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BOSTON, SATURDAY, JANUARY 13, 1894.

For the Banner of Light. CHRISTMAS NIGHT.[*]

'T is Christmas Eve-pile high the wood, Let the old yuie log blaze to-night; Gather in social brotherhood, . With feast and song till morning light.

The Norseman's "sun-wheel" turns around From Southern unto Northern clime; Yet kneel we not on frozen ground, Sun-worshipers, as in olden time.

How foolish seem the myths we spurn! Our myths will die with dying years, Not long ere earth will join in turn With the soft music of the spheres,

We turn our eyes across the reas To where Judea's illies grew, And sitting 'neath her broad palm trees, Sing with the shepherds "Night is throught

The long dark night of blood and wrong, While down the centuries comes the strain The Christ heart beat in bars of song-

' Peace on the earth, good will to men! " 'The whole world kin"—but yesterday

The great-souled men, from eastern clime, Clasped hands with ours and stole away All prej'dice by their faiths sublime.

Rarth's grandest gathering there and then-How the Art Palace shook with cheers, As one by one the dark-browed men Rose and unrolled the scroll of years!

One great All-Father, children all, Greek, Moslem, Hindu, Christian, Jew: Taught by all nations, great and small, Ohrist's golden rule, the wide world through

Speak, Twentieth Century, drawing nigh-Lo! all the gates of heaven ajar,

While with the rush of wings, the cry.

"Heaven has decreed it-no more war! "

Stevens Point, Wis. WILLIAM G. BROWN. [* This poem, arriving late for use at Christmas, has yet its meaning for the *present* hour.—EDS.]

The Spiritual Rostrum.

THE VOICE OF THE NEW YEAR.

A Lecture delivered before the First Nationa Association of Spiritualists, Washington, D. C., on Sundaý, Jan. 7th, 1894, by

DR. F. L. H. WILLIS. [Reported for the Banner of Light.]



"Adam, where art thou "" E need not remind you that this is the first Sunday of the new year. Another cycle has passed. A new year has come to us. On its fair white tab-

lets, as yet, but few characters have been inscribed. The old year, with its closed record, has but just turned from us, but just been adde

bor is not amid what has been; it lies in what There were but few in all the classified exhibis to be. It demands a new experience, a fresh | its at Chicago, I believe, where woman was not life; it calls for new scenes, new tests; it is to be found. She stood representing every inlike the fresh, unplowed field where the fur- dustry and every science, and if her work did rows are to be turned, the seed sown and the not fully express her capacity, it at least exharwest gathered, and it is labor alone, righthearty, earnest labor, that can accomplish what is to be done.

But at this season of the New Year there is one question we seem especially called upon to ask ourselves. We cannot indeed escape it. The season itself propounds the query, and we ourselves are the answer; but too often, alas! we are all unconscious both of the question and answer. The truth is few of us know ourselves thoroughly, and therefore we allow the index finger of time to slip by unnoticed, as if it meant only what is the year, when in reality it is ever pointing to this question: "Adam, where art thou?" This is the voice of the New Year to thee, oh, soul of Man! This is the question that is asked of thee by the patient years as they come and go.

This question began in the very infancy of the race, in the first dawn of conscious indidividuality in the human mind. It was the first lisping speech of conscience. Where art thou? What does this question mean when repeated to the individual consciousness? Just this: What is thy condition, oh, soul of mine? Where is thy faith, thy justice, thy loye? thy benevolence, thy truth, thy selfhood? Hast thou been all thou hadst the come. She stands on the threshold, and almost power to be during the past twelve months? Art thou now all thou shouldst be? Has each in the body that is not necessarily dependent month of the old year as it glided by witnessed thee doing the best, the noblest, the truest? Art thou to day the truest, the noblest, the tude of scientific men since their own rebest thou art capable of being? These are searches and experiments have forced upon personal questions, and can be answered only them the conviction that there are sights and within each soul.

But there is something beside personal consciousness. There is something beside individuality. There is a concrete consciousness, a concrete individuality, expressing itself in humanity, in nationality, fraternity, society, and in the family. In each of these we are representatives, and to each of these comes the voice of the New Year-Where art thou? The world repeats the question, and we in our turn look upon this new year from the central point of our own individuality, our own selfhood; and each of us makes an estimate of his own posi-

tion. The changes that come to the progressive life of humanity seem but transient. All over the world there are the same great national distinctions that have existed for ages; the same jealousies and rivalries between crowns and dynasties; the same struggles between prince anathema. Thus does truth ever clothe and and peasant; the same great heart-throbs, the | reclothe herself to meet the demands of new wearisome, suffering, discontented elements rivilizat

pressed her ability. She could plan, organize, execute and bear the labor of great undertakings. It is only within, a few years that it has

been guestioned whether women could do as good work as men; before that it was whether they could do any work except that called domestic.

Now in these two great Parliaments we feel the vibrations upon the invisible wires that unite us with the higher realms. The broadening influence of a true Spiritualism is felt through all nations. The central idea that we are able to receive inspiration directly, and that no human soul in seeking truth shall seek in vain, has led men and women everywhere to ask for light. The broad way of universal freedom has opened its paths into thousands of human hearts, and in those paths the light of the spirit has revealed a future of eternal progress, and a centre of Infinite Love.

When we fear for the world let us remember this: he who is taught of the spirit will work in wisest ways for the uplifting of humanity. The great movement in the direction of Psychical Research marks an epoch in our civilization. Science has laid hor hand at the door of the soul, and the response has been one of welbelieves and proves that there is a being withupon the organs of the body for eternal life. It is marvelous to note the change in the atti sounds and forces of which their own five senses do not take cognizance. The great names that give themselves to this new search into the interior world, give it a right to be, even in very respectable company. French savants, German professors, the scientists of Spain and Italy, English dukes, prelates and literati. announce their willingness to hear of psychic laws and their manifestations. What we have long known as mesmerism, the learned doctors now, term hypnotism, and scientifically investigate for the benefit and better understanding of the laws of the human being. Mesmerism is almost a science since it received its new name. The higher spiritual laws, under the name of theosophy, the wisdom religion or the love of India, can call out highly-cultivated audiences, who listen to spiritual truths without fear of criticism or

in the future. It says, Look forward! Thy la- | ed to them, for freedom to work and to think. | sympathy that can be called a servant of the | powers belonging to spiritual beings. Only thus Most High. Justice, love, truth, goodnessthese represent God to the human heart. A. son of God is he who embodies these, and outworks them. The spiritual forces that are all about us operate through such men and women, and then wisdom takes the place of blind pity or unthinking selfishness.

There was a time when it seemed as if the light of the century was to be darkened by selfishness. To learn the great fact that when a spirit leaves its body it still lives, loves and manifests itself to those who still live in fleshly bodies, seemed like an inestimable blessing to every one. But the selfishness and greed of the external world invaded this truth, and we began to have false lights set out to beguile the unwary. Then a crowd of seekers after signs forgot the interior significance of a sign, and satisfied themselves in wonders instead of truths. As a consequence we found selfishness where we needed love, discord where we sought harmony, and some of our teachers laid down their burdens, and sought rest instead of work. But the light of truth can never stop external that keeps every atom in equipoise, its shining; close up one avenue, and another will open, and thus we find that the higher frauds a human spirit, with faith in the conphilosophic questions are again taking precedence.

again? is followed by, How shall he live so that he never really die, but only change his abode? The realization that man is now a spiritual being, fitted to enjoy spiritual things, capable of grasping spiritual truths, is again beginning to be the instigation of spiritual research. Religion, a word that implies adherence to dogma and creed, is now pushing itself forward as Faith in the unseen, that outworks itself in deeds of mercy and love. Heaven, spoken of as a far off place, has its centre in the human heart. God, who was a great ruler, is the Supreme Spirit, within whose universal life all spirits live and move and have a being. Jesus, who was the Redeemer, has taken his place as one of the Redeemers. The apostles, once regarded as miraculous men, are now represented as workers in the spiritual realm of forces for the uplifting of humanity.

All this is not the change of a year, but the past year was especially full of these broad ideas. They are the voices of progress. They are the melodies of the coming time, the harmonies of the future, when united aspiration growth by heredity and environment mental phenomshall be like the music of the spheres. Let us learn to listen while love and truth, friendship and virtue speak. Let us listen to the harmonies of justice and right; for the vibration of those delicate chords of feeling tell of hearts responsive to our own in every noble, true sentiment. Let all these voices ringing out from the new year be a sound of gladness to tell of izations there is also a perfect gradation of mental social progress and ansi anastian the

can we do the best work for ourselves and others. The sweetness and beauty of faith cannot be too greatly exalted; but faith bringing forth works is the redeeming power of the world. To know how to do the best, to be able to pour out sympathy and love, to be able to heal the sick, to comfort the afflicted, and to be wise in all the ways of life, this is the possibility of a cultured spirit working with a cultured mind in a pure body. Is this too much to ask or expect of men in the present crisis of the world's history? "Think of what has been done by united feeling in the past. A concourse of men and women bent on one object, carries all before it. It is harmony of thought and purpose that makes the irresistible power. Irged on by great thoughts, men do great deeds. The important question, then, for to-day is, Where art thou on the road of spiritual progress? If imbued by lofty feeling, devoid of jealousy, freed from selfishness, and with faith in the mighty power that rules a universe in love, with consciousness of a world within the with faith in the undying love that never detinuous affection of those we love so that they are never afar from us, but when our hearts The question, If a man, die, shall he live are still respond to our call of love, with faith that the eternal light of truth is bringing every human soul on its way to eternal joy, we can become united in our aspirations, we can bear all before us, and with the hosts about us we can indeed proclaim the glad tidings of joy that shall be to all people.

NO. 19

PSYCHOMETRY.

An Address before the New York Psychical Society, Jan. 8d, 1894, BY J. CLECC WRICHT.

[Reported for the Banner of Light by J.F. Snipes.]

MR. PRESIDENT, LADIES AND GENTLEMEN: HIS evening we will present the hypothesis upon which psychometric phenomena can be best explained. The constitution of man must first be defined. Man is essentially and primarily a soul, a soul that never had a beginning and will never have an end. In the gyrations of its progress it comes into many relations, and with each relation is developed organic functional capacity: these relations to some extent overlap one another, and in process of ena expand in the range of capacity, complexity and power.

If you look at nature as it is organically expressed n the lowest being to the highest with which you are conversant, you will find that the process of differentiation and mental variation is as great as the organization exhibits; that there is a perfect gradation in the scale of physical life. In some individual organphenomena. Through these ph ed by the ganglia of the nervous system, which are automatic, life itself begins its automatic form, and shows its characteristics all the way along in the process of differentiation, and the mechanical accompaniments of consciousness, first make their appearance in mental life. In the vegetable kingdom life is allied with soul phenomena; from the blade of grass to the mighty oak the generative forces display their characteristics and work out form and function under a given environment; and these forms and functions are the product of a mechanical vital power. Law reigns absoute in the production of all forms of vital and mental phenomena. Progress is biological. Human progress, like cosmic progress, can proceed only by this one universal method; and in the study of comparative psychology from the objects of organized life in nature, these gradations of automatic power are plain ly presented, and in man you see them all conserved. Reason at last comes at the top of the mental tree. and expresses itself in harmony with the power and quality of the organization. The physiologist comes in contact only with that which is visible; but the student on the spirit-side of life enters into another province of sensational nature, and studies the subject from what may be called the soul-side of the problem. For a few moments we propose to deal with these psychical phenomena from the soul-side. There is a kind of "stuff" in this great universe of being which we may call "magnetism." The name does not explain anything; a b c would do just as well, but it is a stuff as real as matter. It belongs to another octave in the great harmonic law of being, and enters into confederation with other substances in the production of organic life. It is as essential to consciousness as the soul itself; it is the field on which the soul poses, and comes into relativiholier feelings, its sanctified pleasures? In ty with the grosser elements of matter. An element of matter we define to be a point of energy; an element of magnetism we define to be another mode of a point of energy; and so the magnetic plane, the spiritual consciousness, perceptibly touches and coordinates the phenomena upon that plane, and sometimes succeeds in throwing those coordinated and correlated phenomena on that plane over into physical consciousness. We call that Psychometry. It is seeing the soul on the soul-side of being; immediate seeing; seeing without an eye; seeing without the use of the perceptive powers in the physical. This occurs with greatest power when the cerebral cells are charged with magnetism. Man's brain-cells an be numbered by thousands of millions. We cannot give you an adequate conception of a soul. Man's sensational consciousness is developed on a certain plane; above it are modes of perception, and below are modes of perception, just as on the solar-spectrum there are color-forces above and colorforces below the spectrum within the plane of sensation. So, there are psychometric waves of thought which you cannot touch; because your eyes are below or above them, you can touch these waves of thought only on the soul-plane of the physical conclousness, and then the complexity between energy in its automatic and dynamic expression becomes a problem that only the well-educated in, physical solnce can at all understand in the form of our terminclogy. We must, therefore, carry you into that prov-ince of, the subject which will make it clearer to you. Imagine that you are standing down at Sandy Hook; looking to the east you see the billows of the ocean rise and fall. What you see is the action of a dynamic force playing upon the molecules; but there is an exact representation of the behavior of the waves to bring ourselves into close relations to the in the play of the atoms constituting, the water, and quickly laid aside. Its most efficient work lies | and were gladly testifying to new power grant- | fude toward the receiver-that of brotherly | Divine Spirit, and exercise those attributes and | that wave-motion represents the aggregate of the en-

are all a year nearer the to be.

And yet the new year is but a line laid down, is but a way-mark placed, is but a point on the year-dial, something to indicate a position. just as yesterday and to-day are but arbitrary terms indicating time past and time present. Yet still, from association, we have learned to note all the events of our life by years and seasons. Therefore by association we learn to consecrate certain seasons. It is an immemorial custom, bearing upon it the stamp of ages, and therefore we know it is an instinctive impulse of the human soul, something necessary to it. Certain laws of our being lead us to express order and system, to act by times and seasons.

Is it too much to suppose that our triune nature of body, soul and spirit has within it sympathies that unite it with the eternal order of the infinite as manifest in nature? Can we not believe that certain seasons telegraph to our interior nature somewhat of their own language, so that we have to translate their peculiar features into our feeling and thought? One thing is certain: we cannot isolate ourselves from nature and her laws, and the more perfectly we accord our lives with the order of the universe, the more harmonious shall we

become. The new year has always been a season of rejoicing, as if the heart of men were able at this time to lay aside all its trials and griefs, and begin anew. A sort of re-birth seems enacted, as if one had done with what has been. and must rejoice in the anticipation of what is to be. This is right and necessary, for there is

no virtue greater than that of joy. Joy and rejoicing prove goodness; they are expressive of satisfaction, and satisfaction springs from the adaptation of what is necessary to each department of man's being: body, soul and spirit.

But all seasons bring also retrospection, as well as anticipation. It is as natural to look back at times as it is to look forward. It is always profitable to sum up the past, and it is seldom that retrospection brings sorrow. The divine harmonies of the universe are such that the sympathetic and beautiful only can perpetuate themselves in perfect grace and completeness, so that we ever treasure up the sweet, tender memories, and they grow glowing and beautiful according to their adaptation to our nature. We do not often dwell upon that which is repulsive, because it is natural for us all to love that which is pleasant and agreea ble to us. Did you never observe that action of the mind that leads you to turn from a disagreeable event in the past, or else leads you to ment of Religions. It was the Woman's Conweave about it so much that is pleasant that finally it becomes quite endurable? This is through the working of a most beneficent law. It seems like a tender mother's love; as if nature, like the fond mother of our childhood, had determined to bring us every pleasure, and separate us from every ill.

But the New Year's office as retrospector is

of human nature, the cries of want, the pain and burden, the everlasting surging of that tide that ebbs and flows forever, a part of which we are and the refluent waves of which we must feel.

The world moves, and we can note each year great advances toward a higher civilization, as we keep the record of new inventions, of fresh appliances of art, and the constant effort to perfect the various branches of industry. This past year has been a most memorable year. The whole world has laid its tributes at our feet. Its wealth of art, of science, its richness of beauty and use have been brought, as it were, to our doors. We can almost say we have made the tour of the world in ten days; and no one can take away the experiences that have so enriched our lives. We cannot dwell on these experiences, for time will not permit; but there are two events connected with the great Columbian Exposition that concern us all, and express so much we cannot pass them by: First and foremost of all the grand results of the gathering of nations here upon our shores must be regarded that of the Parliament of Religions.

It mattered less what was said and done at this Parliament than what was felt. The very spirit of fellowship, for the most part, was apparent. To know that all nations had the one central idea-an aspiration after the higher life; that all religions were trying to express their conceptions of a divine power, and by their uplifted desires were seeking to reveal a future for man beyond this material world-is a thought filled with power for us all; a grand, inspiring thought. It was as if a voice were calling to every one: Come up higher, on to the plane of brotherly love. Stand on the broad platform of unified aspirations. These various religions had different terms for the same ideas, but we must learn that it is not terms that help men, but ideas; and the grand idea of all the religions represented at the Parliament was: "We all believe in a Supreme

Power that is the life of the universe. We do know that there is a future in which we can know more of that powers" Let us, then, not oriticise just how Buddhism-

or Mohammedanism or Agnosticism or Christianity stood, but rather let us see that every representation had some thought worthy our attention, some presentation of truth that should enrich our thought.

There was another movement that was more expressive than all the exhibits; some believe more important even than that of the Parliagress. From every civilized nation of the earth but this, I believe, some of the most distinguished women of each were present, to tell us just what women have achieved in those nations for their own elevation and freedom. From all was the voice of hope heard ringing out in clear, sweet accents. Women all over the world were rejoicing in their womanhood,

It is only those who have open minds that

can grasp a truth for truth's sake. So many persons believe they think, who are only receiving their ideas from others! And yet there are others so skeptical they cannot receive any truth that is not demonstrated by fact. But in every daily paper we open we find some thought illustrative of the higher philosophy. Classes are formed all over the country to teach how spiritual culture can supplement mental or soul-culture. The workings of wisdom reveal themselves in many ways. We can begin to see order in the disorder that has so checked the progress of our beloved philosophy, and prevented its coming to the fore as it should.

Perhaps there has never been in our nation such a time of anxiety and distress as now One's heart aches continually over wrong and oppression. What, hunger-with our boundless western fields yielding us constantly of their abundance! Starvation, with our grand enterprises that should enrich the world! These thoughts shut down upon us like a cloud, obscuring the light of the eternal day.

But we are not here to discuss causes. Our object is to lay hold on principles. If we can not recognize the first great law of progress-Brotherly Love-then we shall receive many a hard lesson until we do. As long as self is the ruling power of individuals, so long will society receive its shocks in internal commotions and disorder. A nation should represent paternity-the father and mother spirit. It should care for its children; it should seek to guide them in the path of duty; it should see to it that justice gives to the poor protection; that wisdom gives labor to the industrious; that no man who strives shall fail of heart for want of sympathy. This is true national greatness. It is foreshadowed to us in aspirations. Our faith tells us that an unseen love watches over every human soul. Why, then, are not all fed and clothed and happy at this glad new year season? Just because men do not carry out the ideas that come to them of the fatherhood of God. It is a theory with them, and not a living principle. The spirit-world surrounds us like a white light; but the dark shadows of selfishness press in, and the whole heavens are darkened. The nation is laboring, not to carry out principles, but to strengthen old traditions. Individuals work in grooves that were made

centuries ago.

In looking over the earth we find that systems of government and of religion depend on tradition. Formulas of belief, are put in place of vital power. The wonderful power of Christianity is fortified behind creeds and beliefs, How beautiful are the Christian workers that go forth in love to bless human hearts; but for a moment antagonize their belief and they change to partisans. It is only the soul that takes in the great fact that all labor done to man is done to the Infinite Spirit of goodness and love, and depends only on the right attiWhere art thou?

Oh! voices manifold from the heart of man Would that the chiming of the silvery bells of hope, the singing of sweet words of affection, the wind-harp strains of love, the trumpettoned tongue of progress, might continually be heard from the social life about us. Can we not see to it that these voices reach the higher life of love, where the ministering angels of our hearts wait to know what we enjoy and love and hope for?

The great law of sympathy, of compassion, opens for us the truths of the highest spiritual philosophy. What we love becomes a part of our life. If external things claim our strongest love, then are we in a measure earth bound; our treasure is upon earth. Let us for a moment, even, emancipate ourselves from external life, and how the heart opens to the dearest we know. If it be a loved one on earth, then we seek the sympathetic thought of that one, and we are for the moment at one with him. But if that one has left the environment of earth, still the law is the same, and we are in sympathy with our spiritual loved one. His thoughts are our thoughts, our souls blend in the harmonies of love. If this condition is but for a moment, what joy it brings! What a solace is it! For that moment there is no death; all is continued life. Let us, then, consider what this condition continued would bring to the spirit. Would not the earth seem like another world, with its sweeter melodies, its this condition the soul becomes its own mediative power. It translates the unseen into the seen. It brings heaven into the spirit.

The law of spiritual life and power is that of harmony. To bring to one's self the divine. the divine must be the condition of the spirit, and the divine in the spirit comes from the harmonic relations of the body, the soul, the spirit to the universal. Our natures are limited by environment, by heredity, by impulse; but all natures are linked to the universal. All have their place on the spiral that is between the lowest serf and the holiest angel. We cannot think, feel or understand alike; but that matters not. If our lives are progressive, they all tend in the same direction, and antagonisms must cease.

No mere fact of science or phenomenon of nature or spirit in one direction can fully educate the soul; but it is all facts, all sciences. all phenomena that reveal to us our natures. and teach us how to educate them. The facts of Spiritualism reveal to us our own spirits. To know that our lives do not end when the body ceases to act as the medium of the mind, gives us a faith that is beyond price: but that faith must make our belief ennoble, sweeten and sanotify our lives, else, perhaps, it is worse than useless.

We must become accustomed to think of ourselves as spirits, and realize that it is possible

LIGHT. BANNER OF

ergy displayed; and the constitution of the brain in like manner, according to the susceptibility of the colls, will yield to the montal wave projected from an other and another in rhythm with it. If you stand farther up the river, you will see the currents from the sources of the Hudson mingling with the forces of the sea in the tidal waves, a complex motion over lapping in its confluence. Persons come into relation with one another in this manner magnetically, and when the incoming force of magnetism from another mind overlaps the subjective sensitive organization, it expresses the thought waves that thus come to gether.

2

This automatic nervous interference produces clairvoyance, clairaudience and psychometry. It is not hallucination, but it can be accompanied by hallucination in pathological states. When sensitive organizations for the first time become aware of these interior mental states they are alarmed, because there are strange thought-figures without any objective appearance; there may be manifestations of bodily weakness, and in ignorance of the conditions of paychology men will imagine an unbalanced tendency in such subjects.

The process of molecular brain-change which creates in the consciousness an image or hallucination, let us explain in this way: You have spoken this evening of one of your number through whose mediumship solid bodies like chairs and tables are moved without contact, without visible touch. Large bodies are moved by dynamic force, and spiritual forces aggregated in currents will move large bodies. It is much easier to move small bodies, or to interfere with their movements. A molecule is as small a physical body as we can think of for illustration. Now conceive an aggregated number of cells in per fect coordination; take the cells which constitute the thalami at the base of the brain. These optic thalami are connected by an optic nerve with the eye; the eye does not see, the optic nerve does not see, the thalami do not see, but the eye takes up the vibration, the optic nerve continues the vibration, and the thalami store in their battery the automatic activity

If a given rate of vibration be present in the mag netic sphere, whether it be objective or be produced by interference in this manner, it will produce an image, so that if the magnetism photographs the face of a person in spirit life, the optic nerve in its molecular motion will photograph that face as presented by the consciousness. This is clairvoyance. When the inspiration is on a physical coordination and analysis, it becomes, in place of thought, a molecular expression, so that the relation between the spirit and the medium is a relation of pure harmonious magnetic vibration. We want you to carry this hypothesis away with you: we present it in this way because it explains the phenomena of a higher mental consciousness, and the "sub-conscious" in the same manner for the mechanical ganglia of the nervous system, with their modified forms of normal expression, when receptive to the extraordinary impingement of the magnetic waves passing from the spirit-sphere, leave their automatic habits, and at once begin to coordinate ideas, and give succinct and consequential intelligence. In this way automatic writing occurs; the hand itself is under the control of the will.

By will we mean the totality of mental function, and this will controls the automatic action; but when this automatic action is placed in relation with the central magnetic wave it will vibrate to that wave, and the nerve that was supposed to convey only sensation will convey complex ideas; hence, when the sensitive comes to touch the magnetic waves of a nerve proceeding from the bensorium, that nerve continues its agitation and vibration until it verifies the success of its effort. With broken waves will come a distorted image, or name, or a false impression, so that contact of the hand is necessary for a continuation of the nerve-vibration in the magnetic sphere. In olden times, long before the day of scientific investigation into psychical phenomena, long before Grecian civilization, it was the habit of the ancient psychometrists to place the object to be psychometrized on the stomach, because the pneumo-gastric nerve was the largest nerve in the human body, and capable of giving the greatest and finest expression to abnormal power Thus before the augurs of ancient days appeared they perceived by experience that the most sensitive part for comprehending and assimilating these extra-psychical waves lay in the stomach, and in the earliest systems of thought the material soul of man was there located. These ideas long survived, and were differentiated in various systems of thought. In the northern nations of Europe they foretold future events by the intestines of birds, taking the idea from this old notion of the sensitiveness of the digestive nerves; but with higher development came cerebral sensitiveness, which gives trance and clairvoyant conditions, and automatic control of mediums in a variety of ways. so that from the sphere of spiritual vibration on to the underlying sphere of magnetic vibration we come to

Banner Correspondence.

Colorado.

MANITOU.-G. W. Kates writes: "During the past summer, in order to help with the worldly duties, that our business in Manitou has encumbered us with, came a German spirit calling himself 'Fritz,' that Mrs. Kates, the medium, might achieve certain results in bakmedium, might achieve certain results in bak-ing that she was attempting. This spirit said he had been a baker in Germany. We sup posed he would scarcely rise higher than a home control for our own interests. But the long-tried and always reliable test control, 'Fleetfoot,' the Iudiau, seemed to be gradually set aside, or disinclined to use the medium, say-ing he could not easily overcome the effect upon the tongue of the German dialect which 'Fritz' so glibly enunciates. And lo, 'Fritz' became a control in the private sittings! Mostly his work was praised, but in one or two inhis work was praised, but in one or two in-stances he seemed to partially fail. It is a good test of mediumship when differing controls manifest differing powers to obtain facts, and discuss theories through the same organism.

discuss theories through the same organism. So the student of psychic ability should not condemn a medium and the spirit, but give each a chance to unfold. Experience is the great developer. Then let us not dictate to the spirit-world by whom we shall be controlled, or from what spirit we shall receive our messages. Above all, no medium has the slightest right to banish a controlling spirit sent to them. Upon the wisdom of those em-ploying us as mediums we should rely. A particular test I desire to refer to was from the aforesaid 'Fritz.' We always relied upon 'Fleetfoot' to guide us in our railroad jour-neys; and we were not prepared for any dicta-tion from 'Fritz.'

tion from 'Fritz.'

Mrs. Kates was to make her first trip alone, since our marriage, and fill a month's engage-ment in Pittsburgh. In order to reach there, in ample time to rest before the Sunday labor, she intended and arranged to leave Manitou, col., Tuesday evening, Nov. 28th; but she did not go, and friends at the dépôt to bid her adieu woudered what had changed her inten-tions. 'Fritz' was the mover of the resolutions. 'Fritz' was the mover of the resolu-tion, which, after debate, was adopted by the household. We debated long over his assertion, but 'Fritz' was obdurate, and said: 'Go, and you will find I am right!' He warned us that the medium would be delayed twelve hours, and have an unpleasant trip, if she left here Tuesday night, but if she would wait until Wednesday night all would be safe and pleas-ant, and she would arrive in Pittsturg Satur-day on time, and hot very tired

and, and she would arrive in Fittsturg Satur-day on time, and not very tired. The latter proved true, and the former was correct; for the road was blocked by a wreck. Mrs. Kates was told next day that the Tues-day night passenger train was delayed twelve hours! The following newspaper special tells the story: the story:

ble story: 'Lamar, Col., Nov. 29th.-(Special.) While a freight train on the Santa Fé road was backing up last night with two dead engines in tow for the nearest water tank, it ran into one of F. B. Koen's mules that was gently sleeping on the track. Six cars and the way car were thrown off the track and scattered over the right of way. A wrecking crew was hurried to the scene, and there is prospect of getting it cleared sometime to-night. Four passenger trains bound east and three bound west are wait-ing at Lamar and Granada for a chance to get out.'

The above item was clipped from a newspaper dated Nov. 30th. It is a good test of pro-phetic power. It is often said that spirits can-not see events in advance. I have proven that they can, in many instances; but they cannot be infallible.

The philosophy of prophecy is not fully un-derstood, and is a fertile subject for psychic

research and theoretical inquiry. Spirit 'Fritz' has been giving excellent pub-lio and private tests in Pittsburgh during the engagement of Mrs. Kates in December; hence we rejoice that her band of controls have made no mistake in employing either an In-dian or a German to demonstrate the great truths of immortality to those who require tests in fact relating to worldly affairs. But while they do this, there is no decimation in the intellectual feasts that they give from the sphere of other spiritual entities through the same medium."

Illinois.

CHICAGO.-C. E. I. writes: "The Progressive Spiritual Society, corner of Indiana Avenue and 31st street, has held another notable nue and sist street, has held another notable meeting. The afternoon was devoted to a dis-cussion-of the subject, 'What Course should be Pursued to Prevent Inharmony in Our Mental and Physical Conditions to Enable Us to Avoid Illness?' This theme was ably treat-ed on the physical side by Wm. Yates (medical electrician), W. B. Millet, F. G. Kemp; on the spiritual side by Mrs. Edith E. R. Nickless. The subject was continued for next Sunday afternoon.

ward with joy to the time when I shall meet the loved ones gone. "THE BANNER-Is always welcomed with pleasure, and as long as 1 am able, I shall take it. Receive my best wishes for your pres-perity."

New York.

BROOKLYN.-Miss Irone Mason, Sco'y (839 Madison street), writes: "The first annual eleotion of the Woman's Progressive Union was held in its rooms at 102 Court street on Fri-day evening, Dec. 20th. The following were-elected: Mrs. Lucie Weller, President; Miss Dr. Graham, First Vice President; Mrs. Olm-stead, Second Vice-President; Miss Irene Ma-son, General Secretary; Mrs. Zwahlen, Finan-cial Secretary; Mrs. Rockwood, Treasurer; Mrs. Walton, Mrs. Smith, Mrs. Robinson, Trustees." NEW YOKK CITY.-Katherine D. Knox,

Secretary, writes: "The Ladies' Aid Society is at work in earnest, and as new members are being added, much practical service will be done this winter. A large supply of bed clothing was made up, and donated to a new and struggling charity within the last two weeks, and the spirit shown in excluding sectarian feeling is much to be admired."

POTTSDAM.-J. B. Armstrong writes: "The Banner Message Department (God bless it) has made my heart glad a great many times within made my neart giad a great many times within the past twenty years. The message of WIL-LIAM GORDON of Ogdensburg, N. Y., was con-tained in THE BANNER of Dec. 16th, '93, as re-ceived through the mediumship of Mrs. Long-ley. The communicating spirit was, on earth, an old friend of mine for, over forty years. Every word of the message is characteristic of the man. His was a pronounced individual-ity; he was highly intellectual and remark ably well read."

BABYLON (L. J.).-Mrs. Jennie H. Burr writes: "I forward a copy of a printed letter that was published in our local paper, the South-Side Signal, by our leading physician, on Dec. 23d, 1893. The child who died of lock-jaw was a near relative of his. As myself and all my family are strongly opposed to vaccina-tion, will you please give this letter a place in THE BANNER?"

VACCINATION.

THE BANNER?" VACUNATION. Editor Signal.—It was a sad sight to see the little five year old daughter of Mr. C. M. Woodruff of Bell-port, lying in her casket, dead of lock jaw, caused by the vaccination which had been practiced on her sev-eral days before—a beautiful child, the joy and pride of her parents, dead through the observance of, a worse than useless detestable custom—another add-ed to the list of unnumbered victims of vaccination. In this day of sanitation, when so much is said about microbes and blood-poisoning, it is astonishing that people will continue to allow their blood and the blood of their children to be polluted by inoculating into their circulation the filthy pus from a foul sore on an animal. Vaccination is nothing more nor less than a species of blood-poisoning pure and simple. As for its protecting the individual from smallpox— that is a delusion. It does not so protect, and even if ti did, such protection twould not be commensurate for the evils arising from its practice. On entering the France-German war there were no less than 33,400 cases of smallpox in that army. In the Kingdom of Bavaria there was, in 1871, an epidemic of smallpox, and out of 30,000 cases, 29, ooo had been vaccinated. Fine protection this 1 Oth-er instances of this kind can be produced in abun-dance. Nor does vaccination reduce the death-rate from

Nor does vaccination reduce the death-rate from smallpox. The percentage of deaths in England from 1836 to 1881, after forty years of vaccination, was the same as it was in the forty years preceding vaccina-

In an epidemic in Austria, the percentage of deaths In an epidemic in Austria, the percentage of deaths among the vaccinated was even greater (by over 5 per cent.) than among the unvaccinated, and the vaccina-ted took the disease oftener than the unvaccinated did. Other instances of this kind also can be produced in abundance. Not only is vaccination a dangerous operation as to its immediate effects, but what is far worse, it implants and propagates other diseases of a constitutional na-ture which are farworse than smallpox. It is a well established fact that consumption, syphi-lis, skin diseases, scrofula and other aliments have been steadily increasing ever since vaccination has been in vogue.

been in vogue. The percentage of infant mortality in Eugland has been in vogue. The percentage of infant mortality in Eugland has been steadily increasing since vaccination has been forced, in spite of the greater attention to sanitation and improved treatment. The law that makes vaccination obligatory is a foul stain on the statute books, and should be wiped out. A. J. WoodRUFF, M. D.

Babylon, Dec. 14th, 1893.

Massachusetts.

WHITMAN.- A correspondent writes: "Mr. C. B. Dobson suggested, early in December, that the Spiritualists hereabout meet together once a week for the purpose of becoming better acquainted with one another, for the discussion of Spiritualism, and mutual improvement.

Clothing distributed to thirty-two families. Twenty persons ill, and unable to attend, were not forgotten by the lady committee. At 1:30 Dr. Goodrich, President, called. the people to order; Mrs. C. H. Jewell offered an invocation; music and singing by Mrs. Ella Littlefield and Mrs. Geo. Rev. Samuel Butterfield and Dr. Goodrich followed; Thanks are tendered the douations and morehants of Portland for their donations to the dinner.

District of Columbia.

WASHINGTON .- A correspondent writes: 'Rev. Alexander Kent, pastor of the People's Church, recently addressed the American Phrenological Society here in the hall of the Theosophical Society, 919 F street. His theme was, 'Pirenology and Moral Philosophy,' and he argued 'that until the discovery of the func-tions of the brain by Dr. Gall, moral philoso-phy had no stientific basis. Theology assumes that man is a wreck upon the shores of time, which can be rescued only by miracle. Phren-ology asserts that man is perfect in design, and only needs developing to come into the perfect image of his Creator. When the moral senti-ments, through their fully developed organs in the brain, shall come into complete control of the animal propensities the intellect will no longer guide the appetites and passions into unlawful excesses, and man will cease to be a sinner.' Church, recently addressed the American

uniawiul excesses, and man will cease to be a sinner.' In a brief speech following Dr. Kent, Dr. T. A. Bland, President of the Society, called at-tention to the significant fact that there was no real progress in theology prior to Gall's great discovery, and that phrenology was uni-versally denounced by the clergy during the early years of this century as a system of infi-delity. delity

aency. But those brave and liberal minds, William Ellory Channing, Hosea Ballou, Elias Hicks, Theodore Parker, John Pierpont, Henry Ward Beecher, Horace Mann and other leaders in the revolt against the terrible dogmas handed down by the old religious custom work discidown by the old religious systems, were disci-ples of Gall. It was a notable fact, also, that that most radical and irrepressible religious reform, known as Spiritualism, recognizes the truth of phrenology."

Cuba.

SAGUA LA GRANDE. - Eulogio Prieto writes: "111 of body and mind, I left business and home to secure magnetic treatment from the noted healer, Dr. Dumont C. Dake, at 231

the noted healer, Dr. Dumont C. Dake, at 231 West 42d street, New York City. On Nov. 4th I left Havana, Cuba, taking the steamer Seneca, which had a rough voyage. About Nov. 8th I was hurled some fifteen feet, striking my chest against a table, and receiv ing such a blow that for the moment I lost con-sciousness. Two days after I could hardly breathe. As soon as I landed I presented my-self to Dr. Dake, who (without my telling him a word of my sad experience in my voyage) told me: 'You are like a vessel which has been caught in the icebergs, and must be put oh dry dock for repairs.'

A week's treatment enabled me to breather freely, and before a month passed I felt not the least pain, motwithstanding colder weather. My stomach, circulation and kidneys were much impaired and my nerves were shattered; but I feel now like a new man, under Dr. Dake's care—whose power as a diagnostician and heal-er is equalled by few."

Connecticut.

WILLIMANTIC.-Geo. W. Burnham writes, Jan. 2d: "Our platform was occupied the last two Sundays in December by Prof. W. F. Peck. It was the unanimous opinion here that the lectures were very able and instructive. Prof. P. has given more than sixty lectures here al-together; if we exercise good judgment in re-gard to his ability, this might be a fair recommendation to other societies to engage his services

WINSTED .--- A. B. P. writes, Jan. 1st; "On both Sunday afternoon and evening of Dec. 10th the Spiritualists of Winsted, Ct., listened to highly-instructive and entertaining lectures, delivered by the fine inspirational speaker and test medium, Edgar W. Emerson. The scance given at the close of each lecture was in each instance fully satisfactory to the large and appreclative audiences present. A reception was tendered him at the home of Mrs. Pinney on Monday evening, Dec. 11th, and those in at-tendance had an enjoyable time."

Rhode Island.

PROVIDENCE. - Wm. Foster, jr., writes: With the closing year one of our veteran workers, Mrs. Louisa Bassett, after a pilgrimage of seventy years, passed through the ra-diant gate of death, to join on the spirit-side

Original Essay.

THE STARTING POINT.

Fraternal love may be thought a very difficult matter, on account of the obstructions and impediments to be met with, when it may nevertheless be made easy in practice, and at all times possible. We sometimes imagine, many of us, that we could do kind things for mankind at large, but hesitate when our acts of benevolence apply to individuals. Here, then, is the starting point in the matter, as it is the stumbling-stone; because it causes us to stumble, is the very reason why it is the place to start from. Let a person rightly inclined theoretically begin practice just where it is most difficult and seemingly impossible. He has an enemy, perhaps, with or without reason. Let him first take pains, however hard it may be, to show outwardly to that enemy that he bears no malice whatever to him. If such a demonstration is met with contemptuous hatred, let him not mind it, or at least seem to mind it, at all, but keep right on for a time in the new path he has taken, and pursue steadfastly his resolution. Even if his own feelings are not 7materially changed, still let him persevere; outwardly if not inwardly; he will shortly find that habit is relaxing an old hostility, that charity is growing, and that he is himself becoming another and a better man.

There is much more in conforming the inner to the outer, as well as the reverse, than we think for. It is very possible to break up and destroy an ill frame of mind by assuming a good exterior, and by the mere force of habit compelling the inward and noble part to adapt itself to the expression of the outward and mortal. We are in this world to be taught the lesson of self-discipline above all things, and . we may profitably believe that these personal prejudices, dislikes, hostilities and difficulties are supplied us as an always ready means of learning and improvement. When a man's enemy has reason to believe from his repeated observation that the former entertains not only nothing like hostility to him, but on the contrary nothing but good will and forgiving kindness, the long-existing enmity has no longer a visible means of support; it is obliged to give way and hide its head; a sense of shame makes its possessor powerless to continue its aimless indulgence; and it disappears like frost before the morning sun. By slow degrees the old enemy ceases from the maintenance of his former feeling, and before he knows t he, too, has undergone a change, and thus a double spiritual miracle has been wrought.

Still, let not either party look for victory: the former would certainly undo all the good he has achieved for himself if he proposes to himself so cheap and unsatisfactory a reward; the latter may much less think of victory where he is only the vanquished, he knows not how. Out of a purely individual experiment like this, without any declaration of intention whatever save to one's self, is sure to spring and grow and flourish a wide and wider feeling, not . theoretical, but in the truest sense practical, of charity and kindness, of benevolence and fraternity for all around, far and near. If individuals would only begin with so simple and direct an experiment, not waiting for conditions to be right, but taking them just as they are, the world about us would steadily and soon undergo the blessed transformation which is to day the burden of our unselfish prayers and the harmony of our songs of praise. What obstacle forbids an immediate trial of it by every one? On the contrary, what seeming but unreal obstacle does not expressly invite and stimulate to it? What other gain is to be measured by the pure and true wealth which the silent success of such an experiment in the direction of fraternal love is able to confer?

Occulus.

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A Directory Novel.

the material states in which the last wave from the spiritual centre of consciousness finds its expression. There is a glorious relation between matter and mind. Life is a chemical function, and the chemistry of the higher and lower spheres of nature touch in organic development. This being so, this compound man is a great study, the dissolution of the body a cataclysm in nature to be explained. In the development of this combination you have a beginning and end, the parts come together organically, become mature, then decline, and then dissolve partnership, which is death.

The soul carries its magnetism into the spiritual state of consciousness; it leaves the coarser elements of nature behind, and touches another round in the ladder of conscious evolution-extends the boundaries of its capabilities, and works out in relation with phenomena a vaster and grander character.

Reason is but a beginning of consciousness; it stands at the foot of the ladder; by it man is coordinated the same as the phenomena of the physical universe: but clairvoyance advances into the domain of causes and of the mighty rivers of magnetism flowing into interstellar spaces, as it catches thought from a million spheres. Man is a sovereign, his social and moral conditions are elementary; progress is natural and biographical, so that in the grand growth of this universe the soul of man stands harmoniously related to the worlds in space, and in his gyrations he must have many entrances and many exits. On different planes of consciousness and relationship he will meet again the dear ones he loved so well, charming in their growth, rich in their beauty, exalted in their capacity.

Man never dies; aggregated humanity finds a higher field of mental life; stirred by wonder, exercised by field of mental life; stirred by wonder, exercised by curiosity, and sustained by devotion, into the myste-ries of nature limited intelligence plinges, and step by step, and century by century and faculty by faculty, the universe is conquered. What a wondrous future, what a might power-man is a Godi. In the devel-opment of these powers from the sphere of the powers below him he touches nature at every pore, he feels the psychology of the animal world, and the mental force of millions of worlds and systems, and stands in the equilibrium of his divinity in relativity with the absolute.

the psychology of the Bulmai world, and the mental force of millions of worlds and systems, and stands in the equilibrium of his divinity in relativity with the absolute. When you survey, therefore, the transitory condi-tions of your being, you are better able to look with clearer vision upon the distorted phases of human life. Some men are, rich, some are poor, some men-tally gifted, some mentally weak; there is a vast di-versity and endless variation in the mental capacity of the human race, but all are on the same plane of nature, like a grand army, marching over the moun-tains of time and into the fields of a grander life, each in his own order. The moral effect upon the process of amaigmation of society, is the individual, and of the democratic entity. All the differences between the palace and the log cabin, between poverty and wealth, between power and weakness, are but transi-tory, and "a mar's a man for a' that." You are modi fied in ambition, capability and intelligence by one abother on the soul-plane of nature; there is a law that never passes from the molecular structure of this universe, and that is the law of harmonic vibration. When souls fouch souls, friends are made; when the magnetism of soul mixes with the magnetism of soul, it is lowe, encoders devoton, enlarges intolil gence, is the basis of life. Nature expresses it every-where in its effort to find the equilibrium of soul-blending. We shall find it, and we shall keep it; we shall travel up life's rugged steep and behold the dawn of a brighter and grander day! "The old philosophies, the andient ideas of retro-gression, of racial superiority, will yet disappear; the spiritual and mental life of the globe will yet come together; the selfsh demarcations of countries will be swept away, military armaments destroyed, the broth-erhood of man established, and the universal cry shall be: "The world is my country, to do good is my religion."

afternoon.

In the evening the subject taken from the audience was: 'The Life and Actions of the Spirit Immediately upon Passing Over,' which was handled in an able manner by Mrs. Nickless's control. At the close of the lecture th audience were requested to ask any questions that might occur to them. One gentleman asked whether there were any cases such as those suggested by Hudson's hypothesis, of the the subjective mind. The guides answered that it was possible in some rare cases that some of the phenomena could be produced by the person's own spirit. This answer being deemed evasive by some present, brought W. T. Stead to his feet, insisting upon a more di-rect reply. The guides again answered as clearly as possible, when Mr. Stead was called upon for a reply as he understood the matter his answer was given in his own in initable way, and summed up the whole matter in saying that it was first necessary to accept Hudson's hypothesis, and, secondly, possess wisdom such as was credited to the Infinite.

The closing feature of the occasion was the watch night ceremonies (something new to the Spiritualists hore). After a bountiful lunch, provided by the ladies of the new Aid Society, the services were continued with Wm. Yates as the services were continued with Wm. Yates as Chairman, assisted by Mrs. E. E. R. Nickless, Mrs. E. Marion and Dr. Geo. Schermerhorn of Denver—all of whom spoke feelingly of the passing out of the old year and birth of the new. As the hour of midnight approached all were requested to sit in silence, and give their best thoughts for those spirits being born into a new life with the coming year."

AN OBSERVER writes: "At a séance not long since, at 3 o'clock in the afternoon, White Rose' had a sitting with Miss May Bangs of Chicago, one of the best slate-writing Bangs of Chicago, one of the best slate-writing mediums in the world. During the scance a white rose (from his guide), so fragrant that the room was filled with its rich aroma, was materialized out of the air, and some three feet above the table where the two were sit-ting. It came, and fell with such a sudden im-pulse as to startle the medium, Miss Bangs. She said that it was an entirely new phenome-non to her, as never before in the history of her mediumship has a rose materialized. Short-ly after Miss Lizzle Bangs, her sister, an inde-pendent slate-writing medium without a parpendent slate-writing medium without a par-allel, came into the scance-room, and 'White allel, came into the scance-room, and 'White Rose' made mention that a red rose ought to come to Miss May Bangs for her patient sit-ting. Hardly had the request been made than a red rose was materialized and fell upon the table. There were no roses in the room or in the house previous to the sitting. It was found at a private scance for materialization 'the same evening, that the red rose was sent to 'White Rose' by his nother, who, later, mate-rialized.'' rialized.

Texas.

WEATHERFORD .- Mrs. Caroline E. Cary

writes, on renewing subscription: "Since I last wrote I have, through the mediumship of Prof. W. W. Aber and Mrs. Gilmer (who at-

Prof. W. W. Aber and Mrs. Gilmer (who at-tended the State Spiritual Convention in Dal-las), been thoroughly convinced of materializa-tion. My brother and daughter came to me, identifying themselves perfectly; and my grati-tude knows no bounds. I feel like a different

first meeting was held at the house of MI Harry Brown, on Laurel street, Dec. 12th. The subject, Christian Science and its relation to Spiritualism was considered. Some tests were given by Mrs. Brown, Mr. Gurney, and Mr. Edwin Poole.

Dec. 19th the second meeting was held at the residence of Mrs. Eliza A. Poole, on Harvard street, and Mr. E. A. Titus and Mrs. Webber

street, and Mr. E. A. Titus and Mrs. Webber contributed to the interest of the evening. At our third meeting, Dec. 20th, Mr. Edwin Poole gave an inspirational poem; short con-ference; Mrs. Maggie Brown and Mr. Poole gave tests. We have decided to call ourselves 'The Spiritualist Mutual Improvement Soci-ety.' Each meeting has had a larger attend-ance than the previous one."

BOSTON.-H. G. Snead writes: "After an absence of two years from Boston. I again had the pleasure of attending one of Mrs. C. B. Bliss's séances for materialization. One of the most convincing features of these searces is the perfect manifestation of male forms. It was my privilege to meet my spirit father and brother, also an old friend and brother Mason ; the tests he gave me could have been given by Mono other than a Mason. Mrs. Bliss certainly affords the skeptics a

rare opportunity to investigate this grand phe-nomenon. A simple drapery stretched across the corner of the room forms the cabinet; Mrs. the corner of the room forms the cabinet; Mrs. Bliss becomes entranced before entering the cabinet, and immediately upon entering forms manifest, male and female, in rapid succession. A very pleasing manifestation, and one that carried conviction to all present; was the ma-terialization of Capt. Hodges, the chemist of the band; the spirit of a lady, a friend of a gen-tleman in the circle, also materialized-these two forms seen at the same time certainly proved the genuineness of materialization. Mrs. Bliss I reagard as one of the finest medi-

Mrs. Bliss I regard as one of the finest medi-ums in the country. In addition to her phe-nomenal work, she has been instrumental in forming spiritual societies throughout the country where she has been."

WHITMAN.-Theron J. Gurney writes: "It

is with the greatest pleasure I recognize a communication in your issue of the 16th ult, as coming from GEORGE F. SIMPSON of Hanson. I was well acquainted with him; we were shop-mates together, and many have been the glad conversations we have had on the subject of Spiritualism and mediumship. The communi-cation was just like him. I also know of those of whom he speaks. It was all true to life."

Wisconsin.

WHITE WATER. -- Mrs. A. B. Severance writes: "The BANNER OF LIGHT is always highly interesting and instructive. Many of

its editorials and contributions are worthy of being treasured among the most valuable writ-ings of the age. What reflective mind can read its leading editorial, 'Eternal Order in All Things,' in Dec. 30th issue—and also many oth-er articles that are presented by it from time to time—and not be deeply impressed that the Spiritual Philosophy is replete with the high-est order of truth?"

Maine.

PORTLAND,-A correspondent informs us that the People's Progressive Spiritual Society tude knows no bounds. I feel like a different woman! I advise all doubters to persevere and investigate—the proof will pay for all the trouble. What I once believed, now I know. The grave has lost its horror, and I look for-

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and friends ng departed Seated in her room, no mortal present, the wheels of life ceased to move. Quietly and peacefully her spirit left its tenement of flesh, leaving a placid, sweet countenance in token that the change was natural, in due course of the eternal order.

the eternal order. Endowed with psychic powers, for many years she exercised them acceptably; a faith-ful laborer in the vineyard of the spirit, she was satisfied to work as the way might open, without inclosure of other laborary without jealousy of other laborers, and scorning the evil tongues of detraction and backbit ng. For her the new year opened in a fairer ciline; she missed the greetings of earth, but received more genial ones as she met the wel-coming throng gathered to receive her."

California.

SANTA BOSA .- J. V. Aldrich writes: "Allow me to congratulate the senior editor on another year of life on this side. May he have many more on earth to wield the pen in the cause of right and justice through the pages of the BANNER OF LIGHT. I have taken it ever since it was published, and it grows brighter and better every year. Long may it hold its banner aloft to enlighten the world on the Spiritual Philosophy."

[Mary Anne Oarew.]

Colby & Rich, 9 Bosworth street, Boston, have just published in a neat volume a choice and instructive story, Mary Anne Carew Wife, Mother, Spirit, Angel, by Prof. Carlyle Petersilea, which won general and highly de-served commendation from the readers of the the BANNER OF LIGHT when issued as a serial.

BANNER OF LIGHT when issued as a serial. The personal experiences of a spirit are here related as she progresses through the various stages of life in the spiritual realms until she reaches the condition of angelhood; and vivid pictures are given of the gradually unfolding beauty and glory of the celestial spheres to those who enter the Summer-Land pure in heart, leaving earthly duties well performed. The story is charmingly told, and with it are interwoven inpoiring and uplifting truths. interwoven inspiring and uplifting truths, which appeal strongly to heart and to reason alike.

alike. The realities and the naturalness of spirit-life are more significant and more easily ap-prehended-by this personal narrative than they could possibly be by the most lucid gen-eralities. Especially in describing the state of angelhood as exemplified by the living, breathing characters Prof. Petersilea intro-duces to his readers, he gives expression to some of the most beautiful and lofty senti-ments, and one is inspired with the sublimity and grandeur of life beyond to the progressiva soul, beside which earth—with its little span of toil and trial and suffering—and death (with its theologically cultivated vague terrors) sink into insignificance. The book will be a valuable addition to the library of every Spiritualist, as well as a pow-erful missionary work if placed in the hands of those who are inquirers as to the Spiritual Philosophy and its revelations. 252 pages, cloth, 600., paper; 400. Postage free.—The Prob-lem of Life. The realities and the naturalness of spirit

Brain-Workers

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Use Horsford's Acid Phosphute.

From the directory of its city, says the Hart-ford (Ct.) Times, the New Bedford (Mass.) Stand-ard has picked out a lot of names, and from them told in skeleton form the following touching tale: Vugala Vianus

I. Small-Bowle, Little-Gurl. Wright-Goodfellow: Gay-Brunette. II. Malden-Cantwell.	Huggin-Kissner. Axner-Marr. Swares-Freelove. VII. Handy-Gold. Parent-Generous. Grant-Maide.
Cross-River. Flood-Rose. Tew-Much.	Diamond—Ring. Fitts—Finger. VIII.
III. Gallant—Champion. Noble—Fellow. Donth—Refuse. Wade—Norcross. Carrien—Dame.	Church-Parson. Best-Man. Gorner-Tripp, Merry-Holmes. IX.
Other-Shore. IV, "Offley-Gladu. Strong-Tallman." V.	Timon-Wing. Nutajl-Bliss. Moross-Mann. Fuller-Beehr. Golden-Silver. Groce-Short.
Day-Weeks. Long-Yeaur. YI. Sweet-Bilindeau.' Strange-Lovejoy.	x. TroddenWurm. TurnerRound. JudgeLaws. AlleyMonie. LibertieAghen.

If faithfully used, Ayer's Sarsaparilla will remov scrofula in whatever form it exists.

Passed to Spirit-Life,

From Manchester, N. H., Dec. 5th, George B. Amidon, aged 57 years 6 months and 2 days.

67 years 6 months and 2 days. Embracing the fact of Spiritualism twenty five years ago, he was ever true to its teachings; and during his long sick-ness it was his comfort and joy to know the angolis minis-tored unto him. Hie was esteemed for his genial disposition and steriling integrity; a man who loved his home; an af-fectionate husband, a true friend. Ho leaves a wife, broth-or and step-mother. The floral tributes were numerous and beautiful. A large number of relatives and friends gathered on Thursday even-ing, Dec. 7th, to pay their tribute of sympathy and respect. His freed spirit, how ascended, greesit the dear ones gone before. May the teachings of spirit-communion conflort and strengthen the dear wife and friends in this their hour of need.

and strongthen the ucas who end the writer, assisted of need. Funeral services wore conducted by the writer, assisted by Rev. W. H. Morrison, Universalist. Passaconaway Tribe of "Red Men" attended in a body and performed the burial service of the Order. The Ideal Quartet furnished music. MRS. N. J. WILLIS.

From her home, 70 Oak street, Boston, Sunday, Dec. 24th, after an illness of five days, Mrs. Lillian J. Spong, aged 31 years

years. Bio was one of those sweet characters who endeared her self to all who came in her presence. Horself and her broth-or, W. A. Whitney, have for many years been earnest work-ors for the cause of spirit truth, and the sorriv at this transient parting was mellowed with the absolute proof that the loven spirit was yet with the friends of earth. The funeral services were conducted by the writer. EBEN CoBE.

COBB.

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

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JANUARY 18, 1894.

BANNER LIGHT. OF

Banner of Light.

BOSTON, SATURDAY, JANUARY 18, 1894.

A New Spiritual Temple in England. The Spiritualists of Barrow-in-Furness have recently erected and consecrated to the service of our nineteenth century gospel of demonstrated immortality, a building which is. reported by Mrs. Emma Hardinge Britten to be an honor to the Cause, and a cheering sign of progress in Great Britain: From an account furnished by herself for our contemporary London Light, we condense the following:

A spiritual prophecy goes before anything material, in this case. It seems that some two years ago Mr. Procter, the blind medium of Barrow, who for many years past has devoted his life and mediumship to the cause of Spiritualism in that section of country, when standing on a certain piece of open ground (almost in the centre of the town) with a friend, said, 'I am impressed beyond a shadow of doubt that this spot-will eventually be the site of the Spiritual Hall we have so long been anxious to build and call our own."

This prophecy appeared at the time of its utterance a mere phantasy. The site in question was far too valuable to justify the expectation that it could ever be possessed by the Spiritualists.

Barrow-in-Furness is described as a town possessing many believers, but they are hampered by conditions which too often rule in places on both sides of the Atlantic. For the building of the hall funds were necessary, and these were lent by Mr. Priest, a photographer in Furness, and an earnest worker for the Cause. Efforts were made to secure various sites, but finally the exact spot foretold by Mr. Procter two years before was settled upon; and on the 25th of last July the foundation stones of the new hall were laid-Mr. Procter himself being present, and assisting in placing one of the first stones.

The work of construction was pushed with the greatest energy-the building being completed in less than four months-and in obedience to a promise she had made, Mrs. Britten visited the town. Nov. 18th, '93, and dedicated the building by a series of five services/

"Through this far away working people," "remarks Mrs. Britten, "with no other capital than a loan from Mr. Priest (himself a working man), an undertaking has been carried for ward, the report of which, if labelled with the name of any sectariar Christian association, would ring trumpet-tongued throughout the land "

Psychological Hall, the name agreed upon for the new structure, is described as being both within and without neat, pleasant and commodious. It consists chiefly of two halls, with separate entrances, and good sized, ap propriate antercoms. The lower hall on the ground floor is designed for the use of the Children's Lyceum, or a tea, entertainment or concert room. It is spacious, well scated and well furnished. There are, beside the ante-room a kitchen cooling toys had be been officer were furnished. Ingre are, beside the ante-room, a kitchen, cooking-stove, back offices, and an ample supply of water, etc., etc. A wide and muble staircase leads from the vesti-bule of the second door, also by a passage from the Lyceum hall, up to the lecture room. This is a still finer, higher, but no less attractive hall than the ground floor room. It has a large gallery at one end, over the entrance; a choir gallery at the other end, with a rostrum in front, and a well-toned and powerful organ at the side. The hall is well ventilated, well warmed, comfortably seated, and capable, with the gallery, of accommodating about five hundred persons. There are also scance rooms;

might say delighted, with the excellence of all the arrangements, in which I could not find one thing lacking, that I queried who the ex-cellent architect was who could have devised so complete an erection. In response, they in-troduced to me my chairman of Sunday night, Mr. Cox, himself a builder, and one of the most earnest Spiritualists of the town. I-must close this humble but just tribute to the energy, self sacrifice and genuine skill with which the Spiritualists of Barrow in Fur-ness have practicalized their sense of the yda.

Spiritual Phenomena.

A New Medlum. To the Editors of the Banner of Lights

The development and multiplication of worthy medlums are matters of vast import to every one interested in the duplication of spiritual phenomena.

For the past two years the local press of Missouri and Kansas have, from time to time, contained favorable mention of a recently-developed materializing medium, whose seances, have attracted considerable attention, and have in every place he has visited delighted the Spiritualists, converted the honest skeptics, and confounded the opponents of the new gospel. This new medium is a young man of twenty five, who previous to his entering mediumship was engaged in mercantile business in Kansas City very successfully, and with every prospect before him of wealth and position. His name is O. S. Concannon, and he is the son-of the only sister of Dr. M. Cora Bland, of Washington, D.C. He is at present on a visit to his aunt in this city, accompanied by his mother, Mrs. S. E. Chapman. They have been here three weeks, during which time a humber of select circles have been held at the home of Dr. Bland, all of which have been very satisfactory. Mr. Concannon sits under test conditions prescribed in the beginning of his career as a medium by his guides. These conditions are as follows: His coat-skirts are sewed to the rungs of his chair, his coat sleeves sewed to his pantaloons at the knees, and his coat collar sewed close under his chin, while his bare feet are placed in a pan of flour and both hands are filled with rice.

On the evening of Dec. 22d a reception was given to Mr. Concannon by his aunt, which was attended by quite a large number of the leading Spiritualists of the city. Dr. T. A. Bland made appropriate remarks of introduction, which were responded to very pleasantly by the guest of the evening. After a most brilliant piano solo by Mrs. M. Wheeler Brown. under control, Rev. E. B. Fairchild made a brief but very able and eloquent speech on the rationale of Spiritualism.

The entertainment closed with a brief impromptu cabinet séance, the cabinet being improvised at one end of the parlor in the presence of the company. This séance was given at the suggestion of Mr. Concannon's chief control, that he and his staff might be presented to the guests assembled in materialized form: It proved entirely successful; some half-dozen cabinet spirits materialized in good light, and personally greeted the delighted audience, after which a few spirits appeared to their friends present.

The occasion was a most delightful one; those present expressing themselves with great enthusiasm especially over the séance.

On the following evening a small party of invited guests were favored by a scance with Mr. Concannon, which proved to be a marvelous one. No less than twenty-five forms appeared, many of them walking out into the room to greet their friends. One of the spirits approached the piano and manipulated the keys. A vase containing an elegant bouquet, brought to the seance by one of the guests, stood on the piano, and during the evening a spirit brother of Mrs. Bland walked out of the cabinet, took the vase of flowers in his hand, held it up admiringly, and bowed his thanks to the donor; nunared persons. There are also scance rooms if then, returning it to the plano, retired into the the acoustic properties of the building as well as the lighting are excellent. "After a thorough inspection of every part," says Mrs. Britten, "I was so struck, and I might say delighted, with the excellence of all the arrangements. in which I could not find of the cabinet band, materialized, and asked to be introduced to each member of the circle He took the sleeves, examined them, and cried in triseparately. She was in full form of a child I feared as much: your style in gowns has gone from about seven or eight years of age; and as each person came up to greet her, the light, manipulated by the spirits, would be turned on full for a moment, so that her features could be seen perfectly. She won all hearts by her win-

crease in interest and power, and unusual results are naturally expected. PENN. Washington, D. C., Dec. 26th, 1893.

willing and ready to undertake the work of rational, ethical and spiritual instruction. The attempt to bring the children of Spiritualists into spiritualism has proved almost a thankless task to many of those who have labored most earnestly in The Horrors of Libby Prison Reinto Spiritualism has proved almost a thankless task behalf of this Cause. There have been two great ob. stacles in the path of this work-the apathy and indifference of parents and adults in general, and the difficulty of outlining and preparing suitable lessons on ethical and spiritual subjects adapted to the minds of children, and free from superstition and sectarian bias. The last mentioned difficulty is not an insuper-able one if met by the enthusiasm and earnestness which the removal of the first would engender. We can, if we are really in earnest in this work, prepare in suitable form outlines of the truths we wish to teach, and present them with an enthusiasm and viv idness that will attract and hold our children so close ly to us that they will not care to go elsewhere.

Nothing succeeds like success, and nothing begets enthusiasm like enthusiasm; and the only way to keep the young folks in Spiritualism is for the middle aged folks and the old folks to join hands with them ip ethical and spiritual work and in social enjoyment. It is true that parents, working isolated and alone and doing their whole duty, may bring and keep their children in Spiritualism; but how much easier and pleasanter it would be to combine in a social way to teach these things, that are better taught cosperatively than otherwise. THE CHILDREN'S PROGRESS-IVE LYCEUM was organized to meet the needs and exigencies that I have just mentioned-to give rational, ethical and spiritual instruction to young people and children. In this Lyceum movement there have been at all times a few noble, willing workers, ready to devote time and energy to the cause they love so well. But experience has shown that the earnest efforts of a few, without the hearty cooperation of the many, can never win the success of which we have so fondly dreamed.

The organization whose advent we celebrate in our Jubilee to day can do nothing of greater benefit to the Cause of spiritual progress than to thoroughly organize the Children's Progressive Lyceum movement, so that the work may be uniform throughout the United States. It can also erect an everlasting memorial to itself by systematizing and unifying a course of teachings to be given in our various Lyceums, and by publishing suitable books and manuals of instruction for the use of those engaged in this mighty work of educating and developing, the minds of those placed in our care.

If this National Organization means much to spiritual societies in the United States, it means much more to the Lyceum movement, if this movement can be given the thought and consideration its importance so thoroughly merits. Believing that the ultimate advancement of our Cause can in no way be so well promoted as by a broad, cooperative effort for the education and development of our children and young folks, I wish to especially emphasize in the hearing of the officers of the National Spiritual Assoclation, and those most interested in it, the supreme importance of our Lyceum work in the upbuilding of the true spiritual temple.

As I said before, many of the children of Spiritualists are not in Spiritualism; but if we are true to ourselves, if we believe we have found that which is highest and best, and that the practice of this makes us better and nobler men and women, shall we not labor with all the earnestness and enthusiasm born of a high moral purpose to bring our young people, our boys and girls and our little ones, out of the shadows of superstition and moral stagnation into the clear sunshine of the highest spiritual truth?

A DRESSMAKER'S DILEMMA-A FACT.

I'm but a simple dressinaker in quite a humble way, Who tries to do her duty, and would never disobey A plain commandment given in the scriptures unto For I read my Bible every night from half-past nine

Now Uncle Jim, who preaches in the chapel over

knows his Bible backwards (though I've also And heard him swear), Came in to me the other night, and solemnly sat

down, And said "Maria, let me see your last unfinished gown.?

knew he hated fashions, but I humbly brought the

bad to worse, Until at last you've brought yourself beneath the prophet's curse!"

I looked in blank amazement at my uncle; was he

What could he find so awful in a simple shoulder

pad? This year, since tashion willed that ladies' shoulders



Old Soldiers. The Most Wonderful Experience of the

of the war and the wonderful escapes from Libby Prison. The recent removal of this famous jail to Chicago renders any facts about it at this time particularly interesting.

A most fascinating story has just come to us of a man who passed five months of agony in this prison. The experiences of this person during and since the war are the most remarkable that have ever been brought to public notice. This man is none other than the well-known Mr. L. W. Porter, of West Berlin, Vt. He writes the following interesting letter:

"Since my return from the war my health has been growing poorer from exposure and hard service, and the horrors of a five months' imprisonment in Libby Prison. I came home a complete wreck, and was sick for a whole year, during which time I did no work at all, being confined to my bed for about half the time.

"After I got up I was so weak that I could not walk but a short distance, and then was obliged to stop and rest. About two years ago I found myself in a very bad condition with nervous prostration, the results of my long-time poor health.

"I took most every kind of medicine that I could



hear of, with no good results until I commenced on Dr. Greene's Nervura blood and nerve remedy, which relieved me of nervousness and gave me strength so that I was able to walk and work. I consider Dr. Greene's Nervura blood and nerve remedy the best medicine there is for nervousness and to give strength to any weak person."

"Then personally appeared before me L. W. Porter. of West Berlin, Vt., to me personally known, and subscribed and swore to the truth of the foregoing state-

Well may Mr. Porter be called a hero; well may ng is indeed most wonderful.

chronic disease, indigestion, weakness, kidney or liver complaint, take Dr. Greene's Nervura blood and nerve emedy. It will cure you.

nervous and chronic diseases, can be consulted at his office, 34 Temple Place, Boston, Mass., free, personally or by letter.

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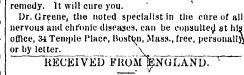
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ment." CARLOS L. SMITH, Notary Public.

every inhabitant of the civilized world read of his ex perience, and well may all mankind rejoice at its termination. The horrible sufferings which he experi enced from disease were even worse than those of the war and prison. But he is a well man at last, and cannot say enough in praise of this remarkable remedy. His restoration to health after so many years of suffer-

If you are suffering from any form of nervous of

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Army Ever Recorded. We never tire of hearing of the thrilling adventures

rious revelation and religion of Spiritualism,

rious revelation and religion of Spiritualism, by adding once more that 'the hall is in the centre of the town, at the corner of two most respectable streets. The door of the Lyceum lower hall opens into one street, that of the upper lecture hall into another." Mr. Holden, a merchant of Barrow, states that "on Sunday, Nov. 19th, Psychological Hall was opened at 11 A. M. by Mrs. Hardinge Brit-ten in a lecture entitled 'The Second Coming of Christ,' which was listened to by a large audience with rapt attention. At 6:30 P. M. Mrs. Britten gave another splendid lecture en-titled, 'The Temples of Men and the Temples of God.' Mrs. Britten's lecture on this occasion surpassed anything we have ever heard before surpassed anything we have ever heard before in Barrow. On Monday, Nov. 20th, at 6 P. M., there was

On Monday, Nov. 20th, at 6 P. M., there was a public tea, to which about one hundred friends sat down, each one congratulating his neighbor on their great success. Meedames Priest, Wilson, W. Hopson, Z. Hopson and Kel-let, Miss Cox, Miss Peck and Miss McIntyre presided at the tables, while Mrs. Stone, Mrs. Oakley and other ladies were busy providing. After tea theto was a public meeting, with ad-dresses, songs, solos and recitations. Mrs. E. H. Britten addressed the meeting on 'Medi-umship and How to Develop it,' and Mr. Proo-ter on 'The Rise and Progress of Spiritualism in Barrow.' Miss Peck and Miss Cox gave two excellent recitations. Master and Miss Simkinson gave some songs, and Miss E. Tran-

ter on 'The Rise and Progress of Spiritualism in Barrow'. Miss Peck and Miss Corgave two excellent recitations. Master and Miss Simkinson gave some songs, and Miss E. Tran. The most pleasing part of the program was the presentation of two large photographs fine-famous bird 'Australian Joe' enlarged by Mr. Priegt, the photographer, from a small cal' and Mrs. Orellin, who were the founders of the Barrow and the other, the photograph of Mr and Mrs. Orellin, who were the founders of the Barrow Society some nineteen years ago, and who sat with Mr. Proter during the early par-tial and the gift was so unexpected, that she could not find words to express her heart to fine development. The photographers in the brondles got up by Br. S. J. Priest, who is cer-tainly one of the best photographers in the prised, and the gift was so unexpected, that she could not find words to express her heart to fine development. The photographer in the brondles got up by Br. S. J. Priest, who is cer-tainly one of the best photographers in the prised, and the gift was so unexpected, that she could not find words to express her heart to fine development. The photographer is prised, and the gift was so unexpected, that she could not find words to express her heart to fine development. The chair man and the compress tion. The evening meeting concluded with the nest needaw night Mrs. E. H. Britten gave her lecture entitled 'Leaves from the Lives of the spiritual state. J. Britten gave her lecture on 'The Gause and Cure of Crime and Poverty, answering a large number of questions from the audiene for the sould have the fear of God and the dread of hell stongly purcessed were hills differ the state and be being of overty, answering a large number 'Many good addressees were also made by the resident speakers, and by the indefatignable find and give little willies and mary many needed moring here and Poverty, answering a large number 'Many good addressees were disc made by the resident speakers, and by the indefatignable bilind medium of Barrow

to the things of sense, but more than commonly awake to the duties and possibilities of life here and the results hereafter."

Dandruff is due to an enfeebled state of the skin. of the skin, healing and preventing the formation of to teach their children their highest thought, and susdandruff.

The Children of Spiritualists in Spiritualism.

(At the close of the following response which was given to the toast "The Children of Spiritualists in Spiritual-ism," by Chas. L. Snydler, on the orcession of Jubilee Day, Sunday, Dec. 17th, 1893, at the meeting of the Pirst Society of Spiritualists of Washington, D. C., Mr. H. D. Barrett, Presklent of the National Spiritual Association, moved that the response be sent to the various spiritual papers throughout the United States for publication, which mo-tion was unanihuously adopted by vote of the audience.]

"A child is the repository of infinite possibilities." These words from the lips of one of the seers and prophets of Spiritualism tell us how much the sentiment of the toast just given means. Spiritualists, more than any other people, should realize how important is the proper ethical and spiritual training of their children, and, realizing this, should energetically carry on such educational work as will fit them to become free, noble, intelligent men and women. Know ing, as we do, the immense weight that early training has upon the mind and character of the growing child, we as Spiritualists ought not to neglect the grandest, noblest part of our mission, the tive spirit ual education of the young.

In the work of propaganda we spend almost our entire energy in trying to bring the truths and beau-

obedience which they believe to be so essential in children, and hence they do not wish to spread the light that has come to them. Others do not wish to reveal the whole truth lest they lose in Hall's Hair Renewer quickens the nutritive functions some degree social rank and popularity, by striving

taining by their presence and influence those who are

We had to pad the dresses; l'aris to blame, not I. He took my Bible from the shelf before my wonder-

Ing eyes, And found the 13th chapter of Ezekiel's prophecies, And "Read," said he, "the 18th verse, 'Thus, saith the Lord (Jod: Woe To th' women that sew pillows to all armholest 'Is it so?"

The words were there as clear as day. "And now," said Uncle Jim, "Just choose between the prophet's curse and fash-ion's latest whim; 'T is you Ezektel had in mind, to you the Lord saith 'Woel' L in your dresses from this time another ned you

If in your dresses from this time another pad you

Thus saying, he departed, and I turned the matter

o'er, And after half an hour felt no wiser than before; At last I thought I'd venture forth to ease my troubled mind, And ask our learned rector, who is always very kind.

And ask our learned rector, who is always to a stray of the set of



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Thanking its regular subscribers anew for their continued kindness, THE BANNER'S pubthe 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.

Is this the Gist of Christianity?

Late advices from Russia give an emphasis to the assertion of the learned Buddhist at the Chicago "Parliament of Religions," that Christianity in its present form apologizes for if it does not stimulate some of the worst passions of man.

The Roman Catholic and the Greek Catholic sections of Christianity control Europe. They a road-bed or road-surface by the vitrification, were divided by dogma as early as A. D. 482; in situ, of clay or other suitable soil, by the inboth the Latin and the Greek sections affirmelectricity; and in the farther background. ing that the supreme deity consisted of three distinct persons in one god head; the Greek | dimly outlined through the clouds, he sees "an Church affirming that the Holy Ghost, the apparatus for the automatic registration of unthird person in the trinity, pu ceeded from the Father and the Son; while the Latin (Roman) reproduction at any indefinite time afterward." Church affirmed that the Holy Ghost proceeded All except this last Prof. Houston believes he from the Father only. Many attempts have been made during the elapsed centuries to unite these two factions, the latest by Pope Pius IX in 1848; but the overture, as it did not relinquish the objectional dogma, was rejected | tal laws exactly; will compel us to live accordwith scorn by the magnates of the Greek | ing to these laws, because they will be as plain Church. The headquarters of the Greek Church were, a long time since, transferred from Constantinople to Russia, and it was made the national religion of that empire. But Roman propagandists have not been idle. They invaded Russia, and secured many converts, stirring up fresh animosities in the Christian breasts of the Czar and his advisory council, and in the Council of the Patriarch, or nominal head of the Russian Church; each church, Greek and Roman, has, in, the most solemn manner, excommunicated the other, and there has remained for centuries "bad blood" between both their administrators and disciples. The Czar is suspicious, and will not submit to any claim, act or influence which may lead to his uncrowning as the supreme head of the Greek Church, deeming that office, and its attending authority and power, essential to the stability of his civil government. The example of his Latin papal brother on the banks of the Tiber, in being denied the exercise of civil authority, and relegated to the use of religious functions only, by the quasirepublic of Italy, under the inspiration of Garabaldi and Mazzini as leaders of the Italian people, excited fresh alarm in the Russian court. Every new attempt at propagandism in Russia, by the emissaries of the Latin or Roman Church, only intensified the hatred of the Czar. The news of last November, though officially denied by order of the Czar, has, through late advices, been fully corroborated, to wit, that imperial orders were issued to close the Roman Catholic church at Krosche. To prevent, if possible, the execution of this order, a large number of Roman Catholics, members, and attendants upon the church services, took possession of the church building and held it continuously. Then the Governor of the province. acting under imperial orders from the head of the Greek Christian Church, sent a troop of Cossacks to dislodge them. A terrible and merciless conflict ensued. It was not a civil but a military eviction. Twenty or more of the defenders of their property were killed outright. Young women were brutally outraged and older women murdered; men were pursued to an adjacent, river, and while imploring help to save them from drowning, were jeered at and derided; those who shrunk from such a death were captured and returned to the dismantled church and shut up with the dead and the dying. Then the imperial orders | tiers." Hyacinthe thinks he was doubly deceivwere given to administer a Russian flogging to | ed; to speak only of frontiers, they will exist our seventh page.

Krosche, Women and men, without respect distinct physiognomy and mutual independ to condition, were stripped of their clothing once; what is true is, that the frontiers shall until practically naked, and the deadly Russian knout scarified their bodies. The deathrate is reported as exceeding one hundred.

And this was done in the name of Christianily and Christian civilization, by the order of the | right souls are destined to meet some day in the official head of one great section of the Chiristian Church! And Christian governments and peoples, the world over, take no official cognizance of the inhuman horror and shame! Nay, they do not enter even a protest in the name of humanity against such orimes!

DOES CHRISTIANITY CHRISTIANIZE? Is there anything left of its spirit as taught and practiced by its immortal, humanitarian founder, or has the universal spirit of greed for power and wealth consumed it all, and so eliminated justice, mercy and humanity from its churches, as to make them the defenders or the voiceless approvers of greed, ambition, and the basest inhumanity? If this is the result of nineteen centuries of churchly progress and churchly civilization, pray what shall characterize the twenty-fifth century, if the same organizations are permitted an existence to that time?

not publicly protest against such a barbarous and fiendish cruelty on the part of a fellow Christian government, a million or more of humanitarians, representing the better teachings of to-day, should append their names to an indignant protest, which should have the signatures of liberal citizens of all nationalities, and be published in every spoken language, that the popular heart of the world may be stirred, and find voice1

The Curtain Lifted a Little.

The opening of a new year prompted the editor of McClure's Magazine to solicit-and publish in the issue of that standard magazine for January-the statements, mostly prophetic and forelooking, of a number of the masterful workers in the affairs of the world, men and women, in regard to the various problems of modern civilization. Those were especially chosen who are "in the forefront of the world's active service," whose statements would "have the primary verity of personal contact." Anticipation and conviction form the burden of their several utterances. The editor remarks with truth that a fit motto for the whole collection would be those three words adopted from Emerson by Prof. Tyndall: "I covet truth." The names employed in the case include those of Prof. Houston, Edward Atkinsoft, Prof. Thurston, Dr. Herbert Nichols, Prof. Ira Remsen, Dr. John Hall, Prof. Briggs, Archbishop Ireland, Père Hyacinthe, T. T. Munger, Talcott Williams, Prof. Huxley, Henry M. Stanley, Max Müller, Canon Farrar, Emile Zola, Julia Ward Howe, Senator Ingalls, Pope Leo XIII., Prof. Tyndall and Cardinal Gibbons. Others beside.•

To lead off in this most interesting series of opinions, Prof. Houston, of the Thompsonlishers desire that this-the veteran journal of | Houston Company, says in respect to the future of electricity, that it is "bright with immediate promise for the world's weal." In the nearer foreground he sees a practical method for the production of electricity directly from the burning of coal. Then necessarily follows the "universal adoption of the electric motor as a prime mover: the relegation of the steam-engine to the scrap-heap, and the almost immediate realization of the air-ship as a means of transportation." He further sees the prolongation of life by the mastery of electricity; the production of food directly under the potency of electric affinities; the ability to see through a wire thousands of miles distant; the preparation of a road-bed or road-surface by the vitrification. tense heating power of enormous currents of

all the prisoners in the public market-place of as long as the nations, to which they keep a no longer be marked with blood, nor the nations be filled with intred. At last, all freed from the Cains, the world will see the frater nity of men under the paternity of God. Upsame religion, and there will be, as the Bible says, here below or elsewhere, but one flock under one shepherd.

T. F. Munger, the author of "The Freedom of Faith," has no hope for the future of the world, except that which is suggested by and is based on evolution-which he regards as the name of a divine and gracious force by which the world is advanced along a line of progress from the lower to the higher, from the simple to the complex, from the inorganic into the organic, from the brute into man, from instinct into mind, and thence through the moral into the spiritual-where there is full freedom and perfect life. The goal of creation is spirit, and the final condition is freedom. If is because he sees so much proof of such progress to such an end that he has hope and confidence in the future of humanity, and is not cast down by the evil of the present. He says As Christian governments and peoples will that, of course, he regards Christianity as a great factor in this process.

Talcott Williams, of the Philadelphia Press, believes that a spiritual renaissance is about to mark the next great development of thought. In science, the drift is now away from a mere material explanation of the universe. Biologists admit that the living cell displays an energy which its components alone fail to explain. Neither mere heredity nor mere environment, nor both, offer an adequate explanation of all the progress of life. Through the entire range of knowledge the same change appears. History is more and more seen and read in the light of Hegel's conception of the self-revelation of spirit in time. The guiding thread in the dusty labyrinth of political economy is spun less from the dumb wants, and more from the intelligent desires, of men. Politics becomes the study of continuous forces-not altogether explained by a physical environment. Humanity as a whole -possessing a life, and therefore enjoying rights apart from brute nature-is a conception of steadily-increasing weight in the affairs and imaginings of men. There are vast eddies and counter-currents, but the vaster tide and embracing swell is away from the mere materialism which, half a generation ago, seemed certain to strand human thought on the dry sand of a mechanical explanation of man and nature. As the sensual and material renaissance ended in a spiritual reformation for North Europe-as the material spirit of the last century flowered in the spiritual message of Kant in Germany, of Wordsworth and his poetical progeny in England, of the supremely spiritual art of Corot and Millet in France: so the material progress and discovery of the past forty years are but the scaffolding which will fall, to show that advancing humanity has again erected a temple to the worship of the spirit.

Prof. Huxley simply repeats a paragraph from an address delivered by him seventeen years ago, at the opening of the Johns Hopkins University, Baltimore. He remarks that some part of the vaticinations he made then have come true, while the warning he ventured to give has not lost either utility or justification by efflux of time. This is the paragraph referred to: "Truly America has a great future before her; great in toil in care and in responsibility; great in true glory, if she be guided in wisdom and righteousness; great in shame. if she fail. I cannot understand why other nations should envy you, or be blind to the fact that it is for the highest interest of mankind that you should succeed: but the one condition of success, the sole safeguard, is the moral worth and intellectual clearness of the individual citizen."

Prof. Tyndall, writing by the hand of anenclosed a sentiment embodying the name of an American writer who, he says, "above all others merits and has received my reverence and love." The sentiment is this: "I choose the nobler part of Emerson, when, after various disenchantments, he exclaims, 'I covet truth!' The gladness of true heroism visits the heart of him who is really competent to say this." Emile Zola says the coming century will be a century of work. Do we not-he asks-see already, in the increase of socialism, the social law of the future form itself-a law of work for all-work, the regulator and pacifier? How grand and healthy would be that society in which every member would share his logical part of the work! The man who works is alvays good. Therefore he feels convinced that the only faith which can save us is the belief in the efficacy of duty accomplished. One of the quaintest yet most meaty sentiments proposed in this truly brilliant New Year's symposium is that of the Master of Balliol College-fac simile and diamond-type. *It is as follows: "For 1894-The advice of the late Master of Balliol in all undertakings: First make your arrangements; then trust in heaven; and in no case worry." W. T. Stead, editor of Borderland, offers as an appropriate motto for 1894 the essence of all that he has been trying to say for some years condensed into this formula; Work for the union of all who love in the service of those who suffer. He offers it as the most effective means of promoting the welfare of mankind. Mrs. Julia Ward Howe foresees further developments of woman's educational opportunities, the opening of the professions, the multiplication of profitable industrial pursuits, and the extension of suffrage for the sex. She feels assured that in the near future the coöperation of women in municipal and in State affairs will be not only desired, but demanded. by men of pure and worthy citizenship. The true progress of civilization is from the assumption of privilege to the recognition of right.

Another Attack on Popular Bights Advisod.

The recently-elected and inaugurated Gov. rederick T. Greenhalge, in closing his initial address to the members of the Legislature, delivered on the 4th inst., made an appeal to the people of this State in these words: Upon one thing we must insist. The peo

ple of the newer Massachusetts must be taught to revere and emulate the people of the elder Massachusetts in their fidelity to the princi-Massachusetts in their fidelity to, the princi-ples of constitutional liberty, in their public spirit, and fervid' devolon to the common weak. In this way only can you be assured of the efficacy of the prayer, '*Sicut partribus sit Deusnobis*'' [As God was with our fathers may he be with us].

We will forgive His Excellency for using the untranslated dead Latin language addressed to the people of an English-reading and speaking commonwealth, because of the sentiment contained in it, simply considering its use in shockng bad taste in a popular address.

But just how to reconcile that exhortation and charge to the Legislature and the people with a previous recommendation in the same address, found on page 39 of the officiallyprinted document, surpasses our comprehension. It is in these words:

"I ask you also to consider the expediency of requiring that practitioners of medicine be registered in somewhat the same manner as harmacists are now registered, etc."

Which means as plainly as language can make it: "Gentlemen of the Legislature, pass an act creating a Board of Examiners, members of one or two schools of medicine, who shall be members of one of the existing close, corporate medical societies, which Board shall alone be empowered to declare who shall be authorized to practice upon sick men, women and children, according to their schools or systems; and all others, endowed by their Creator with 'gifts of healing,' supplemented by education and experience, the citizens of the commonwealth shall not employ, under penalty of such fine and imprisonment as you may exproval, make the act a law of the State." It goes further. It says to the M. D.'s who for over fifteen years have been annually haunt ing the lobbies and corridors of the State House, begging for professional employment through restrictive laws in their favor, only to be dismissed in the interest of the freedom of the citizen to choose his own and his family's medical attendant: "Come again with your petitions; consume the time of public legislation, spend the public money, and add to the burdens of the taxpayers for your private interests, and I will aid you!"

Gov. Greenhalge has made a mistake. The people of "the new Massachusetts" have, through their representative law-makers, said No! to these hungry, would be close-corporationists, especially favored and protected professionals, so many times and by such emphatic majorities, that the new Governor cannot be ignorant of public opinion upon this question. It seems to be a bold defiance of the popular will, repeatedly expressed. If candidate Greenhalge had announced his intention to advocate this oft-repudiated measure, so subversive of the undisturbed rights of the citizen, and such open class-legislation, he would never have had the official opportunity to give utterance to it. He would have been hopelessly "snowed under" by a majority of members of all political parties, the intelligent and conservative of his own partminclusive.

Will this kind of class legislation teach "the people of the newer Massachusetts to revere and emulate the people of the elder Massachusetts in their fidelity to the principles of constitutional liberty"? Think of John Adams being officially notified that "the Great and General Court" had by law assumed to dictate by what school of medicine he and his family should be treated in sickness and in the choice of his medical attendant, and if he dared to make his own selection his medical servant

would be fined and imprisoned! Or Samuel A. Oniney Adams Daniel tia. Webster

JANUARY 18, 1894.

In Ro the Banner Spirit Messages.

As correspondents residing in all parts of the country are frequently writing to us and our medium asking to know of the mothod by which these messages are given, expressing pleasure at some particular communication, and requesting the spirit enunciating it to manifest againor in some cases mentioning by name certain friends in the higher life from whom the writers are anxious to hear-we to all such answer:

1. The spirit-communications given through the instrumentality of our medium, Mrs. B. F. Smith, and regularly appearing in the Message Department, are received in private weekly on Friday forenoons in the Banner of Light Building.

2. The messages as spoken by the entrancing spirits through Mrs. Smith's organism are taken down verbatim by a skillful short-hand reporter.

3. All excarnated intelligences receive cheerful welcome at these séances; but the managers on both sides of life do not solicit at any time the special attendance or control of any particular spirit. Each presents himself or herself whenever the desire to communicate prompts the spirit to do so: Therefore, it will be understood by our readers that those spirits who control the medium and deliver their messages, do so entirely independent of all action on our part.

An esteemed acquaintance, writing from New York; says: "I am glad THE BANNER has of late made such highly satisfactory arrangements for the continuance of its sixth page Spirit-Message Department, namely, by the engagement of Mrs. B. F. SMITH, the excellent medium for the transmission of individual messages from the excarnated—and by the employment of Mr. W. J. COLVILLE to Answer Questions, as this gentleman is one of the most capable mediums in the world. With such auxiliaries, as well as your talented correspondents, etc., THE BANNER ought to gainextensively in circulation, as I have no doubt act, and I will, by my official signature of ap- | it will, for it is the very best paper printed in the interest of the Spiritual Cause.'

> MORTAL FRIENDS :- It is especially desired by our spiritual advisers that notwithstanding THE BANNER has returned to its original idea of holding its scances 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 managers of the FLORIDA CAMP-MEETING, at Winter Park, have an announcement on our fifth page, to which the attention of all intending visitors, and the public generally, is specially called.

87 Mark Dennett, 17 Union street, Beverly, Mass., has THE BANNER for sale. Will receive subscriptions for same, and take orders for our publications.

The Problem of Life .- The Christmas number opens with a very able and logical lecture delivered by W. J. Colville in Washington, D. C., entitled "A Very Plain Statement Concerning Affirmations and Denials in Spiritual Science"; "Essential Elements of Universal Religion" is a summing up of the good actually accomplished by the World's Parliament of Religions, by W. J. Colville, and will be read with more than ordinary interest by the many admirers of this eloquent and instructive speaker and writer; an installment of "Onesimus Templeton." the serial now running in The Problem, appears, together with other articles not mentioned. Edited by W. J. Colville. Published by Edward Lovell, 146 and 148 Worth street, New York.

W. J. COLVILLE'S class in Spiritual Science is now meeting in Suite 4, 18 Huntington Avenue (the residence of Mrs. F. J. Miller), on Tuesdays, Thursdays and Saturdays at 2:30 P. M. Inquirers' meeting, Mondays at 8 .P. M.

Mr. Colville particularly requests that all parties desiring his services within easy reach of Boston, or considering themselves from any cause entitled to the licate with him immediately care of the BANNER OF LIGHT. He expects to speak in Lawrence, Mass., Sundays, Jan. 14th and 28th, at 7:30 F. M. He is open to an engagement for the evening of Sunday, Jan. 21st. During February he expects to speak on Sundays in New Bedford.

sees with fair distinctness.

ritten, unspoken thought

Dr. Herbert Nichols, of the Harvard Labo ratory of Psychology, prophesies that the new science of psychology is to determine the mento men as the laws of gravity, will enable the

world to go forward, because it will see how: wilkin consequence evolve a higher manhood. because its type will be clear to us. We shall then have, he predicts, a new art and a new literature, because we shall know the secrets of beauty; its standards broader in proportion as they are truer; we may then efficiently love our unfortunate brother by knowing how to make him lovable, and how to make life lova ble to him. Psychology will secure to man wealth and art, wisdom and happiness, by making man "capable of them.". It will likewise make education the chief function of government, by giving education a scope heretofore unconceived. Dr. Nichols thinks that as the science of the past opened nature to man, so the new science will open man to nature.

The future of Christianity, says Prof. Charles A. Briggs of Union Theological Seminary, is

clouded, yet "lighted up by a few bright streaks." He sees irresistible tendencies to church unity; thinks the several hundred denominations will be swallowed up by a few institutional churches which have established historic rights; that these churches will more and more extend their arms with maternal love, and welcome home the children they have driven forth in the olden times; that the children will return gladly to their mothers so soon as the essential barriers have been removed; that the mother churches will shake

off their conservatism, and appropriate all that is wholesome and practical from the experience of their children; and that a reunited christendom will become more evangelistic, more efficient and more Christlike. Prof. Briggs holds that the great questions of the future are ethical and social questions; great minds will concentrate their attention upon the evils which afflict society, and invent their oures; great hearts will pour forth the saori fice of their love in the redemption of the fall en and the lost. He believes that gigantic efforts will be put forth by the vast Christian organizations of the next century for the reformation of mankind; woman will take a higher and more glorious place in the work of the Church in the future-and that will be enough to revise it, reconstruct it, and reform it in all its parts.

Under the paternity of God, says Père Hyacinthe, there will be a large fraternity of men. Victor Hugo said that "by the twentieth century there will be neither dogmas nor fron-

The Banner Correspondence depart ment this week contains interesting recitals of PHENOMENA, physical and mental, REPORTS of Spiritualist MEETINGS, strong EVIDENCE vs. VACOINATION; articles in regard to phrenology and its relation to religious reform, etc. VERIFICATIONS OF SPIRIT MESSAGES; also good words for this journal, for which thanks are returned.

ET The questions considered by W. J. Colville's guides on our sixth page, this week, are practical and important; and the replies thereto are deserving of the most attentive and thoughtful perusal.

Elbridge Gerry, Rufus Choate, George Bancroft; or later, Charles Sumner, Geo. F. Hoar, John A. Andrew, and a host of men distinguished the wide world over for their fidelity to individual rights, each being forced, in his person and family, to accept such a system of medicine and medical attendance as Gov. Greenhalge's Class Board might direct, and none other [] We notify our friends that the old battle, so

often waged and won, will have to be fought with vigor and earnestness if the personal liberties and rights enjoyed by the fathers of the Commonwealth are to be perpetuated, against the cormorant greed of a special class who professedly so love the dear people that they are anxious to be in at their death-with a plethoric bill for professional services, to be liquidated by their administrators.

Important Ruling. .

Ar interesting decision is that of Judge Taylor of Terre Haute, Ind., in regard to the power of local Boards of Health and the school authorities to exclude a pupil because of failure to be vaccinated. F.D. Blue, a member of the State Anti-Vaccination Association, asked the court to restrain the principal of a school from prohibiting the attendance at school of his son, who had not' been vaccinated. The Judge says: "As to the power of the Board of Health of the city or State, or of the Legislature itself, to compel a healthy person not having been exposed to smallpox to be vaccinated or quit school, it is not necessary for the Court to express an opinion in the present state of the pleadings, and. I express none, But what I do decide is: That under the present rules of the State Board of Health the Local Board has no power to compel a healthy child, not exposed to smallpox, to be vaccinated, or guit school." This ruling is in strictest accord with common sense and the rights of parents and children in this serious and vital matter.

Recognized.

The following outspoken letter has been received in endorsement of a message given early in October through the instrumentality of Mrs. B. F. Smith, at one of THE. BANNER scances: Measrs. Editors :

I'notice in the issue of the BANNER OF LIGHT Thouse in the assue of the BANNER OF LIGHT under date Dec. 30th, 1893, a message as coming from MARY LEFIER TALLMAN. Myself and family recognize the message as coming from Mrs. Tallman, and being correct in every particular. Thanking the medium and the BANNER of Tranking the medium and the BANNER of

LIGHT for said message, I am, Very respectfully yours. 22 Berwick Park, Boston, Jan. 4th, 1894.

for our third page will be found an aocount of the dedication of a new spiritual tem-137 Read the card of Dr. A. B. Dobson on ple in England, by Mrs. Emma Hardinge-Brit. ten.

Mr. J. Clegg Wright, who is now lecturing at Berkeley Hall, Boston, has a brief address on Psychometry (delivered in New York) on another page of this issue of THE BANNER, which all should fead.

Mrs. Juliette Yeaw's report of Greenwich, Mass., meetings will appear next week.

Movements of Platform Lecturers. [Notices under this heading, to insure insertion the same week, niust reach this office by Monday's mail.]

week, nust reach this office by Monday's mail.]
Millie Renouf Palmer desires, us to state that if any society within reasonable distance of her residence is unable to pay a speaker, and desires her to officiate, she will come and help them without any compensation or expenses. If at a great distance, she will require only the mere traveling expenses. If there are a few persons who desire to form a society, and she can help them in any yay, she is at their service. Address 310 N. Broad street, Philadelphia, Pa. Mrs. A. H. Colby-Luther speaks for the Spiritualist Society of Lym-the Sundays of March ; the first Sundays are not engaged; she would like to devote them to services in Massachusetts. She is posking in Chicago the Sundays of January for the society meeting at No. 77 Thirty-first street. Her address shill be is 2225 Calumet Avenue; her permanent address, Crown Point, Ind.
Abble N. Burnham has closed a successful engagement of five Sundays in Allegheny, Pa. She will speak in Maiden, Mass., Jan. 14th. Would like to advise to five society of years and the sundays of address Station A, Boston, Mass.

ton, Mass. Mrs. G. W. Kates may be address station A, Hog-ming. Philadelphia, Pa., during January. Mr. and Mrs. Kates will accept calls to lecture and give tests in Illipois, Iowa and Nebraska, en route West in Feb-ruary and March. - Make your own terms. Address. G. W. Kates, Manitou, Col. Mrs. Ida P. A. Whitlook. speaks in Dwight Hall, Boston, Mass. Jan. 14th; Lynn, Mass., Jan. 28th. She unexpectedly has Jan. 21st, which she would like to fill, February she is in Baltimore, Md.; March, Pitts-burgh, Pa. A Address care BANNER or Light, Boston, Mass.

Dr. G. O. Beckwith Ewell is relingaged by the Spir-tual Conference Association of Philadelphia, Pa., for January and February.

A Card.

To the Editors of the Banner of Light:

To the Educate of the hanner of Light: Finding it impossible to thank personally, or by let-ter, the many friends for their multiplied tokens and loving remembrances to Mrs. G. on the occasion of the twenty-filth anniversary of our wedding, we take this method of expressing to them our deepest grati-tude. MR. WM. H. AND MRS. ADELINE M. GLADING. Doylestown, Pa., Jan. 564, 1894.

Publishers of The Banner :

Your shally donation from "God's Poor Fund" was duly received. I am very thankful for it. I hope "File BANNEL will always be published... wafting over this broad earth the glorious truth of the Spiritual Philosophy. Charlestown, Mass. Mag. H. W. OUSHMAN.

Do You Have Asthma ?

Do You Harve Asthuon v. If you do, you will be glad to hear that the Kola plant, found on the Congo river, West Africa, is reported a positive cure for the disease. The Kola Importing Co., 104 Broadway, New York, have such faith in this new discovery, that they are sending out free by mail large trial cases of Kola Compound to all sufferers from Asthma who send their name and address on a postal card. Write to them.

JANUARY 18, 1894.

NEWSY NOTES AND PITHY POINTS.

BELFIRIINESS. The selfishness of human life Is the prime factor of all strife; ?

And as the record fully shows, It makes of friends the direct foest

How true it is, as the olden record hath it: "By their acts you shall know them"

The subway contemplated by the city of Boston, to end in Scollay Square, should be continued to the Eastern rallway dépôts by all means, at whatever dost.

Some of our "foreign" fellow citizens, who have succeeded in holding political office, seem, to be in favor of outting up our beautiful historical Common on the specious plea of utility. Every bona fide American should vociferously object to the desecra-

He who denounces the Truth for the advantage gained by Policy, is a venal character, whether he be longs "to the church" or professes to be a Spiritual ist. The fact is the same in both cases.

"The mills of the gods grind slowly, but they grind exceeding small." Vide the fate of Jerusalem, Nineveh, Sodom and Gomorrah, Babylon, the ancient Roman Empire, Greece, and other whilom centres of human activity and power. All caused by the disobedience of the moral law.

Emile Zola, the French novelist, says that ideas oc our to him only when, pen in hand, he is in the act of writing-that he could never evolve a single idea by sitting still in his chair and trying to think.

Croaking frogs catch no flies!

The Sunday Society of Eugland recently held its second celebration. In forty three London pulpits sermons were delivered in favor of opening public institutions to the public on Sunday. Five special exhibitions in the art galleries of London were open, and throughout the country eighty public functure galleries and libraries were visited by members of the Society. -Ex.

The World's Fair auxiliary has issued a circular urging that the government of the United States should provide for the printing of the proceedings of the World's Fair Congresses as public documents, to be sent to the libraries of the different States and na tions, and their leading colleges, universities, and other public institutions.

Thomy Lafon, the wealthiest colored man in New Orleans, died recently, leaving an estate valued at \$500,000. He left \$214,000 to educational institutions, and the peculiar part of it is that most of the schools are exclusively for the whites.

Highway crimes by tramps in the West are becom ing so common that the people in some sections are thoroughly terrorized. The tramps travel in gangs, are well armed, and full of fight.

The Sunday school lesson had been in re Jonah, and little Georgie (aged five) on returning home, se-riously asked his elder sister, "Emma, did the whale get well?" "Why, Georgie," she replied, "the whale was n't sick." "Course he was, or he would n't have frowed up Jonah!" J. F. Everett, Dec. 20th. -Record.

The World's Fair buildings in Chicago, Ill., wereseveral of the principal ones at least-destroyed by fire on the evening of Jan. 8th, involving a loss, as far as known, of \$1,500,000.

Our thanks are returned to the Franklin Engraving Co., manufacturers of plates for all illustrative pur poses, 28 School street, boston, Mass., for a beautiful specimen of calendar work for '94.

Florida is considering the immigration question. While immigrants are desirable there, the Floridian journals say-with truth, and it applies to any other Commonwealth as well-" the future of our State depends largely not only upon the immigration, but upon its character." In this strait Florida looks to an infusion of the Northern blood which shall act as a leaven. Even if their stay is only for a winter our New Englanders leave evidence of Yankee enterprise behind them.

Toledo, O., had an \$800,000 fire Jan. 3d.

The BANNER of LIGHT, now in its seventy-fourth volume, is the oldest newspaper in the world devoted to Spiritualism and kindred subjects. It has a large corps of scholarly correspondents in all quarters of the globe. The editorial department, for the past thirty years or more, has been under the control of that veteran journalist, Luther Colby, and he has this a good family paper, handadmely printed, and clean, both physically and morally—and those who wish to keep posted on the advancement of modern thought should subscribe for the BANNER of LIGHT.

MEETINGS IN BOSTON. Boston Apiritual Temple, Beskeley Hall, 4 Berkeley Stract, -Lectures Bundayat 104 A.M. and 74 P.M. J. Olega Wright, speaker Jan, 7 and 14. William H. Banks, Presidenti K. B., Woodbury, Besciarry, 169 Centro street, Rozury. The Heping Mand Society of the Boston Spiritual Temple meeting Widnesdaysat B Boylston Place at 216 p. M. Business meeting W. J. the At A. M. Business

meets Wodnesdays at B Boyiston Pinces t 24 P. K. Business meeting 4 P. M.; ten at 6 P. M.; public meeting 74 P. M. Miss Lucotto Wobstor, Prosident; Miss Nellie M. Beinis, Sco'y.

Lucotto Wollstor, President; Miss Neille M. Beinis, Bec'y. First Spiritual Tempie, corner Nowbury and Exctor Mercets.-Bpiritual Fraternity Society; Sun-days, at 24 P. M. Sunday School at 11 A.M. Sociable Wednesdays at 74 P. M. Other meetings annuounced from platform. Seats free. All are welcome. The Veteran Spiritualitas' Union meets the first Wednesday of cach month at Gould Inil, No.8 Boylston Place, at 74 P. M. Dr. H. B. Storer, President, 406 Shawmut Avenue.

The American Spiritualists' Association will hold meetings every Wednesday evening at 7% o'clock in the First Spiritual Tomple, corner of Newbury and Exeter streets. These meetings have as their object a more per-fect development of mediumship. Investigators are espe-cially invited. All are welcome. P. Q. Marsh, Gen'l Sec'y, Hyde Park, Mass.

Children's Progressive Lyceum meets every Sun-day morning in Red Mon's Hall, 614 Tremont street, at 10%. All welcome. J. B. Batch, Jr., Conductor. The Ladies Lyceum Union meets severy Wednesday. Busi. ness meeting at 4. P. M. Support at 6. Entertainment in the evening.

Eagle Hall, 616 Washington Street.-Sundays at II A. M., 3/3 and 7/5 P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Tuttle, Jonductor. Rathbone Hall, 694 Washington Street, cor-ner of Kneeland,-Splitual meetings every Sunday at 11 A. M. 3% and 7% P. M. (7% F. M. meeting in Commer-cial Hall) Thurday at 2% F.M. N. P. Smith, Obsirman. Harmony Hall, 784 Washington Street.-Meet-ings are held every Bunday at 11 A.M., 2½ and 7½ P.M.; also Tuesday and Thursday 3 P. M. W. L. Lathrop, Conductor. America Hall, 724 Washington Street.-Meetings Sundays at 10% A. M. and 2% and 7% P. M. Good mediums, fine music: Miss A. Peabody and Dr. S. H. Nelke, Con-

The Ladies' Industrial Society meets every Thurs-day atternoon and evening at Dwight Hall, 514 Tremont street. Ida P. A. Whitlock, President; H. E. Jones, Secre-tary, 19 Oak Grove Terrace, Roxbury.

* Hollis Hall, corner Washington and Hollis S'reets.-Meetings Sunday at 11 A. M. 3% and 7% P. M.; Tuogday at 2%, test moeting. Every Friday evening, social and dance. M. Adeline Wikinson, President.

First Spiritualist Ladies' Add Society Parlors, 1031 Washington Street.-Business motings Fridays, at 4 p. M.; Tea at 6 p. M.; Social meeting at 7% p. M. Fub-lit Circle last Friday in each month at 3 r. M. Mrs. A. E. Barnes, President; Mrs. E. D. Mayo, Secretary. Meetings also held every Sunday at 10%, 21% and 7% p. M. F. W. Jones, Chairman.

Montgomery Hall, 735 Washington Street.-Meetings overy Sundayil A. M., 2/3 and 7/2 P. M., and every Wednesday 3 P. M. Dr. A. C. Davis, Conductor. The Home Rostrum (21 Boley street, Charlestown).-Meetings Sundays and Tuesdays at 7/5 P. M. Dr. E. M. San-ders, President.

Chelsen.—Spiritual meetings every Sunday at 75 Centra Lyenue at 2½ and 7½. W. Anderson, Chairman.

First Spiritual Temple, corner Excter and Newbury Streets .- On Sunday last W. J. Colville recommenced his work in Boston by conducting the services in this Temple, at 2:45 P. M., in the presence of a very large audience. The subject of discourse was, "The Outlook for 1864." The speaker indulged in many prophecies, all of which were of a hopeful nod heaving character

in many prophecies, all of which were of a hopeful and inspiring character." It is evidently the opinion of the intelligence inspir-ing W. J. Colville's public utterances, that the seven concluding years of this inheteenth century will all be remarkable ones. The first of these (1893) saw the World's Fair open and close, and witnessed the Par-liament of Religions, now passed into history as the grandest religious event on record, as well as the many important Congresses which fully breathed the liberal, expanding spirit of this present eventful time. Though clouds are to be seen flitting across the sky, and even the mutterings of a storm may be heard, there are no valid reasons for alarm if we bear in mind, that there is a mighty, ever-operative spiritual force working steadily and successfully to conteract all depressing influences and tendencies. Prophecies which are unfulfilled when the time comes to verify them are results of reckoning without the spiritual host. Events may seem ever so proba-ble, almost certain indeed, but though every outward indication points unmistakably to them, there comes,

the spiritual nost. Events may seem ever so proba-ble, almost certain indeed, but though every outward indication points unmistakably to them, there comes, as it were, a wind from some unexpected quarter, that dissipates the clouds, and causes the prophet to ap-per utterly mistaken. The earthly lives of Queen Victoria, Pope Leo XIII., have been mysteriously preserved and prolonged; so has the vigor of William Ewart Gladstone and sev-eral other peculiarly representative persons. And just as the death of these personages, though foretold, has not transpired, so will it be with nine tenths, at least, of the harrowing pictures so often painted of coming disasters. There is, indeed, much need of zealous, whole-hearted, reformatory work; but gloomy anticipations are not calculated to inspire the entinu-siasm necessary to noble, triumphant effort. 1894 will be a remarkably eventful year; but its blessings and conquests will far outnumber its sor-rows and defeats. The speaker received the most earnest attention of the large assembly, and was greeted with much warmuth by old (fusing and new. The tough both in

The speaker received the most earnest attention of the large assembly, and was greeted with much warmth by old friends and new. The music, both in-strumental and vocal, was exceptionally fine. W. J. Colville lectures in the Temple on Tuesday, Thursday and Friday, at 8 P. M., on "The Symphony of Religions," and on Wednesday answers the ques-tions of inquirers at 8 P. M.

Mr. Cutter, the guide of Mr. Wright took full control, and proceeded to give an address substantially as follows: Spirit is a state of being, and matter is also a state of being. The old teachers said that spirit was pure, and matter impure. Early in the history of mankind the Aryan race believed that these states of being had much to do with the will and power of what they called God. The human mind, we believe, has no ca-pacity to determine the character of an unseen power as the First Cause of all good or evil. The words good and evil are relative torms. The word good may be applied to actions performed at the right time and in the proper place. Matter and spirit are both modes of motion. Science has made us acquainted with the atoms of matter, and the world of matter is dominated by the law of chem-ical affinity. The soul is an atom, and it never had a beginning, any more than the atom of oxygen. The whole domain of nature is transmitting bergy from one plane to another, and this energy cannot be sepa-rated from spirit or matter. I recognize a relationship between the phenomena of spirit and that of matter. The soul, remember, never began to be; it does not represent the pronoun I. Man is the highest repre-sentation of the power of soul; reason makes progress because man bas a capability of reasoning leaves behind all this reasoning, and enters into a condition of spir-itual consciousness. Another thought was deeply impressed in an elo-quent manner upon all, that there is no superiority of the king over the begar, as a human being. It is a beautiful thing to elle; it is the beginning of a conscious life which it is us a grander state of being and there thought was deeply impressed in an elo-quent manner upon all, that there is no superiority of the king over the begar, as a human being. and proceeded to give an address substantially as conscious life which lifts us to a grander state of being, although in the past many have feared to meet what the priesthood taught them was an angry God. Spir-itualism says that the spiritual world shall not be shackled by mai, no organized church shall ever say who shall represent the spirit-world; there can never be any church or priesthood in Spiritualism. He who does the duties of this life well carries with him a spir-itual beauty. Virtue is not contagious; there is no spiritual La Grippe: but each one must stand upon his own merits. does the duftes of this life well carries with him a spir-fual beauty. Vitue is not contagious; there is no spiritual La Grippe; but each one must stand upon his own merits. The speaker was frequently applauded during his most interesting lecture, and the service closed with song by Mr. George B. Cutter. A ting evening session Mr. George B. Cutter very fuely stang. "Have Courage, My Boy, to Say No." Mr. Wright made à few opening remarks, and after a song by Mr. Cutter the speaker took for his subject the following question: "Joseph Cook says, 'Every character tends to final permanence, good or bad. A soul may drift into eter-nal sin, this leads to eternal punishment." What do you think of this statement?" Such an opinion, said the guide, is the result of theological ignorance and supersition. He said further, that religion has waned, but ethics and philosophy remain. None are so competent to speak of the spirit-worid as those who live in it, and its permanents will not be fully realized until the world shall have acknowledged the truth of spirit-forum. The fundamental purpose of being is permanency, and yet it is susceptible of new relations J To-day meals are progressive; the morals of one age cannot be judged by those of another age. If you would understand the morals of a people, you must enter into all their conditions and environments. What we are to day is the product of antecedents, and progress is the heaven is a most absurd con-ception. The spirit-world to us is one of conditions; where the individual is given his natural rights. The Christian idea of heaven is a most absurd con-ception. The spirit-world to us as nost absurd con-dentine of reason. Reason is differentiated by the standards which are presented to the senses. The Christian idea of heaven is a most absurd con-ception. The spirit-world to us is one of conditions; where the individual is given his natural rights. The doctrine of endless, punishment is the most, re-pulsive one ever taught upon earth, and it is repudi-ated by common-se

meeting Wednesday, Jan. 8d, at 8 Boyiston Place. Mrs. Eaton, Vice-President, occupied the chair. N. M. BRMIB, Sec'y.

BANNER OF LIGHT.

Harmony Hall.-On Tuesday, Jah. 2d, our circle was a most delightful one, and the attendance and manifestations were satisfactory. Mrs. S. E. Bich, Mrs. Jennie Hill, Dr. Holmes, Dr. Hardy, Mrs. Ma-son, Dr. Lathrop and others gave convincing trats. On Thursday alternuon Mrs. J. Fredericks, Mrs. Hatch, Dr. Holmes, Mrs. B. E. Rich, Mrs. A. Wilkins and Dr. Lathrop were the mediums. Friday afternoon nur Indian Council was very satis-factory. Dr. C. D. Fuller, Dr. W. F. Hardy, Dr. Lathrop, Mr. Gridley, added to the enjoyment of the meeting.

Lathrop, Mr. Gridley, added to the enjoyment of the meeting. On Bunday morning our circle was well attended; Mr. Gridley, Mr. Martin, Mr. Hancock and Dr. Læth-rop wore present and participated. In the afternoon Mrs. S. E. Rich, Mrs. Jennie Hill, Mrs. J. E. D. Davis, Mrs. S. E. Buck, Dr. C. D. Fuller and Dr. Lathrop were with us, and their ministra-tions greatly appreciated. In the evening we had with us Mrs. J. E. Nutter, who has been absent on account of a severe illness, for three months. Bhe comes back with renewed power. We also had grand tests from Mrs. Jennie Hill, Mr. C. O. Gridley and Dr. Lathrop. Meetings on Tuesday, Thursday and Friday at 8 P.M.

P. M. The BANNER OF LIGHT, our literary star, for sale t all'our meetings. W. L. LATHROP, Conductor. 1762 Washington street, cornet Chester Park.

Bathbone Hall .- Thursday, 2:45 P. M., Mrs. Mary F. Lovering sang acceptable, spiritual selections: Mr. Edward P. Weaver, remarks; Mrs. A. Woodbury Mrs. L. Hartmann, Mrs. C. A. Butterman, Mrs. M. E Soule, Mrs. Jennie Hill, Mrs. M. Irwin, gave tests and readings.

reachings. Commercial Hall.—11 A. M., Dr. E. A. Blackden, Mrs. M. Irwin, Mrs. A. Woodbury, and Dr. N. P. Smith gave psychometric delineations. 2:30 r. M., Miss A. E. Perkips presided at plano; Miss Annie Hanson, Mrs. Jennie K. D. Conant, Dr. H. F. Tripp (Onsec), Mrs. A. Woodbury, Dr. Smith, Mrs. E O. Dickinson, Mrs. J. Hartmann, gave psy-chometric readings: Miss Kate Higby assisted in the musical exercises; Prof. Hartmann and Mrs. Minnle Soule, tests and readmrs.

musical exercises; Prof. Hartmann and Mrs. Minnie Soule, tests and readings. 7:30, P. M., Mr. A. H. Quint, remarks; Mrs. Jennie-Hill, spirit-descriptions and readings; Dr. William Franks read articles under glass; Mrs. A. Woodbury, Dr. Smith, the Chairman, also gave many psychomet-ric delineations. *A Testimonial Benefit Concert* will be given in this hall at 8 P. M. Jan. 21-t, in aid of Miss Josephine Webster, who was seriously injured in November on the Ferry. A large number of character-artists, and several prominent test mediums have kindly volun-teered their services for the occasion. DR. N. P. SMITH, Chairman.

Engle Hall .- Wednesday alternoon, Jan. 3d, a large and interesting meeting. Fine remarks and good tests, Dr. C. H. Harding; recognized tests and

readings, Mrs. 1. E. Downing, Mrs. M. Knowles, Mrs. Willard, Dr. G. E. Huot, Mr. E. H. Tuttle; closing poem, Mrs. Downing. Sunday, Jan. 7th, morning developing circle harmo-Bunday, Jan. 7th, morning developing circle harmonious, many tests were given—it being one of the best held. Afternoon, Mrs. Carlton, Mrs. Bowman, Prof.
Rimbach rendered music and duets; Dr. H. F. Tripp, Dr. C. H. Harding, Mr. E. H. Tuttle, Miss Nellie Thomas, Mrs. M. Knowles, Mrs. Robbins, Mrs. J. K. D. Conant, correct and cohyincing tests, readings, etc. Evening, song, Mrs. Carlton; invocation and poem, Chairman; Dr. Wm. Franks gave correct psychometric readings of articles under glass; Dr. C. H. Harding, Mrs. I. E. Downing, Mrs. M. Knowles, Mrs. J. E. Davis, excellent readings and tests; a finely rendered song by Little Educe, closing remarks, Mrs. Davis. Meetings Sundays, T. A. M., '2:30 and 7:30 P. M. Wednesday afternoons, 2:45.
The BANNER OF LIGHT, a paper of true merit, for sale each session. E. H. TUTTLE. Leader.

The Children's Progressive Lyceum met Jan. 7th at 514 Tremont street. Assistant Conductor, Mr. Wood, talked upon the lesson of the morning in an

Wood, talked upon the lesson of the morning in an entertaining manner. It was voted at the last Association meeting, held on the 4th inst. to probibit all applause on the part of scholars during the Lyceum sessions. This action on the part of the Association is sure to have the ef-fect of making the Lyceum a far more orderly school, and one which will attract children who desire to learn concerning the grand truths of Spiritualism: The program consisted of a song by Baby Gilford; recitation by Daisy Hurford; Miss Cora Pratt, plano solo; George Rawyer, recitation. Mr. Wood announced the Intention of Dr. Root to form a class for development in Spiritual Philosophy, to meet at his home, 82 Derkeley street.

to meet at his home, 82 Berkeley street. Remarks from the Conductor, J. B. Hatch, Jr., closed the exercisés. The Lyceum will give an Old Folks' Concert upon the 22d of February, when it hopes to repeat its suc-

cess of last year. The BANNER of LIGHT is on sale at this hall every Sunday. GEORGE S. LANG, Spc'y. 12 Fountain street, Roxbury.

Montgómery.Hall (735 Washington Street). -Wednesday afternoon, Jan. 3d, circle well attended; fine tests given; good power manifest.

fine tests given; good power manifest. Sunday morning circle highly successful. Afternoon, readings and excellent tests by the fol-lowing: Mrs. J. Fredericks, Dr. A. C. Davis, Mrs. E. C. Dickinson, Mrs. Jennie Hill, Mrs. A. M. Ott, Mr. Martin and Dr. C. IX Fuller. Evening, remarks by Chairman, after which a grand test sóance was given by Dr. A. C. Davis and Dr. C. D. Fuller. Musicaby Miss E. Green of East Boston. Meetings Sunday, 11 A-M., 2:30 and 7:30 P. M.; Wednesday at 3 P. M. BANNER OF Light for sale at all our meetings. Dr. A. C. Davis.

the sudionce highly appreciated his inspiration. The following well-known mediums took part in demon-strating the continuity of life. David Brown, Dr. Magoon, Mrs. O. A. Buttermau, Miss E. Johns, Mrs. Wm. 8. Butler and Dr. H. V. Tripp. *Eventa...* Mrs. Abble N. Burnham opened the meet-ing; she fold of many interesting; incidents, showing how readily people still in the church take to our beautiful philosophy of Spiritualism. The following mediums then took part in the meet-ing; Dr. Magdon, Mrs. Shirly, Mr. Littlefeld, Mrs. Fredericks and Dr. Wilhs. Music was varieti and in-teresting; T. S. Forsythe, song; Mrs. Kimball, song; Miss Florence; song; zither duct by Leon and Dolari Bowrars; readings by Miss Mrs. Kin will be with us again, stopping over on his way to his appointment.

The Rebiewer.

THE OTHER WORLD AND THIS. A Compen-dium of Spiritual Laws. No. 1 (Complete). New White Cross Literature. New York: Charles B. Reed, publisher, 164, 166, 168 Ful-ter struct. ton street.

This remarkable production finds vehicle to the public observation in a 12mo volume (pp. 278) bound in cloth, with title in gilt, and on the cover a delicate white cross, upon which reposes a spray of golden leaves and floral blossoms. Passing from cover to well-wrought pages one experiences the feeling of having entered from a vestibule into the concentred attraction's of some public exposition where objects of art, works of mechanical ingenuity, and the rich strains of the organ combine to gladden the visitor.

perience in both worlds.

representation of man; the spirit, which expresses itself through the body by the obedient operations of the physical laws; and the soul, that higher entity, whose dazzling conceptions, in this lower life, can only float unattained before the vision of the spirit-but awaiting the fruition of a fuller comprehension in the life which is to come.' Much good advice appears in No. 2, as to the preservation of health, so necessary for the outworking of individual duty in the mortal-the reader being truthfully reminded that "the needs of the [physical] body are one thing-its desires another," and gratification should always be held subsidiary to plain demand: "Be cleanly; be active; be natural," is a motto worthy the general acceptance. No. 3 treats of "The Aura;" etc., and is a chapter which should be read in its entirety.

Passing on, in subsequent chapters the important themes of "Crime by Inheritance," and the conditions producing crime, find cogent treatment-the impor tant agency of producing 'right mental states being emphasized, and the prophecy made that "The time will come, it is not far distant, when, instead of the criminal being always a criminal, crime will be recog nized as a disease resulting from the transgression of nature's law, and it will be the object of those who understand this law to pity instead of condemn, and to strengthen rather than punish those who are thus afflicted."... " Punishment is neither a remedy nor a preventive in the true sense."

Insanity, obsession, the mysterious offices of sleep, and the nature of death as a builder rather than destroyer, are dealt with further on-the duty of the "last great change," as it was wont to be called, being declared really to be the taking up of elements that life has left, and arranging for another form of life; the final cessation of bodily activities in the mortal mean ing that the spirit no longer inhabits the tenement of elay. For the spirit "death is the stepping-stone to the higher life.... After death there is no punishment but that which comes as the inevitable result of life's laws perverted."

Modern Spiritualism, its attitude toward theologic dogmas; its own special beliefs, its phenomena, its mediumship, its demand for a true li/e, rather than a blind belief, are copiously treated in subsequent pages, of which the limits of this review forbid notice; save that what is said will bear careful and attentive consideration by investigators, teachers and mediums especially; what is said of materialization being specially valuable, and to the point.

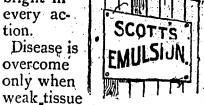
The truth to a great degree-as matters stand nowa-days—is stated that "there appears to be two kinds" of Spiritualism, one which is conducted from, a questionable position, with the spiritual world left out, and the other where there is an attempt to follow the teachings of the higher spirits. Wherever the latter



5

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Nor allow events a box, five boxes for \$1.00. If you do not need these mediaines yourself, please call be attention of your aillicted friends to them. "They and alone. Circulars and Testlangulah will be sent on application by

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•••••• Jan. 6.

NATIONAL Spiritualists'Association. Office 510 E Street, N. W., Washington, D. C.

(INCORPORATED NOV. 1, 1893.)

(INCORPORATED NOV. 1, 189.) THE Headquarters of the National Spiritualists' Associa-tion are open at all times, and all Spiritualists are invited to visit their official home. A register will be kept of lectur-ers and mediums, who are requested to send in their names and addresses, also, officers of all Societies, as we desire to keep a perfect register of these, and prompt notice should be sent to us of all changes of location. Books, pamphlets and nuagatines upon spiritual matters are solicited for the National Spiritual Library. For information address as above. ROBERT A. DIMNICK, Secretary. Jan. 13. Jan. 13.

.OMBARD, Equitable, Jarvis-Conklin and other Mortgages, BOUCHT FOR CASH.

CHA'S. E. GIBSON, ----- 45 Milk St., Boston 4w

Florida Camp-Meeting

AT WINTER PARK. O WING to a local quarrel among the Southern Railroad Passenger Agents we have been compelled at the last moment to pospone our obeap Excursion and Camp until such time as low rates will be granted. For full informa-tion, address the undersigned. Lock for early notice in subt und addits many

thon, address the undersigned. Look tor carly actions spiritual and daily papers.
 W. S. ROWLEY, President, No. 0 Gilen Park Pince,
 H. D. BARRETT, Cleveland, Ohio, 1121 10th St., N. W., Washington, D. C. Jan 13.

MRS. CONNELLY'S

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The book bears out its title conscientiously to the end, and gives in its seventeen parts-each a complete paper in itself-a compendium of some of the main points connected with the Spiritual Philosophy and revelation, as they appeal to-day, to the understand ing of the thinking and reflective. Other matters, pe cullarly individual to the author's thinking, are given -the introduction-setting forth the dual character of the work, and that its contents are the outcome of ex-

Part one treats of the body-which is the external

prospectus in another column.-Havre de Grace (Md.) Republican.

A SPIRITUALISTIC ALMANAC.-All Spiritualists. spiritistic societies, and benevolent institutions connected therewith, and all periodicals devoted to Spiritualism, which desire mention in this Almanac free of charge, are requested to send in their addresses and necessary items before March 1st, 1894, at the latest. Address Dr. C. T. H. BENTON, Hon. Cor. Member the "Berlin Sphinx Alllance," 6236 S. Morgan street, Chicago, Ill.

Are You Sick? Two Letters

That tell the result of treatment taken under Dr. C. E. Watkins's care.

LETTER NUMBER ONE.

NATCHEZ, MISS., Sept. 6th , 1893.

To Dr. C. E. Watkins, Ayer, Mass.: Deter Dector-Your first month's medicines came to hand to day. Was much satisfied with diagnosis made of my case; in fact, I felt some one must have come here and went and told you just how I was. I do hope you will be successful in curing me. I hardly dare hope, as my case is considered hopeless by doctors here, and by myself until I received your diagnosis. I now feel if you fail me I have no hope left.

MRS. X. M. Z. Yours,

LETTER NUMBER TWO.

NATCHEZ, MISS., Dec. 2d, 1893. Dr. C. E. Watkins, Ayer, Mass. :

Dear Doctor-How thankful I am that God gave you your great power! 'I am feeling better than I have felt for twenty years. I feel that I have escaped from a burning hell. I consider that I am cured, but will do just as you say about taking more medicine. What a heavenly bless-How I thank God for you! ing that I am well once more, and useful, after years of despair. Yours thankfully, MRS. X. M. Z.

The above are extracts from two letters. The address of this party will be given to any who are sick and wish to know more. DR. C. E. WATKINS.

Box 491, Ayor, Mass.

Vermont Spiritualist Convention.

To the Editors of the Banner of Light:

The Twenty-fifth Annual Convention of the Vermont State Spiritualist Association will be held at Waterbury, Vt., Friday, Saturday and Sunday, Jan. 19th, 20th, and 21st. 1894.

The Convention opens at 2 o'clock P. M. Friday; in the Waterbury Hotel Hall.

the waterbury Hotel Hall. Speakers to be present, Hon. A. E. Stanley, A. F. Hubbard, Mrs, Sarah A. Wiley, Mrs. Abbie W. Oress-ett, Mrs. E. L. Faul, Mr. Luclus Colburni, and other speakers and mediums are expected. All members of the Association are especially re-quested to be present, as business of importance is to come before the Convention.

quested to be present, as business of importance is to come before the Convention. Board at Barrett's Hotel, \$1 per day. Good music

will be furnished. The Central Vermont Railroad will give usual re-

The Contact rotates duction. Those having dues, please remit to the Treasurer, Janus Crossett, Waterbury, Vt. By order of the Board of Managers, JANUS CROSSET, See'y.

BALEN, Mass., May 30. F. W. Kitamor & Co.: Hind Friends-I wish to toll you what Adamson's Botanio Balsam has done for me. I suffored with bronchits, and haver went to hed without a severe attack during nino years. My friends asked me to try Adamson's Balsam. I did so, and ann the happiest woman on earth to day, for I am well again it has fully cured me. My family are nover without a bottle in the fousse. A Yours very tray, MRS. J. H. HATCH. Man Iberty in his hand, and education will redeem the world. In the grand future we shall meet the dear ones who have gone before, and the theological heaven and hell will be unknown, and we shall be assured that we have not died, but shall live on forever. This interesting service closed with a fine rendition by Mr. Cutter. The Hielping Hand Society held its regular weekly

5 Lynboro street, Charlestown.

First Spiritualist Ladies' Aid Society .- The annual meeting for the election of officers took place Jan. 5th, at 1031 Washington street. The following

Jan. 5th, at 1031 Washington street. The following persons were elected: Mrs. A. E. Barnes, President; Mrs. A. F. Butterfield, Vice-President; Mrs. E. D. Mayo, Secretary; Mrs. M. A. Allbe, Treasurer; Di-rectors, Mrs. M. Abble Voster, Mrs. Kemp, Mrs. Sarah Stone, Mrs. M. Abble Voster, Mrs. Sarah Burrill. Evening exercises: Song, Miss Amanda Balley, ac-companist, Miss Lilla Fay; remarks appropriate to the New Year, Dr. A. H. Richardson, Mrs. A. Water-house, Mrs. S. F. Staples; an interesting letter was received from Mr. and Mrs. M. T. Longley; remarks, Dr. Fleid. Closed with congregational singing. Next meeting will be held Jan. 12th. at 4 P. M.; Di-rectors to meet at 3 r. M.; supper at 6 P. M. E. D. MAYO, Sec'y.

America Hall .-- The attendance at this hall is increasing, and Dr. S. H. Nelke's lectures are highly appreciated by all.

appreciated by all. The mediums present last Sunday were Miss A. Peabody, Mrs. Osborn, Mrs. J. A. Woods, Mrs. Ott, Mrs. Fredericks, Mr. Brewster Durell, Dr. C. D. Full-er, Mrs. Lizzle Kelly Hartmann, Prof. J. F. Hart-mann, Mrs. Forrester and Mrs. Robbins. The musi-cal entertainment was furnished by Miss Sadie B. Lamb; Prof. Baumgartner, pianist; Mr. Oharles We-ber, zither soldist; Dr. S. H. Nelke, basso, and Little Eddle, the wonderful boy vocalist. Mrs. Piper gave resitations, which were very much appreciated. BANNEL OF LIGHT for sale at each session, and also at the residence of Dr. S. N. Nelke, 587 Tremont street.

The Ladies' Lyceum Union met at Dwight Hall, 514 Tremont street, Wednesday evening; good attendance: supper at 6:30.

attendance; supper at 6:30. Evening, remarks by our President; Mrs. Maggie Butler followed; song, Master Evidie Hill; further re-marks by Mrs. Butler; song, Miss Amanda Balley; remarks by Dr: Willis; he also gave fine tests, as did Mrs. Butler; closed with song by Baby Gifford. On the '24th of this month we are to give a grand turkey supper. MRS. S. A. FROST, Treasurer.

The Home Rostrum (21 Soley street, Charlestown, E. M. Sauders, President).-Our meetings are full of enthusiasm. Some of the most remarkable tests were given on Sunday evening. Mr. Hodgdon followed the praise service with poem and an invoca-tion; tests by Mrs. Bray and Mr. Burbank. Dr. San-ders followed in personations, spirit messages and psychometric readings. Prof. Rimbach furnished music. C. B.

The Ladics' Industrial Society met at Dwight Hall, Thursday-afternoon and evening, Jan. 4th. Business meeting called to order by the President,

Business meeting called to order by the President, when our annual election of officers was in order. The following named were elected: President, Mrs. Ida P. A. Whitlock; First Vice-President, Mrs. M. J. Davis; Second Vice-President, Mrs. M. T. Lambert; Troasurer, Miss M. L. Moore; Secretary, Mrs. H. E. Jones. A good number attended supper. Evening, congregational singing; music; recita-tions and tests by Mrs. Burnham, Miss. Sawtell, Dr. Magoon, Mrs. Butterman, Miss O. J. Smith, Mrs. Cun-ningham, Miss Callaban, Mrs. Combs, Mrs. Whitlock. Maud Judkins, fanoy dance. Jan. 11th, our regular dance. Jan. 18th, a line stereopticon entertainment by Mr. Waiker, well worth seeing. All welcome. H. R. JONES, Sec'y. 19 Oak Grovo Terrace, Roxbury.

Hollis Hall .- (Sunday Spiritual Meetings.) The class at 11 o'clock was unusually large.

Rev. E. Andrus Titus was present with us in the morning, lending his personal influence in the direc-tion of the unification of spirit among the workers in At 2:30 he spoke earnestly for half-an-hour, and the world.

is done the very best results follow, while the former is destined to end in chaos and disgrace."

The positions occupied by the Seybert Commission, and the psychical societies, are skillfully controverted.

The subject of cremation, now occupying the public attention to such a degree, finds mention as follows: Cremation ... is, without doubt, the best means of freeing the spirit from all earthly conditions. For it Jan 13. severs the magnetic relationship which has been so long established, and is bound, in spite of everything, to assert itself for a long time. There are very many who have a repugnance to cremation, feeling that burning the body is a most inhuman method. We have observed that those who calluly insist that the souls of sinners must be burned for an eternity pause and hesitate whenever the subject of incineration is introduced. We do not propose to advance any argument for this process from the standpoint of the living, as to health, etc., although much could be said upon the subject, but rather to deal with the spiritual side of it, and to unqualifiedly state that the moment that the body is reduced to ashes it ceases to attract or affect the spirit in the least degree. It immediately releases all the elements held in bondage to it, and gives it a freedom which, otherwise, it might take years to attain. When this is understood in all its bearings it will be looked upon as a duty to the dead, rather than as a protection to the living."

The work concludes with chapters on "A Glimpse into the Spiritual World," "Some of the Subtle Laws of Life," "The Spiritual in Literature," "Has Man Lived More Lives Than One?" (the answer being that "man, as man, has always existed ") and "Suggestive Thoughts."

However radically independent or strictly conservative the reader may be, this book will thoroughly repay honest perusal.

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

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, Lon-don, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich.

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

25⁻Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in



A LL who visit Florida this winter will find good accom-modations at the Sanford House, Sanford, Pla. Only 18 miles from Winter Park, with good train service between the two places. We shall make a special low rate to Spirit-yalists. A. W. EAGER, Proprietor.

A STROLOGY.-- Most fortunate dates for A slipurposes, life writings, advice, etc.; full descrip-tions free. Sent date and hour of birth with stamp. T. A. BEARSE, Astrologer, 172 Washington street, Rooms 12 and 14, Boston, Mass. Nov. 18/

A STROLOGY,-Would You Know the A Future 1 Accurate descriptions, important changes, and advice /ree. Send date and hour of birth, with stamp. No callers. P. TOMLINSON, Nov. 18. 67 Revere street, Roston.

SPECIAL ANNOUNCEMENT.

Until further notice the undersigned will accept Olubs of six yearly subscriptions to the Banner of Light for \$12.00. We ask for the united efforts of all good and true Spiritualists in its and our behalf.

COLBY & BICH, Publishers.

THE OTHER WORLD AND THIS.

A Compendium of Spiritual Laws,

Which is No. 1 of the New White Cross Series.

The volume deals with man and the various influences, seen and unseen, which combine to form his character hero and hereafter. It is a work of great and practical value to the lectures and public teacher; fo the believer in the occult, and to the inquirer into magnetic laws and the nature of all life. and to all life. i

CONTENTS.

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portrait of the Author. Send to us for it.

BANNER OF LIGHT.

Mlessage Department.

The Messages published from week to week from scarnated individuals under the above heading are here fter to be given in private, and reported as per datos-a to be given in private, and reported as per dat ablig Circle-Room has been permanently closed

our Public Oircic Mice Private and reported as per untee-as our Public Oircic Mice on her manently closed. The Questions propounded by inquirers-having practi-cal bearing upon human life in its departments of thought or labor-should up forwarded to this office by mail or loft at our Counting Room for answer. The should be distinctly understood in this connection that spirits carry with them to the life by ond or ovlit that those who pass from the mundane sphere in an unde-veloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not couport with his or her reason. All express as much of Truth as they perceive-no more.

The protocological and the second sec

by informing the undersigned of the fact for publication. The sepacially desired by our spiritual advisors that notwithstanding The BIANKE has returned to its original idea of holding its sences in private, we should continue to place upon our circle-table choice natural flowers, as for-merly, many spirit-visitors being in consequence pleased and attracted thereby. Those friends who feed disposed to do so, are consequently requested to donate flowers for thi-purpose as they have in years past. The Letters of inquiry in regard to this Department should be addressed exclusively to Colny & Rich.

SPIRIT-MESSAGES GIVEN THROUGH THE TRANCE MEDIUMSHIP OF

MRS. B. F. SMITH.

Report of Seance held Oct. 27th, 1893. Spirit Invocation.

Oh! Father God, we would invoke thy blessings upon all humanity to-day. We would ask for thy guidance in every word that may be spoken here by thy ministering angels, and sent forth with an influence of consolation for mourning hearts. May thy mortal children be lifted up from the valley of sorroy unto the mountains of light by the higher intelligences who enter their homes, and may they realize more and more of thee. Ohl Father, unto thy name would we ascribe all praise henceforth and forever.

INDIVIDUAL MESSAGES.

Israel M. Rice.

For a long time I have been anxious to have some one dwelling upon the mortal plane know that I have not gone so far away into the realms beyond this vale of tears but that I can return and make myself-known. A kind invitation has been extended to me to come here before. but not knowing much of this grand truth, be-lief, theory, religion, or whatever you may call

it, I have hesitated to accept it until to day. While upon the earth-plane, mingling with my fellowmen, 1 often felt that there was a power that held the universe within his hand, and I could not believe for one moment that

and I could not believe for one moment that this life was all of existence, but that when we, were placed here it was for an immortal as well as a mortal existence. I did not always ex-press my feelings, but I felt that there was something brighter beyond this mortal life. In New York I threw off the old garment, and put on the bright and beautiful one of eternal life; but I was at one time a Bostonian, having a place on School street, where I shall be remembered by many in the shoe store as Israel M. Rice.

Israel M. Rice. I am grateful for this privilege.

Estelle O. ,Wilson.

I would ask for aid from my Savior to speak here to-day, for education has much to do with even the very thoughts that come to us after we leave the mortal. I wish some one might know 1 live and am an active person. Thirty-two years was a very short time seemingly to me, although I lingered and lingered in pain and suffering and asked

short time seemingly to me, although I lingered and lingered in pain and suffering, and asked in prayer many times, "Oh! Father, if it be thy will, let this cup pass from me." But no; I lingered on. At last I was freed from that, body. It seemed to me when I passed on that a light like a halo filled the room, but ignorant, like many others, of what it was, I supposed it was caused by the presence of Jesus. I have learned since that time that it was the loved ones that forowded around to greet their new-born friend. born friend.

I embraced the Advent faith, and felt that when death came-I must remain with the body in the grave for a certain period, when we should all be called forth and judged by the

deeds done in the body. I felt happy, although suffering so intensely, 1 feit happy, although suffering so intensely, and many remarked, as they came into the room, that it seemed like a heaven, I was so peaceful. But instead of this happiness being caused by the presence of Jesus, it was caused by the presence of the loved ones who came to ald me. I find now that it is a part of our work to aid each one upon the material plane to whom we are attracted according to law. How little do we understand of God's laws; but if would seek to know more and more of this God they speak of, and in whose image we read we are fashioned, then we should seek to be more like him, more spiritual, more charitable. I do not wish to touch upon differences in creeds, for you that have walked upon the material plane know of them; yet they all aim to prepare one to reach that heaven that is talked so much of. I find that our spirit, the still small voice, is the judge, and that we are judged every moment of our lives. I am very thankful for the kind invitation that has been extended to me, not only to-day but before this, on several occasions when you held your good meetings in the other room. I was asked by friends in spirit-life, and one time by your good Spirit-President, to speak, so that I could grow out of the condition in which I was held. I am very thankful for the kind invitation I passed away in Bridgeport, Conu. I know I shall be remembered as Estelle O. Wilson, wife of George W. Wilson.

I don't know how to speak in a meeting, so you'll excuse me. I was n't used to speaking in public. This is a large assembly, and it struck me that out in Kangas they'll say, "I'd hardly believe Charlie Heed would come to a place like that." But I would tell them they don't know what they would do if they were in my place.

don't know what they would don't they word in my place. I want to sny it is all right, and I don't feel harsh toward any; but when Ed: laid that club down on my head a little tight, I did n't know anything; but quick as I did, I see I was on the other side, and here I am first-rate. My head is a little mixed, but this goed gentleman says: "My son, you will come out of this all right, and you will be a fine spirit yet." That's my wish-to make amends for the past. I was one of the boys here, although I had just as good a mother as anybody. mother as anybody.

Georgiana Cooper.

I am thankful that these new spirits have been invited to speak here to day, for it is a great help to them, as they come so eager to

communicate. Many upon the earth plane who are watching for words of love and light, think they under for words of love and light, think they under-stand much concerning the spirit-life and the law of spirit communion; but it is very little they have learned of our laws. When we speak to morials in this wise about spiritual laws, they ask, many times, "Why are you governed by laws?" You are all governed by faws, but man's laws come uppermost in your feelings while here while here. I wish to say I have been able at some peri-

I wish to say I have been able at some peri-ods to help to lift the burdens from poor sad-dened hearts, made sorpawful because of some that have been taken out of the home, and I am thankful that I have done a little cood. We are not often permitted to see wherein we have done some good; but I do feel that some one may have been benefited by my returning to the earthly mane.

to the earthly plane. How sweet is the name of mother! The fa-ther loves his children, but his love cannot be ther loves his children, but his love cannot be so deep and strong as that of the mother. I know, mother, you have had many trials. There have been many periods in your mortal life when you have wished so earnestly that Georgie had stayed with you. "Why," you have asked, "was one after another taken out of the home and Mary and I left?" That is they ond our comprehension

beyond our comprehension. I am glad and thankful to say I have met many of my kindred where we abide. Grandwords that I give. She said to me, "Georgie, I would like to express my feelings in the meeting, but I think you can give this message better than L" While I am speaking I gaze just opposite me, and there I see Grandmother Cooner also.

Cooper also. Now I would say to them all-kindred and friends-we come into your gatherings, we come into your homes as power is given us, and I feel that I can give a great deal of strength, and bring a little light to some one that is in darkness by so doing. In Newburyport, this State, they will re-meinber Georgiana Cooper. I would add that I was there to welcome the new born spirit that entered the higher life. Little Harry Smith stands beside me, and he says, "No more boats for me."

boats for me.

Abbie Proctor Wadleigh.

The blessed Lord Jesus was my all when in mortal life. If e lifted the sorrows from my mortai file. He filted the sorrows from my beart, brought consolation to me through the old Methodist faith, which to day I would stand firmly by. I tried as a Christian to live up to my profession. There is but one I can reach to-day. Dear

hour. Yes, Lucy Ann, I know you are right in hour. Yes, Lucy Ann, I know you are right in your religion. Spiritualism—we will leave the ism aside, and say, spirit is all. (dod is a spirit, and we are his children. He warches over us, and cares for everything, even the little birds. How oft have I said, "Oh! Father, take care of thy children." William will say, "I cannot accept it; Abbie nearer world go into a spiritual meeting."

William will say, "I cannot accept it: Abbie never would go into a spiritual meeting," I feel they were all spiritual meetings in the Methodist church, for I never spoke of my feel-ings or experiences unless I felt imbued with the spirit of Christ, and then the words would come so easily. I have learned to know that when the pure spirits were beside me it caused me to make a mistake, and to 'suppose those feelings were caused by the presence of my Sa-vior; but I have since learned they were caused by the presence of ministering angels, come to by the presence of ministering angels, come to welcome me from across the little stream.

Annie, God bless you. Charlie understood me. Oh! how sweet the welcome was. Father and mother are so earnest to watch over those I say to Lucy Ann: Felnando stands beside I say to Lucy Ann: Fernando stands beside me, asking me to explain that his love for mother way not weakened by passing to the higher life. I felt often as I conversed with him that it was wrong when he, so near to the spirit-world, objected to the prayers of the minister. I see now that we can pray for our-selves just as well as can the minister.

from his-mistaken talent he would have been there. He would have spoken, but his spirit is a little sad becauses of the wife he has left— the sister. I would call her. Father and mother, it seemed as though your hearts were bleeding when the Angel of Life onme and bore me away. I realized much more than I seemed to, but could give only faint ex-pression through words. Although I have gained permission to speak here, I will not be selfish; but I do wish to send these words of comfort through your good paper, which my father and mother have been led to read since I was borne out of the home or the house in which I dwelt.

or the house in which I dwelt. I would say, Ed, you know little of the joys you might be fed upon if you realized more of the spirit-world, or the inhabitants of it that come as visitors to you.

come as visitors to you. Dear mother! one of the best mothers God ever gave to children—Augustus coincides with me in these words—I have realized more of your goodness and soulfulness, more of your true motherhood since I passed on. Dear father, loving and kind, has said but a few words, yet his heart has bled for his daughter Alice. And now the Angel of Life has come again to bear away another silently, but not without suffer. now the Angel of Life has come again to bear away another silently, but not without suffer-ing. Poor brother! I realized a great deal of his suffering with his head, and my visits were many. Although it was a short period, yet it was severe. I wish to say here that Augustus saw me come into the room with the flowers in my hand before the spirit left the form. That cheered him very much, although he did not realize fully my identity or the meaning of it until the spirit was loosed from the mortal form. He is very happy, only when we come on to the earth plane and sense the suffering of those who mourn for us. Only a little while, those who mourn for us. Only a little while, dear mother, and across the river Death our souls can never be separated. We come to you, loved ones, we linger by your side. I would not have spoken to day, only my

mother reaches out so earnestly for a crumb of comfort.

Eddie, I have known of the changes that have taken place, and that in your loneliness anoth-er has come to your side; but Alice has not been forgotten. There is a warm spot in your heart that is beld sacred to me. Father, moth-er, to each one I would send these words of confort and encouragement. It is but a little way from you to us, and soon will the Angel of Life (for so quickly do years fly) return and bid you come up higher. Then your children will come to open the gate and welcome you to cur "homes," as Grandmother Hamlet has often called it. Eddie, I have known of the changes that have

Alice Hamlet Childs, of Lowell, Mass. There are many who draw me into the surroundings of Acton.

Eddle McGlure.

[To the Chairman :] May Ltalk a little? [Certainly.] I want to tell all the people I go to school.

I want to tell all the people I go to school. I lived in Pittsford. My papa worked in the coal mines. Papa lives where I do now. I want to tell that I was Eddie McClure. Do n't you know where the Altoona Mountains are? Grandpa says I lived near there. Mamma, papa and my Aunt Mary all lived there too. I be five now; I was only four when I lived here.

INDIVINUAL SPIRIT MESSAGES TO BE-PUBLISHED NEXT WEEK. Nor. 3.-Mrs. Hannah R'chardson; John Kedzle; Susan A. Gould; J. B. H. Smith; G. H. Bradley; Willie Wiley.

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

QUES.-[By C. Irvine, Oregon, Mo.] As infl-dels, etc., used to ask jeeringly why God does not prevent such awful accidents as sometimes not prevent such awful accidents as sometimes occur, so now we are asked why can spirits not do something toward preventing the like. Late terrible railway accidents have given rise to such queries. Doubless they are foreseen, as we beliere many things are; in fact, we know they are sometimes predicted. As we see such wonderful displays of spirit-power for mere amusement, it does seem inconsistent that there is never any interference or relief ainen. is never any interference or relief given.

ANS .- To all cavilers we can give but one answer, viz.: That man is on earth to work his own development, and were some higher knowledge than his own to do every. thing for him, and carry him as a child is car-ried, how could he acquire that development of true selfhood which is essential to true man-hood? The old query of the infidel is answered in the conduct of overwy wise earthly normal. in the conduct of overy wise earthly parent; little children are acted for; growing boys and ginls, as they approach maturity, are left to act for themselves.

If people would seek instruction more and anusement less, there would not be such won-derful displays of occult force, seemingly pur-poseless as our questioner has intimated. A perfectly de ishment by influ Warnings are often given, and often are to-tally unheeded; indeed, when predictions are made advisedly they are of the nature of warnings, but without actually coercing the major ity of men and women. Engrossed as they now are in financial speculation and the pursuit of pleasure, the guardian angels of the planet could not avert the catastrophes which now occur.' The sole difficulty we experience in answer-ing questions such as this satisfactorily is that t is almost impossible to get most people to view matters from a spiritual standpoint. All that is seen from the earthly side is wreckage and death, while those blessed with clairvoy-ance see a totally different picture. Those whose bodies are crushed are not spiritually injured, and even those who suffer great an-, guish are gaining useful experiences through. the medium of suffering. • We do indeed teach that as the race becomes where viewed out of connection with its antewhen viewed out of connection with its ante-cedent and result; and as it is surely the case that nothing happens in vain, we are sure to know at length by practical experience that all things work together for the highest good. Again and again are we compelled to state that there are on record thousands of well-authenticated instances of clear direction given from the spirit world, which, when fol-lowed, resulted improventing otherwise inevi-table disaster. How can any one undertake lowed, resulted in proventing other was movi-table disaster. How can any one undertake to say there is never any relief given or inter-position displayed, when almost every member of the Psychical Research Societies of both hemispheres, to say nothing of hundreds of thousands of bona fide Spiritualists, and multi-under of research in all marks of the world in tudes of persons in all parts of the world in no way identified either with Spiritualism or psychical research, can testify to the most re-markable warnings and deliverances? We can enjoy far more profitable spirit communica than we now experience if we truly seek it.

men, and the demand for the product of cer-tain kinds of labor does not materially in-crease; therefore monopolics on the one hand and poverty on the other are everywhere in evidence. But the mining and agricultural ro-sources of the earth are nearly inexhaustible, and to these direction must now be turned. It is impossible to greatly change the present sad condition of affairs without opening up new industries on a large scale; and although for this purpose private capital might prove to-tally inadequate, a cooperative commonwealth could easily accomplish the needed result. I have faitb in human nature; for though I see its outer weakness, I realize its, inner strength,

its outer weakness, I realize its inner strength, and I fearlessly affirm that the day is not dis-tant, when such a wave of intelligence will sweep over this and other lands, that a com-plete deliverance from financial and other bondage will be peacefully and radically ef-

Q.-[By J. S. Binkley.] Do not Spiritualists claim that all life expressed in matter is immor-tal? W. J. Coluille in a lecture at Townville, Pa., said: "A creature that does not desire im-mortality is non-immortal." Will the Intelligence please explain ?

A.-All life is immortal; i. e., the life-principle animating all forms is immortal, but all oreatures as such are not necessarily immor-

tal, though they may continue to exist for a lengthy period after physical dissolution. We teach that the desire for immortality is the surest internal evidence of immortality. and our assertion in the lecture referred to was substantially this; that all who, feel this desire become cognizant of their own death-fessness through this perception. No life per-ishes, but life may make itself manifest through countless variety of forms; therefore we do not teach the immortality of every insect as an insect, but we do teach the immortality of every human soul. Back of all expressions is the spiritual en-

tity, which endures forever; and as we have also been taught by wise students of spiritual law, we ever declare that the soul of man, pre-existing, oreates all forms in the lower king doms before it builds the human frame, which is the epitome of all nature. Until some clear idea of what the soul is and of what it does is idea of what the soul is and of what it does is gained by the majority of spiritual philoso-phers, there will be confusion on this subject. "Man creates all below him" means that minand creates an octow film means that min-eral, vegetable and animal forms are produced by the action of souls seeking expression. Man never loses his identity as man, but all creatures below the human are only partial expressions of what the human contains. All souls are eventable souls are everlasting.

Q.-[By Mrs. C.T. G.] Am I right in thinking that animals, after leaving this earth, and dwell-ing in spirit-life, return to earth, assume another animal form a degree higher, reap all the benefit of such an experience, return again to spirit life for more advancement, and continue this until the highest animal intelligence is reached? Then on their last return to spirit life do they not as on their last return to spirit-life do they not as-sume the lowest form of the human when they again return to earth? May it not be these souls waiting to be born which Father Pierpont and Dr. Brittan tell us are seeking an avenue to become human **f**

come human? A.—Our teaching on this subject is that anii mals do exist, and are reëmbodied in many forms on earth with intermittent periods of expression in the psychic realm; when, how-ever, the animal form is perfected, it is not transformed into the truly human, but be-comes the receptacle for the really human soul, which is not evolved through animal forms, but is itself a preëxistent entity taking possession in due time of the form prepared for its use.

ts use. The anima bruta, or animal soul of man, has The anima bruid, or animal coul of man, has been evolved just as our questioner suggests, but the anima divina, or spiritual soul, enters and takes possession of the prepared organism. The destiny of all expressions of life is shown in their upward tendency, but while we can plainly trace this evolution in nature we must not be blind to the fact that the higher bends to the lower, and receives it unto itself. The dual origin of man as we now know him can alone explain him. alone explain him.

Q.-[By Mrs. F. G. Seabury.] How are spirit-bodies nourished or sustained?

• A.—The spiritual body is a self-sustaining or-ganism in the sense that it does not require nourishment in the manner that physical bodies need to be sustained. The further man departs from original simplicity in diet, the his body become.

It is perfectly true that there can be found in spirit life everything existent, or even imaginable on earth, but the higher realms of spiritual existence know nothing of stoves and

A perfectly developed body receives its nour-ishment by influx from the surrounding atmo-

Glints from our Foreign Exchanges.

Specially translated for the BANNER OF LIGHT by W. N. EAYRS.

The Enchanted House.

(From La Lumidre.) In one of the countries that had suffered most from the war of 1870, there dwelt an old farmer who had been reduced to poverty by a series of misfortunes of which the malice of a family to which he was related was the first and fatal cause. At the time to which this recital refers, his young daughter Josephine was lying unconscious in a profound lethargic sleep. Alarmed by the persistence of this sleep, which had already lasted continuously for ten days, the parents decided to summon help. The good grandmother sought the priest; the father, more intelligent, as he considered himself, and entirely free from superstition, thought best to call in the doctor, and priest and doctor met at the bedside of the unconscious child.

"My good father," said the old lady, salut ing the priest with many reverential bows, and making the sign of the cross on her breast with the cross that hung from her beads, "it is my opinion that some evil influence has cast a spell upon Josephine. If holy water does not help her, nothing will."

"The grandmother is foolish," cried Jean Baptiste, father of Josephine, harshly; "she sees a spell even in a fit of the colic. Asleep or awake, with her one needs to be always on guard. She makes the sign of the cross on everything; but that has n't prevented my poor 'Josephine from falling into this sleep, perhaps never to wake again."

"Come, come, my brave Jean," said the priest, "calm yourself. The sign of the cross can do no harm-on the contrary; besides, what would you have one do to a person who is sleeping? Your daughter was in good health when she fell asleep, was she not? So, then, she is not ill; she is having a good sleep, that is all."

"A sleep like that," said Jean, somewhat. comforted, and wiping away a tear, "without eating, without anything indeed-what! for ten days, and always the same, although we shake her, we breathe in her face, we make her breathe vinegar, we pinch her; ah! but this is a cruel sleep. If Monsieur the doctor has not something better than vinegar to rouse her, it is all over with my poor Josephine. Fifine! Fifine! Do you hear me? Come, wake up!"

The young girl did not move. She was a beautiful child of eighteen years, of fair complexion, with delicate features. Her slender body lay upon its back; her arms stretched by her side, as one dead.

It was a very strange thing that the doctor should sit in a corner near the bed, and not utter a word whilst his eyes were riveted upon the young girl.

"See here, now," said the father, becoming impatient again-for he was a violent man-'see here, whatever you may think of it, speak," but the doctor seemed not to hear him.

The good priest disappeared a moment, and went to the light of the day that was streaming in through a little arched window, to read a few prayers, noiselessly and without ostentation. He was thinking perhaps that while he was engaged in his prayers the doctor would auscultate the patient, and prescribe a remedy.

The grandmother was telling her beads, and sending up to heaven looks of despair; the father was beating his forehead, striking upon the furniture with his fists, and making a great noise to arouse his darling child, and acting like one possessed. Fatigued, at last he sat down.

At this moment, when all was still, loud raps were heard near the bed on which the sleeping one was lying, and before those present could recover from the first surprise which these raps caused, the bed began to sway to and fro, and suddenly rising from the floor, was moved near the window. A tumult of raps was then heard, knocking upon the floor at the place that the bed had occupied, and all around upon the neighboring wall; at the same time noises resembling explosions, although feeble, added to the terror of the party. The mother threw herself upon her face to , the ground, believing that the "evil one" had entered her house; the priest was upon his knees, his eyes closed, motionless as a statue. Jean Baptiste, gentle as a lamb, in presence of strange events that confounded him, stood with eyes and mouth wide open. He was waiting the result without daring to ask a question. As to the doctor, his appearance had changed. He rose, and placed his right hand upon the brow of the maiden; with a sombre and anxious look, he seemed to be endeavoring to dispel the malady by making magnetic passes.

William Farris.

I wish to speak a few words, but, unlike the lady who has just spoken, instead of thirty.

lady who has just spoken, instead of thirty-two years, seventy two were rounded out for me, which I felt was a short period in spite of the sufferings I passed through. Like the one before me, I held fast to the Advent faith, yet thinking many times, "Is it possible these forms given us for the use of the spirit are to lie silently in the krave for a certain period and then at the sound of Ga that spirit, I said to myself: "That is a good woman, a good spirit; spirituality abounds there; but oh, her teachings were so limited and narrow! That spirit when in the flesh should have had a broader field to work in. the spirit are to lie silently in the grave for a certain period, and then, at the sound of Ga briel's trumpet, be called forth?" Often it would come over me. "How are we to be put together—bone, sinew, nerve, all molded again into that form which we have been wont to-wear here?" But I was chided: "You have no right to question God; he is able to do all things." I left it there, yet I tried to live a con-sistent Christian life. I would ask to day, What is a Christian? I answer in these words: A Christian, a follower of the true religion, is should have had a broader field to work in. A little while since I laid off this mantle, although you may call it years. Bro. Charles H. Foster, whose hospitality I and my good companion have enjoyed, stands beside you with forces that he gathers from the spirit-world. Upon the left is Epes Sar-gent. With one voice do we say: Oh, Godl open the windows of heaven, that mortals may realize more and more of the companionship of those who have stepped just through the portal termed death. I think you have not forgotten, me; that you

sistent Unristian Ine. I would can words: What is a Christian? I answer in these words: A Christian, a follower' of the true religion, is he who does good and is good. The question arose in my mind, when dwell-ing in the form, why such things are permit-ted, when, as a mortal, trying to live a good life, trying to set a good example, I should be called upon to suffer so? I would ask, "Oh! God, have I rebelled against thee?". The answer came back to me, "It is in accordance with the law of cause and effect;" and that is the true solution. Now I am happy, but not in a belief, not in The tag would ask may tell me. I feel young

true solution. Now I am happy, but not in a belief, not in what some one else may tell me. I feel young to day. Twenty five or thirty years is all the weight of time I can sense. I would say to day. Learn with the aid of reason God has endowed you with. Creed, sect and dogma have naught to do with us. It is your life that builds your heaven, as hun-dreds would affirm were the privilege granted them to speak to you. of many who call themselves Spiritualists we often find much inharmony existing between spirits in the flesh, for we must be harmonious within our own spirits before we try to teach harmony to others, and while I have listened to words from many spirits who have sought to speak through mediums; I have often sensed a rebellious spirit from some who were bound un in material things, and this rebellion has had a tendency to weaken the words that might have been put forth as a message to some loving one that was grooping in the darkness.

them to speak to you. I am from Sebec, Me., and my name is Wil-liam farris. Abbie and Allan are here with me to day, and dear old Grandmother Farris is here also, with her book in hand, which she loyed to read when in the mortal. that was groping in the darkness. • I think there are many in this good city who will remember the Rev. William Mountford, besides others in Manchester, Eng., and in good old Gloucester, Mass., through whose streets I still love to walk as I am attracted there.

Charlie Heed.

(To the Chairman:) Are you acquainted in Anthony, Kan.? [No.] I want to say it was at a dance. I got the blow. It was a fair un-derstanding with Ed. and myself. He was a chum of mine once. We went to the dance, and we said, "Now we'll settle this old feud." It was a fair agreement between us. I thought I'd get the better of me; yet, as Richardson said, I'm better off than he is.

In this car, is seen that we can the minister. I am here with a feeling of love and charity for the whole world. My prayer goes out, Oh! Father, that we may grow more and more into a likeness of thee; that we may learn more and more of thee and thy bright angels. William, I would ask you to read in the good Word; the Bible will comfort you, but you must use your reason. Sadie, trust in God. Thy mother will watch over you. In this State, and Webster, N. H., I shall be remembered as Abble Proctor Wadleigh. Ishall progress faster for obeying the feelings of my own spirit to-day in coming here, and I would ask all who receive this light to give it to others.

to others.

Rev. Wm. Mountford.

[To the Chairman:] Good morning, brother,

for as such I class your hand to day. As I lis-tened to the words that flowed so freely from that spirit, I said to myself: "That is a good

Alice Hamlet Childs.

I have asked permission to speak here to day

Q.-[By Isaac D. Miller, Greeley, Col.] What is the cause and remedy, and what will be the outcome of the present scarcity of money and widespread financial panic and distress? What will be the duration of this state of affairs?

A.—The cause of the present distress is self-ishness; the remedy, unselfishness. The dura-tion of troublous times will be coëval with the reign of this same selfishness. Competition is reign of this same selfishiess. Competition is the cause; coöperation is the remedy. All en-deavers to improve the old system of doing business will prove futile; a new age demands new methods, and these are being suggested by the inhabitants of the spirit side of life, and finding their way not slowly into popular thought, as expressed in speech and literature. Education is the only way out of the present quagmire, and education must be truly ethical and practically industrial. The people, organ-ized, constitute the free State; and as the masses grow more refined and bestow more thought on spiritual purposes, the antidote to distress will be discovered and applied. Com-petition is needless and ridiculous. America can support seven hundred millions fully as well as seventy millions of people, for the re-sources of the country are well-nigh bound-less.

I have asked permission to speak here to tay, although I felt that perhaps some one elso might speak more to the point; yet Augustus, who stands beside me, says, "Alice, you can speak better than I can, for you have been a resident of the spirit-world so much longer." less. Government ownership of mines, and the abolition of private property in untilled soil, would do very much to alleviate suffering and better the condition of the entire community. He was not accustomed to speaking in public, better the condition of the entire community. yet if he had not been invited to give a little. One machine does the work of three or more

sphere, which contains all the properties of food. No body is sustained withfut food, but gross forms of food are not needed by highly-organized structures. Chemistry proves that all food stuffs are soluble, and can exist as gas on other. or ether. Every outward form is the ultima-tion of an interior essence; the essence of all things is spiritual; for this reason the apparent absurdity of extreme homeopathy is its real wisdom; the psychical force in food or medicine is its life-giving and sustaining qual ity.,

January Magazines.

THE ATLANTIC MONTHLY for the opening of 1894 resents a tich table of contents, among the choices of which may be instanced the commencement of a new novel, by Mrs. Margaret Deland; an historical sketch of Admiral Earl Howe, by Capt. Mahan Wolfe's Cove," the story of the fall of Quebec, by Mary Hartwell Catherwood; and an 'interesting continuation of the patriarchal tale of the Southern wilderness, "His Vanished Star," by C. E. Craddock there are other equally fine -acticles, not here named which blend harmoniously with poems, reviews and the departments. Houghton, Miffin & Co., publishers, Boston, Mass.

MCCLURE'S MAGAZINE.-The strong face of Francis Parkman furnishes the frontispiece-this month; illus trated articles on "Jules Verne at Home," (R. H. Sherard), "The Maxim Air Ship," (H. J. W. Dam), A Thousand Mile Ride," etc. (Cy Warman)which latter sketch is replete with the wild dash of the railroad "fler"--àre among the chief numbers, "Hu-man Documents" interestingly present Rider Haggard, and others, at various ages. The grand symposium entitled "The Edge of the Future," contains a mine of intelligent forecast and spiritual hope-constituting this issue one which all students of our time should make it a point to, possess. S. S. McClure, 743-745 Broadway, New York, publisher.

ST. NICHOLAS has for its frontispiece a full-page limiting of a group of children who are gleefully dec-orating a chapel with "Christmas Bloom"; "Mowgli's Brothers," (by Rudyard Kipling) telling of the wolf-boy and his surroundings, is deserving- of perusal by all who admire depth of feeling, and height of imigination; "St. Augustine," (also illustrated) by Frank R. Stockton, "Palmer Cox and the Brownies," by Fannie Ratif, and "Tom Sawyer Abroad," (Mark Twain's continued story) may be mentioned as constituting leading attractions in this excellent number of the children's favorite. The Century Co., Unior Square, New York, publishers,

NEW ENGLAND MAGAZINE .- This standard publi cation makes special claim to popular attention with its current issue. Those who remember the days when canvas ruled the commercial sphere, and those who desire to trace the march of steam in the world's navigation, will do well to read the admirable article (cholcely flustrated) on the "Boston and Liverpool Packet Lines," by Hon. H. A. Hill; "Springfield, Mass.", is delineated in letter-press by O. E. Blake and fully illustrated from photos; "Swiss Referen dum (N. N. Withington) and other articles, elc., are given. Warren F. Kellogg, publisher, 5 Park Square, Boston, Mass.

A Good Child

Is usually healthy, and both conditions are developed by use of proper food. The Gall Bordon Eagle Brand Condensed Milk is best infants food ; so easily prepared that improper feeding is inexcusable.

Josephine, however, still slept. Three days more had passed, accompanied

by strange occurrences: heavy raps, displacement of objects, unaccountable detonations.

It was evening-just at nightfall; the same persons were in the room, now talking quietly. as they had become somewhat accustomed to the noise and confusion.

The doctor did not conceal from the curate -a kind, benevolent man-the fact that he had employed magnetic treatment in the effort to arouse the senses of the sleeper, and to recall her spirit. The good curate had celebrated three masses; he said to the doctor that the best magnetism was perhaps in fact that whose source was prayer. "However," added he, "I do not see why the two methods should not act in harmony for a good result. I am not opposed to new discoveries, far from it, only" "Neither am I," interrupted the doctor, eagerly; "I have experimented, and I am convinced; but"-""Yes, yes, I understand you." was the curate's reply. "And I understand you, also, reverend sir; but hush!

During this conversation, unintelligible tothe family who were standing about the bed of the sleeping girl, and who in fact were giving no attention to what was said, a new phenomenon was produced in their midst. Fine sand was scattered upon the floor; then a formidable blow was heard.

The eyes of all were directed to the same spot. -The sand was seen to be scattered, but no hand was to be seen by which this was

"Well," asked the doctor, looking at the ourate, "what are we to think of this? Is the devil at the bottom of this?"

"What?"

"You appear to doubt that.".

"Monsieur, it is very Aifficult to reply to. your question."

"To me, reverend sir, you may speak frankly; you know it."

To speak truly, I know nothing about it."

JANUARY 18, 1894.

BANNER OF LIGHT.

"Have you not heard Spiritualism spoken 019"

"How could it be otherwise, pray? Everybody is talking of it."

"Well, what do you say of it?"

"Oh nothing, nothing. I do not care to meddle with that."

"And pray why not?"

Hereupon, one rap, then three raps; another single rap, then three more, repeated in this order ten times, interrupted the guarded conversation of these two persons.

Jean Baptiste, becoming calmer as the won ders increased, remained seated, looking at the sand that covered the floor. He listened with attention to the raps, as if he were beginning to understand their meaning. With his hand uplifted, and with a grave face, he gave an explanation as he imagined it: "You see," said he, "this one rap, then the three raps, mean she will awake, she will not awake; she will awake, she will not awake."

The doctor, struck by this observation, asked him: "According to your idea, then, who is it that says, 'she will awake, she will not awake'?"

"My idea is, sir, that there are beings whom we do not see, but who see us clearly. There are many who wish that my Fifine should sleep, and many others who wish that she should awake."

"And tell us, pray, how have these ideas come to you?"

"Ahl sir, to tell that is no small matter. You know that I never believed in these stories about spirits who return; nor in the devil, nor even in the good God. What? One has reason and laughs at these stories; but see here, sir, it is in the strongest and the clover, est that I have believed, and I have seen at last that there are those stronger and cleverer than I.'

"What have you seen?" "Ah! that? I do not know how to tell you that. You see my daughter who is there sleeping, lying motionless for thirteen long days. Well, I have seen her once during this time as one raised from the dead. She embraced me and said, 'Papa, you must believe in God and in his spirits.'"

"Is this all that she said to you ?"

"Patience; do you think that one can talk lightly of such things? This had a strange effect on me, I assure you. At last this is what happened-and I have not lost my reason, either. I said to Fifine, 'But are you then dead, my child?' 'No, papa; but I shall sleep for thirteen days, to serve the providential designs of God. Three angels are with me, who watch over my body and keep it alive. Do not be alarmed. I have come into the world as your daughter, in order to cause a reparation to be made to you. Two years before my birth you were robbed of your painfully acquired property; since then you have suffered; your character has soured, and you would believe in nothing and in nobody. The wicked family that plunged you into misery has not ceased to try to do us harm until to-day. Although they are dead, they have pursued our family with their hate and jealousy, and they would like well to see me sleep through eternity; but God has permitted me to achieve the one wish of my life. These spirits are compelled now to allow me to help you; this is justice; they must cease tormenting you. My mother, who died of grief and privation, is with me. Papa, hope! When the Prussians invaded our country and killed several of that family, those who survived hid large sums of money in a secret place in a cellar. God has permitted it that we should come to live in the house that contains that hiding-place. There are evil spirits who guard it, and who would prevent my search if they could; but they can do nothing now; I have become stronger than they. When the time shall come for me to awake, I shall have already shown you the place of concealment.""

Jean Baptiste's recital was interrupted many



times by his tears. When he had finished, striking upon his chair, he said with conviction :

"Well, this is the last of the thirteen days, and the place in which the money is hidden is down there."

"What do you mean?" cried the doctor and the curate at once; "how, down there?"

"Yes, down there, under that place where Fifine's bed used to stand, and which they have removed; under this floor, on which we have heard so many raps. And, do you know, it is my Fifine herself, my angel, who has just scattered the sand to mark the place, as she promised."

"My God!" cried the curate; "can this be possible?"

"Oh! What a story!" said the doctor.

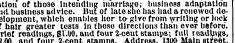
"Provided this is not a trick of the devil," groaned the grandmother. "Our house is haunted, and I am much afraid that-

"If we could only have the proof of this," said the doctor.

"That we are going to have immediately, if God wills," resolutely replied Jean Baptiste. "Grandma will watch over Josephine, and we three will go down into the cellar, and search the spot corresponding to that plank."

Jean Baptiste lighted his lantern, and the doctor and the curate accompanied him to the cellar. Reaching the place, Jean was so overcome by his emotions that he lost consiousness for a while. His companions could not comprehend the cause of this emotion, and already began to feel some alarm that his mind was not right. At last all was explained.

By the heavy blows that had been heard for three days the spirits had done a great work. A little secret door, which had been before this wholly invisible, had been opened, and A little seoret door, which had been before this wholly invisible, had been opened, and the promised treasure was lying there in a cast-iron pot, entirely covered with sand, the same sand that had been scattered upon the floor above. Papers of great value that could not be utilized except by the true possessor, were recovered by him; sums of gold and sli-ver money, jewels, and evidences of a former well-being, were there also. "Well, Monsieur the curate," asked the doo-tor, "what do you think now of all this?" "I think that he who believes in nothing be-yond this life is a sick man or an idlot." "The same with me," said the dootor. "I cannot declare my belief nor compromise my-self by meddling with Spirlualism or magnet-ism, but I am a confirmed believer." "A haunted house to bring us to make this con-fession one to the other, dootor?" "A haunted house. do you say? Oh, no! This is an enchanted house! The fairy of this place? It is the wonderful Josephine." "Josephine is a saint," added the ourate, raising his eyes to heaven. During the search in the cellar, Josephine, quietly resting in the little bed, which as a maiden of the earth she occupied, had come naturally out of her sleep. She remembered nothing of what had passed, asked nothing, but simply believed that she had sleep only one good night. She was a little weak, but not at all ill. C. The dootor cared for the little fairy. The ourate said to her: "Dear angel, pray for me."





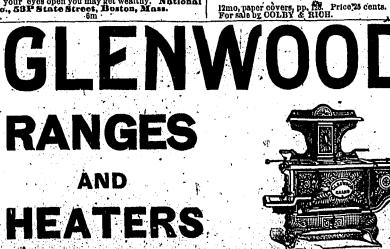


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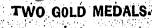
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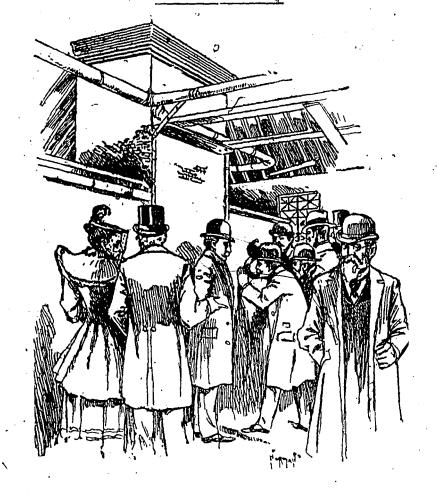
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Public Incineration in Forest Hills Crematory.



WATCHING THE PROCESS OF CREMATION THROUGH A PEEPHOLE IN THE RETORT.

The interest in this important step in burial reform | the heat and beautiful the flame. No smoke came has received a strong impetus by the successful operation of the new crematory at Forest Hills Cemetery, Mass, whereat the bodies of Lucy Stone and Mr. and Mrs. Henshaw have already been reduced to dust. THE BANNER made mention last week of the first cremation in New England (that of Mrs. Stone, Dec. 30th); in the present issue we propose to speak of the two succeeding it-illustrating that of Mr. Henshaw with graphic cuts, for the use of which we are indebted to the sprightly and indefatigable Boston Post (dally), whose managers will please receive our thanks for the courtesy. The mortal remains of Mr. Frederick H. Henshaw

(a retired merchant, who was born in Attleboro in 1831, and died in Waban Nov. 30th, 1893,) were incinerated at Forest Hulls crematory, Thursday, Jan. 4th. Mr. Henshaw was a member and share-holder of the Massachusetts Cremation Society, and an ardent advocate of its principles; and at his request all possible publicity was given to the cremation as a practical demonstration of the merits of this system of disposing of the dead.

Relatives of the deceased, prominent members of the Massachusetts Cremation Society, and representa-

from the great chimney, and despite the intense heat within, the outer surface of the retort was cold to the touch, for twenty four inches of brick and air space separated the fire from the outer world. The daily papers of this city unite in declaring at least that the cremation throughout was conducted with decorum, and had in it no features objectionable to fine sensibilities.

The remains of Mrs. Henshaw were cremated at the same building Jan. 5th; her ashes were mingled with those of her husband-the urn containing them being interred in the family lot at Mount Hope Ceme

subject of cremation, THE BANNER requested the HON. SIDNEY DEAN to give for its columns a brief account of the experience in this western city which convinced him of the superiority of cremation over earth burial. The following is his straightforward and conclusive reply:

tives of the press, were in attendance, and witnessed method observed by the writer in the crematory at

MEETINGS IN'NEW YORK.

The First Society of Spiritualists holds its meet-ings in Carnegie Musicifial Bindiding, between 86th and 87th streets, on Seventh Avenue; entrance on 57th street. Ser-vices Sundays, 10% A.M. and 7% P.M. Henry J. Newton, President.

Matcherbecker Hall, 44 West 14th Street.-The Ethical Spiritualists' Society mosts each Sunday at 11 A. M. and S P. M. Mrs. Helon Temple Brigham, speaker. 11 A.M. and S.P. M. MIR, Heion Temple Brigham, speaker, New York Paychical Society, Spencer Hall, Ili West ith street, near Sixth Avenue. Sixth year, Every Wednes-day evening, 6 o'clock. Appropriate congregational munic, representativo speakers and excellent test modums. The investigating public especially invited. J. R. Snipes, Pres.

Soul Communion Meeting on Friday of each week, 3 P. M.-doors close at 34-at 310 West 26th street. Mrs. Mary C. Morrell, Conductor.

Mary C. Morrell, Opnductor. Independent Meetings.-J. W. Flotchor will locture and give tests every Sunday at 3 and 8 p. M. at Fifth Avenue Hall, 27 West 42d street, between Fifth and Sixth Avenues.

Carnegie Hall .-- Willard J. Hull began his ministrations with the First Society of Spiritualists last Sunday morning by the delivery of an able and instructive discourse upon "Progress and Responsi-bility." He said, in substance:

bility." He said, in substance: This is an are of progress. I say it not because it sounds well, but because it is a reality—a consumma-tion which for more than eighteen centuries has been met by authority assumed and antagonistic, thwarted at every turn, and pronounced an impossible attain-ment by those who have pretended to be the world's trachers, exemplars and prophets, but who in reality have been its master. The speaker went on to declare that the foundation of the Christian church as an ecclesiastical govern-ment is spurious, and that man has progressed to his present plane in spite of it, and not in conformity with it. The Church claims this progress and happiness as her own, but this is natural. Religion is not a be-stowment by a Divine Providence, but an inherent quality which each individual unfolds from the God within himself. Mr. Hull touched upon the error of humanily in

Mr. Hull touched upon the error of humanity in forgeting the beginning of mortal life and seeking to correct human imperfection by a vicarious atone-ment

Mr. Hull touched upon the error of humanity in forgetting the beginning of mortal life and seeking to correct human imperfection by a vicarious atonement. Spiritualism, the divine plan of chilghtening humanity regarding the hitherto undiscovered country, has come, after the lapse of ages, war and ignorance, to recognize communication with us, telling us of its beauties, joys and sorrows. It is found, also, that our so called angel visitants are our own kin and friends, our loved and lost, whose mortal vestments we have lovingly coufided to Mother Earth, and we have no better reason to doubt them than we have to doubt the narration of a returning traveler of equal veracity in his relation of his travels and observations in this sphere of action. Spiritualism asks no devotion to moldy parchments of the past. It frees the mind, deals with facts, asks no faith of its followers, holds no subject sacred from inquiry or investigation, teaches of a natural heaven where one's duty is to help others and forget self, and that there is no other hell save the inharmony within our own being, caused by wrong living and thisking. With the knowledge that Spiritualism brings, its votary lies down to die, knowing that he will awaken in the Summer-Land with all that belongs to his life, and take up new activities and shares and effort, replete with deep thought and poetic sentiment. The speaker touched with pathos the subject of death. Mr. Hull called attention to and read a leader in last sunday morning's *Herald*, entited " Where is unmons comes, or any favor or privilege of death. Mr. Hull called attention to and read a leader in last sunday morning's *Herald*, which kerys is the exist of spiritualism—the evention. It is the elams of Spiritualism—the summons comes, or any favor or privilege of death. Mr. Hull called attention to and read a leader in last sunday morning's *Herald*, which kerys is the help hyse to the significant the whole people are inderested. Mr. Hull speaks next Sunday morning's Herald, entited " Where is the

[Mrs. Ada Foye was to begin her wonderful exhi-tions of spirit-power in tests at this ball Wednesday evening, Jan. 10th, at 8 o'clock.]

Fifth Avenue Hall, 27 West 42d Street.-Mr. John Wm. Fletcher delivered an exceptionally brilliant lecture upon "The Secret of Power," before Mr. John Wm. Fletcher delivered an exceptionally brilliant lecture upon "The Secret of Power," before a large audience on Sunday afternoon. Whatever re-sults are manifested about you, either in your age or century, they are as nothing in comparison to the causes that produce them. However much you may see or feel, that which you do not see and do not feel is infinitely more. The attitude of the individual toward things determines greatly what his realiza-tion will be. If he lives whelly in the material while developing muscle and exterior strength, he will not a certain kind of work and become a mental machine. But when he is born into spiritual relationship with himself, then has he become individualized, and a new world fs open to him. The secret of power is found in the ability to concentrate all the forces to a given point, and to be, for the time being, oblivious to every-thing else. Thre are waves of invisible power float-ing over the earth; one can be brought into relation-ship with them and move with greater force. What and attention to it, and you will find that the secret of power is reached in your own determination and force. Following the lecture a remarkable descriptive sé-ance was given, and many were the words of recogni-tion. In the evening Mr. Fletcher delivered another lec-ture upon "The Journey from Theology to Spiritual

range of Jils clairvoyant vision, with many minute de-scriptions; and in the evening one hundred and fifty-six more names were given, making one hundred and reventy the in all, former residents of Haverhill, Bradiord, Georgetown, Exeter, Nashua, N.H., and elsewhere, nearly every one being recognized. Next Sunday the speaker, with exercises in medium-ship, will be Mrs. E. Clarke Kimball of Lawrence. E. P. H.

Newburyport. -- Sunday, Dec. 31st, Mr. Wm. P. Holt gave the Society a circle both afternoon and even-

Ing. Suuday, Jan. 7th, Dr. Wm, A. Hale lectured in after-noon, following his address with a wonderful test so-anoe. Evening, audience was a large' and very atten-tive one. The doctor is a singularly magnetic speaker; his coming has produced good results in this city. Next Sunday the reliable test medium, Joseph D. Suiday, Jan. 2gth, Mrs. C. Fannie Allyn (of. Stone-ham) speaks here. She has a host of friends in New-buryport. Mr. Stiles will hold a test circle here on Monday, Jan. 18th. Mrs. Poole, Mrs. Wm. Hott and Mrs. Dow will give a benefit circle shortly; and a test circle will probably be formed to be held every week. A grand celebra-tion of Anniversary Sunday is being talked of. F. H. F. ing.

Lynn.-The Spiritual Fraternity held two very in

teresting meetings last Sunday. In the evening, after an invocation and a few remarks by L. D. Milliken, Mrs. L. Butler gave a large number of tests, all-fully recognized and highly appreciated. The Presi-dent, Mrs. E. I. Webster, filled an engagement at Lowell on that day. Next Sunday Mrs. Nellie Burbeck of Plymouth will occupy our platform. Mrs. E. B. MERRILL, Sec'y.

Providence Hall.- On Monday evening, Jan. 1st, the Lyceum gave a fine entertainment, which elicited hearty applause and many compliments from those

present. Miss Eita Thornton acted as planist, and rendered a plano solo; Mr. G. D. Merrill gave a vocal selection, and Mrs. J. P. Hayes a reading. On Wednesday, Dec. 27th, the Lyceum children were given a turkey supper in the banquet hall con-nected with Providence Hall. E. B. M., for Lyceum Sec'y.

Fitchburg .-- Jan. 7th Edgar W. Emerson was speaker and medium for the First Spiritualist Society.

speaker aud medium for the First Spiritualist Society. The usual large audiences greeted him afternoon and evening, and listened with close attention to his able addresses, closing with many tests and spirit descrip-tions. Mrs. Annie E. Cunningbam speaks for the So-clety next Sunday, Jan. 14th. The following officers were chosen for 1894, under the charter just secured: President, Dr. C. L. Fox; Vice-President, Henry S. Pierce; Corresponding and Recording Clerk, Mrs. Esther O. Pierce; Financial Secretary, John O. San-born; Treasurer, Mrs. Elvira S. Loring; these, with four Directors, Thomas C. Jordan, William H. Travis, Perces C. Burr, Carrie Sanborn, constitute the Execu-tive Board.

Springfield .- Dr. George A. Fuller of Worcester President of the State Spiritualist Society, lectured in President of the State Spiritualist Society, lectured in the Spiritualists' Hall, corner of Main and State streets, Sunday, Jan. 7th, afternoon and evening. The hall was filled with highly intelligent audiences, who were much pleased with the fine discourses. Dr. Fuller will speak again next Sunday. The Dramatic Club meets Tuesday evenings, and is preparing for another entertainment. The Sociables of the Ladies' Aid Society on Thurs-day of each week are well attended, and are very en-joyable occasions. Prof. W. F. Peck, our resident speaker, returns to us, and will lecture the last two Sundays of January. Mr. Albert E. Tisdale of New London, CL, will oc-cupy our platform the Sundays of February. M. W. LYMAN.

Melrose Highlands. - Services held Sunday

Jan. 7th, by D. Evans Caswell, in Rogers' Block. Sub-Jan. 7th, by D. Evans Caswell, in Rögers' Block. Sub-ject, "The Cause and Cure of Orime." The speaker said parents should consider it a most sacred duty to make the conditions surrounding the birth of a child full of harmony and love. The cure of crime may be found in the development of character before taking the responsibility of parentage. Musical selections were finely rendered by the Meirose Highlandy Ladles' Quartet. Prof. Littlefield organist. Services every Sunday afternoon at 2:45-free to all. 3 Appleton street, Boston. EDWARD P. FAXON.

Waltham .- Shepard Hall, Sunday evening, Jan th, well attended meeting; invocation by the Chairman; excellent remarks and tests by Mrs. C. A. Smith, Mrs. Dr. Bell, Mrs. Stiles, Dr. Stiles; musical selec-

tions, Miss Winslow. DR. O. F. STILES, Conductor. Stoughton.-Jan. 7th Mrs. Kate R. Stilles of Boston gave a lecture in the Spiritual Temple, to a large and enthuslastic audience. After her lecture she presented some tests which gave perfect satisfaction. Mrs. Stiles will be with us next Sunday. FREDERIC BEALS, Conductor.

peared in Bath, called by the "Business Men's Association." A great financial success it was, although



JANUARY 18, 1894.



Absolutely the Res

Food raised with Cleveland's baking powder has no bitter taste, but is sweet and keeps sweet and fresh.

terhouse, David Brown, Mř. Lemon, F. D. Edwards, Wm. F. Nye, and Dr. A. H. Richardson. Mrs. Piper recited "The Irish Lament." a very pathetic piece. On motion of Mr. Edwards a vote of thanks was given to Mrs. Hannah for her timely gift of three com-torters

given to Mrs. Hannah for her timely slit of three com-forters. At the meeting of the Directors of the Veteran Spir-itualists' Union, held previous to the meeting of the Union, Mr. Lyman C. Howe of Fredonia, N. Y., was unanimously elected Historian, in place of John S. Adams, deceased. It was voted that the Veteran Spiritualists' Union unite with the Helping Hand Society in celebrating on the last Wednesday in March the next Anniversary of Modern Spiritualism. A letter from our Corresponding Secretary, Mrs. M. T. Longley, was read, relating to the successful work of Mrs. M. J. Hendee, a well known medium of San Francisco, who located there in 1858, and is yet en-raged in active work. She joins the roll of member-ship of the Veteran Spiritualists' Union. There was paid into our Special Relief Fund on Jan. ist the sum of \$500 00 as a New Year's gift to Ly-man C. Howe of Fredonia, N. Y. This will largely help toward the subscription fund to our worthy brother, which closed on that date. Our Treasurer reported paid out Jan. 1st \$103 in monthly installments to sixteen persons. Wm. H. BANKS, Clerk. ' No. 77 State street, Boston.

No. 77 State street, Boston.

MEETINGS IN BROOKLYN.

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

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

Conservatory Hall, Bedford Avenue, cerner of Fulton Street.--Sundays 11 A. M. and 7% P. M. W. J. Raud. Screetery

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

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

Jackson Hall, 515 Fulton Street. - Meetings Sun-day ovenings. Singing, recitations, and short lectures on interesting subjects are followed by V. J. Morrey of Man-chester, Eng., with tests.

American Hail, 860 Bedford Avenue.—The First Spiritual Mission meets at 3 o'clock for conference; 8 o'clock for lecture and to ts. Mediums and speakers welcome. 8. Wines Sargent, Chairman.

Wonan's Progressive Union. - Business meetings first and third Friday evenings in the month; social meet-ings second and fourth Friday evenings, at 102 Court street. Miss Irene Mason, Secretary.

American Halt .- Mr. Sargent's subject for the afternoon discourse at this hall was "Bigotry in Orthodoxy and Spiritualism." He endeavored to make

plain that a man or woman of one idea, or line of thought, whatever the nature is a bigot. He was fol-lowed by Mr. Deleree. In the evening our Chaifman also spoke upon "Seek-ing Happiness"—in the course of his remarks saying that the object of Spiritualism is to spiritualize and upilit man or woman to a higher plane of thought and experience. and experience.

and experience. Miss Terry gave psychometric readings after each lecture; Mrs. Hawkins demonstrated healing power through laying on of hands. Messrs. Deleree and Pooler are rendering valuable services at the confer-ences. W. C.

RHODE ISLAND.

Providence.-Spiritualist Association met in Columbia Hall Sunday, Jan. 7th, at 2:30 and 7:30 P. M. [Progressive School at 1 P. M.] Prof. J. W. Kenyon

occupied our platform, and gave us two very fine and instructive lectures. Sunday, Jan. 14th, Dr. C. H. Harding of Boston will be with us. 95 Daboil street.

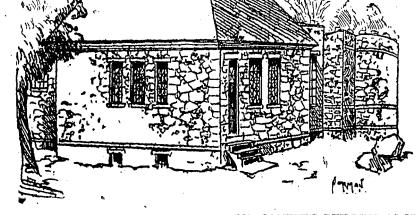
terv

In view of the popular interest hereabout on the

differs somewhat, in Boston, from the very successful

IN CINCINNATI, O.

"The process of preparing the body for cremation



VIEW OF THE MASSACHUSETTS CREMATION SOCIETY'S BUILDING AS IT LOOKS TODAY.

hall.

its form.

friends.

sight

the process, which was completed in two hours and | Cincinnati, O. There the body was prepared as for burial at the home, and, enclosed in a casket. The forty minutes. funeral cortége halted at the door of the public hall

The crematory is a picturesque low stone building having a square, brick chimney in the centre, as seen in the pictorial representation herewith given. Back of the retorts the room resembles very much the ordinary steam boiler or fire room in a small factory. There are two retorts or ovens, each eight feet six inches long, three feet wide, thirty inches high on the side, and thirty-six inches at the crown of the arch. These retorts are lined with the yellowish white firebricks. Into these ovens from three pines is driven oil, which is transformed into spray before leaving the pipes by tiny propellers. Connected with each retort is a flue in the great chimney, which stretches thirtyfive feet skyward above the hearth of the retort. The building is still in a state of incompleteness, since the work on the chapel, which, will form a part of the front of the retort. The latter was concealed behind structure, will not be begun for some months. It is a plain but neat wooden partition, which, being relocated in a quiet spot, in the midst of a pine grove.

The body of Mr. Henshaw, in a plain black clothcovered and unornamented casket was laid upon the black-draped catafalque in the preparing-room.

The retort room held the two brick structures and the central chimney rising from between them. The buzz of the belting of the oil force-pump and the subdued roar of the fames in the retort rose above the murmur of voices, while the assistants explained how the intense heat is generated in the retorts; how the re-distilled gas oil is pumped up from the tank into the pipes which feed the retort; how the oil is sprayed from the mouths of the pipes by the propellers and atomized by the great draught, becoming a force of consuming flame, from 1500 to 2000 degrees Fahrenheit in the intensity of its heat during the process of incineration.

. Preparations, as to the heat, etc., having been duly made, shortly after 1:30 o'clock the persons present to witness the process gathered in the preparing room. The black-draped catafalque was wheeled to the door of the retort, which swung open and disclosed a curtain of iron-bound fire-brick. An assistant pulled the weighted wire and the brick ourtain moved slowly upward.

The catafalque was rolled to the edge of the door, and the casket pushed to its place under the pall of fire. The curtain fell behind.; The door closed; and a seal was set upon the lock.

The progress of incineration was visible through the retort opening in the room beyond; intense wa

In the evening Mr. Fletcher delivered another lecture upon "The Journey from Theology to Spiritual-ism." This was followed also by a scance.
Next Sunday Mr. Fletcher speaks in the afternoon upon "What Work is There for Spiritualists to Do?"
In the evening: "Devils, and How to Conquer Them." THE BANNER is eagerly sought after—as are the other spiritualistic journals—every one admiring its typographical appearance. A. E. WILLIS, See'y. typographical appearance. 268 West 43d street.

The New York Psychical Society (114 West 14th street) had a large audience and a very enjoyable session on Jan. 3d.

ble session on Jan. 3d. Among the public mediums present were Miss Ting-ley, Miss Silvester, Mrs. Moore, Mrs. Jilson, Mr. Morey and Mrs. Wakeman. Among those of constant attendants were Mr. Inness, wife and friend, Gen. Lee, Mr. Gibbs, Mr. Johnson, Mr. Norris, Mr. Bowen, Mr. Guod, the law counsellor Miss Rose Levere, and an auditor of the Standard Oli Co. Miss Silvester and Mr. Morey psychometrized vari-ous articles, in conjunction with clairvoyant descrip tions, with acknowledged effect, and both appeared able to read volumes of correct blography on a very small page. Mr. J. Clegg Wright, the spiritual surgeon, next ably dissected the mentality of a gentieman present, with pleasure to the subject and the surrounding students, and then proceeded to address the society eloquently and profoundly on the subject of psychom-drive feult sport of the near a students of the surgeon.

eloquently and protoundly on the subject of psychom-etry. [Fuil report on first page of this issue.—Ebs.] The meeting then adjourned with many expres-sions of mutual satisfaction. J. F. SNIPES.

MEETINGS IN MASSACHUSETTS.

ciation." A great financial success it was, although many subscribers and contributors were forced by the storm to forego the auticipated pleasure. Mr. Baxter had, however, in the alternoon an at-lendance at City Hail far outnumbering that of either of the churches; while his evening audience was good. The lectures on "The Standing and Tendency of Spiritual Thought" and 'The Practical Results of Modern Spiritualism" were most opportune, and of-fered much food for reflection. Several indisputable tests of spirit-presence were unexpectedly given in the afternoon; and in the even-ing for over an hour he gave a test scance of great power, full of incidents and characteristics relative to many departed friends. Mr. Baxter's coming has roused great thought and interest.

many departed friends. Mr. Baxter's coming has roused great thought and interest. This move was independent of the Spiritualists of Bath as a whole, though many were identified; but the Spiritualists themselves, now seeing what inter-est there is among the business and professional men of the city, are moved to band themselves for effort in behalt of such investigators. Mr. Baxter attended the services at the Universal-ist Church in the morning, and was surprised by the cordiality manifested after the meeting by many— among them the pastor, Mr. Conklin. Dr. W. J. Rouse, the instigator of and principal worker in the movement, was unfortunately one of the deprived, for *la grippe* had him and said: "Stay at home." He is entitled to much praise, however, for his determination and push. But this is charac-teristic of the man, as all Maine liberal-minded people know, by his activeness and industry throughout the State in fighting the attempts made from year to year by the medicos to introduce bills into the Legislature to defeat the work of mediums and natural healers. SAGADAHOC. SAGADAHOC.

Rockland .- Our meetings have been resumed.

E. Tisdale, the orator and musician, is with us for January. His lecture on Sunday evening was one of the most profound, scholarly and instructive ever

given in our Society. Dr. Ware of Bucksport was present, and declared that for depth of though, choice language and ease of delivery, he had seldom if ever heard it excelled. Mr. Tisdale will give a course extending through January and March. F. W. Smirh,

Portland.-The Spiritual Association, Mystic Hall. -Sunday, Jan. 7th, Mrs. N. J. Willis of Cambridge spoke to good audiences; her theme in the afternoon "Bpiritualism a Religion"; evening, she answered questions from the audience, all which were given in a satisfactory manper. Mrs. Willis is one of our best, and most satisfactory speakers. Our meetings are improving th attendance and interest. Jan. 8th, 1894. Onserver.

The Veteran Spiritualists' Union.

To the Editors of the Banner of Light: The regular monthly meeting was' held on Wednes day evening, Jan. 3d, at Gould Hall, No. 3 Boylston

any evening, Jan. 3a, at Gouid Hail, No. 3 Boylson Place, Dr. H. B. Storer presiding. Opened by singing the hymn entitled "The Morning Light is Breaking," after which the record of the pre-vious meeting was tread and accepted. Mr. Wm. Boyce made a report as to the plan for the disposal of the new sowing machine so kindly given to the Union by Mrs. J. W. Wheeler of Orange, Mass. [Information in this regard may be had of the Clerk or other officers.-Eng.]

by Mrs. J. W. Wheeler of Orange, Mass. [Information in this regard may be had of the Clerk or other officers.—Ens.] Mr. Jacob Edson reported the decease of Mrs. Hor-ace K. Cooley, President Storer stated that he had always found Mr. and. Mrs. Cooley faithful and stead-fast Spiritualists. Dr. Magoon related incidents of the closing hours of Mrs. Cooley's life. A letter was read from Mrs. H. M. Hannah of Northampton, renewing her membership, and announcing the glic-of three heavy new comforters, to be given to those in need. Mrs. John Wood, of the Quick Relief Committee, stated that during the year 1803 the sum of \$83.00 had been paid out to poor people, in sums from seventy-five cents to five dollars. Mrs. Kate R. Stiles, under control of Spirit Prot. Cadwell, made a brief address, and announced the presence of our late Historian, John S. Adams, Dr. Storer followed in a highly eulogistic manner, speak-ing of the strict integrify and great merit of Prof. Cad-well; he always publicly and neuene himself a Spiritu-alist, and was of great service to our Cause. Remarks for the good of the Gause were made by-O. M. A. Twitchell, Dr. Mayo, Dr. D. S. Baker, Mrs. Wa-

Pawtucket .-- Jan. 7th the speaker at No. 6 Park Place was E. Andrus Titus, who gave an interesting lecture on "The Needs of the Hour." Mr. Titus is earnest and honest, and those who listen can but feel to take new courage, and go forth to do work accord-ing to their gift, for the spiritual world. Mr. T. Härding will speak for us next Sunday. Thursday night, Jan. 11th, our Ladles' Social, in conjunction with the Society, will meet in our hall. MRS. E. D. SMYTH, Cor. Sec y. 15 Church afreet.

15 Church street.

Southern Camp-Meeting. To the Editors of the Banner of Light:

After a good deal of trouble and delay I have finally made arrangements for all who wish to attend the winter Camp-Meeting at Winter Park, Florida, from winter Camp-Meeting at Winter Park, Florida, from this section and New England, to go by the Olyde Line of steamers, which leave Pier 20, East river, New York, at 3 r. M., Monday, Wednesday and Fri-day of each week. The price of tickets for the round trip, including stateroom and meals, is \$52.20 from New York, and \$56.20 from Boston; and if parties of ten go together there will be a discount of about \$7 on the ticket. Passengers have the cholee to go by steamer from Jacksonville up the St. John's river to Sanford, and then by rail to Winter Park; or, if they prefer it, they can go direct by rail from Jacksonville to Winter Park. I should advise all to go by steamer up the St. John's river, as it is a most delightful trip. J can furnish any one with an order on which they

J can turnish any one with an order on which they of purchase tickets, or the ticket, by sending me check for the amount. Any oue wishing for further information can have it by writing to the undersigned, enclosing postage stamp. E. A. SMITH, M. D. Brandon, Vt., Jan. 6th, 1894.



The most Effective Skin

- Purifying and Beautifying
- Soap in the World.
- The Purest, Sweetest and
 - Most Refreshing for Toilet

Bath and Nursery.

Sold, throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at 710 No. Broad street. President, Benj. P. Benner; Vice-resident, James Marlor; Socretary, Brank H. Morril, 271 Instant street; Treasurer, James H. Marvin, Schwiees at 0% A. M. and 7% P. M. Lycoum at 2% P. M.

Spiritual Conference Association meets at the ortheast corner of 8th and Boring Garden streets every unday at 2% P.M. 8. Whoeler, President, 472 N, 8th street.

BE WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

Notice. To the Editors of the Banner of Light:

of the crematory, while the casket was taken into the

was conducted, and then the casket was silently low-

ered to the preparation room, contiguous to the lower

Attendants removed the body from the casket,

wrapped it completely in a sheet prepared with alum

the lower hall, where the friends had assembled in

moved, disclosed only the heated, iron retort. The

bler was reverently lifted and pushed upon its noise

of the spectators, and the body quietly and steadily

consumed, the alumnified sheet being the last to yield

tort, a mass of white powder was gathered up and

placed in a proper receptacle, awaiting the call of

The whole affair was conducted so guletly, so modestly, and so entirely free from anything offensive to

once converted to cremation as the only proper way

to dispose of the mortal casement."

smell, or the feelings, that the writer was at

tor, open upon all sides.

To the Editors of the Banner of Light: The ladies connected with the interests of the late Building Fair would like the public to know that there will be a sale of fancy articles at Dwight Hall, Boston, Friday, Jan. 12th, from 3 until 10 r.M. There will also be a "doil table," and the ladies will serve ice cream and cake. In the evening tests will be given by the following mediums: Mrs. W.S. Butler, Mrs. Ida P. A. Whit-lock and Mrs. Carrie S. Loring, We carnestly hope for a good attendance, as the proceeds will go, with the maney already obtained, toward the new Building. Tam happy to state, from our Treasurer, Mrs. O. S. Loring, that the bills contracted for the Fair are all paid, and we have a "snug" little sum remaining. CARRIE L. HATOH, See'y.

lower hall and placed upon a modestly draped eleva When the friends were all seated, the elevator Malden.-Dr. Roscoe of Providence, R. I., gave raised the casket containing the body to the upper one of the best lectures of the season at Odd Fellows hall, by the side of a desk, at which the clergyman Hall, Sunday evening, for the First Spiritualist Sociofficiated. A simple service; after the usual form,

Han, Sunday evening, for the First Spiritualist Soci-ety, and after the lecture Mr. W. B. Hillare Spencer gave some very fine spirit-drawing tests, all of which were recognized. Dr. Roscoe gave some baychomet ric readings which were fully recognized. Next Sunday evening Mrs. Abby N. Burnham will lecture.

placed it upon an iron bler, and quietly rolled it into

Nort Sunday evening Mrs. Abby N. Burnham will lecture. Next Thursday evening at 7:30 Miss Vaughan will lecture on "Solar Biology," and Mrs. Pettingill will give tests at Odd Fellows Hall, under the auspices of the Ladies' Atd. J. R. S. The Children's Progressive Lyceum met at 2:15, at Odd Fellows Hall, W. E. D. N. Potter, Conductor. Regular Lyceum exercises, matches, etc. Reolta-tions, Master Georgie Elms; Miss Jennie Potter, Miss Lucy Holt; remarks by the Assistant Conductor on the New. Year; autoharp solo, Miss Gussle 'Potter; recitations, Miss Ghathelid; recitation abd song, Miss Bertha Willard; reading, Miss June Potter; plano solo, Miss Chathelid; recitation abd song, Miss Bertha Willard; reading, Miss Allee Fater, reci-tion, Master Charlie Chatfield; cornet solo, Mr. Wiley; closing remarks by Conductor, Mr. Potter. Special tople for next Sunday, "The Evils of In-temperance." less wheels into the oven, the doors closed, the fires quickened in the rear of the furnace, beyond the vision After perfect cremation and the cooling of the re-

temperance." A whist party for the benefit of the Lyceum will be held at Mrs. Willard's, No: 48 Judson street, Malden, Tuesday evening, Jan. 16th next, at 7:45 o'clock. MRS. C. A. BUTTERMAN, Seo'y emperance.

Worcester .- Prof. W. F. Peck occupied our platform Jan. 7th in an able and highly satisfactory manner, his discourses being replete with thought and

Arts. The same speaker for Jan 14th. Mrs. Smith, Mrs. Olark, Mrs. Mason, Mrs. Brown and other medlums give our society generous assist-ance and interest. Ageorgia D. FULLER, Cor. Socy.

Haverhill and Bradford.-Last Sunday the venerable Joseph D. Stilles of Weymouth was the speaker, as well as clairvoyant and clairaudient, before the Spiritual Union of Haverhill and Bradford.

Binterial contour may a provide a gradiera. He addressed in rhythmic utterance, followed by excretes in mediumship, the largest Sunday audience of Spiritualists ever before gathered in Haverhill, among whom appeared many investigators of the pay-chic philosophy. Following his afternoon address he gave the names of twenty-three persons purporting to pass within the