do not like that term, but I must use it to express my thought. I am well remembered by many business men here and in the suburbs; in Dorchester and Roxbury, and in all those places I am not forgotten; yet that does not satisfy the spirit. We want our friends to understand that we take up our work and go on with it, although we feel to have more of a spiritual although we feel to have more of a spiritual work than we did when mixed up in the turmoils of mortal life. I mingled much with those here in the mortal. Sometimes I became exhausted with my efforts, but I know now I was aided by the people of the spirit-world or I could not have gone through what I did.

I left a loved one and a child; but God has been god to them. I could be where of I have

been good to them. I speak whereof I have witnessed and sensed as I have come into the home and earthly surroundings. Leslie A.

Sarah Olson.

As I approached the Spirit-President he said to me, "Be brief, and you may speak to-day."

There are loved ones near and distant from here; there are many friends, but the kindred have nearly all passed through the portal termed death, leaving only a handful upon the earth-plane. I hope the influence that may seem from my speaking hore to do may be a seem of the portal terms. Oh! how grand, how glorious have been the meetings I have witnessed when a new-born spirit has joined its friends! It was holy to see the gladness that filled every soul.

To-day I look over this vast invisible assembly, hardly feeling myself competent to give one who will be glad to hear everha word if he felt it possible I could be attracted here.

Oh! mortal friend, how glorious have been the meetings I have nearly all passed through the portal termed death, leaving only a handful upon the earth-plane. I hope the influence that may come from my speaking here to-day may be wafted to them and aid them.

It has been said that where two or three are gathered together in his name there will he be also. I look at this passage in this way. When

gathered together in his name there will he be also. I look at this passage in this way: When we come from the spirit world truthful and we come from the spirit world truthful and honest, the spirit-of the Great Whole will be with us. We ask it, and we ask for blessings not wholly upon ourselves, but upon all humanity to-day. We try to look over the follies of others, we try to bring them out of the darkness of ignorance and error, that they may learn more and more of the spirit, and be less submered in the material.

learn more and more of the spirit, and be less submerged in the material.

Jane, you have had many clouds; you have walked through the dark valleys when seemingly no one stood beside you; yet you have been lifted up by the spirit or you could not have passed through as easily as you did, although it seemed dark, very dark to you.

As I speak to you I see Unole Abram standing gazing at me, and I will speak of him, that you and the rest may know he is not far abray.

you and the rest may know he is not far away.

I have said sometimes, 'Oht that I could make my friends know that we are with them in their own homes." We delight to clothe ourselves in material forms when possible to prove to the world the grand truth of immortality but we are not permitted this privilege, which might be ours as much as we desire, because of fraud. Oh! the sadness that creeps into our souls when we see fraud! But as grandfather said, "There never would have been fraud if there had not been something genuine to counterfeit." Oh! Father, pity them, and make them feit." Oh! Father, pity them, and make them see the wrong they are doing while they are in this life, that they may turn from their evil ways. We, as individual spirits, are cognizant of what is passing when we are upon the earthplane, and I have seen those that were truthful that have to suffer for the faults of others. In Salem, Ore., I shall be remembered by a very few, for nearly all the kindred have passed to the higher life, and a grand reunion will take place in a little while. The angel of life will come but once more, when John will join the happy party. Sarah Olson.

[This_message, given Friday, Dec. 22d, is advanced by direction of the Controlling Intelligence.] William Matoon.

In Springfield, this State, I know William Matoon is well remembered. I would like to say to Jackson: You are not alone. Often there is a sort of mystified feeling creeps over there is a sort of mystined feeling creeps over you, as to whether or no any of those who have communicated with you in years past are near you. What makes you think of us then is because we are so close to you.

Janet, you have walked long in this mortal life, for eighty years have been rounded out to you; physically I must say that you have held want own pretty well.

you; physically I must say that you have led your own pretty well.

Isabel and Bell are with me here to-day, and Aunt Margaret, to send a little crumb with the rest. In Methuen and Lowell some friends yet reside.

I know I cannot get as near to Mary and Agnes as I can to Jackson. Augustus Dayis would like to send regards to Jackson; he was

Adear friend of his.

I have listened to words of comfort that have been given out from your Circle Rooms in times gone by; for I have been with you before in other localities. I am very happy to report

it is best to take no steps further for the present. Lillie says her father and mother would both coincide with the advice I give you. You have felt for some time so restless to obtain lier picture. Let it alone, and reasons will be given you more explicitly at some other time. Jonnie will send some loving words when it is the proper time to the family, and also to Charlie.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT VEEK,

Oct. 31.—Israel M. Rico; Estelle O. Wilson; William Farris; Charlie Heed; Georgiana Cooper; Abbie Protor Wadleigh; Rey. William Mountford; Alice Hamlet Childs; Eddie McClure,

ANSWERS TO QUESTIONS GIVEN THROUGH THE MEDIUMSHIP OF W. J. COLVILLE.

QUES.—["A Querist" asks:] What is it that "Glows in the stars and blossoms in the trees, lives through all life, extends through all extent. Just as the tree inclines, the twig is bent"?

Just as the tree inclines, the twig is bent"?

ANS.—It would indeed require a philosopher who could solve the teachings of the eminent Descartes on the Pantocosmos to fully answer the question suggested by the poet in the memorable lines quoted above; but without any claim to such rare philosophic eminence, we may briefly offer our honest conviction that the bard who wrote those inspiring lines was a true evolutionist of a far profounder type than those of materialistic tendency who seek to make the effect often greater than the cause. cause.

We cannot define the Infinite. "God defined is God dethroned." The human intellect is frou dethioned. The numan intellect is finite, and therefore capable of unending expansion. All human knowledge is necessarily relative, while infinity is perforce absolute; therefore life itself is an unpenetrated

mystery.

But, though mental comprehension fails to grasp the ultimate nature of eternal reality, the soul apprehends by means of intuition what the lower reason cannot measure. Intuition of the property of the programment to poetic tive perceptions of truth are common to poetic and prophetic natures; these perceptions are supernormal to the intellect, but instead of being contradictory to the revelations of sci-ence, they are truly scientific discoveries on a

There can be but one eternal energy, but one uncreated power, and if this power or energy is supremely beneficent, then it is the All-Good. Pure Theism asks for no limitations of Delty; it only postulates Infinite Goodness, Infinite Reason, as the source of all vital phenomena.

The poet suggests to us most beautifully the unity of all expressions of the One Vitality. Stars are related to trees; all forms of existstars are related to trees; all forms of existence on all planets are bound in the embrace of an immeasurable fraternity. This exquisite conception of the oneness of all things, wherever it is grasped, cannot fail to exert a truly humanizing and civilizing influence. What a charming thought it is that we are closely related to everything; that all forms of nature are neighborly and friendly to us; that as all proceed from one source all tend to one nature are neighborly and friendly to us; that as all proceed from one source, all tend to one goal; being one in origin, all are one in destiny. This is the essential truth which underlies all the great sacred scriptures of the human race; this it is which proves all religions but varying expressions of one universal Spiritualism. Evolution proves this, and it proves nothing more fully than that culture, though it improves and develops species, never changes the type. Education and evolution are so the type. Education and evolution are so closely allied that they are scarcely separable in thought.

"Just as the tree inclines the twig is bent" is an often misinterpreted saying; for, taking it in connection with what goes before it, it does not teach pessimiam, nor does it teach that hereditary errors are insurmountable. Evolution proves that types can be greatly im-proved but not changed; for through scientific culture the most beautiful plants and noble animals can be reared from most unpromising progenitors. The possibilities of greatness can be detected everywhere, but one kind of glory is nót another.

is not another. The practical lesson—and it is an intensely valuable one—which we would deduce from these lines is that of universal brotherhood, in the fullest sense of all. Thomas Paine's immortal sentence, "The world is my country," is grandly heroic, but "the universe is my home" is a yet sublimer declaration. Poets in their most illumined hours have ever been prophets or seers, and the true seer is he who prophets or seers, and the true seer is he who can see into the reality of life so fully that behind all phenomena he can trace one eternal purpose, one Infinite God.

Q.-[By E. R. Painter, Alameda, Cal.] Most, if not all religious sects, through their representative heads and common followers as well, either directly or indirectly denounce Spiritualism.

At the same time, we are told these different sects have hosts of admirers, co-workers and defenders in the spirit-world. Jews and Christians alike, as a body, deny in substance the possibility of spirits communicating with mortals, or that there is a spirit-world around us. How can they conscientiously continue in the same line of error in spirit-life, and work to keep mortals in darkness by encouraging the perpetua-tion of ideas based wholly on materialism, and which ideas have no foundation in fact, as viewed from the light of the Spiritual Philos-

ophy'9 A.-When the real conditions of life in the spirit world are fairly understood, the diffi-culty now in the way of recognizing the con-tinuity of individual peculiarities for an indefi-nite period will be done away with. What are nite period will be done away with. What are the parious religious bodies on earth but more or less voluntary associations of, to some extent, kindred minds? All who enter or remain in any society on earth do so because they feel at home in it, or because they are too indolent to move out of it. The law of attracan organization is formed, it is the result of midds having something in common coming together for agreeable association.

On entering the spiritual world what ground

is there for supposing that any greatly added knowledge will at once come to the spirit? The questioner evidently argues from the premises that physical dissolution at once opens the gate to greatly-increased knowledge; but why should it? It seems to us that any one who soberly reflects upon the avenues through why should it? It seems to us that any one who soberly reflects upon the avenues through which knowledge reaches the human mind must perceive that surroundings are not infallible teachers. Power to comprehend or even disposition to receive instruction does not wait at college doors ready to embrace all who enter academic halls. Then it must also be remembered that, prejudice as well as laziness has a great deal to do with ignorance, even where fear—another important factor in many instances—plays no part.

We see that kindred minds congregate in the spiritual as well as in the material world, and there are many societies in spirit-life who know nothing whatever of the means of spirit-communion gladly embraced as well as fully recognized in other societies.

We ask the questioner to reflect upon the circumstance of many persons never getting a word or suggestion from some whom they hold dear, while they receive tokens of the presence of other friends whenever they visit a clair-voyant, and often when they are alone.

Then as to the faith of Jesus and Ohristians, there are many of all denominations who have experienced spirit communion, and many others who are only unconvinced by reason of lack of evidence.

The spirit-world is a real world, and in all the states immediately adjacent to the earth sects and parties continue to hold aloof from

The spirit-world is a real world, and in all the states immediately adjacent to the earth sects and parties continue to hold aloof from each other; but in the higher spineres sects and parties are impossible, because really advanced intelligences know far too much to foster tribal conceits. All the higher and more instructive utterances through inspired lecturers and private mediums advocate only a universal, supersectarian religion. Narrow-mindedness pertains to earth-bound conditions, and we may reasonably judge of the advancement a spirit has made by the universal or partisan trend of his sentiments.

here to day.

Jackson, I have noticed that in your spirit you are very eager for the picture. I say, Let it alone for the present time. Lillie sees some things that she could enlighten you about, but except that one is through suicide, the other by

accident. Everything sine being equal, is there any difference in the condition of the two spirits as they enter the other life?

A.—Everything being equal except the manner of dropping the mortal form, there could be little if any difference in the status of two spirits entering the spirit-world together, as motive, desire, intention regulate one's spiritual standing, not any overt act.

As to an accident, in reality there is no such a thing, for what is called such is only an effect proceeding from a cause unknown to those who witness the effect. An act of suicide is simply a sign of spiritual destitution, for no one who is spiritually unfolded would ever put an end to his earthly existence, though he would gladly yield it at any time in defense of a righteous cause, or 'to save others from dis-

an end to his earthly existence, though he would gladly yield it at any time in defense of a righteous cause, or 'to save others from distress or disaster.

On entering spirit-life every spirit goes whithersoever he or she is attracted. The law of gravitation is such that the true level is quickly found, and this judgment, which follows quickly upon physical dissolution, though in no sense arbitrary, is clearly inevitable.

On earth it is impossible for law courts to adopt the spiritual principle of grading all according to motive, because in the first place jurymen and judges are not perfect thought-readers, and in the second place the external order of society is the thing under consideration at an earthly trial; therefore the man who only wishes to commit a crime cannot be treated as a criminal. In spirit-life the thought of crime is all the crime there is, for there are no material bodies, and no material property to destroy. There are no prisons in spirit life into which wrongdoers are thrust; but those who are not in the love of good find no delight in angelic communities; they are therefore shut out from them by their own will, not because celestial beings refuse them admission to their societies.

A suicide is often only a maniac, a tempora-

cause celestial beings refuse them admission to their societies.

A suicide is often only a maniac, a temporarily darkened intellect afflicted with the discase of pessimism, and as many earthly lots are very hard, and many sensitive natures suffer a cruelty in consequence of the coldness and hardness of their neighbors, would it not be well for those who condemn suicide as a heinous offense to remember that many poor creatures are almost driven to it by the cruelty of their companions?

We have spoken words of solid comfort many

of their companions?

We have spoken words of solid comfort many times, and spoken them without fear, to those who were mourning the loss of beloved ones who took their lives into their own hands, and more frequently by far have we endeavored to point out to a culpable social system the responsibility it incurs by leaving so much preventible and invisible misery unheeded in the world. We can advocate no other doctrine than that the law of the universe is perfectly equitable, and that no matter what appear equitable, and that no matter what appearances may be to the contrary, every soul receives the exact results of its own voluntary career; for mistakes of pure ignorance there can be no remorse.

Ayer's Sarsaparilla stops the nauseous discharges of catarrh and cures the complaint.

IN MEMORIAM.

Passed to Higher Life from East Harwich, Mass. Dec. 22d, 1893 (of paralysis), Mrs. Mary F., wife of

Passed to Higher Life from East Harwich, Mass., Dec. 22d, 1893 (of paralysis), Mrs. Mary F., wife of Bangs Nickerson, aged 62 years and 9 months.

The funeral was held at her late home on Sunday, Dec. 24th, and was attended by a large concourse of relatives, neighbors and friends—for friends—sle had many and enemies none. She was generous, warmhearted, sympathetic—always looking on the bright and hopeful side of life, and imparting sunshine and cheer to all with whom she mingled. She was known by old and young alike as "Aunt Mary." None came to her home hungry but went away satisfed. A husband, two sons and one daughter survive her, who have done everything that loving care and attention could do to make her seventeen months of invalidism as pleasant and comfortable as possible.

In July, 1891, while attending the Spiritualists' Camp-Meeting at Ocean Grove, Harwich Port, Ma-s.—of which Association she had long held the office of Secretary and Treasurer—she was suddenly stricken down, and her left side entirely paralyzed; for several days her life was despaired of; flually she rallide sufficiently to be removed to her home, when she slowly improved. Hopeful of being able to move about again, she occupied the time in reading, writing letters and entertaining her friends—making her surroundings as cheerful and pleasant as possible until, visited by another attack of the disease, she passed quietly on to the spirit-land to join her four children who had gone before; one of them the successful and well-known medium, Susie Nickerson White. Possessed of strong mediumistic powers, and a true disciple of the faith, she was able to see the forms of her children about her, and enjoy their presence as if they were in the earth-life; and it was ever a sweet satisfaction to her.

her.
Shortly after her departure she, in company with her daughter Suste, manifested to Mr. White in New York City, and made themselves known to him, as recorded in a letter written by him at the time to one of the family. Mr. White was the husband of Susie in her earth-life—since married again, his present wife, Florence, also being a powerful medium. A telegram Florence, also being a powerful medium. A telegram was despatched to him, and at the time of its arrival he was engaged in conversation with two other gentlemen on business matters in a room by themselves; his wife was in another room holding a seance with some persons. The door bell rang, the servant answered the beil, and at once brought Mr. White the telegram. He opened it, read the contents, and placed it in his pocket, and said not a word, save to the centlemen that he would not be able to go with them the following day to transact, the business in hand. They asked if the telegram contained bad news; he answered "Yes—the passing away of Susie's mother." He states in his letter; "Before I had an opportunity to say a word to Florence about the telegram, she walked out of her seance-room, under control of her guide, and seated herself opposite myself and the two gentlemen. Your mother then took control of Florence, and told me of the change, and that she wanted to be the first one to tell me of it; that Susie had brought her to me; said she did not suffer much, and although weak was all right; wished to be remembered to all the family; said that Susie was taking care of her; as soon as she got stronger would come again."

Thus has passed from this to the spirit-world a loving wife, mother, sister, friend, one who will long be held in sweet remembrance by all who knew her in earth-life.

Dec. 26th, 1893. as despatched to him, and at the time of its arrival

Dec. 26th, 1893.

LOREN SPAFFORD passed to the Higher Life Wednesday, Dec. 20th, 1893, from his late home, 2421

Wednesday, Dec. 20th, 1893, from his late home, 2421 Broadway, Cleveland, O., aged 76 years.

Bro. Spafford's transition was an easy and natural one. His earth-life of seventy-six years had a peaceful termination. He came to Cleveland in 1865, purchased a home at the above place, and resided there until he passed to the higher life.

He was a well-to-do and highly-esteemed citizen; a kind, just and scrupulously honest man, a loving husband, and a stanch, outspoken Spiritualist—well and favorably known as such. An outdomer from the Baptists many years since, he became a member of the Disciples Church, and finally evoluted from it about filirty years ago into Spiritualism. It was the staff on which he leaned in life and death. Conscious unto the last, he told the friends around his bedside of the loved ones, he saw in spirit-life—particularly his mother; he was the last one in earth-life of ten brothers.

of the loved ones, he saw in spiritule particularly his mother; he was the last one in earth-life of ten brothers.

He leaves a loving and faithful wife, who for forty years has walked by his side as his happy conjugal companion, a veritable helpmate.

The funeral services took place on Saturday, Dec. 24th, and were largely attended by many prominent citizens in and out the ranks of Spiritualism; they were conducted by Mr. Thos. Lees, who spoke only of the personal character of the arisen one, leaving Mrs. Annie E. Sheets of Grand Ledge, Mich., (a niece of the family, who was specially summoned to Cleveland as per previous request) to expatiate on the philosophy of death—which that very eloquent, medium did in quite a lengthy discourse, bringing tears to the eyes of many besides the chief mourners. Her address was philosophical, logical and eloquent, sinking deep into the hearts of the sympathetic friends present, and leaving a marked impression also among those known as Orthodox. The singing was exceptionally fine, under the direction of Mr. Samuel Russell. The soprano solo by Mrs. McClymonds, "There is no Night There," touched the hearts of all.

The remains were taken to Bedford (the former home of Mr. and Mrs. Spafford) for burlal. The bereaved wife has the sympathy of a very large circle of friends; having no family, she will in her isolation feel her loss most keenly. Mrs. 8, possesses fine mediumstic gifts, and has been instrumental in leading many toward the light.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat, and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering. I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mall, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

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Sept. 30.

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Jan. 6.

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Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A. M. to 9 R. M. Circles Thursday and Sunday evenings, 8 o'clock. 14 Winter street, Room 6, Boston. Jan. 6.

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DR. JULIA M. CARPENTER, 2 Stanmore Jan. 7.

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JULIA SCHLESINGER, Editor.
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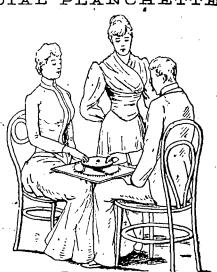
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A DEVIL AND FUTURE ENDLESS PUNISHMENT. AL80, The Pagan Origin of the Scriptural Terms, Bottomiess Pit, Lake of Fire and Brimstone, Keys of Hell, Chains of Darkness, Casting out Devils, Everlasting Funiah-ment, the Worm that Never Dieth, etc., etc.,

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The first of this series of communications was received by Mr. J. M. Roberts, at that time editor and publisher of Mind and Matter, in March, 1880. It was from Potamon, a Greek philosopher of the Alexandrian school, who, born into earth-life A. D. 259, passed from it in the year 218.

The communications continued to be received until 1886, under the direction and superintendence of Aronaman, the presiding spirit of the band, whose ministrations to Mr. Roberts began as early as April, 1878. Mr. Roberts was a man of fine education and marked ability as a lawyer, and through these communications became a great student in ancient religions, making extensive researches therein, as will be seen by his notes and comments in this volume, generally in full corroboration of the truth of its contents, and of the identity of the communications.

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Panner of Pight.

BOSTON, SATURDAY, JANUARY 0, 1894.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegic Music Hall Building, between 58th and 57th street, on Seventh Avenue; entrance on 57th street. Services Bundays, 10% A.M. and 7% P.M. Honry J. Nowton, President.

President.

Knickerbocker Hall, 44 West 14th Street.—
The Ethical Spiritualists Society mosts each Sunday at 11 A. M. and 8 r. M. Mrs. Helen Temple Brigham, speaker.

New York Psychical Society, Spencer Hall, 14 West 14th street, near dixth Avenue. Sixth year. Every Wednesday evening, 80 clock. Appropriate congregational music, representative speakers and excellent est mediums. The investigating public especially invited. J. F. Bnipes, Pres.

Soul Company Meaning on Health of Medical Condenses. Soul Communion Meeting on Friday of each week, 1P. M.—doors close at 1M—at 310 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.

The New York Psychical Society met Wednesday evening, Dec. 27th, and a large and enlivening audience declared the occasion a regular mediums'

After the usual notices of other meetings and circles, hearty congregational singing, and remarks by

cles, hearty congregational singing, and remarks by the President on current events, Mr. Moorey, from England, retired from view, and returned to psychometrize articles laid on the table.

'Mrs. Conklin was next invited to appear for the first time before a public audience, as an anxious inquirer for a better understanding of her peculiar experiences, as developed within the last few months. She is not and does not expect to become a professional medium, and is naturally skeptical of the origin of her feelings and acts. Seated at the plano a few moments, her eyes were directed above her head, her face and neck suffused with blood, and both hands made to race over the keys in the manufacture of strange and impetuous chordings and rius, some of them bearing a slight resemblance to modern melody, but the most of them very weird, and apparently born in a previous century, reminding the hearer somewhat of the ancient Eastern traditions of the late World's Fair. It was a very interesting psychical study of latter-day inspiration.

Miss Sylvester, another late recruit, again appeared, coupiling clairtoyance with an accurate sensing of

Fair. It was a very interesting payonic states ter-day inspiration.
Miss Sylvester, another late recruit, again appeared, coupiling clairvoyance with an accurate sensing of articles and persons, in one instance disclosing the contents of a pocket-book, and refreshing the memory of a reporter present of a past event.

Mrs. M. A. Gridley, formerly of Brooklyn, now of New York (119 West 41st street), a lady of much refinement, fluency and experience, then addressed the society very acceptably upon her own experiences as a student and medium for the past twenty-five years.

J. F. Snipes.

Cornegie Wall.-Mr. J. Clegg Wright closed his work with the First Society Sunday, Dec. 31st, delivering an address in the morning upon "Thomas Paine and Volney," which was one of his finest efforts, and a just culogy of two worthy and grand char-

The afternoon meeting was well attended, and was given up largely to the work of mediums. Miss Syl-vester—new to our rostrum—made an agreeable lim

vester—new to our rostrum—made an agreeable impression.

At the evening lecture Mr. Wright considered the oft-repeated questions of mankind in regard to the future life, arraigned the by past religious systems, whereby fear had been more frequently emphasized than rotson, and considered the historic development of civilization, and of human conceptions regarding the present and the duture state of being.

At the close of his lecture, the Vice President made eulogistic remarks upon the good work done by Mr. Wright during his engagement, and the high character of his lectures; then offered a resolution of thanks and appreciation (unanimously adopted) wishing him "Godspeed" in his service in other fields of labor, and an early return to this one.

Mr. Willard J. Hull begins a month's course of lectures for us next Sunday.

Response Feel Alexage and appreciative audion.

Spencer Hall .- A large and appreciative audience gathered at Mrs. Florence White's meeting Fridaynight, Dec. 30th. Prof. Theodore F. Price presided; night, Dec. 30th. Prof. Theodore F. Price presided; and after appropriate introductory remarks, the varied and interesting exercises followed, which were: Song by Miss Grace McCarty; recitation by Miss Olivette E. Price; bass solo, Mr. Emil Sanger; historical narration and recitation, Miss Olivette E. Price; song, Miss Alice Bryant; recitation, Miss Olivette E. Price; whistling solo, Miss Emily Stowe; tests of spirit presence by Mrs. Florence White; song, Miss O. E. Price; original inspirational poem, Prof. T. F. Price.

The entire program was rendered in a highly artistic manner; the audience testified their appreciation; and the evening was a success in every way.

In connection with his closing remarks, Prof. Price announced that Spencer Hall being no longer available Friday evenings, the meetings would be discontinued until another hall could be secured.

ALEX SUMMERFIELD.

ILLINOIS.

Chicago. A reception and musical was given to Mrs. Harriet E. Beach of New York City on Wednesday evening, Dec. 6th, at the residence of Mrs. Pet Anderson Bouvie, No. 32 Ogden Avenue.

There were about seventy-five persons present: some were in the city to attend the Parliament of Religions, the customs of the people in this Western city; among the customs of the people in this western city; among them was Mr. H. M. Kiretchjian of Constantinopie; he related something of the customs of his people, and said the young American should appreciate the postal stamp—the great freedom and rapidity of our postal system—for in his country the mail service was very slow and not up to American ideas. I think this gentleman is studying the customs of our country with a view of taking back some of them to suggest in Constantinople. We found him very pleasing in manner and speech, as well as highly cultured in intellect and refinement.

refinement.

Mrs. Eva Hill of Greenwich, N. Y., the inspirational singer, was present, and sang a trio in three several voices, accompanying herself on the organ—having no knowledge of music personally in her normal condition.

voices, accompanying herself on the organ—having no knowledge of music personally in her normal condition.

We had several songs from ladies present, accompanied by Mr. Bent, who performs upon an instrument made of silver and resembling the banjo, but having only one string; the idea of the instrument was given to him by inspiration, as resembling those used in Egypt centuries ago. It is very harmonious and silvery in tone, and a wonderful and beautiful instrument. He recently patented it at the firm of Muin & Co., 301 Broadway, the Scientific American office. Several sang under inspiration in different languages, in an unconscious condition.

Near the close Dr. Randall took control of his instrument (Mrs. Pet Anderson Bouvie-formerly wife of Mr, Anderson of pleture fame in New York City and San Francisco, Cal.), and spoke to all present of the enjoyment with which those present, seen and unseen, had participated in that evening:

Mrs. Beach was the hostess on the occasion; she felt highly honored—a stranger in this city, a resident of only a few months—to have have had so many present to welcome her.

Lakeside Hall.—On Sunday, Dec. 17th, a new society of Spiritualists was permanently organized at

ciety of Spiritualists was permanently organized at this hall, corner 31st street and Indiana Avenue, South Side. The name adopted is The Progressive Spiritual Society. We will hold meetings regularly at the above address at 3 P. M. and 7:30 P. M. eyery Sunday.

The able test medium and gifted speaker, Mrs. Edith E. R. Nickless, has been instrumental in this movement.

ment.
We have the usual officers, President, Vice-President, Secretary, Corresponding Secretary and Treasurer, also a Board of Trustees.
With the active and harmonious cooperation of all members we hope to exert an influence for callghtenment and progress.
P. C. Norton, Pres.

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of seventy pages, full of choice receipts, covering the whole subject from. Soup to Dessert, will be

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MEETINGS IN MASSACHUSETTS.

springnetd.-The work hele this winter is carried on by W. F. Peck-with occasional exchanges.

Springacid.—The work helecthis whiter is carried on by W. F. Peck—with occasional exchanges. We have had Mrs. Sarah A. Byrnes one Sunday, and Mr. J. Frank Baxter two Sundays. Mr. Baxte's somes still remain the unique feature of his phenomenal career. The oridences of sheority and trithfulness are more marked, if possible, than ever, in his descriptions of spirits.

Mr. Baxter, assisted by local talent, gave a very enjoyable entertainment on Christmas night at the hall. Mrs. Byrnes retains much vigor of delivery, and has the honor of being one of the oldest active speakers in the field.

Mrs. Jullette Yeaw spoke Sunday, Dec. 31st. As usual her intense rarnesiness, backed by a noble character and a deservedly high reputation as a faithful laborer in the spiritual vineyard, commanded the sympathetic attention of the audlence.

Dr. Geo. A. Fuller of Worcester will speak here the first two Sundays of January. Mr. Peck will resume his Sunday work here the last two Sundays of same month. He will speak in Worcester, in exchange with Dr. Fuller.

Mr. Peck officiated last month at the funeral of Brother D. T. Howard, at 13 Stearns Avenue, this city. Bro. Howard had been a Spiritualist for many years. The bright hopes and real knowledge of the spiritual revelation were portrayed by Mr. Peck in felicitous language, and the sombre atmosphere made luminous with pletures of the bright home to which the decased had ascended.

The many friends of Prof. J. W. Cadwell, the famous mesmerist, were surprised to learn last week that he had been born into spirit-life from the home of his son, on Millstreek. Coming from the eastern part of the State with a severe cold, he rapidly developed pneumonia, and, attended by his wife and son, he passed quietly away in four days after arrival. Prof. Cadwell was widely known for a quarter of a century or more as an eminently successful mesmerists, a fortunate developer of mediums (one of the most famous of whom is Edgar W. Emerson), a healer of the sist extensive experience with mediums, crowdin

which will amply compensate for all his sacrifices here.

At a séance held in this city Dec. 28th Spirit Cad well claimed to be present, and gave minute instructions to Mrs. Hortense G. Holcomb of this city as to the conduct of the inneral of his earth-body, which were carried out at his home the next day, in Meriden, Ct., Mrs. Holcomb, officiating.

Spirit Cadwell said he was now free and well, and the new life opening before him far surpassed his expectations, notwithstanding he had had the best of glimpses of the spiritual world when here in the body.

H. D. Williams, a specialist in treating by electricity, has located at 43½ Pynchon street. He claims to have discovered the proper, method of applying positive and negative currents to patients, and is awakening much interest among chronic cases, especially paralytics. The Doctor refers to Mr. Thomas M. Holcomb of this city, Mrs. Weaver Austin, and others whose names he will give on application.

[T. M. Holcomb, Secretary, also forwards us a let-

[T. M. Holcomb. Secretary, also forwards us a letter, the points of which are covered by the above; he has our thanks for same, as also does Bro. Budington for his tribute to Prof. Cadwell, etc.—Eds.] Deerfield and Greenfield.-During the recent

engagement of Mr. J. Frank Baxter at Springfield, the Spiritualists of Deerfield and Greenfield united in securing bim for a lecture in each of these adjacent

places.
On the occasion in Deerfield the large audience was delighted and astonished—delighted with his songs, edified and interested by his lecture and astonished

edified and interested by his lecture and astonished by his hour's séance, so replete with wonderful tests. Many were roused to great inquiry.

In Greenfield the audience was not as large as if other and worthy attractions had not obligated the citizens another way. Still, a fair-sized and good-qualitied assembly greeted Mr. Baxter, and was entusiastic over the lecture, and enwrapped in the many and remarkable tests given.

Here, too, so great an interest was created as to earnestly urge a recall of Mr. Baxter soon again.

FRANKLIN.

Malden. LDr. C. H. Harding of Boston lectured acceptably and gave a number of recognized tests of spirit presence to the First Spiritualist Society of spirit presence to the raise opinional 2008.

at Odd Fellows Hall, Sunday evening, Dec. 31st, 1893.

Next Sunday evening, Jan. 7th, 1894, Dr. Roscoe of Providence, R. I., will lecture and psychometrize.

J. R. S.

J. R. S.

Children's Progressive Lyceum met at 2:15. Usual Lyceum exercises; march, under direction of Mrs. Brown, Guardian, and Miss Gussie Potter, Assistant Guardian pro tem.; special topic by the Assistant Conductor, "How will Industry help us?"; recitations and song, Master Charlie Chaifield; recitation, Master Hugh Carter; reading, Miss Alice Fagan; plano solof, Miss Emina Chaifield; readings, Miss Belle Fagan and Ernest Boyd.

Mrs. C. A. Butterman, Sec'y.

Melrose Highlands .- Services were held Sunday, Dec. 31st, by D. Evans Caswell, in Rogers Block. Subject, " The Old Year and the New. Subject. The old teat and the two. In the speak thought there had been more misery and suffering in the year just passed than in any year during the present generation. All poverty and crime could be traced to human selfishness. There would be no need of charity if justice prevailed. Every individual can help to make the future brighter by throwing out kind thoughts, and extending a helping hand to his neighbor.

oor. Bervices every Sunday afternoon at 2:45—free to all. 3 *Appleton street, Boston.* EDWARD P. FAXON.

North Scituate .- M. C. Morris, Sec'y Children's Progressive Lyceum, writes that Edward M. Gerald passed to spirit-life Oct. 30th, 1893. In his transition passed to spinishe out, such, osc. In his transition the school, and Spiritualism generally in his vicinage, had sustained the loss of a worthy worker. "To the bereaved family of our late brother," the report goes on to say, "we extend our sincere sympathy, and would most affectionately offer the consolation that though sad the parting, how grand and glorious will be the retuinon in the celestial spheres of never-ending day where partings and farewells are unknown."

Fischburg.-The First Spiritualist Society was favored with large audiences to hear Joseph D. Stiles of Weymouth: The subjects treated and improvised poems delivered held the closest attention of all. Two hundred test and spirit-descriptions were given, Two numered test and spirit-descriptions were given, and nearly all were readily recognized.

Edgar W. Emerson of Manchester, N. H., speaks for the society next Sunday, Jan. 7th.

The apnual Association meeting will be held Jan. 7th, after evening services.

DR.C. L. Fox. Sec y.

Everett.-Society Hall, Dec. 24th, Mr. and Mrs. Atherton, lecture, tests and psychometric readings,

Atherton, lecture, tests and psychometric readings, also readings by Mr. Quibaby.

Dec. 31st. invocation, Mrs. Atherton, followed with tests: psychometric readings by Mrs. Woodbury, tests by Mrs. Irwing.

Next Sunday evening Mrs. Merryfield, inspirational speaker and test medium, and others will be with us.

MR. AND MRS. ATHERTON, Conductors.

Box 76, East Saugus, Mass.

Worcester.-Dr. Geo. A. Fuller, our speaker for Dec. 31st, was warmly greeted by his friends here, and presented with many tokens of appreciation on

Jan. 7th and 14th, W. F. Peck,
Jan. 7th and 14th, W. F. Peck,
Jan. 5th, Auxiliary meeting, supper and circle at
Mrs. J. J. Clark's, 77 Park street.
7 Mason street. GEORGIA D. FULLER, Cor. Sec y.

Haverbill and Bradford.—Last Sunday Cella M. Nickerson was the speaker here—delivering two essays, spiritualistic and metaphysical in their character.

Joseph D. Stiles, the well-known seer, will be the speaker next Sunday.

E. P. H.

New Bedford.-Mrs. C. Fannie Allyn gave us two interesting and instructive addresses last Sunday, her subjects being furnished by the audience. Her

closing improvisation on "The Democracy of Death." was unusually fine.

Next Sunday Mr. W. J. Colville will speak here.

SEC'Y.

Waltham.-Shepard Hall, Sunday evening; Dec. 31st, well attended meeting. Invocation, chairman; recognized readings and tests, Mrs. Dr. Bell, Mrs. Stiles, Dr. Stiles. Musical selections, Miss Winslow. DR. O. F. STILES, Conductor.

Lynn.-Sunday, Dec. 31st, at Cadet Hall, Rev. E A. Titus, an able advocate of the spiritual truth, was the speaker both afternoon and evening. Appropriate music by Mrs. G. D. Merrill. Mr. Titus took for his theme in the afternoon "Self-Control, or the Un-folding of the Spirit in Faith, Virtue and Knowledge," which was very interesting, and well received by the assembly. Evening, Mr. Titus spoke on "Light, Spirit and Matter, and the Divine Love; or Spirit With-

in Man"; and why he became a Spiritualist. His soul-attring remarks were interesting to all.

Next Sunday Mr. P. A. Wiggin of Halem w iti lecture and give tests at 250 and 7150. T. H. B. JAMES.

88 South Common street.

Balem .- Mr. F. A. Wiggin of Salem occupied our platform in Cate's Hall the 21th and 31st. . He gave,interesting lectures, and exercises in mediumship to

good didlences.

Mrs. Ida P. A. Whitlock of Boston is to be with us Jan. 7th; Mr. E. Andrus Titus of South Abington the 14th.

Our Lyreum is to have a Christmas and New Year's festival Friday evening, Jan. 5th.

Mis. N. H. Gardiner, Sec'y.

CONNECTICUT.

Waterbury .- A Jubilee service was holden at the residence of R. R. Callender Sunday, Dec. 17th, 1803, in accordance with the desire of the National Associa tion. Among local mediums present were Bros. Cook, Callender and Sister Tigl (formerly Miss Tucker) of Nav. Lordon

tion. Among local mediums present were Bros. Cook, Callender and Sister Tigl (formerly Miss Tucker) of New London.

Wednesday evening, Dec. 20th, we had with us Mr. Edgar W. Emerson at the parlors of Mr. and Mrs. Champlin, 466 North Main street. Mr. Emerson was in his best velu, and held the close attention of his audience for two hours with his able lecture and descriptions of spirits present; among the names (and tests) given were those of W. W. Woodruff, Archibald J. Rice, Hyde Kingsley, Jo. Uncas, Warren Tanner, Fannie Howes, Clarisa Cook, Nathan Cook, John Goodwin, Willie Hunter, Edward Derby, Frank Fuller, Mary Warren, T. F. Judson, Charles W. Newton, Laura Camp, Wm. Bird, Julia Miller, Clara Frank, Rufus Munger, Wm. Moore, L. livonson, W. Hazleton, Wm. Thompson, James M. Kingsley,

At the close of the exercises Mrs. Abnie Hinze sang "Departed Days" in a beautiful manner.

Among prominent people present, we noticed Mr. Clark M. Platt, Treasurer of the Niantic Association of Spiritualists.

Norwich. Willard J. Hull of Buffalo, N. Y., closed a five-weeks' engagement with the Norwich Spiritual Union Sunday, Dec. 31st.

The address of the alternoon upon "The Elements and Functions of Money," pictured in thrilling terms the injustice of the present financial system, which is clearly indicated by the current depression and sufering all over our country.

The evening address upon "Progress and Responsibility" was one of Mr. Hull's best efforts. His work is well appreciated in our city, and he has a host of friends.

At the close of the evening services, the Chairman announced that Mr. and Mrs. Lillie would be with us

At the close of the evening services, the Chairman announced that Mr. and Mrs. Lille would be with us the month of January, also that next Sunday Mrs. Carrie F. Loring would give messages and spirit-descriptions. A fine musical program has been arranged, and we hope to open the "New Year" auspiciously.

Thursday evening, Dec. 28th. The Helping Hands and Lyceum combined in a Christmas Festival. Supper was served from 5:30 to 7 o'clock. The Lyceum entertainment inder direction of Mrs. F. H. Spaiding, was well arranged. After singing and recitations by the children, "Christmas at the Kerchiefs" was admirably presented by members of the Lyceum. A Christmas tree well filled with presents for old and young was unloaded—no one being neglected or forgotten. The hall was crowded to its utmost capacity, and every one seemed happy in doing for others some deed of kindness. "Mrs. J. A. Chapman, Sec'y.

MINNESOTA.

Minneapolis .- A good attendance met to hear Helen Stuart-Richings: 10 A. M., on "The Foes Within Our Household and How to Deal With Them." Mrs. Richings holds "our household" to be Spiritualism, the "foes within" to be our faults (and the worst

ntenings notes our nousenoid" to be Spiritualism, the "foes within" to be our faults (and the worst enemy to the Cause); to eradicate the evil one must commence at home—in his or her own soul—to purify, to cleanse the inward dark corners, that so much need the light of love, instice and truth.

The speaker further, declared that no one is better fitted for this than the person who needs it most. At the close of this grand lecture the guides gave an invocation or blessing to the mediums and those developing in the great light of mediumship.

Mrs. Richings's work here has been of untold spiritual value to our people. In all, her three months' engagement with us has been of far more benefit to all concerned than we ever dreamed of. A grand, good soul—long may she live upon this earth-plane, and may her scope of intelligence broaden as her soul works its way on to higher planes.

In the evening Mrs. Richings was controlled by an eminent French scientist, and spoke upon the subject of "Refinearnation."

of "R rinearnation."

Following the lecture Mr. W. L. Kuyler gave some remarkable tests, in fact the best ever given in this city. They could not be of more value. We hope this gentleman will remain with as through January.

There are four-other meetings, held in Minneapolis. Mrs. Pruden conducts her meeting each Sunday at 12 Washington Avenue, North; Mrs. Lowell holds one meeting in South Minneapolis; Mrs. Leavitt and Mrs. Burton one meeting at 55 South Fourth street, while the Progressive Thinkers' Society holds one meeting each Sunday at 250 Second Avenue, South; and all are working for the cause of Spiritualism. We cannot, of course, all see alike, and as long as our young mediums must be developed, I, for one, do not see any better way.

young mediums must be developed, 1, for one, do not see any better way.

The Modern Thought Society is over one year old, and has good prospects to see another year, and also the prospect of one of the very best camp-meetings ever held in the Northwest, to aid all societies, not only in this city but in St. Paul. We feel grateful that at last a consolidation has been effected between

As soon as the speakers and mediums are engaged for camp work I will announce them in The Banner, as I have been appointed Assistant Secretary, with headquaters in Minneapolis, at No. 318 N. Y. Life Building.

An Asthma Cure at Last.

European physicians and medical journals report a positive cure for Asthma in the Kola plant, found on the Congo river. West Africa. The Kola Importing Co., 1164 Broadway, New York, are sending free trial cases of the, Kola Compound by mail to all sufferers from Asthma who send name and address on a postal card. A trial costs you nothing.

RHODE ISLAND,

Providence.—Spiritualist Association met in Columbia Hall Sunday, Dec. 31st, at 2:30 and 7:30 P. M. Prof. J. W. Kenyon gave us two instructive lectures, Subjects, "Has Man a Soul," and "Progress in the Past and Future"; both lectures were followed by Past and retails to the readings that were very satisfactory.

Sunday, Jan. 7th, Prof. J. W. Kenyon will be with us again.

SARAH D. C. AMES, Sec'y.

Sunday, Jan. 7th, Frot. J. W. Renyou will be with us skain.

SARAH D. C. AMES, Sec'y.

No. 95 Daboll street,

The Progressive Aid Society met Wednesday evening, Dec. 27th, at Mrs. Carpenter's. Mr. Carpenter, one of our oldest Spirisualists, opened the conference, relating some of his experiences. Other members took part in the exercises. MRS. M. L. PORTER, Sec'y.

NEW YORK.

Glous Falls.—On the evenings of Dec. 20th and 21st Mr. J. Frank Baxter, under the auspices of the trustees of the Universalist Society, visited Glous Falls, and delivered two lectures on Spiritualism of great merit, force and interest to large audiences assembled from the city and yighity.

'The scances which followed the discourses were not short of the marvelous in not a few points, and contained many direct tests of both spirit-return and Mr. Baxter's claims to his mediumship.

The Spiritualist Society holds regular Sunday meetings in Psychical Hall, which it leases by the year. Wars. Tillie Reynolds has been serving this Society very acceptably of late, and for Sunday, Dec. 24th, Professor Wait of Sandy Hill was announced., Com.

Cleveland (O.) Notes. To the Editors of the Banner of Light:

To the Editors of the Banner of Light:

Notwithstanding the hard times, enough friends contributed to the C. P. L. Christmas fund to make the children presents and hold their usual Festival.

Election.—Conductor Arthur I. King has been relected, ditte Mrs. Carrie L. Hopkins as Guardian. (Full report sent after the Installation.)

The West Side Lyceum gave presents to all their scholars on Sunday, 24th ult. on which occasion the contest for the "Columbian Coin"—offered as a prize by your correspondent—also took place, and was won by Ella Pfleger. The poem. "The Child's Vision," was was well rendered by the three contestants—the other two being Mary Cady and Flossic Luce.

A Pound Social.—A very pleasant gathering of the Cleveland Spiritual Alliance was held last week at the home of Mr. and Mrs. Frank Wilson, 106 Euclid Avenue. The pounds of divers articles were auctioned of at various prices—netting quite a little sum to the Alliance—for which Mrs. Lake, the settled speaker, and Mr. Black, the President, returned thanks to the denors and buyers. Music and a good social time followed.

Prof. Seymour, the mind-reader, gave two exhibitions of his power lays Sunday (24th) at the Lyceum

lowed.

Prof. Seymour, the mind-reader, gave two exhibitions of his power last Sunday (24th) at the Lyceum Theatre.

Hudson and Emma Tuttle, on their recent visit to this city, were tendered a reception at the heautiful home of their host and hostess, Mr. and Mrs. W. I. Frink; they are old favorites here, and have many friends.

Frink; they are to the friends.

Passed to Spirit-Life, Loren Spafford, aged 76 years, Mrs. Annie E. Sheets of Grand Ledge, Mich., a new but beautiful speaker, with your correspondent, conducted the obsequies. [See report elsewhere.]

"Disfigured For Life"

Is the despairing cry of thousands afflicted with

Unsightly skin diseases. Do you realize what this disfiguration

means to sensitive souls? It means isolation, seclusion.

It is a bar to social and business success. Do you wonder that despair seizes upon these sufferers when

Doctors fail, Standard remedies fail,

periment.

And nostrums prove worse than useless? Skin diseases are most obstinate to cure or even relieve.

It is an easy matter to claim to cure them, but quite another thing to do

CUTICURA Has earned the right to be called the

Skin Specific — Because for years it has met with most remarkable success.

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25c. invested in a cake of CUTICURA SOAP Will prove more convincing than a page of advertisement.

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Spiritual Doings at Washington, D. C. To the Editors of the Banner of Light:

Mrs. Adeline M. Glading, to whom our society, "The First National Association of Spiritualists" of this city, owes much of its success, harmony and organized ability to do a good work for the Cause of Spiritualism here, has been speaking from our platform during the month of December to large audiences of intelligent and appreciative people. The wonderful personal power and magnetism of Mrs. Glading, and of her lovely and gifted guide, "Hoolah," have been more than ever demonstrated by the beautiful lessons of her lectures, and the convincing and comforting tests which have followed them, both morning and

tests which have followed them, both morning and evening.
Jubilee Sunday, the 17th inst., was a red-letter day for this society. Our beautiful hall, one of the largest and finest in the city, located at the corner of 12th and F streets, and known to the public as "Metzerott's New Music Hall," was filled with a host of Washington Spiritualists and their many friends, who were quite curious to witness the unusual spiritual ceremonles of dedicating, or christening, the infant daughter of Mr. and Mrs. Emil Nobbe, and of Dr. and Mrs. Blackiston, the former in the morning, the latter in the evening. On both occasions the wise guides of Mrs. Glading rose to the highest demands of a rare opportunity, marking her as a wonderfully gifted medium and teacher. The address, or charge to the audience as witnesses, to the parents as sponsors, toopportunity, marking her as a wonderfully gifted medium and teacher. The address, or charge to the audience as witnesses, to the parents as sponsors, together with the dedicatory greeting and blessing of the babes, were given with entrancing eloquence, with such pure, beautiful words, so happily chosen, uttered with such spiritual power, such touching and thrilling impressiveness, that the members of that rather congregation were swayed and stirred to the innermost depth of their spiritual beings. Children, mothers and maidens, gray-haired sires and young men, scores of them, wept tears of joy; purified and uplified, they were happy, proud and thankful that the spirit-world had given to them, through the mediumship of their dear friend, such a practical, able and eloquent exponent of the grand truths and possibilities of Spiritualism.

The program for the day, as suggested by the Trustees of the National Spiritualist Association, was fully carried out, with an enthusiasm as auspicious as it was infectious. Only a very brief synopsis, however, can be given in this letter.

Mr. Henry M. Higbee, seventy-sity years of age, was unanimously chosen as the oldest member of the Society, to give the opening five-minute address, which he did in a way that was fitting, appropriate and pleasing to all.

The Lyceum children occupied forty minutes with the recitation of Oulna's poem, other recitations.

he did in a way that was litting, appropriate and pleasing to all.

The Lyceum children occupied forty minutes with the recitation of Ouina's poem, other recitations, songs and a violin solo, all so charmingly rendered as to win from every one present the exclamation, "Well done, Lyceum children; how beautifully you reflect honor and credit on yourselves, the Cause, and the day we celebrate!" The participants were Misses Daisy Rowland, Pearl Edson, Stella Steinberg, Fannie Smith and Rosle Smith, Masters Albert Willis, Julius Burnham and Willie Smith. The children's part of the exercises closing with a sweet, clear voiced song by little Miss Erma Steinberg, five years old, as the youngest member of the Society.

Brief, addresses were made by Prof. H. D. Barrett, Mrs. Jacques, N. Frank White, Mrs. J. P. Compton, Mrs. Nannie Cowing, Mrs. Della Bryan and Mr. Hamilton, All well received and full of interest.

The toasts were responded to as follows: "Our National Association," by its President, Prof. H. D. Barret; "The Progress of Spiritualism," by Miss Helen Simmons; "Our Old Workers," by Milan C. Edson; "The Rochester Knockings," by Mrs. Katy Rowland; "Children of Spiritualism in Spiritualism," by Mr. Charles Snyder; "The Future of Spiritualism," by Mr. Charles Snyder; "The Future of Spiritualism," by Mrs. A. M. Glading, These responses were frequently applauded, and were really both excellent and appropriate.

The collection for the treasury of the National

riate. The collection for the treasury of the National

The collection for the treasury of the National Spiritualist Association was very generous, amounting to over one hundred dollars.

The intervals during the exercises for the day were filled with choice musical selections, both vocal and instrumental; they were rendered by Mrs. Minnle Roehm, Miss Bertha Julihn, Master Julius Burnham, Mr. Homer Altemus, and Professors Urban, Berry. Salzmann and Schulz. The trumpet solos by the latter were so thrillingly gweet as to bring from the audience a storm of appliatise.

It is needless to add that the celebration was unanimously voked a grand success. In closing, allow me to extend a cordial. Happy New Year Greeting? to the editors and publishers of the Banner of Light and to its numerous readers.

Fraternally yours. MILAN C. Edson.

No. 1728 New Jersey Avenue. N. IV., Washington, D. C., Dec. 27th, 1893.

The chastity of the human race is the culminating glory of the celestial world.

Scott's Emulsion of cod-liver oil presents a

perfect food-palatable, easy of assimilation, and an appetizer; these are everything to those who are losing flesh and strength. The combination of pure cod-liver oil, the greatest of all fat producing foods, with Hypophosphites, provides a remarkable agent for Quick Flesh Building in all ailments that are associated with loss of flesh.

Brepared by Scott & Bowns, Chemists, Now York, Sold by all druggists.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at 162 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, 7½ o'clock. Good speakers and mediums. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 11 A. M. and 7% P. M. W. J. Rand, Secretary. Spiritual Meetings are held in Mrs. Dr. Blake's parors, 1024 Bedford Avenue (near DeKaib Avenue), every unday evening at 8 o'clock.

Sunday ovening at 8 o'clock.

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

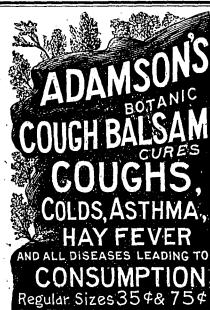
Jackson Hall, 515 Fulton Street.—Meetings Sunday evenings. Singing, recitations, and short lectures on interesting subjects are followed by V. J. Morrey of Manchester, Eng., with tests. American Hall-First Spiritual Mission. -A novelty was introduced Sunday evening in the shape of a spiritual watch-meeting to see the new year in,

of a spiritual watch-meeting to see the new year in, and wish those present a "Happy New Year" from the spirit-side of life.

At about 11 o'clock P. M., Mr. Sargent opened the exercises; Mr. MacDouald, Chalquan of the down town conference, followed in a pleasing and practical way; Mr. Simmons offered phunks; phenomena then were in order, Miss Terry giving psychometric tests, also Miss Sylvester, who chine from New York. Just before 12 o'clock a circle was formed of about fifty people, with hands joined.

At midnight, as the new year was ushered in, Mr. Sargent read a poem, and Mr. Tatlow, Miss Terry, and others, made brief remarks.

In the afternoon Dr. Wreks spoke upon Phrenology, showing its connection with mediumistic gifts, and explaining what gifts could be expected from certain cranial developments. Miss Terry also spoke acceptably.



More than twenty years ago it was introduced throughout New England as a remedy for Coughs, Colds and Pulmonary complaints. Since its introduction it has constantly won its way into public favor, until now it is the universal decision that ADAMSON'S BOTANIO BALSAM is the

BEST REMEDY FOR CURING Coughs, Colds, Asthma, and all Lung Troubles.

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SPHERES Tuttle? Price, 50 cents. Contains a fine

portrait of the Author. Send to us for it. Search-Lights and Guide-Lines:

Man and Nature, What They Are, What They
Were, and What They Will Be. BY EDGAR GREENLEAF BRADFORD. CONTENTS.—Preface; First Principles; General Classifi-cation; Attributes and Faculties; Sex.—Temperament— Marriage—Parentage; Education,—Progression—Destiny; Good and Evil, Health and Happiness; Résumé; An Alle-cory.

gory.
Oloth; price 50 cents.
For sale by COLBY & RICH. SPIRITUALISM DEFINED AND DEFENDDED. Beling an Introductory Lecture delivered in the
Temperance Hall Melbourne, Australia, by J. M. PEEBLES.
Paper, 16 cents, hostage free.
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MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at 1710 No. Broad street. President, Benj. P. Benner; Vice-President, James Marior; Secretary, Frank H. Morrill, 221 Chestnut street; Tresquer, James H. Marvin. Bervices at 10% A.M. and 7% F.W. Lyceum at 2% P.M. Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 23, P.M. S. Wheeler, President, 472 N. 8th street.

MEETINGS IN WASHINGTON, D.C.

First Society. Metzerott Wall, 12th Street, between B and F.—Every Sunday, 11½ A.M., 7½ P.M. M.O. Edson, Pres.

Second Society—"Seekers after Spiritual Truth"—neets every Sunday, 7½ P.M., at the Temple, 425 G street, N.W., opposite Pension Office, Wm. C. Sorfbner, Ohairman Business Committee.