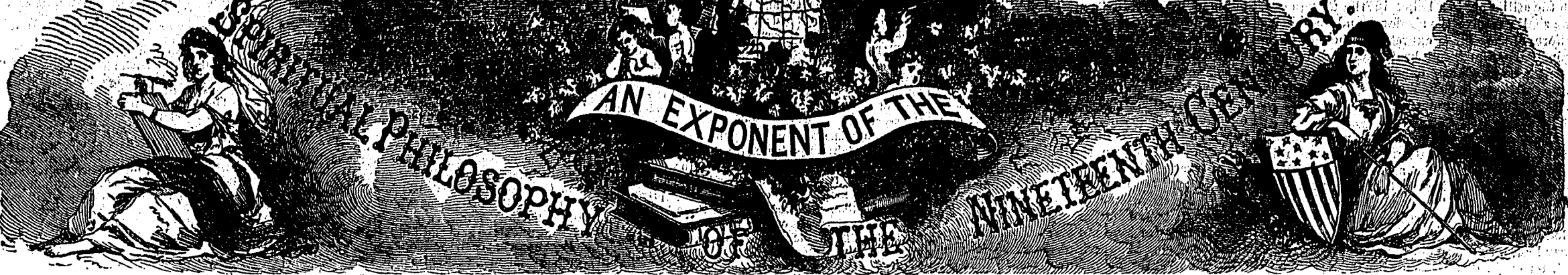


# BANNER OF LIGHT.



VOL. 74.

COLBY & RICH,  
9 Bowditch St., Boston, Mass.

BOSTON, SATURDAY, JANUARY 6, 1894.

(\$2.50 Per Annum.)  
Postage Free.

NO. 18.

## THE JOY OF FREEDOM.

Fair Liberty is like the dawn of spring,  
Unlocking tyrant hands 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 is 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.

WILLIAM BRUNTON.

## The Spiritual Rostrum.

### THE ATONEMENT.

A Discourse by  
WALTER HOWELL.

(Reported for the Banner of Light.)

Can 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 Deity demand for oblation, and through this satisfaction of the Divine effect a reconciliation between God and men.

We can see the soul of truth underlying the various notions 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 when a chief was in wrath? Did not gifts assuage his anger? Surely the gods would be appeased by offerings. Here began the rude idea of atonement.

As humanity advanced, the good and evil geni were more and more distinguished, until we reach a point where God and Good are interchangeable terms, and evil and devil alike synonymous. During this long period every 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 and create evil, I the Lord do all these things." "Is there any evil in the city which the Lord hath not done?" From deities now angry, now pleased, to a pantheon where the good 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 vend their way, and if possible discover whether these roads lead. Maybe we shall find light in the darkness, love in the wilderness, and hope on these 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 really know, but when we reflect a little we are amazed at our indebtedness. We can only discharge that debt by thinking our best thought, doing our noblest and making a 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 heavenly 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 obedience to the sweet will of the celestial movements. But these bringers of glad tidings have their enemies in the sky, and there are seasons when the giver of light and life, the sun, is under the dominion of the powers of darkness and death. The summer and winter solstices are the abodes of these good and evil deities. 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.

The constellations of heaven are divided into two sections, the summer and winter solstices. In the midst of summer the shadow of approaching winter is seen, and in mid-winter the joyful tidings of the coming spring make the arches of heaven ring with jubilant song.

It would be unnecessary here to go into the astronomical or astrological features of this 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, 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 in consequence of this oblation be merciful unto them, and send less famine, frost, flood, disease and death.

Do we not here see the forecast of a later idea? 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 desecrated, 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 like. But it would be premature to consider these points here; we must treat of them later.

This substitutional idea of the atonement involves the doctrine of the fall of man and the tripersonal idea of the trinity. If the doctrine of the trinity be considered irrational, the dogma of substitutional atonement is without foundation in the Deity; and if the fall of man is a myth, the doctrine is untenable from another point of view.

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, the crumbling of empires, the decline of institutions, the age of races and the degeneration of the individual man are conceded; but the fall of man from a state of primitive perfection, in the usual sense of that term, we most 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 still is the fact that had there not been a devil 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, according to ultra-orthodoxy. According to Evolution, however, Christianity is the rich fruitage of the tree of life, and comes as naturally as the foliage, the blossom, or the fruit upon the trees in our garden. It seems to me more reasonable to suppose the great controlling power beginning at the bottom round of the ladder of earthly life and ascending, than to conceive man as perfect at the beginning, and then falling back into a condition of brutality. While history does teach the possibility of retrogression, it shows the tendency, under favorable conditions, to progress without limit. Man has obviously fallen upward. The testimony of the rocks, the remains of buried cities, the monuments of prehistoric and historic people, the languages of ancient and modern times, and a fair comparison of ancient with modern arts, a study of universal literature, and an impartial contemplation of mankind at large will suffice to convince one that man has ascended the rugged and zigzag, yet in the main spiral; pathway of progress from primitive ages until now. As in the lower species, so with mankind: "Natural Selection," "Survival of the Fittest" and "Psychical Discrimination," if you will permit the phrase, have cooperated in bringing about the higher types of moral, intellectual and spiritual manhood we see around us to-day.

But supposing we accept the old idea of a fall and substitutional atonement, the better to comprehend the situation, we shall the more readily reject as untenable the crude notion which has so long held sway 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 thought of God in Christ reconciling the world 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 accomplished. The idea of Jesus being our attorney, pleading our cause with God, is repulsive; while 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 guilty? 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's 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 admissible, 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 receipt for said payment? No. The thorns still grow, women still bring forth children in pain and anguish, and the serpent goes as of old upon its belly. Surely if God caused these to afflict man, woman and reptile and ground in consequence of the fall, the redemption being effected, he should at least keep faith with mankind by removing these curses in token of his reconciliation.

"Stop!" says 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 if 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 anti-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 excruciating, atone for a world of sin, and be at the same time an equivalent for an eternity of misery. Add to this the idea of one person in 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 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 generated 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 veil our ignorance. If by the "Lamb of God" you mean: inno-

cence and purity, I am well pleased. For just as innocence and purity are established, guilt and impurity will vanish. If blood signifies life, and you recognize the existence of two extremes of life, egotistic and altruistic, and therefore two qualities of blood, the one which must be shed, the other which needs to be applied, I am equally willing to consider your symbols worthy attention and respect. We must throw off our egotistic 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 altruism. I do not object to symbols, but I do object to a confounding of symbols with qualities or the things they were intended to symbolize.

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 pilgrimage to a promised land, our subjugation of "the brute inheritance," and evolution of the spiritual man. This is the esoteric teaching, 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—modern philosophy teaches adjustment; and whether we establish harmonious relations in society and with nature through our study of natural law, or whether under religious influence a similar result be effected, it matters but little, so that such relation is established. There are emotions, however, which naught but religion can satisfy; and here we find the 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 believe.

Being more familiar with Jewish history and Israelitic 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.

There has existed a very crude notion among Christians that the death of Jesus freed them from the law—as though they were unable to obey the commandments, 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 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 progress.

"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 one with God is to be the embodiment of love. If God is good, then to become good is to be in union with God. If God is justice; then to be just is to establish oneness with God. If we form an ideal of God, and we cannot help it, it must be composed of those qualities which 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 egotism. The final tragedy on Calvary is the ultimate victory of the unselfish spirit over the selfishness within us. The resurrection and ascension 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 incomprehensible nature of God, which for want of a better term we may call his humanity, which comes into relation with man without an intercessor or bridge? If so, there is an 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 natural, and least spiritual when unnatural? Is there not a sense in which there would be no matter, if there were no God back of it? If matter as we know it is phenomena, there could be none of it, but for the existence of noumenon.

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 and folly behind; we must cultivate our moral sense, develop the intellect, strengthen the will and behold our living savior within ourselves: "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 savior; let us follow, whithersoever it leads. 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 consoling 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. Science, art, philosophy, and religion shall then conspire to the recognition and establish-



ment of that AT-ONE-MENT which shall harmonize in man's mind all worlds and kingdoms and belongs 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, we shall perceive the shadows and instinctive efforts of the soul to express the thought of reconciliation between brutality and humanism. And as we may expect the ever-progressive spirit to be capable of receiving new ideas, 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 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 renovate. A wise balancing of these tendencies will ever secure for us "the happy mood."

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 element. The aspiring and progressive soul looks forward to an eternity in which each new 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 card" in the hands of Satan's emissaries—a fabrication of his to extend the domain of his 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 mediumship 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 chronicles, 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 center 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 about the sixth hour of the day. Worn out by our long journey, we will stop and rest awhile at this well, which is called Jacob's well, being 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 across the plain. As he draws near we note his calm, majestic presence, his clear, thoughtful 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 spiritualist which is enshrined in that mortal form. Slowly and wearily he comes, sinks upon the curb surrounding the well, patiently waiting for some one to draw for him the water with which to quench his thirst. Presently a woman comes to draw water, and in "gentle tones, but as one having authority," he says to her: "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 feud 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 pulpits; they cannot bear credible witness in behalf of their co-workers in the courts; they are ostracized 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."

The poor Samaritan is naturally surprised that this Jew should speak so kindly to her, and said: "How is it that thou shouldst 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-sore, 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 god stirred within her soul: "Oh! sir, give me of this water." He answered: "Go, call thy husband, and come back to me." "I have

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 teacher noted in this instance from the course pursued by certain "pure-minded" (?) people of the present day. He recognized the great 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 he represented cannot be overcome by punishment or persecution; education, a knowledge of the spiritual and physical laws which govern the being, a realization of the dire results which inevitably follow their violation, better marriage, social and political 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 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 scene 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 ad-duced 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 divine light given you; because now that my work on earth is completed, now that I have planted the seed, which the angel-world will 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 "veil 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 veil 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 veil drop between the two worlds, but that spirit and mortal, standing together upon the threshold of eternity, had clasped hands in a cooperative labor of love for humanity, which must go on until each soul, freed from its earthly shackles, reaches its ultimate!

Did he, the good teacher, escape calumny? Indeed no! when he "cast out devils" they said he did it through Beelzebub, the prince of devils. When he went, in the divine compassion of his nature, to help the vile and degraded, 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 instruments of this world from his to our day. How truly did he say: "Ye shall indeed drink of the cup I drink of, and be baptized with my baptism." There are few avowed mediums who have not drained the cup of sorrow to the dregs!

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 a 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,  
Do fate and my fathers fight."

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 twin;

While Grief, in a cloud of banners,  
And ringleted lady desires,  
Courts Vice, with the spoils upon him,  
Of these and thy beaten allies;

White 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!"

LOUISE INDOOR GUINÉE, in Boston Pilot (Revised).

## Jubilee Meeting in Chicago.

To the Editors of the Banner of Light:

On Sunday, 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 chairs and refreshments. Hand-shaking and congratulations were the order of the day, and these reached their culmination when our dearly-loved pastor, Mrs. Cora L. V. Richmond, Vice-President 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 fail 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 "Oulina," 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 Visitors," 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 Orris (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. Burdard; 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-President 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 L. 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 expression.

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 mechanist 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 seed.

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 tribulations," and trials and persecutions which they had bravely met; some had differed from others in opinions concerning individual and ethical problems connected with human life, but all came resolved to sink their differences and unite on the general basis of promoting human welfare and enlightenment by endeavoring 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 purposes:  
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 mediums 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 manifestation—a National organization, combining the strength of the whole movement and concentrated at any given point where needed, will be much more potent to combat these unconstitutional laws, to prevent further legislation in the same direction, and to repeal the oppressive enactments already in existence that make the exercise of spiritual gifts a crime, instead of recognizing them as a blessing to the human race.

Second: We are encouraged to become members of the local organizations where they may abide, that they may avail themselves of the protection thus offered.

Third: 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 statistics as far as is possible, which will enable any one

interested to obtain any information, desired concerning 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 Religions, 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, 574 Tremont street, Christmas 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. The first number was a recitation from Carl Leo Root, who was liberally rewarded by applause from his audience; a piano solo from Gertrude 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 of her charming piano solos; Mr. J. B. Hatch, Jr., 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," which two members of the newly-formed Lyceum Dramatic Messrs. Ernest L. Porter and George S. Lang. The piece provoked numerous bursts of laughter throughout, and was liberally applauded at its close.

Baby then sang one of her songs in a charming and captivating way, after which came an excellent recitation by Gertrude Hersey; 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 the distribution 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 running every Sunday, and a good work is being accomplished. The lectures have been a great success. The first number of the evening was a recitation from Carl Leo Root, who was liberally rewarded by applause from his audience; a piano solo from Gertrude 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 of her charming piano solos; Mr. J. B. Hatch, Jr., was then called upon for some remarks. He occupied the platform for a brief while, speaking in his usual vigorous and forcible way.

On Saturday night, Dec. 23d, the Lyceum children gave the most interesting and pleasant entertainment 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 his mimicry of the "Santa Claus" and "Santa Claus" he distributed the presents from the Christmas trees.

ED. S. VARNY.

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. Della Barlow, and suitably inscribed: "Lyceum Christmas Greeting, 1893." Santa Claus was personated by Eddie 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. The ascended ones were all represented by wreaths of evergreens, evergreen adorned with flowers; Gertrude 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.

Planio solo, "The Lotus Flower," Hattie Smith; "Under the Christmas Tree," Willie Barlow; song, Hattie Mason; reading, "A Surprise," Mabel Woodward; song, "The Christmas Tree," Sue Isaacs; song, "Christmas Time," Little McGorman; song, "The Old Kitchen Floor," Hattie Mason; recitation, Flossie Isaacs; recitation, Hedra Yates; recitation, "Room for Many There," Ida Yelke.

R. 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; after which our President, Mr. Samuel Wheeler, read the "Objects of the National Spiritualists' Association." After the reading of the constitution, Dr. Beckwith read the address 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. Cadwalller, Mr. Geo. Allen and Mr. Fisher. Dr. Beckwith closed this interesting service by an invocation 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. Beckwith's discourse was in answer to the questions, "Do Spiritualists believe in predestination?" "When will the millennium come?" and was replete with original, practical thought. Our society is increasing in members; as our meetings (by interest) attract larger audiences.

J. LOCKE, Sec'y.

ALLIANCE.—Mrs. Abbie N. Burnham has been with us of late, speaking for the First Spiritual Church. Her lectures have been philosophical and spiritual, and of a refined nature; the thoughts presented were beautiful, and she endeavored to feed the soul rather than gratify the mere curiosity of mankind. The lady has done some excellent work, and we hope she will meet with success wherever she may be called.

R. 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. Spinnay, Mrs. Oakleigh, Mrs. Carpenter, and the writer. Mrs. Carpenter closed with a large number of tests—many of which were recognized immediately.

The signs of the times are propitious, and I do hope and believe we shall yet see a more general awakening in this city. I wish THE BANNER, and all its co-workers, 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 mankind to the truth of immortality.

FRANK L. 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 Savannah Democrat, and of the people residing in the neighborhood of Alton, Ill., a farmer.

Glavin'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 catatonic 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.

On the apparently dying boy the parents and neighbors went to the place and found everything just as he claimed. The roots were made into an ointment and applied. A couple of hours later the lockjaw disappeared, and the next day the boy lay as dead as ever.—St. Louis Globe-Democrat.

## Passed to Spirit-Life.

From her home in West Sumner, Mo., 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 together enjoyed the shadows which death has taken their loved ones away.

Mrs. Fletcher leaves a husband and two children—beside a large circle of relatives and friends—to mourn her loss. Her husband was 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. Whitlock of Boston officiating.

From Sturgis, Mich., Dec. 14th, 1893, Daniel R. Parker, in the 74th year of his age.

Mr. Parker was well known as a Spiritualist, and Mason, having helped to organize the Harmon Lodge, and build the Free Church there thirty-five years ago. His removal leaves behind him a large circle of friends. A companion and son had preceded him many years since.

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

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. They have the knowledge that she is not lost, but gone. They have the knowledge that she is not lost, but gone. They have the knowledge that she is not lost, but gone.

[Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Advertisements for obituary notices are charged at the rate of 10 cents per 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.)

BALTIMORE, Md.—The Baltimore Theosophical Society meets every Sunday at 11 A. M. and 8 P. M. at Ralston Hall, corner Baltimore street and Post Office square. Miss E. Tellep, 100 Clifton place, Secretary.

CHICAGO, Ill.—The Spiritualists meet every Sunday at Washington Hall, Washington Boulevard corner Ogden Avenue, every Sunday at 10 A. M. and 7 P. M. Speaker, Mrs. Cora L. V. Richmond.

CLEVELAND, O.—The Children's Progressive Lyceum meets 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 of charge at 123 Fountain street, 7 P. M. Mrs. H. S. Lake, permanent speaker. Everybody invited. Thomas A. Black, Chairman.

DAYTON, O.—The Spiritualists' Library Association holds meetings every Sunday at 7 P. M. at its hall in Central City, corner 6th and Jefferson streets. J. C. Corcoran, Sec'y.

DETROIT, Mich.—Fraternity Hall: Mrs. Minnie Carpenter gives lectures and tests Sundays at 7 P. M.

DUBUQUE, Iowa.—Services are held every Sunday at 7 P. M. and Thursdays at 2 P. M. in Lyceum Sunday, at 2 P. M. Dr. G. W. Adams, President.

GRAND RAPIDS, Mich.—Spiritual Association holds public meetings every Sunday at 10 A. M. and 7 P. M., also Wednesdays at 8 P. M. in Lockport Hotel, corner Main street. L. D. Sanborn, Secretary, 205 North Lafayette.

GRAND RAPIDS, Mich.—Progressive Spiritualists' Society, Elks Hall, 10th street. Meetings Sundays, 10 A. M. and 7 P. M. Thursdays, 8 P. M. and 6 P. M. Mrs. Edna F. Josselyn, President.

LYNN, Mass.—Spiritual Fraternity holds meetings at Fraternity Hall, 218 Grand Ave., at 2 P. M. and 7 P. M. Sec'y, H. C. Nick, 215 Lloyd street.

MINNEAPOLIS, Minn.—Services are held every Sunday at 2 P. M. and 7 P. M. in the "R. of P. Hall," Masonic Temple, Hennepin Avenue, corner of Sixth street. N. O. Westcott, Sec'y.

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

NEW BRITAIN, Conn.—First Spiritual Union holds services in Grand Army Hall every Sunday at 7 P. M. Children's Progressive Lyceum meets every Sunday at 1 P. M. in the same hall. Mrs. F. H. Spalding, Conductor.

NEW BEDFORD, Mass.—Children's Progressive Lyceum holds sessions at Fraternity Hall at 2 P. M. each Sunday. Elias Newcomb, Conductor.

NASHVILLE, Tenn



ing facts, leaving the deductions to be drawn from them wholly to her readers. It is a very convincing work to hand to skeptics, and should be widely circulated.  
Paper, pp. 265. Price 50 cents.  
For sale by COLBY & RICH



## BANNER OF LIGHT BOOKSTORE.

## SPECIAL NOTICE.

Colby & Rich, Publishers and Bookellers, 9 North Street (formerly Montgomery Place), corner of Province Street, Boston, Mass., keep for sale a complete assortment of Spiritual, Free Press, Banner of Light, and Miscellaneous Books, Wholesale and Retail.

Transit Order.—Orders for books, to be sent by Express, must be accompanied by a check or cash to the amount of the order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps and cash, and we will forward the books and stamps to the order of the patron. All business orders looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express. Subscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Purchasing Department of the American Express Co., at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 5 cents for any sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impartial free thought, but we do not endorse the varied shades of opinion to which correspondence gives rise. No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guarantee of good faith. We cannot undertake to preserve or return cancelled articles.

Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles.

## Banner of Light.

BOSTON, SATURDAY, JANUARY 6, 1894.

PUBLISHED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

Entered at the Post-Office, Boston, Mass., as Second-Class Matter.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Bowdoin Street, corner Province Street, (Lower Floor).

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

THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

## COLBY &amp; RICH,

PUBLISHERS AND PROPRIETORS.

Isaac H. Rich, Business Manager. Luther Colby, Banner Editors. John W. Day, Editor.

Matter for publication must be addressed to the Editors. All business letters should be forwarded to the BUSINESS MANAGER.

## New Trial Subscriptions!

The BANNER OF LIGHT will (as announced in its prospectus) be furnished to NEW TRIAL subscribers at 50 cents for 3 months.

This offer is made to introduce the paper to those among the public who have not yet formed practical acquaintance with its valuable and sterling contents.

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 Arrangement 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 stirred to a fever heat on the subject of smallpox by those who know best why they are doing it, we will present the following digest of points encountered in an exchange, showing up vaccination in all its naked deformity.

In a series of familiar essays, colloquial in form, written by Dr. H. Hitchcock of New 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 filth diseases into the circulation. He insists that it is the exact truth, and that it is out of the power of any doctor to refute the statement. 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 vaccina," 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 invented 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. Jenner subsequently used another virus obtained by one of his associates, proclaiming that to be the true thing. Still another virus was obtained by inoculating 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 combinations.

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 themselves so much as poisoning from dead or diseased tissues. They take the greatest caution against infection, and employ all manner of disinfectants to prevent it—in other words, to prevent "inoculation," or, as they say, to destroy the "germs" of disease. Yet while doing their utmost to prevent inoculation in all 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 blood-poisoning, 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 it. The evidence abounds wherever vaccination is practiced. No doctor would voluntarily inoculate himself with the pus from an ulcer; he would dread blood-poisoning; the vaccine sore is no less an ulcer than any other sore. But it is called lymph, not pus. What is

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 poisoning, if it is not septic in its action and pus is? The medical men hide themselves behind big words and high-sounding terms. Plain people of common sense are fast learning better.

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 desire 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 sickness 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 half 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 vaccination 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 for services is legitimate; but "they that be 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 make one sick? It is the system that is at fault; the doctor knows no better. He is a blind follower of the blind.

The facts, continues Dr. Hitchcock, are apparent to all who look for them; there is neither secret nor mystery about it all; records are within reach of all who want to search them; he declares the facts to be as given, and challenges their refutation. These statements, 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 able-bodied, 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 oligarchs 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 permanent staff can do to keep them clean; whilst in winter the staff could be easily doubled, and if this were done when mud, snow and dirt are most in evidence, from six to ten thousand men could find employment; and if to this was added a crusade against dirt and filth in all the side streets, alleys and alleys with broom, whitewash and disinfectant, in 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 1880, would give a total of twenty-four thousand to thirty thousand men employment in London alone, or about two hundred thousand throughout the country."

Here is a practical and pressing suggestion for our own people in this country, as well as our administrators, to head, in relation to the relief of the great army of unemployed men at this threatening season—a season that inevitably

means hunger, perhaps starvation, sickness and death to large numbers of them and their dependent wives and children. The same remarks above applied to London can be justly made regarding our own city of Boston (though to its credit be it said the attention of its authorities now appears to be aroused in the premises), and many another city in America whose unemployed population are calling with pathetic voices for relief, through work, during 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 prefer to have 'America' sung for the opening exercise to the saying of the Lord's prayer, or the 'Star Spangled Banner' to the reading of 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 with him 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 (Stoneham, Mass.), and takes THE BANNER; 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 past.

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 publication, the greetings of the season; and would express the wish that the new year might prove the brightest and most prosperous in its whole history."

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 week, including the intelligence of editor Stead's appearance at one of the Spiritualist 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 human society is not utterly blameless in the premises.

## TIMELY TOPICS.

Initiative and Referendum.—In public matters these words are twinned in their operative significance. 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 legislative bodies, to be duly considered and dealt 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 favored initiative they will not fail to favor referendum. The perfect democracy of Switzerland is ascribed to this simple but effective system. It is now currently proposed to try it here in the United States, beginning with Massachusetts. Its educational influence would be almost unlimited, and it would soon put an end to corrupting influences in politics.

The Ministry of Silence.—In his correspondence with Emerson, Carlyle repeatedly enjoins silence 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 preacher, on the text in Revelation describing "silence in heaven about the space of half an hour," God uses silence in nature, he affirms, calming 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.

Vivisection in Italy.—The Turin Society for the Protection of Animals was founded in 1871, under the auspices of Garibaldi, who was a warm personal friend of the president, Dr. Riboli. The latter is a distinguished physician and an outspoken opponent of unregulated vivisection. He is especially earnest on behalf of the Society that the parliament of Italy should pass a law prohibiting the clandestine exercise 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 parallels 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 ancient calendar used in Tartary, India and Tibet. 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 and thousands are starving. The controlling classes stand amazed or indifferent at their own impotence. The paralysis of poverty has rendered healthy action torpid, and almost deadened the heart and brains of society.

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 benefit.

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 his specialty, which commanded attention both in this 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 (Essex 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. Roxana L. Grosvenor, the veteran Spiritualist—who yet remains in a helpless, suffering condition—wishes THE BANNER to thank all those who have extended financial aid to her, accompanied by cheering words.

## NEWSY NOTES AND PITHY POINTS.

Old 1893 died last Sunday night at 12 o'clock; when the infant, 1894, was born. While regretting the trivial inharmonies of the past, it should be the paramount duty of all good and true Spiritualists to not in concert the coming year for the advancement of our GLOBE-WIDE CAUSE. Hence 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 of all!

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 backers have let up on him.

THE LONDON POOR.—It appears from recent statistics that there is an immense wheat crop in Australia for 1893. The yield alone in Victoria is estimated at 13,570,000 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 these 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-do" in England to draw the necessities of life from these vast wheat-fields for the amelioration of the starving population of England?

French police are now searching all the Gallic "ratholes" 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 gossip. 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.—Ez.

The whaler of Southampton, N. Y., killed a 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 whaler, commanded them. The estimated value of this prize is \$2000.

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 auspices of the Massachusetts Indian Association, Miss E. Pauline Johnson 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 clamshell bear claws and a bracelet of panther claws.

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

The charges of the Parkhurst Society against New York City police officials 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' Almanac" for 1894.

It is gratifying to see that the President is carrying out the policy of appointing only office-holders as 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 any 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.

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 Dolber-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 in 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, 1894. 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, 1893.

There is no character, however good and fine, but it can be destroyed by ridicule, however 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, in renewing subscription for THE BANNER: "We think it the best spiritual paper printed; cannot do without it; yet it remains 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. Martin of Boston will give a Sunday evening séance, as per advertisement on seventh page.



## Of Interest to Delegates Attending 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 via Pennsylvania Railroad at 8:30 p. m. and 9:30 a. m., the latter only one night out between New York and Winter Park.

In addition to this the celebrated New York and 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 abolished, 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. 20th, 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 inspiringly 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 present term of work in those cities ends Friday, Jan. 6th, 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. Clegg Wright, speaker Jan. 7, 14, 21, 28. Wm. E. Banks, President; F. B. Woodbury, Secretary, 189 Central Avenue, Rosbury.

**The Helping Hand Society of the Boston Spiritual Temple** meets Wednesday at 8:15 p. m. at 74 1/2 p. m. Business meeting 7 p. m.; tea at 8 p. m.; public meeting 7 1/2 p. m. Miss Lucette Webster, President; Miss Nellie M. Bonis, Sec'y.

**First Spiritualist Temple, 189 Central Avenue, Rosbury.**—Sundays at 11 a. m. and 7 p. m. Sunday School at 11 a. m. Socialable Wednesdays at 7 1/2 p. m. Other meetings announced from platform. All are welcome.

**The Veteran Spiritualists' Union** meets the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, at 7 1/2 p. m. Dr. H. B. Storer, President, 496 Shawmut Avenue.

**The American Spiritualists' Association** will hold meetings every Wednesday evening at 7 1/2 o'clock in the First Spiritualist Temple, corner of Newbury and Essex streets. These meetings are held every Wednesday evening at 7 1/2 o'clock. All are welcome. P. O. Marsh, Gen'l Sec'y, Hyde Park, Mass.

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

**The Ladies' Lyceum Union** meets every Wednesday evening at 7 1/2 p. m. Supper at 6 p. m. Entertainment in the evening.

**Engle Hall, 614 Washington Street.**—Sundays at 11 a. m. and 7 p. m.; also Wednesdays at 3 p. m. E. Tuttle, Conductor.

**Rathbone Hall, 604 Washington Street.**—Lectures Sunday at 11 a. m. and 7 p. m. J. Clegg Wright, speaker Jan. 7, 14, 21, 28. Wm. E. Banks, President; F. B. Woodbury, Secretary, 189 Central Avenue, Rosbury.

**Harmony Hall, 724 Washington Street.**—Meetings Sunday at 10 a. m. and 7 p. m. Good mediums, fine music. Miss A. Peabody and Dr. S. H. Nelke, Conductors.

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

**Hollis Hall, corner Washington and Hollis Streets.**—Meetings Sunday at 11 a. m. and 7 p. m.; and Tuesday at 7 p. m. Test meeting, Friday evening, social and dance. M. Adeline Wilkinson, President.

**Irving Hall, 1125 Washington Street.**—Meetings Sundays, 10 a. m. and 7 p. m.; and Wednesdays, 7 p. m. J. Clegg Wright, speaker Jan. 7, 14, 21, 28. Wm. E. Banks, President; F. B. Woodbury, Secretary, 189 Central Avenue, Rosbury.

**First Spiritualist Ladies' Aid Society, 1031 Washington Street.**—Business meetings Fridays, 7 p. m.; and Sundays, 10 a. m. and 7 p. m. J. Clegg Wright, speaker Jan. 7, 14, 21, 28. Wm. E. Banks, President; F. B. Woodbury, Secretary, 189 Central Avenue, Rosbury.

**Montgomery Hall, 735 Washington Street.**—Meetings every Sunday 11 a. m. and 7 p. m.; and every Wednesday 7 p. m. Dr. C. D. Fuller, Conductor.

**The Home Rostrom (21 Soley street, Charleston).**—Meetings Sundays and Tuesdays at 7 1/2 p. m. Dr. E. M. Sanders, President.

**Chelton.**—Spiritual meetings every Sunday at 75 Central Avenue at 2 1/2 and 7 1/2. 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; invocation; 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 speaker replied that cremation is of little value, however, 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 man and woman 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 spiritual 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 upon the platform, and the world was given even Christianity an impulse which shall finally leave 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 surrounds and mingles at the coming of Spiritualism. This night is passing away, and the light of spiritual truth fore-shadows the coming of a brighter day which has dawned upon us already. This is the last night of the old year, and we are watching for the symbols of the coming year. The prophecy "old things have passed away, and all things have become new" has been literally fulfilled. Man is arising in a truer, nobler manner in the new day, and the changes of the past century have been greater than the whole twenty centuries preceding. We believe that far greater changes are to come in the new earth and the coming day. Love is taking possession of the heart, the power divine has touched the multitude, and the scales are falling from their eyes.

The Chairman spoke of the condition of our laboring classes as a matter for not only deep, earnest thought, but also of action.

The public service closed with a fine song by Miss Thompson.

On motion of Mr. Jacob Edson a vote of thanks was given unanimously to Mrs. R. S. Lillie for her faithful and untiring labors for the past two months, and bidding her "God speed" in her new fields of labor.

**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. McCall is acting Treasurer during his absence.

No one should fail to attend Mr. J. Clegg Wright at the next session. The manager, Mr. Clegg Wright, has judgment in providing for this platform some of the best speakers in the country. Mr. Wright is second to none.

**F. A. HEATH.** The Helping Hand Society met Wednesday, Dec. 27th, at 8 o'clock. 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; recitation, Miss May Burgess; Mrs. Harding; Mrs. Clegg Wright; song, Mr. Lane; recitation from Macbeth, Mr. Charles Day; Miss Lucette Webster; comedietta, "Courtship Under Difficulties," Mr. Charles Day; Mr. J. T. Lillie, Lucette Webster.

**First Spiritualist Temple (Essex and Newbury streets).**—Mrs. Clara H. Banks closed, Dec. 31st, 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 to.

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. Wood, Dr. Root was once more called upon to speak

upon the morning's lesson. The number of names on the program was limited, but the exercises given were excellent in character throughout. The first was a pleasing recitation by Mrs. Lillie; then, a well-delivered recitation by George Sawyer; Willie Sheldon gave a recitation which pleased his hearers; then Master George Schmitt sang one verse of "Daisy Bell." The last was the Mr. Irving Pratt, who favored the school with a song.

The BANNER OF LIGHT is on sale at this hall every Sunday. G. H. LANG, Sec'y, 12 Fountain street, Rosbury.

**Hollis Hall, 789 Washington Street.**—Society of Ethical and Spiritual Culture.—Tuesday at 3 p. m., meetings for tests and readings; Mrs. Wilkinson 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.

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

The well-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. Lillie, speaking and singing; Mr. Fredericks, zither solos; Mrs. Clegg Wright, Josephine Stone, readings and remarks; Mr. Forsythe, song; Dr. Fred Crockett, character delineations; another zither solo, followed by Little Eddie in song; recitation by Mrs. Clegg Wright; Mrs. Clegg Wright, Dr. H. B. Storer, Dr. Willis and Dr. Baker. All spoke earnest words for our beautiful philosophy, following their remarks with convincing tests, very clear and pointed.

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 Eddie sang again; Mrs. Hartmann gave fine readings; then, after a few remarks from David Brown, Mrs. Cunningham and 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 wishing each other a "happy and prosperous New 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 attended; the tests were given and good power manifested.

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 counsel.

Friday afternoon we held our Indian Council in the form of a circle, and had an enjoyable time. Dr. C. Fuller gave remarkable tests; others also gave much information, forcing the attention of all.

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, Mrs. S. E. Rich, Dr. C. D. Fuller, Mr. H. B. Hersey, Mrs. Jennie Hill and Dr. Lathrop were the mediums. We closed the old year triumphantly by the aid of spirit guides and friends.

Our meetings on Tuesday and Thursday at 3 p. m.; Indian Council on Friday at 3 p. m.

The BANNER OF LIGHT—our literary spirit stand-by—for sale at all of our meetings. Sale increasing constantly. W. L. LATHROP, Conductor, 1702 Washington street, corner Chester Park.

**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, recognized tests and readings.

Sunday, Dec. 31st, morning developing circle harmonious and successful. Afternoon, Dr. C. H. Harding, remarks and fine tests; Little Eddie's song; Dr. L. F. Thayer, Mr. E. H. Tuttle, Mrs. M. Knowles, Mrs. I. E. Downing, excellent tests and readings.

Evening, Mrs. I. E. Downing, remarks, well received, correct tests; Little Eddie's song and recitation; Dr. Wm. Franks, Mr. Wm. Franks, recognized tests and readings; Mrs. Nettie Holt Harding, Dr. Arthur Hodges were present, and entertained the audience 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. and 7:30 p. m.; Wednesday afternoons, 2:30.

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.

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 Rostrom (21 Soley street, Charleston).**—The meetings since last report have been interesting. Mrs. Nellie Kneeland, our organist, is developing into an excellent psychometrist. Mrs. Hodgson 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 Rostrom 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 concert solo by Prof. Rimbach; Louise Horner, pianist; and 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 for 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 Wednesday night at 6 p. m. SCRINE.

**American 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. Clegg Wright, and Mr. Hartmann, Mrs. Forrester, Mr. Gridley and others. Music was furnished by Miss Sadie B. Lamb (vocalist), Prof. Baumgartner (pianist), Dr. S. H. Nelke (basso), and "Little Eddie," the boy vocalist.

BAXTER, our lecturer for each session, and also at the residence of Dr. S. H. Nelke, 587 Tremont street. SIMPSON.

**The Ladies' 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. Kate R. Stiles, Dr. Thordike, Mrs. Stratton, Dr. Lillie, Mr. Tuttle, Dr. Lathrop; recitation, Mrs. Piper.

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

Sunday, Dec. 31st, a fine entertainment—stereoscopic views by Mr. Walker of Salem, with good music, etc. H. E. JONES.

**Montgomery Hall (735 Washington Street).**—Wednesday afternoon, Dec. 27th, circle interesting; Mrs. Moody, Mr. Sleight, Dr. A. C. Davis, participated; Little Eddie Lewis of Portland, Me., rendered 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. Hoyer, Mrs. Fredericks, Mr. Ersey, Dr. A. C. Davis, and Little Eddie participated. DR. A. C. DAVIS.

**5 Lyndora street, Charlestown, Mass.**

**Rathbone Hall.**—Thursday, 2:40 p. m., Mrs. A. Woodbury, Prof. Hartmann, Mrs. Minnie E. Soule, Dr. P. Smith, Dr. C. D. Fuller, Mrs. Jennie W. Hill, participated in tests and psychometric readings.

Sunday, 11 a. m. and 7 p. m., Dr. E. A. Blackden, Mrs. M. Irwin, Mrs. A. Woodbury, Dr. Smith, tests and readings; 2:30 p. m., Mrs. Josephine Stone, Dr. C. D. Fuller, Mrs. A. Woodbury, Miss Kate Higby, Prof. and Mrs. Hartmann gave psychometric delineations.

7:30 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 third page.**

## WALTER BAKER & CO.

COCOA and CHOCOLATE  
Highest Awards  
(Medals and Diplomas)  
World's Columbian Exposition

On the following articles, namely:  
BREAKFAST COCOA,  
PREMIUM NO. 1 CHOCOLATE,  
GERMAN SWEET CHOCOLATE,  
VANILLA CHOCOLATE,  
COCOA BUTTER,

For "purity of material," "excellent flavor," and "uniform even composition."

SOLD BY GROCERS EVERYWHERE.  
WALTER BAKER & CO., DORCHESTER, MASS.  
Jan. 6. cov245

**Movements of Platform Lecturers.**  
(Notice under this heading, to insure insertion the same week, must reach this office by Monday's mail.)

Nellie Renouf Palmer desires us to state that if any city within reasonable distance of her residence is unable to pay a speaker, she desires her to offer to come, and 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.: "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 Lottie Fowler—widely known in Europe and America—was in Chicago, in very straightened circumstances, and address came with the notice, but we have since been told that it is at 185 West Madison street, that city. We trust 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 Essex and Newbury streets, Boston, Sunday, Jan. 7th, at 2:45 p. m.

We are glad to be able to announce that Miss A. J. Webster (platform test medium) of Chelsea, who was seriously injured by an accident some time since, is now on the way to recovery—though the process is a slow one.

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. 10th and 18th. Address, 7 Mason street, Worcester, Mass.

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 month of March and April, but now finds he has the Sundays of April available.

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 street, Chelsea, Mass.

James Jay Applebee announces on our fifth page that he will accept calls to lecture in all the liberal religious societies. Address him No. 10 Ashford 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, Cambridge 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 suffocated by the use of milk than by any other food. Fact second: Milk than any other food. Fact third: The Eagle Brand Condensed Milk is therefore unequalled as an infant food.

**The Building Fair.**  
The Fair that has been held in Horticultural Hall, Boston—from Dec. 18th to 23rd, 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.

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. Lorine, Mrs. W. S. Butler, and others. Mr. J. B. Hatch, Jr., Chairman of Entertainments, then announced the following attractions for the week: Miss Louise Horner, Little Smith, Baby Gullford, Winle Ireland, Olive Smith, Alice Barnes, Louise Barlow, Gerie Cook, Willie Sheldon, Carl Leo Root, Pendell Rogers, Helen Vagstad, 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 felt quite pleased as to the results of the enterprise. CHARRIE L. HATCH, Sec'y.

**For Nervous Prostration, Use Horford's Acid Phosphate.**  
Dr. GREGORY DOYLE, Syracuse, N. Y., says: "I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue its use."

**Boston Spiritual Temple, Berkeley Hall.**  
Special engagement of the celebrated spiritual orator, J. Clegg Wright, Sundays, Jan. 7th and 14th, at 10:30 and 7:30.

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

**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., offer advertisements, offering positions to parties who engaged with them, devoting all or any part of their time to their business interests. It might pay you to write to them.

**To Correspondents.**  
J. B. D. BELLOT, Wis.—We should be glad to receive an account 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.**  
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.

Copy of Miss Paine's "Choice 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.

## TESTIMONY OF THE SIGNS AND PLANETS.

HOW THE LIFE-HISTORY OF EVERY HUMAN BEING IS FORESHADOWED AT TIME OF BIRTH.

### WHAT SAYS ASTROLOGY OF YOU?

WERE YOU BORN LUCKY? Some people are. Everyone has good and evil periods due to natal conditions positively indicated at the time of birth. W. H. Cheney, the world-renowned prophetic and scientific astrologer, can read your life history at a glance, without having any knowledge of you except the date and place of your birth. He can describe you mentally and physically, tell you the kind of business in which you would be most successful, and if single, he can tell you the kind of person you will or should marry. For more than twenty-five years he has kind of person you will or should marry. For more than twenty-five years he has been writing astrological horoscopes for many of the most successful business men and speculators in New York, Chicago and San Francisco. He has also hundreds of prominent leaders among his patrons, from all parts of the country.

**A FREE TEST.** Any one who sends us the day, hour, as near as possible, and place of birth, and 50 cents for six months' subscription to "THE WORLD OF MYSTERY" will receive free, a brief delineation and astrological sketch. "THE WORLD OF MYSTERY" is a monthly magazine explaining many mysteries, and filled with matters of fact and theory found nowhere else. It is strikingly original, odd, curious and interesting. \$1.00 a year; 10 cts. a copy; stamps taken. All communications strictly confidential.

**NOTE.** When a good transit is shown in your nativity, push your business with energy, start new enterprises, make complete changes, and you will succeed. When an evil aspect is shown, be cautious, conservative, industrious, and make few changes. Address, OCCULT BOOK CO., 225 DEANSTON ST., CHICAGO, ILL.

**Eligible Rooms to Let.**—At No. 84 Bosworth street, at reasonable rates. Inquire at the Bookstore of Colby & Rich, next door.

**ADVERTISING RATES.**  
25 cents per Line per Week.  
DISCOUNTS.  
8 months ..... 10 per cent.  
1 year ..... 20 " "  
20 per cent. extra for special position.

Special Notices forty cents per line, Minimum, each insertion.  
Noted: The editorial columns, large type, headed matter, fifty cents per line.  
No extra charge for cuts or double columns. Width of column 2 1/2 inches.

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

The BANNER OF LIGHT cannot well undertake to touch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, we are at once interrupted. We request parties to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of confidence.

**SPECIAL NOTICES.**  
Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Jan. 6.

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 15 Southampton Row, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich.

**To Foreign Subscribers** the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

If each subscriber to the Banner of Light will charge himself with getting one new subscriber, the circulation of the paper will be speedily doubled.

**Send for our Free Catalogue of Spiritual Books.**—It contains the finest assortment of spiritualistic works in the world.











