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TWICE-TOLD TALES.

No. VI.

BY HENRY FORBES.

NO. 12.

## Mass. State Association OF SPIRITUALISTS.

Quarterly Convention of the Massachusetts State Association of Spiritualists.

[Specially reported for the Banner of Light.]

The regular Quarterly Convention of the Massachusetts State Association of Spiritualists was held Wednesday, Nov. 13, in Grand Army Hall, Worcester, Mass., there being three sessions, morning, afternoon and evening. The attendance was even larger than expected, although every effort had been made by the Committee to make the meeting a success.

The Committee of Arrangements from the State Association consisted of President Geo. A. Fuller, M. D., Mrs. Elvira S. Loring, and Woodbury C. Smith. This Committee was assisted by a Special Committee appointed by the Worcester Association of Spiritualists; consisting of Mr. Edgar P. How, Mrs. H. W. Hildreth, and Mrs. Sarah L. Maynard. The Woman's Auxillary to the Worcester Association of Spiritualists served a free collation in the hall at noon, and also after the afternoon service. The tables were bountifully supplied with everything to meet the wants of the inner

man.
There were present representative Spiritualists from Lowell, Leominster, Fitchburg, Sterling, Princeton, Amherst, Northampton, Springfield, Westboro, Gratton, Wilkinsonville, Hopkinton, Haydenville, Newburyport, Lynn, Clinton, Chelsea, Boston, and many other towns and cities in the State. Providence, R. I., and Putnam, Conn., were well represented

sented.

The morning session was called to order by the President, Dr. George A. Fuller, at 10:30. After singing by Mrs. Hattle Mason, the invocation was offered by Mrs. Juliette Yeaw, pastor of the Liberal Church of Greenwich. by Mrs. Juliette Yeaw, pastor of the Liberal Church of Greenwich.

The President then read the following report, the Vice-President, Mrs. E. S. Loring, being called to the

chair:

LADIES AND GENTLEMEN—As President of the Massachusetts State Association of Spiritualists, I extend to you a most cordial welcome to the city of Worcester, to this the quarterly convention of this body. During the past ten months five conventions and mass meetings have been held by this Association. These meetings have all been largely attended, and have been the means of greatly increasing our membership, and thus have enlarged its sphere of usefulness. Through the earnest efforts of one of our directors, Mr. J. B. Hatch, Jr., a day was set apart by the Lake Pleasant Camp-Meeting Association, and was known as the Massachusetts State Association of Spiritualists' Day.

At Onset Bay Camp-Meeting, through the labors of our esteemed Treasurer, Mr. W. H. Banks, and Mrs. E. S. Loring, our first Vice-President, a day was given up to the use of our Association. At both of these presidents and other association. meetings our old-time speakers and mediums proved themselves able allies of our Association, and deserve from all who are interested in organization something more than passing notice. During the past year our Association has about doubled its membership, and is now anxiously looking forward to the time when it can place missionaries in the field to organize societies where none now exist. We ask contributions from the Spiritualists of our State with this

The Connecticut State Spiritualist Association has adopted the best plan for carrying forward missionary work that has as yet come to my notice. This work is to be left entirely in the hands of a committee of three, elected by the State Association, "who shall have full charge of the work of engaging speakers, arranging dates, receiving pledges and paying all bills." The by-laws governing State missionary work in Section 1 says: "Any person or persons located in Connecticut, who will pledge five dollars a month for a period of eight months, extending from October to May, shall be entitled by these regulations to one meeting per month by a speaker or medium, under direction of State Committee—all pledges being on a basis of the dollars per month"; and in being on a basis of five dollars per month"; and in Section 3: "When twenty pledges for eight months, at the rate of five dollars per monthly pledge, have been made, and so long as said rate is maintained, the State Committee shall engage and keep employed capable speakers or mediums, changing as often as deemed advisable by consultation with local officers and workers."

From these quotations you will get the idea as outlined by the committee, and I would urge upon this Association the absolute necessity of adopting either this or a similar plan of work at once. For people are constantly inquiring when will the Massachusetts State Association commence its much-talked-of missionary work? Let us not be dilatory in this matter.

The plan presented above is certainly a feasible one, and hardly a place of any size but that could raise enough for one meeting a month. Never was there a time in the whole history of our movement when mis-sionary efforts were needed more than at present. No State has more or better mediums than our own, and it is our duty to keep them constantly employed. It seems to me that we shall fearfully neglect our duty if we allow this Convention to close and not adopt some method whereby missionary work may be systematically carried forward. Let me again urge upon you the necessity of taking such action as will make efforts in this direction a success.

Let me at this point call your attention to the persecution and prosecution of our mediums in the city of Philadelphia, and other portions of our country. Through our spiritual press you have already been made aware of the lasts in these cases, and it is not necessary to repeat them here. Mediumship is the rock upon which Spiritualism rests. Therefore, whoever assalls our mediums when they are pursuing their legitimate calling infringes upon our rights as American citizens, for our glorious old Declaration of Independence, framed by the immortal Jefferson, grants us the privilege to worship in accordance with the dictates of our conscience. Our mediums are our prophets and priests—prophets

because their souls have been touched by the fires of a heavenly inspiration that reveals to the world the immortal life in all its glory; our priests because they stand at the shrine of humanity, binding up aching and bleeding wounds, and ministering to our highest

spiritual needs.
When mediumship first appeared above the horizon the sulphurous clouds of a fabled hell obtruded bethe sulphurous clouds of a fabled hell obtruded be-tween the vision of man and the glories of paradise; the iron walls of creed and dogma held him in abject slavery, especially that of total depravity, smothered all his nobler instincts, but these have all been dissi-pated by the great flood of light it has showered upon the world. Clouds of dogma have disintegrated, and are rapidly disappearing, cherished idols have been overthrown, wrong and injustice have been openly de-nounced, and truth, purity and justice have been

And these mediums, the heralds of the new day and the better religion, have been found in every walk of life, in the workshop of the mechanic, the studio of the artist, the laboratory of the chemist. Longfellow, Whittier and Tennyson among the poets, Morse, Ericswhittier and Tennyson among the poets, morse, Erics-son and Edison among the inventors, Mozart. Beet-hoven and Schubert among the musicians, Powers among the sculptors, have all felt this tremendous power from out the heavens that makes for human And yet our Christian legislators would stop up all these streams of inspiration. They would im-prison our mediums, and thus seek to drive back the

denizens of immortal life.

How like poor Mrs. Partington, striving to sweep back the incoming tide of the Atlantic Ocean with her broom! Mediumship never can be suppressed, and Spiritualism cannot be expunged from the face of the earth. Yet our mediums may be made to suffer, yea, are being forced to suffer at present, and it is our duty to come to their rescue at once. If we are Spiritualto come to their rescue at once. It we are spiritualist spiritualists of come to the aid of this listeners.

Secondary of the morning was Mrs. Carrie on the morning was Mrs. Carrie on the strings, and turn our backs upon them while limit expired on Monday of this week, is to-day with they are being incarcerated in jails like the vilest criminals. But it we are true Spiritualists, and our since they are true spiritualists, and our since the morning was Mrs. Carrie on the aid of this income. The next speaker of the morning was Mrs. Carrie The next speaker of the morning was Mrs. Carrie on the aid of this income. It is a most sad picture to contemplate, and it we are true Spiritualists, and our since the morning was Mrs. Carrie on the aid of this income. The next speaker of the morning was Mrs. Carrie on the aid of this income. It is a most sad picture to contemplate, and it is for results in the aggregate that

hearts throb and beat for every oppressed and down-trodden member of the human family, we shall show our sympathy in the most tangible form, viz., in dollars and cents, and contribute a goodly sum to ald in fighting the battles of those who have been true to the Cause we claim to love and cherish.

In another direction the rights of our mediums are trampled under foot, and also the rights of all Spiritualists. I refer to restrictive medical legislation. During the past year the legislatures of more than twenty States have been importuned to pass laws inducted to mediumship, and no class of mediums have felt the attempts of these medical bigots so potently as the clairvoyaut and magnetic physician. Many who had recently stated out in their humanitarian work, when the Registration Act became a law in our State found the doors closed upon them, and they were forced to seek other fields of labor—not because they were not qualified, in the highest sense of the term, to practice medicine, but simply to satisfy the greed and selfishness of old-school practiculars. But some say our laws do not interfere with tioners. But some say our laws do not interfere with clairvoyants and magnetic physicians. They are mistaken when they make such a state-

clairvoyants and magnetic physicians.

They are mistaken when they make such a statement. They are debarred from the privilege of advertising as physicians. They are allowed to practice, but have no right to call themselves doctors. We might as well accept the play of "Hamlet" with Hamlet left out. At present things are rapidly drifting toward monopoly in medical practice. Note this one fact: These laws are not asked for by the people whom they are supposed to protect from charlatanism, but instead by the so-called regular physicians. As an association, it is not our business to arraign any particular system of practice. We simply ask that the intelligent people of our Commonwealth be left free to employ the physician of their choice. Besides, we, as Spiritualists, do ask that our system of medical practice be not discriminated against. We expect opposition from the bigoted and ignorant, for every new truth has gained a hearing in the world only through the storm and tempest of mighty battles. But we want to be prepared to contest all encroachments upon our rights and liberties. Only through the systematic efforts of organized bodies can this be accomplished. This Convention should put itself on record, in most emphatic language, as opposed to all legislation which tends toward abridging the rights and liberties of the people.

We also feel that all laws which have for their main object the still further Christianizing our Sunday are infinical to the liberties of the people.

The Sunday Law, now on our statutes, in the hands of over-zealous fanatics, may yet be used as a means

intimical to the liberties of the people.

The Sunday Law, now on our statutes, in the hands of over-zealous fanaties, may yet be used as a means to crush out Spiritualism. I fear that some judges, like some of our clergy, are very gifted in the art of testistification, if I may be allowed to coin a word suited to the exigencies of the occasion, and this Sunday Law might be so construed as to prevent our mediums from charging admission fear to their seames. from charging admission fees to their séances.
For this reason I feel as though it was ab

necessary that this body place itself on record as op-posed to all legislation which is contrary to the spirit of the Declaration of Independence and the Constitu-tion of the United States.

Séances and circles form a part of our religious worship, and we simply claim the right to worship in accordance with the dictates of our reason and con-science. Unlike the clergy, our mediums are not paid salaries by organized bodies, therefore are dependent upon the fees collected at séances for their support. Therefore it is our duty to protest against any law that may be construed in such a way as to prevent them from following their legitimate calling. Looking toward the better protection of our medi-

ums, and likewise the recognition of Spiritualism as a power in our land, we recommend that all societies in our State unite, as soon as practicable, with the National Association of Spiritualists. In that way you will aid in all the laudable enterprises said body

s seeking to inaugurate for the good of Spiritualism.
In some parts of the country State Associations are attempting to find out how many there are within their jurisdiction willing to be enrolled as Spiritualists. Papers with this object in view are already being circulated in the State of Connecticut, said papers simply asking the people to subscribe to the basic principles of Spiritualism as set forth in the dec-laration, "That under favorable conditions it is possible, at the present age, for spirits of those called dead to communicate with those living in the body."

The objects to be gained by an enumeration of this kind are, first, that we may know approximately our numerical strength in every town and city in the State. Second, having the names and addresses of all the Spiritualists of our State, our Conventions and meetings can be more thoroughly advertised; and third, when petitions are to be circulated we shall know in whose hands to place them that the greatest number of signatures may be obtained.

There are other reasons why this census should be taken but it is not necessary to mention them here. We trust that this Convention will appoint a committee whose duty shall be to have charge of this whole

matter.

We believe that there are four State Associations in New England. These should be brought into closer relations with each other, so that they may work together for the good of a common cause. We feel that initiatory steps might be taken by this body to bring this about.

this about.
While at the Convention of the National Spiritualist Association recently held in Washington, it was with feelings of sadness and regret that we listened to the earnest appeal of President Barrett in behalf of the Belvidere Seminary, under the management of Miss

Belle Bush. So far as I know, this is the only school in the whole country under the management of a Spiritualist, where a thorough liberal education can be obtained. Miss Bush has worked for years to maintain this un-sectarian school, and now, broken down in health and well along in years, she is forced to appeal to the Spiritualists of the land to come to her aid. President Barrett made a strong appeal in behalf of this school, but the National Association did not then see

its way clear to aid it financially.

its way clear to aid it financially.

Last week I received a letter from Miss Bush asking me what action had been taken in this matter. In this letter she states that she is being pushed for money due Oct. 1, and the limit of delay extended will end Nov. 11. She continues: "The sum needed is only two hundred and fifty dollars, to renew our case for a year, and give us a chance to save property which has cost in over twenty thougand dollars. If which has cost us over twenty thousand dollars. It was sold two years ago on a morigage of seven thou-sand dollars, but we were permitted to rent it at four hundred dollars per annum, and privileged to redeem it for five thousand dollars the first year; but falling in that, some needed repairs were made on the buildings, and the price has been raised to eight thousand dollars. Hard times, sickness and death, with persecution for our belief in Spiritualism, have at last broken up our once prosperous school, and left us without any means of paying our rent, or even meeting household expenses." And in conclusion, this noble and gifted woman most humbly asks, "that the Spiritualists of the country take some action that will tend toward relieving her, and at the same time prevent the sacrifice of valuable property which should continue in the hands of Spiritualists as a school for their children or a home for disabled mediums and

It may be too late now to save this property, but it is not too late to aid one who has given her life to the cause of Spiritualism, and who in her advanced years, on account of the hatred and persecution of the bitter enemies of Spiritualism, has been turned out upon the cold charities of an unsympathetic world, home-

less and penniless.

Miss Bush, from the dawn of our movement, has been a contributor to the spiritual press, and many of her beautiful and soul-stirring poems may be found in Brittan's Quarterly and THE BANNER OF LIGHT, and many other spiritual journals. Her poems years ago were published in book form, and have been conago were published in book form, and have been considered by some critics as equal to those of Alice and Phosbe Cary. I appeal to the generosity of the Massachusetts Spiritualists to come to the aid of this noble woman, who, for aught I know, as the time limit expired on Monday of this week, is to-day without a home. It is a most sad picture to contemplate,



De Loss Wood, Journalist.

The above is an excellent likeness of Mr. De Loss Wood, who has just entered the lecture field. Mr. Wood is a young man, thirtyone years of age, and was born in Philadelphia, Pa., but a few rods from Independence Hall. His mother, Mary Macomber Wood, was one of the early pioneer; trance lecturers, and was considered one of the best that ever spoke from a Spiritualist platform. Her co workers

were such speakers as Emma Hardinge Britten, Lizzie Doten and many others of that class. Mr. Wood is actively engaged in newsclass. Mr. Wood is actively engaged in newspaper journalism, and does not depend upon platform work for subsistence. He does the work more for the love of it than from a remunerative standpoint.

At the earnest solicitation of a priminent business man in Providence, Mr. Wood, after many invitations and much urging, rejuctantly consented to deliver a lecture for F. H. Rose's society in Providence. He took for his

consented to deliver a lecture for F. H. Roscoe's society in Providence. He took for his subject "Scientific Spiritualism," and at its close the audience gave hearty applause.

The lecture was so well received that President Roscoe insisted upon another engagement, and on Oct. 27 Mr. Wood spoke the second time, taking for his subject, "Bible Spiritualism." At the close of this lecture the applause was even more pronounced than at itualism." At the close of this lecture the applause was even more pronounced than at the first, and President Roscoe stated to the audience it was the grandest lecture he had ever heard, and, passing under control, his guides turned to Mr. Wood and delivered to him a glowing tribute.

At the conclusion of the services many came forward to congratulate Mr. Wood, and several made personal requests to have the lecture printed.

printed.
Mr. Roscoe engaged Mr. Wood to speak again

in December.
Mr. Wood is a worker, and in his own town

Mr. Wood is a worker, and in his own town manages a course of lectures, having for this season's talent the following speakers and mediums: J. Frank Baxter, Helen Temple Brigham, Ida P. A. Whitlock, Helen Stuart Richings and Jennie Hagan Jackson.

Mr. Wood's subject for his next lecture in Providence will be "Faith and Fact." As stated above, while Mr. Wood is constantly engaged in newspaper journalism, he will accept engagements for Sunday work at such terms as societies may see fit to offer. terms as societies may see fit to offer.

His address is, De Loss Wood, Danielson,
Conn., Box 199.

DR. SAMUEL B. BRITTAN.

"He who fights for the truth is God's warrior," spoke a spirit to a friend of the writer, Such a warrior was Dr. S. B. BRITTAN. Armed cap a pie, he was always to be found in the forefront of the fray, where the fighting was the thickest, and to him much of the credit is due for the victory which already has been achieved over the bigoted cohorts of evangelical Christianity; whilst he has bequeathed to those who may have occasion to continue the warfare which he waged with so much vigor and talent, a very arsenal of logic and learning in a volume of his polemic writings, to which he gave the appropriate title "THE BATTLE GROUND OF THE SPIRITUAL REFORMATION." Of this reformation, upon whose altar this brilliant writer sacrified the rare gifts which, had they been directed into conventional channels, would have brought golden acknowledgment and high renown, he wrote as follows:

cooperation for its rapid progress in our time, and its present commanding influence. An invisible and spiritual power-operating far and wide among the forms of the material universe -reveals itself in the diversified and startling physical and mental phenomena which have of late confounded the science and skepticism of the world. A mysterious power—everywhere bearing the stamp of human intelligence-immensely superior to the force of gravitation and the laws of molecular attraction and chemical affinity, is revealed among the subtle forces and ponderable elements of nature. Inanimate objects are seemingly endowed with the powers of life, sensation and volition. The ignorant astonish the wise by speaking in unknown tongues, and by revealing the secrets of nature and the human mind. The masters of art, who left their carved memorials and pictured thoughts for our contemplation, come back to inspire the souls of the living, and to guide the hands of those who shall yet fashion immortal creations. A new fire kindles in the eye and burns on the lips of the orator; sweet voices speak out of the depths in the solemn night, and divine instruction comes with the rays of the morning. 'Day unto day uttereth speech, and night unto night showeth knowledge.' The strings of the lyre are now swept by invisible fingers to notes of inspiration; the heavenly harmonies descend into the poet's brain as soft perfumes, and gentle sounds steal along the avenues of sense; they take form and clothe themselves in the cerebral chambers, and great thoughts issue in harmonic numbers to charm the listening nations. A cause rendered all powerful by such means; the Reformation that derives the chief elements of its existence and its progress from unseen sources of fathomless ability—the movement which in one third of a century has attracted the attention of the whole civilized world-will not be likely to require the assistance of either legislation, fashion, or even mammon, to secure its future triumphs. The springs of its immortal life, and the eternal laws of its development, all have their archetypal forms in the heavens. Such a cause needs no carnal weapons for its defense. The world is welcome to its arms and the heroes it so blindly worships. The warrior shall carry his scarred helm and glittering spear with him to the scene of his last repose; the gold worshiper may build his gilded cenotaph, and crown and scepter rust and decay in common earth with the regal arm and the kingly brow. It is fit that the sepulcher of unsanctified ambition should inclose its weapons and its trophies. Spiritualism accepts no aids from these, for by the powers that reside in heavenly places it is triumphant and immortal." Such were the lofty heights from which this

splendid pioneer viewed the nineteenth century's spiritual dispensation. No slavery of sense fettered his soul, nor did the dull things of earth dim the clearness of its vision. There is no evidence of faltering in his published utterances-no matter what obstacles confronted the welfare of his beloved Cause. Doubt or dismay had no place in the bright lexicon of his devotion. A previous number of this series was devoted to some of his views in regard to those powers of the incarnate spirit which later observers have termed telepathy and thought-transference; powers the reality of which he intuitively perceived and also demonstrated by personal experimentation, but his life-long labor in the spiritual vineyard demands fuller recognition. He was one of that bright galaxy of rare souls which the inner light of Modern Spiritualism has developed far beyond the appreciation of their grosser fellows. In a chapter upon the "Power of Abstraction," his language may be appropriately utilized to depict the high qualities of

"The philosopher loses his own individuality

found who will come to her assistance in this her hour It would seem as though some who have been con-

nected with our Association, with more zeal than wis-dom, in order that they might obtain memberships to the same, have represented to our mediums that we

the same, have represented to our mediums that we were about to enter into wholesale ordination business. This has caused no end of inquiries upon the subject, and some have blamed the Association because none have been ordained by it.

In the preamble to our by-laws we read as one of the objects of the Association to "ordain competent persons as ministers of the Gospel of Spiritualism." And in article 8, section 6, under the head of "Ordination of Ministers," we read that "The Board of Directors shall have power to ordain competent persons to act as Ministers of the Gospel according to the Beligion of Spiritualism, granting unto them the power to solemnize marriages and exercise such other power to solemnize marriages and exercise such other privileges as are allowed ministers of other denomi-nations." The by-laws were adopted by the Association while laboring under the impression that our charter grauted us the right to ordain our speakers and mediums. In fact, some legal gentlemen we had taken pains to consult had informed us that, under our act of incorporation, we had granted us by the Comof Massachusetts the same rights and privileges bestowed upon other religious organiza-

Our by-laws have not been amended, because we fully expected to obtain from the Legislature of our State a special act granting us the privileges afore mentioned. Our attempts in this direction last winter were a failure. But we ought not to be discouraged by one failure, but, instead, ought to press forward this winter and again demand our rights. I would recommend that some action be taken by this Convention whereby its Board of Directors may be em-

powered to act in this matter.

If the Association ever finds itself placed in a po-sition where it is able to confer the rights of ordination upon those who are lecturers and mediums, I hope that it will use the utmost discretion in the selection of those upon whom such rights shall be con ferred. For one, I feel that certain educational and moral qualifications ought to be required of every

applicant.
In concluding, I would say it now remains for you to take up the work of the Convention. May all your deliberations be seasoned with justice and love! May Spiritualism, in the truest and highest sense of that

term, be presented to the world!

Already we get a sniff of the morning air as we emerge from the crypts of old belief. Our musty grave-clothes are thoroughly disinfected by the ozone that follows in the wake of those thunderbolts the

new is ever ready to let loose. What fragrance re-vives the drooping spirits of men as they come up out of those old cellars and cesspools of the past! What new songs of most wondrous melody thrill our ears! And all our senses are gladdened by the joy and beauty of the new day.

We may not be able to catch this idea of the new

religion and express it in words, but we may possibly do even better: we may be able to sense it from within. The soul must feel the awakening power of this new religion. Each one must experience it for himself—yea, it is the answer to our noblest aspirations; it is the light that comes out of the very heavens and illuminates the pathway of those who are groping their way in the night without a guide.

The hope that is planted within us, growing stronger through man's intellectual and moral advancement,

is most surely a valid hope, a portent of that reality which Spiritualism so fully reveals to all the world. Mark you the work of Spiritualism: it is not merely a conservator of man's faith, but instead it makes it possible for humanity to follow the apostolic injunction, and add to its faith knowledge. No other religion has dared to claim this knowledge. Here we have in the great diversity of wonders and signs which meliumship offers to the world, that which leads to a scientific demonstration of immortality. Spiritualism thus becomes a balm for every wound, a solace for every bowed and aching heart, and kindles the fire of hope upon the altar of every earnest soul that seeks to live the higher life. GEO. A. FULLER, M. D., President Mass. State Association of Spiritualists.

Voted, That the report of the President be adopted

by this Convention, and all our Spiritualist papers be requested to publish the same.

The President then introduced Mrs. Hattle Mason of Boston, who said in substance: "I am in deep sympathy with every structural effort. Some I meet sympathy with every structural effort. Some I meet with are afraid of organizations, because of their past experiences in the church. There they were bound by creeds—and oh! how their souls struggled for freedom. Many of these excellent persons have been fearful of our attempts to organize Spiritualism, because they thought that it might prove to be something that would bind them. Nature is thoroughly organized, and we, children of Nature, would fail in all our efforts if it were not for organizations. The angels inaugurated this work for us. Commencing with the circle, up through the local societies to State and the circle, up through the local societies to State and National Associations, we meet with that only which National Associations, we meet with that only which works in most perfect harmony with nature's laws. Then why should we fear it? We should hall its advent with joy, and should work in perfect harmony with all these attempts to place Spiritualism where it legitimately belongs. I, for one, am glad these structural efforts have been inaugurated. It is a sacred privilege to belong to an organization like the Massachusetts State Association of Spiritualists, and through that with our clorup National Association.

seus State Association of Spiritualists, and through that with our glorious National Association.

Mrs. Dr. M. K. Dowland of Lynn followed with very earnest remarks, in which she spoke of her work for the State Association in her own city, also presented interesting reminiscences of the first Convention held under its guantess in Roston: the earnestly patitioned under its auspices in Boston; she earnestly petitioned the audience to sustain the President in all his efforts to place the Massachusetts State Association at the head of all organizations of that kind in the United States. She made a soul-stirring plea for our mediums who are being persecuted at the present time, and concluded with a very touching personal experience that brought tears to the eyes of nearly all her listances.

listeners.

we hold this Convention to-day—not alone to give expression upon progressive and spiritual topics, but to create an interest in the great work mapped out by Spiritualism, and to disseminate an influence in the direction of associative and combined efforts. Any organization, made up of several and halpful people direction of associative and combined efforts. Any organization made up of earnest and helpful people will prove a useful one. And I am sure that we have many noble, earnest and sincere souls represented in the religion of Spiritualism and progressive thought. I am a believer in the innate goodness of humanity, and fully believe that we should build upon those grand and glorious principles which are pushing humanity forward, and not seek to build ourselves up by pulling other denominations down. Let us build wisely, thoroughly and cantiously; may the seed we sow bear perfect fruitage. There are many things to be considered upon this important occasion. It is no child's play, I assure you, to bring into harmonious relations the elements we have at our disposal for concerted action in the line of organization. It all means work, and only that kind of work which will means work, and only that kind of work which will prove effective. To understand the divine meaning of Spiritualism we must be touched by the power of inspiration; our hearts and souls must respond to that exalted condition which comes from association with potent unseen forces: in fact, we must be horne into the light; then we can understand something about this tremendous manifestation of spiritual thought that is sweeping through our land to-day. The power of the spirit transcends everything else in the universe. It is the hand that guides us through the larkest night, and leads us through the valley shadow of death out into the clear rays of a brighter

Mrs. Hortense G. Holcombe then spoke as follows: MR. PRESIDENT, AND FRIENDS OF THE CONVEN-TION: We are here to-day to discuss various questions of importance to the welfare of Modern American Spiritualism with our worthy President, Dr. George Fuller, a man of marked intelligence and spiritual nfoldment, who stands as a leader we are willing to follow. Many questions of importance are to be dis-cussed at this Convention, but I believe the all-import-ant one is "State and National Organization." believing all other questions will follow in proper line. We may declare ourselves in harmony with this work, but I believe the subject at issue has not touched our souls ur less we manifest it by joining this organization, and becoming active representatives of the same. When our mediums are arrested, and thrown into dirty cells, confined for manifesting the power of the spirit, which is sacred to every true Spirituallst, it is time we took up the work of protection for American liberty. Liberty Bell! ring out your sweet "Song for Freedom." Fraudulent medium, where art thou? Truly Liberty Bell, THOU ART ONE!

And now a vision rises before me. I look upon a page of the grand old BANNER OF LIGHT, the father and mother paper of American Spiritualism; I see there the home of our National Organization, reared as a monument to Truth! Sweet Goddess of Liberty, come and stand on the summit of its tower, we will clothe your feet with sandals of everlasting verity! I believe the work of this Convention has been intelligently considered, and the resolutions adopted are of a nature to help give tone and character to the work that our grand philosophy calls for at this time; and the influence of this Convention will go forth as a mighty power throughout Massachusetts, to uplift the Cause of Modern American Spiritualism.

At this time the meeting was adjourned until 2 P. M. AFTERNOON SESSION.

At 2 P. M. President Fuller called the meeting to order. After listening to a solo by Mrs. Plaisted an invocation was delivered by Mrs. Hortense G. Holcombe. Then followed the address by Dr. C. W. Hidden, of Newburyport, upon "The Needs of the Hour." The address was very carefully prepared, and it would be impossible to do justice to it unless reported in full. He pointed out the dangers which threaten us as a pende and urred upon Sulfitualists the pages. as a people, and urged upon Spiritualists the necessity of organization, arguing that, as we are, naturally, the leaders of the Liberal element, it devolves upon us to take the initiative in inaugurating a campaign of education, having for its purpose the massing of all Liberalists under one banner, that we may lead this nation toward, the sunlight and the morning. He discussed many important public questions. morning. He discussed many important public questions in a frank yet kindly way, and also made a manly appeal to wealthy Spiritualists to aid us in founding temples, in establishing a broad, pure-toned Spiritual press, and equipping and maintaining high-class lecture and educational bureaus. Mrs. Carrie Hatch, of Boston, our acting Secretary, next read the following greeting from Mrs. M. T.

To the Massachusetts State Association of Spiritu alists, in Convention assembled at Worcester, Mass.

Nov. 13, Greeting: Dear Brothers and Sisters—It is with mingled emotions of pleasure and pain that I greet you from this sunny clime—pleasure, that although the vast dis-tance of the continent stretches between us, we are not divided, but that in spirit Mr. Longley and myself may be with you in your deliberations and your interests during this Convention; pain, that we cannot be with you in person to look into your eyes and clasp you by the hand as in the olden time.

Yet we shall not forget good old Massachusetts, nor the Cause of Truth as it is represented by its State Spiritualists' Association. Our hearts are with you, and our sympathies and blessings go out to you in all good works. From the sunny clime of Southern California we send you greeting and "All hall!"

Pasadena, Cal.

M. T. LONGLEY.

Voted, That the greeting from Mrs. Longley be spread upon the records of this Convention, and also published in the reports of the same in the spiritual papers.

The Secretary read the following greeting from the National Association of Spiritualists: DR. GEO. A. FULLER, President Mass. State Spirit ualist Association, Worcester, Mass. Greeting:
The officers of the National Association send hearty
greetings to your Association and its officers. We
congratulate the Spiritualists of your State upon the
unanimous election of their President as a member

of the board of trustees of our National Association. We feel to thank our friends in Massachusetts for [Continued on eighth page.]

"The Spiritual Reformation is not now especially indebted to earthly agents and human

his own interior nature:

in the deeper consciousness of all that is around and above him. Awad by the authime presence of Nature, atanding unveiled before her august ministers, and questioning her living oracles, he heeds no more the petty strifes of common men. The poet is charmed in his reveries. Far away from earth and its grossness, he feels the pulses of a life more spiritual and divine. An angelic magnetism apparates him from the world, and he is borne away to other spheres and worlds invisible and disclosed to the entranced soul. It is and disclosed to the entranced soul. It is only when man is thus separated from the earth-life that the soul gives birth to its noblest creations and realizes the divine in its ideal. The highest truths are only born in the heavens. It is only when the soul retires to the inmost and receives its impregnation from the forces of angelic light and thought that its onceptions are truly spiritual and divine....
Those who are profoundly abstracted are magnetized by the angels. Not merely as an agreeable fancy, but rather as a solemn and beautiful reality, do we entertain and express the thought. the thought. Some higher intelligence wins the rapt soul away from earth, and it dwells with, and becomes a part of the Infinite. In the charmed hours when we are able to retire from the dull sphere of grosser life, we think most deeply and truly. Only when earthly sounds are hushed, when earthly scenes grow dim and then invisible, do we ascend to the highest heaven of thought. Communion with external nature, the investigation of her interior laws, the consciousness of the still higher spiritual realities that surround us, and the soul's true worship, are the subjects and exercises best adapted to induce this state of mind. When wholly absorbed with the material objects and events of time, the mind is fettered in its thought. Chained down to earth by a material magnetism, it is difficult to rise above the cramped plane of artificial life. For this reason the mind's noblest monuments have ever been wrought out from invisible worlds, where, veiled forever, are the sources of its highest inspiration.

But Dr. Brittan was not a mere dreamer, such as are too many of the present day students of the "Occult," who, dwelling in a realm of their own presumptuous creation. sneer at the one thing able to vitalize their sentimental altruism. On the contrary, his position was that of the recipient of a revelation emanating primarily in the high spheres of a Love and Wisdom beyond the comprehension of any dweller in this vale of shadows-a wisdom that proffers its bestowals only in conformity with the recipient's ability to grasp. Thus he wrote:

"It will be obvious, on a moment's reflec tion, that if the results of spirit-intercourse, in an intellectual point of view, were immeas urable, beyond the utmost stretch of our powers, they could scarcely answer any practical purpose. The subtle and profound phil osophy of the greatest minds could not be employed with any advantage in teaching those who had never even mastered the first principles of the vernacular; and this is sub stantially the condition of most of us; few comparatively, have so much as learned the alphabet of the immortal language, or ascertained the first principles and elementary processes of the spiritual world. With our brief experience and imperfect knowledge we may not presume to limit the powers of the spiritual teachers by the want of capacity on the part of their pupils. The former may be impelled by the very necessities of the latter to deal chiefly with the simplest rudiments of a great subject. To conclude that the spirits know no more than they are able or disposed to communicate is not a logical sequence from any acknowledged premises, but a vain assumption which only exposes the fallibility of such human judgments and opinions as owe their existence and expression to popular ignorance and prejudice. Moreover, we have no reason to presume that the ordinary results of this intercourse with the world of spirits will very far transcend the plane of our own moral mental development For, however exalted in spiritual culture and personal dig. itual atmosphere—and bow at the altars from nity the inspiring spirit may be, in any given which the incense of perpetual worship example, as frail mortality is required to supassends. Standing within the veil, we disply part of the indispensable conditions to the cover that the illuminated seers, and the inintercourse itself, while men of imperfect or spired poets and prophets of all ages, in their perverted natures constitute one party in sublimest moods, have but echoed the voices every such interview, we may—nay, we must— of Nature, or spoken words of God, from expect that the spiritual treasure will be im out the inner courts of his sanctuary. paired and corrupted by its earthly channels and receptacles.'

These words should receive the careful consideration of those nursling souls, who, overlooking and ignoring what they have already combinations, is incompatible with the sureceived, with all the presumptuousness of littleness, would at once grasp all-and perish. And the following passage, culled from the Spiritual Telegraph for 1855, of which Dr. changes and combinations among the ultimate B. was the editor, contains the light, which, were it heeded, would illuminate many dark

"The laws which regulate the action of mind on mind, whether in or out of the body, are life, the forms in each succeeding graduation doubtless essentially the same. Whenever two persons are brought into sympathetic relations, functions the more mysterious and divine, either by corporeal contact or through those refined media which pervade the universe and serve as the airy vehicles of thought, they mu tually feel the presence of each other, while the mind which is gifted with the greater degree of activity and power at once becomes the proximate cause and fountain of inspiration to nite sensorium. From Nature's great heart the other. Thus from sources superior to ourselves the very elements of life and thought flow into us, and every living thing, according to its nature and discrete degree, derives a kind of inspiration from that which is above. In order to facilitate the transmission of impressions in this way, the recipient must be willing to receive instruction, and assume the passive or negative relation of a learner; oththe infusion of foreign impressions and divine ideas. Those who feel that they are all-suffi cient in themselves, and need no assistance from minds superiorly endowed, whether of men or angels, will instinctively resist their spheres accessible by men or angels it is reinfluence. To receive knowledge respecting any subject by any interior process, we must not only be willing to learn, but we must have a desire to look into the particular subject proposed. The consciousness that we need in struction, and our willingness to be taught, in creases our humility and susceptibility, while the desire to investigate and know conjoins the mind to the particular subject of its contemplation. Thus the earnest, teachable and must be willing to be taught; but too many ity, and meanness for humility. But these things are essentially distinct in their natures, and should be forever separated in the mind by fundamental distinctions. We occasion-ally meet with persons who have listened to the exhortation to be passive until they really think that idleness is a cardinal virtue, and that a masterly inactivity is most essential to progress in all spiritual gifts and graces. They must not do anything, because all voluntary

quently degrade themselves and the subject by their blind credulity and servility." This statement, although penned forty years since, still addresses itself quite appropriately to two classes of persons who are actively prestellectual vaingloriousness, the other far down themselves in all their awful faisity:

effort renders them more positive, and there-

fore more invulnerable to the influence of spirits. Others fancy that it is sinful to doubt the strict reliability of spirits; that they must

believe everything that emanates from an invisible source; in short, that abject dependence and implicit faith are necessary to spirit-

ual growth and salvation. All such persons deem it unwise to try the spirits, and quite uncivil, if it be not absolutely profane, to subject their advice to the ordeal of genuine facts

and enlightened reason. These people are wont to consult spirits respecting the most trivial affairs of every day life, and they fre-

in the mire of folly and frenzy, and it is not easy to determine which class offers the greater obstruction to the progress of the spiritual movement along the lines so wisely and bravely marked out by that noble band of ploneers, of kindred and friends in heaven, who are pleased with a great and any and any and watch over your wayward for.

"The attitude of the church is at war alike with the divine conomy in the natural world, the laws and relations of the human mind and heart, and the Providence which the natural world, in Hamilton Temple, Thirteenth street, on Friday, Nov. 1, at 8 P. M.

The appaidure and any and any and watch over your wayward for. which the quoted author was such an able and

committee from that body be appointed with the commission to investigate "certain physical and mental phenomena of questionable origin and mysterious import" that had occurred "in this country, and in almost all parts of western sections of the Union, as to engross a large share of public attention.'

The preparation of this memorial devolved upon Dr. Brittan. Thirteen thousand names were attached to it, headed by that of N. P. Tallmadge, a former Senator and Governor of Wisconsin. The following statement in regard to this historical document is to be found in Vol. IV. of "The Spiritual Telegraph":

"The names attached to the Memorial have been pasted on thin muslin, and the whole is to be bound, mounted on a roller, and put up in a box made for that purpose. The whole pre-sents a somewhat formidable appearance, being about four hundred feet long! This is by far the longest argument for Spiritualism which has yet been offered, but it required many thousands to frame it. The editor [Dr. B.] goes to Washington with iton Wednesday, March 22."

It was duly presented by Gen Shields, who, at the solicitation of Gov. Tallmadge, had agreed to do so. But he betrayed his charge by an address so filled with contemptuous ridicule that it is not surprising that the senatorial wise folk, after some display of brilliant wit, voted that it should be "laid on the table," where it still remains, a monument to the folly of the wise. It is proper to add that Gen. Shields condescended to state that this petition, "however unprecedented," had been prepared "with singular ability, presenting the subject with great delicacy and moderation." An account of this important incident in the history of the spiritual movement may be found in Mrs. E. H. Britten's "History of Modern American Spiritualism."

The predominating characteristic of all of Dr. Brittan's writings is the unwavering conviction of the supremacy of spirit. Indeed, in this respect he was peculiar-the voice of the soul whispering the supreme truth that "Man is a spirit," and that "the Spirit giveth life,"

was ever audible to his outer consciousness: "A superficial system of philosophy will always be material in its nature, since it regards only the outward forms and visible phenomena of the universe, while a profound phi losophy will necessarily be spiritual, because it seeks the mysterious depths of existence, and aims to discover those hidden laws and spiritual forces on which all physical developments depend. The deepest philosophy will therefore be religious, if not in the popular apprehension, at least in a rational and true sense. If 'the undevout astronomer is mad.' it would seem that all our investigations into Nature should serve but to deepen the reverence of the truly rational mind. Those who look at Nature from without—who question her oracles from the world's remote positionnever hear the responses from her inmost shrine. They know as little of her divine utterances as the traveler in a strange land may know of the forms of worship peculiar to the country he is in while he gazes from a distance at the walls of its temples. We must enter the divine precincts—breathe the spir-

In every object we trace the presence of a power, greater than all material things, as the actuating principle is superior to the gross forms it governs. The comparaperior forms and functions of organized being. The susceptibility of matter to motion must be increased by the attenuation of the physical elements, in order to develop those particles which are indispensable to organic formation. It is evident that, among the more ethereal conditions which matter assumes, the atomic relations are constantly changing; and as we traverse the great spiral of ascending functions the more mysterious and divine. Enthroned above the dead elements in an unparticled essence is the spiritual power from which their vitality is derived. The meanest form in nature—the feeblest thing in which the living principle is enshrined and revealedfolds her weary pinions and aspiration seeks repose; or if we descend into the mysterious and fathomless abyss-to the vast profound where the shadows of nonentity veil the germs erwise he will be likely to resist, unconsciously, of existence-in every place and in all natures is God revealed. In the endless cycles of material and spiritual development-from the deep centre to the undiscovered circumference of being-His thoughts are written, and from all vealed that 'the Spirit giveth life.'

In regard to the spirit body, Dr. Brittan wrote:

"We have no disposition to cherish the vague notion that the spirit is a form of being without form. Our theory will not require us to solve the difficult problem suggested by the hypothesis of an entity without materiality, an assemblage of faculties without approchildlike spirit that humbleth itself is most priate organs for their manifestation. Life in likely to be exalted by the bestowment of immortal gifts and a divine illumination.... We on an organization adapted to the functions have said in substance, that to become wise we and the mode of that existence. The absurdity of believing the soul to be, and yet to be persons confound this willingness with a stupid nothing, is left to be disposed of by those who credulity; they mistake indolence for passiventertain such an opinion. To us, the soul is a real existence growing up from and above the spheres of inferior life. The beautiful and diversified phenomena of life and sense and thought are seen to depend on an organic structure of materials and mechanism adapted to their production. The functions of being become ever more interesting and wonderful as its elements are refined, and its organic re-lations and dependencies are perfected. That the soul is an organized existence may be inferred from the laws of matter and mind, as well as from all the analogies of nature. If an animated physical body cannot exist without physical organs fitted to the specific functions and mode of such existence, no more can we rationally conceive of a spiritual being without a corresponding organic medium of sensa-tion and action. Within this gross animal form is another, more refined in its elements, more enduring in its organization and delicate in its susceptibility. Indeed, this interior body constitutes the receptacle of all our impressions, and hence there are images forever enshrined in memory, while the bodies through which they were received now mingle with the unorganized forms of matter."

From a reply to a clerical attack upon his beloved Cause, the following is taken. It beautifully sets forth the loveliness of the ent to day. At the extremes they are to be Spiritualistic Evangel, in contrast with which found-one away up among the clouds of its in- the doctrines of Orthodoxy are made to show

to come and watch over your wayward for tunes in this world, the church insists that It should not be permitted to be forgotten to commune with them in any literal sense, that in the year 1834 a petition was presented to the United States Senate, requesting that a committee from that body be appointed with home made desolate by her absence-comes to prove that death has not extinguished the saored flame that burned on the altar when life and love were new-the solitary one is required to spurn the loving presence as a minister of evil. If the faithful husband returns to the Europe, and that the same are now so preva | widow in her weeds because true love is more lent, especially in the northern, middle and enduring than the church contract of marriage, she is expected to crucify her woman's heart, and, in fear of God and her minister, to banish the true guardian of her life. Should the sainted mother come to her wayward boy, baptized in the fire of a love that many waters cannot quench-come to win him from scenes of dissipation and the selfishness of an unworthy ambition, he is admonished to disregard the sacred obligation of filial affection and to turn his back on the mother who bore him, for the reason that 'the spirits are all evil!' It matters not if they bring health to the sick, comfort to the sorrowing, and hope to the aged pilgrim on the brink of the silent river. All these manifestations must be regarded as the deceptive arts of the adversary of souls, who is thus 'transformed into an angel of light,' only that he may make his diabolical purpose sure. If this is so, where, oh! where is God, and how are his angels employed? Can ignorance, blind infatuation and sectarian bigotry further go and have immunity in the reverend name of Jesus of Naza-reth?

When the young mother, grieving for her first-born, goes out beneath the soft moonlight of summer skies and the love-lighted eyes of angel watchers, to weep over the little mound where the early hopes of maternal affection lie buried, she must never cherish the thought that the little spirit may still nestle in her own bosom, and even lay its gentle hand upon the throbbing heart to still the wild tumult of her grief! All this is Spiritualism; and these are the unspeakable consolations it brings to the bereaved and sorrowing heart....
If the Protestant sects resolve to maintain

this attitude toward Spiritualism, their days are numbered -the next century will complete the history of the church militant and write its epitaph. A fire is kindled which will consume every unclean thing, and all the institutions which have outlived the period of their use fulness: Temples long desecrated by baptized infidels; altars polluted by unholy sacrifices; and not a single refuge of lies—however consecrated by time and the sacred traditions of men-will be spared in the coming ordeal. The human soul is the earthly temple of the Infinite Presence. The indwelling divinity will not desert the holy shrine. The religious princi-ple can never die; and the true worshipers such as worship in spirit and in truth-will be multiplied in the coming time. In great plainness of speech, and in all kindness of spirit, let us admonish the clergy that their zeal is not inspired by spiritual knowledge and the wis-dom which is from above. Let them pause in their ruthless efforts to crush out the purest and noblest human attributes and bury them in the grave. Deathless forever, as the soul, are the affections which bind us to the living and the dead. The effort to extinguish them, or to limit their exercise to this life, is sacrilege. Let no man dare to desecrate the temple of the living God! The spirit of the times speaks as with the trumpet of an archangel. It is the mighty voice that broke the deep silence in the young morning of Creation: Let there be Light! Dark ages, like phantom shapes of ill, vanish in the distance. The liberating eras came to redeem humanity, and Liberty now clothes herself with the majesty of Law. Here end the hierarchal despotisms that so long have en-slaved the souls of men."

EAGLE AND TURKEY.

The eagle o'er us sweeping Hath empires in his keeping; From mountain summits leaping, He swims the liquid sky; Great cannon hoarsely falling On timid ears appalling To him are brothers calling The Fourth day of July.

But when the autumns gather Their leaden golden weather, And camp in woods and heather 'Mid ways of gleaming fire, When mortals are redressing Past errors by confessing A year's undoubted blessing, The eagle must retire.

As 'round the table teeming With goodly victual steaming, Each fragrant dish is seeming To thank heaven all it can, When every plate is pensioned With morsels prayer-intentioned, No eagle e'er is mentioned: The turkey leads the van.

-Will Carleton, in Every Where for Nov.

Important Facts for Parents and Guardians, and for the People.

'The people never give up their liberties except under some delusion."—Burke.

BY WILLIAM TEBB, F. R. G. S.

What Vaccination Does:

Vaccination, amongst other evil results, causes: Abscesses, boils, blood-poisoning, convulsions, consumption, eczema, eruptions, erysipelas, syphilis.

In India, the West Indies, South America, South Africa and the Sandwich Islands, vaccination is a prolific cause of leprosy, the most loathsome, incurable and repulsive disease which affects the human race.\*

One witness has given evidence before the Royal Commission on Vaccination of 6,233 cases of serious injury and 842 deaths due to vaccination, with chapter and verse. (See Third Report of Minutes of Evidence, 1890.)

2. Vaccination weakens the constitution and renders it more liable to take other diseases. Vaccination deteriorates the public health. The death-rate has greatly diminished both in Switzerland and in Leicester since compulsion has been abandoned and vaccination nearly discontinued.

3. Vaccination takes hard earned money out of the pockets of the people. (a) In fees for public vaccination, paid from the poor rates, and bonuses for good work. (b) In fees and medicines in trying to cure vaccinal diseases. (c) In fees for attendance upon children whose health has been permanently enfeebled by the vaccine poison. What Vaccination does Not Do:

Vaccination does not miligate smallpox; 6. In all outbreaks of smallpox the first to suffer are generally those who have been "protected" by Vaccination, therefore, is a sin against na

4. Vaccination does not prevent smallpox;

ture; and compulsory vaccination is a crime against humanity.

Every parent should protect his defenceless offspring against the poison of the vaccinator's lancet as bravely as he would against the poison of an adder or the attack of a wild beast.

It is only by determined resistance that this wicked and mischievous legislation can be got For medical and statistical evidence, apply to the Secretary of the London, Eng., Society for The Abolition of Compulsory Vaccination,

99 St. James's Road, Brixton, London, S. W.

\* See "Recrudescence of Leprosy and its Causa tion," 408 pages. London: Swan Sonnenschein & Co t The death-rate of young children in 1868-72, when

practically all were vaccinated, was 107 per 1,000; in 1888-9 it had been reduced to 63 per 1,000.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhes. Twenty-five cents a bottle.

The spacious audience room was beautifully decorated with flowers and evergreens, and well filled with a truly representative audi

ence.
Mrs. Gilson presided at the great organ, which
is a very fine instrument; Mrs. Chandler (of
Alameda), a gifted soprano, rendered two exquisite solos before and after the lecture. The
topic of discourse was "The Present Status of
Spiritual Thought in England and France."
The lecturer ways a graphic account of his

The lecturer gave a graphic account of his recent travels across the Atlantic, bore strong testimony to the good work accomplished by the Woman's Christian Temperance Union, and the Social Purity League in London in June last, then proceeded to describe the ex-cellent results of the work carried on at Toynbee Hall by gentlemen from Oxford University, and the surprising success of the Social Palace, in another part of the East End, which is an embodiment of the plan suggested by James Rice and Walter Besant in their splendid novel "All Sorts and Conditions of Men."

The good work accomplished by Spiritualists in the English provinces was then dilated upon, and testimony borne to the ever improving condition of the English working people.

In the pottery district of Staffordshire, in the great manufacturing centres of Yorkshire and Lancashire, and in the extreme north, in the colliery districts, earnest successful work is being carried forward by brave, tireless work ers, despite all hindrances and opposition.
Concerning France, the lecturer declared

that though his work had been confined to Paris, and was undertaken entirely by the kind invitation of the Duchess de Pomar, and under her efficient auspices, he could safely state that Paris at least is deeply moved to serious inves tigation of all that pertains to human welfare here and hereafter.

Concerning the outlook very hopeful words were spoken, and when the speech was ended the general feeling on the part of the large and most attentive audience was that there was every reason for renewed hope and courage, and a better prospect for coming unity than ever before.

On Sunday, Nov. 3, W. J. Colville lectured again in the same place at 3 P.M. to another large and appreciative audience. On that occasion the audience listened to an able dissertation upon "The True Seat of Authority in Religion." A vivid contrast was presented between truth for authority and authority for truth. The conclusion reached was that the only final authority must be within, and though we can all help each other to arrive at truth, we can never know the truth, however sincerely we may believe it, until our own inner consciousness has awakened to a perception of its reality.

These meetings will be regularly held in Hamilton Temple, till further notice, every Friday at 8, and Sunday at 3 P. M. A class for instruction in Spiritual Science

meets on Fridays at 3 P. M. SAN FRANCISCO.-Mr. Colville's work in the metropolis of the Pacific Coast opened very favorably at Anchor Hall, Market and Sixth

streets, Saturday, Nov. 2, at 8 P. M. The exercises took the form of a large recen tion under the presidency of Mrs. M. A. Wells, who holds regular meetings there. Mr. Colville was welcomed by an audience far beyond

the seating capacity.
Addresses were made by a number of active workers in various branches of spiritual work. Exquisite music was furnished by a number of gifted ladies, prominent among whom was Mrs. K. L. Neilson (of Alameda), whose singing is operatic and spiritual alike.

The floral decorations were equal to the children.] evergreens upon the walls gave the guest of the evening an excellent topic for a truly felicitous address and poem.

On Sunday, Nov. 3, W. J. Colville gave his first regular lecture in San Francisco, at 7:30 Hood's Sarsaparilla.

Mr. E. A. Whitelaw rendered sublime harmonies upon the piano and the violin; his manipulation of the latter instrument is a constant source of surprise and delight to all who are fortunate enough to hear him.

Though the evening was wet, the attendance was so large that all who were not seated by 7:30 were compelled to stand all the evening or else seek accommodation in another hall. On Monday, Nov. 4, Mr. Colville spoke at 2:30 and 8 P. M. in the same place, when he was greeted by a large representation of old-time friends and many visitors, who took course tickets for his lectures in Psychic Science, which were then inaugurated.

ALAMEDA .-- As W. J. Colville is living in his old quarters, 1725 Everett street (the house which was formerly the Metaphysical College), and as Mrs. F. J. Miller has just arrived there from Boston with Mrs. Geraldine Morris, the college was reopened after five years' cessation

Wednesday, Nov. 6, at 8 P.M., the proceedings were of a very pleasing nature, and there is every prospect that a great good work will be effected in the three cities, which are related somewhat after the manner of New

York, Brooklyn and Jersey City. W. J. Colville requests all correspondents to address him at 1725 Everett street, Alameda, Cal., until notified to the contrary.

[From Light, London, Eng.]

### Burial or Cremation?

SIR-Your correspondent, "An Interested Reader," requests information as to the relative merits of cremation or burial as a preventive of premature interment. Previous to cremation, let me say that it is a sine qua non that a careful examination of the body by two independent medical practitioners (neither of whom is related to the deceased) be made, and the cause of death must be clearly stated. In ordinary burial the law imposes no such scrutiny or obligation, and death certificates are regularly made out without any examination of the body, and on the unsupported statement of those who are utterly incompetent to diagnose a case of apparent death, such as is produced by trance, catalepsy, syncope, as-phyxia, or other forms of suspended anima-

Enlightened students of psychological science, and Spiritualists generally, recognize the existence of these peculiar counterfeits of death, and are, therefore, on the lookout for what escapes the notice of the ordinary medical practitioner. The liability to premature burial is admitted by high authorities to be much greater than is generally supposed, as any one may see who will take the trouble to look into the subject. To assist those who are inclined to study the facts of this momentous, but to study the facts of this momentous, but much neglected, subject, I would recommend the following works: "The Absolute Signs and Proofs of Death," by Sir B. W. Richardson; "The Asclepiad, No. 21"; "One Thousand Persons Buried Alive": a Treatise on Suspended Animation, by Dr. R. Moore Fletcher, Thayer, Boston, U.S., 1890; "Ashes to Ashes," by Haweis; "The Perils of Premature Burial," by Dr. Alexander Wilder, London, E. W. Allen, price 6d.; "Premature Burial," by Dr. Franz Hartmann, London, Swan Sonnen. Franz Hartmann. London, Swan Sonnenschein & Co., price 1s. There is a whole library
of French and German treatises, which would
occupy too much of your valuable space to
mention.

JAS. R. WILLIAMSON.

Clarendon street, N. W.

[Later.]

"An interested reader" in Light recently expressed a doubt as to cremation being one remedy for the horrors of premature burial. No one regards it as a perfect remedy; but we do not at all agree with the opinion suggested by his question, "In what way would it advantage one to be burnt alive rather than buried alive?" Our answer is: In every way. If the person supposed to be dead is conscious, the period of agony would be ended at once; if unconscious, the frightful horror of a hopeless awakening in a coffin under ground would be seen as a section under ground would be set of the section of th less awakening in a coffin under ground would be all avoided. It really hardly bears thinking about, but a moment's consideration answers the question.-Ed. L.

### "Sunday School Magnetism."

The following extract from an article on this topic by G. E. Littlefield, in the Christian Register, might be well applied to Children's Progressive Lyceum work everywhere: The Sunday School Times advocates a "house-to-house visitation" by young people, who shall map out a town or city, and organize themselves into such committees that not one man, woman or child shall full to receive an urgent invitation. or child shall fail to receive an urgent invitation to attend church and Sunday school. This is a good idea; and I believe that, if tried, it will bring great temporary, and perhaps some per-

bring great temporary, and pointage and manent, results...

The Sunday school should attract, not beg, for attendance. It should be a charmed place for bright, happy children, who seek it with eagerness, not a stall for the reluctant who must be wheedled and coaxed into it. How can we make such an attractive place,

and how get the children attracted? Let me answer the last question first. There are just four ways to influence people, old and youngcompulsion, persuasion, education and attrac-tion. Most vigorous, and temporarily most effective, is the method of compulsion. We know this method, which also has much to do with the good attendance at our public schools, will never do for our Sunday schools. We ques-tion how much good the prisoners get from the service they are forced to attend; and we know that compulsory prayers at college were not as religious as voluntary devotion in colleges where this method has replaced the compulsory system. And we also know that the child hardly feels the law behind his school attendance, because his parents look upon this attendance as a matter of course, and because he really likes to go to school. The power of the third method of influence is clearly seen here. Education in our country is such a matter of course for every child, and is such a necessity for human welfare, that now all parents are "educated" up to the point where they are not compelled, or even persuaded, to send their children to school. Persuasion is certainly much preferable to compulsion, and, like the latter, is often the only means one can use for quick and preliminary results. I be-lieve in this method of "education" for most lasting results. The man or woman, and even the child, who is trained to attend church and Sunday school, and who realizes for himself or herself their goodness, will need no continual urging or forcing to do his or her duty. They may not love to go always. It may be that a conflict often comes between the duty of at-tending Sunday school and the desire of play or pleasure. But the inflence of long habit and education will win every time.

But I have already hinted that my ideal method is the method of attraction. If the child loves his duty, he will not hesitate to perform it. If he loves the Sunday school he will be in his place every Sunday. Instead of cry-ing because he must go, he will feel the tears start if he cannot go. The Sunday school should attract the children to its charming and elevating influences. And now I must answer the second question. How can we make such an attractive place?

I answer, broadly, by lifting the Sunday school up from the commonplace. "And I, if I be lifted up from the earth, will draw all men unto me." As true as this text has been of Jesus, so will it be true in regard to the Sunday school: If we will lift the whole idea of our Sunday school up out of ignoble things, out of the humiliating begging for attendance, out of the compulsory attendance of many, out of the coaxing by petty trifles, trying to bribe interest and attendance, out of the desultory teaching, out of the general disrespect into which parents and their children have come to regard it, and all together, all together-mothers, fathers, teachers and scholars—resolve that t shall be an hour with [the Cause and the

Delays are dangerous. A dollar spent for Hood's Sarsaparilla now may prevent illness which will be expensive and hard to bear. Now is the time to take

Hood's Pills cure all liver ills, relieve constina tion and assist digestion. 25c.

[Medical Science Par Excellence!]

Eugene Field, the late master of humor, wrote in the Chicago Record, not long before his decease, the following remarkable paragraphs, delicately hinting at the absurdity of professional erudition in the face of the everyday problems of practical life:

THE ONLY WAY .- Dr. Norman Bridge arrived from Los Angeles day before yesterday. "I did not intend to start eastward until later in the month," says he, "but I happened to read in the paper one morning that Mel Stone had fallen off a coach and hurt himself, and I says to myself, 'If Mel is hurt I must go to him at one." That is how I happen to be in Chica. at once.' That is how I happen to be in Chicago three weeks earlier than originally planned." "Have you examined Mr. Stone, and ascertained the extent of his injuries?"

"I have. In his dexter posterior tibio-fibular region the gastrocnemius is severely wrenched; the fibres in the median line (which corresponds to the accessory portion of the muscle derived from the bifurcations of the linea aspera and unite at an angle upon a median tendinous raphe below) are highly irritated, as also are the remaining fibres which converge to the posterior surface of an aponeurosis which covers the front of the muscle, and which, gradually contracting, unites with the tendon of the Soleus, and forms with it the tendo Achillis."

"Does this injury prevent Mr. Stone from signing checks for his old friends who happen to seek his aid in their temporary financial embarrassment?"

"No; but his dexter organ of prehension also received injury at the time of his fall from the coach. The abductor frollicis is partially paralyzed, and the flexor ossis metacarpi is seriously involved; in the ulnar region I find congestion of the opponeus minimi digiti, and in the palmar region there is evident paralysis of the dorsal interossei."
"Is it possible that Mel will never be able to

sign any more checks with that hand? "Alas! that, I fear, is all too probable," an-

swered the kind physician.
"In that event," said the interviewer, "his duty would seem to be clear enough: Mel should learn to write with his left hand."



### TO OUR FRIENDS:

Don't you know some Spiritualist who does not now, but who would subscribe to THE BANNER OF LIGHT if YOU called his attention to the Paper?

### Banner Correspondence.

Our friends in every part of the country are earnestly invited to forward brief letters items of local news, etc., for use in this depart-

### Massachusetts.

BOSTON.-William A. Hale, M.D., writes: "The BANNER OF LIGHT has long been a standard of culture and stands as an everlast ing monument to its late editor, Luther Colby, our arisen brother, and although time fades away, and the forms that we have so cherished are beheld no more, yet the memory of his life-work, the good which he accomplished shall proudly adorn the pages of history through all coming time; but this must not and shall not cease with the termination of his earthly career, for the angels have provided a successor—one who is well known from the close sor.—one who is well known from the close association of many years as assistant editor, and one who truly has by deed, by prose and by verse been a source of true spiritual light and worth, to proudly wave 'our BANNER' over the civilized world. Give heed, O ye heavens! in the sustension of this grand work. Let every Spiritualist see to it during the next few months that he or she furnishes one or more subscribers, and extend its circulation and hence widen its range of usefulness; for and hence when its range of usefulness; for surely it has been not only a beacon light to many thousands, but an able champion of freedom and right. A little effort on every one's part individually will merit the appreciation of all liberal minds and the angels' loved ones. Others of spiritual worth should be made mention of. Let us all awaken to the necessities of the hour and sustain the Cause. It should be the immediate duty of every Spiritualist to identify himself with a local or state organization, a representative of the National or other important conference, and thus concentrate the efforts; and then, by the carrying out of the divine life in our daily walks we shall be known of all men as the representatives of the coming mutual religion —the one church without creeds, save one, to do right for right's sake, which shall sacredly direct the lives of all socially, fraternally and

ONSET. - A correspondent writes: "Although months have elapsed since the camp meeting closed, some of our mediums and speakers have lingered until now, to draw health and inspiration from this, the most beautiful and most favored by nature of all the seashore resorts on the New England

The configuration of the landscape, combining the attraction of sea and shore in the bays and arms of the sea that run up miles into the land, whose hills and dales, covered with forests, make a most picturesque setting.

Fortunate indeed were the Spiritualists in securing this location, possessing such natural advantages, both as a summer resort and as a meeting place to get inspiration from higher

Among those who have lingered at this beautiful spot is Mrs. S. Dick, whose qualifications as a public speaker and medium place her in the front rank. While possessing a well cultured mind and positive organization, com-bined with them is a great susceptibility to unseen influences of a very high order, which render her inspirational discourses profoundly philosophical and powerful, and the improvisations of poetry through her susceptible organ-ism are of an equally high order, as evinced by a beautiful poem given at the Wigwam at the Harvest Moon Festival, and afterward recited at the services in the temple. As a psychome trist she is equally successful."

WAKEFIELD.-E. S. Wells writes: "Spiritual meetings were opened in Union Hall, Wake field, on Sunday evening, Nov. 3, and continued Sunday evening, Nov. 10, with full hall on both occasions. Mrs. Dr. Dowland of Lynn, speaker, and Mrs. Charlotte A. Butterman, test medium, occupied the platform, and were well received Sunday evening, Nov. 17, Mr. L. L. Whitlock spoke, with tests by Mrs. Butterman."

NEWBURYPORT.—A correspondent writes "The Independent Club fair, entertainment and dance, announced for Tuesday evening, was held on Monday evening, to accommodate friends who could not otherwise be present.

The fair was held afternoon and evening, and was a success in every way. In the evening Dr. C. W. Hidden's musical and novelty sketch, 'Us Four,' was given and scored a deoided hit. Incidental to the sketch, Dr. Hidden sang his new song, 'The Organ in the Corner'; Master Fred Walter Knapp made a hit in music, shadowgraphs and second sight; Miss Jeannette Noyes recited 'The Whistling Regiment' with splendid effect; while little Cecile Follansbee delighted the audience with physical exercises, the Paquette hug, and dancing the Highland schottische. Miss Lelia Bragg played a piano solo. The stage was under the direction of Mr. F. O. Petts, while Mr. W. A. Nelson, Jr., presided at the piano. After the entertainment dancing followed until midnight, Dow's Orchestra furnishing

BROCKTON.-Mrs. M. R. B. writes: "The People's Progressive Spiritual Association, lately organized in this place, has been holding some very interesting and instructive meet ings during the past month or six weeks. The

meetings are held in Educational League Hall, on Main street, and are quite well attended.

The meeting of November 10 was conducted by Mr. C. E. Huot, of Boston, and was one of the best held this season. Several phases of Mr. Huot's mediumship were brought into play, and all were decidedly satisfactory, and especially so was his announcing things which had been said or thought during the preceding twenty-four hours by individuals who were present. Everything thus announced was acknowledged, and every test and psychometric reading that he gave was recognized, some of them being very marked."

### Pennsylvania.

PITTSBURG.-J. M. Bailey writes: "Not considering Spiritualism in its relation to the higher life, but its relation to the human side of life, its teachings as exemplified by Jesus of | of life, its teachings as exemplified by Jesus of Makareth are in accord with reason and the just conception of right. 'Render unto Casar that which is Casar's, and to God that which is God's,' if truly exemplified in the lives of all men, then indeed would hell be a fable and another. Beautiful Towns men to go and sail earth a Paradise. To many men to go and sell earth a Paradise. To many men to go and sell all they have and give to the poor might be an amelioration of their own condition. Whether the recipients of such bounty would be benefited is questionable. Not the charity that consists in alms giving is the true charity, but to render just dues to all men. The city of Pittaburg has this month received a grand gift of a building for a Public Library. Art Callary of a building for a Public Library, Art Gallery and Museum, from one of Nature's noblemen who came to this country a poor boy; but by energy, attention to duty in business, and casting his lines to the future, he accumulated a energy, attention to duty in business, and casting his lines to the future, he accumulated a large fortune. Nobly is he using that wealth for the benefit of future generations. Some whose circle is within themselves condemn and

### Illinois.

CHICAGO.-C. Catlin writes: "The change of our Society from Hooley's to Schiller Thea tre, Sept. 15, has been made, and we are fairly settled in our new and beautiful home. The season has opened very auspiciously; the attendance has been large, the quality of the best, and I need not say the ministrations from the rostrum upon the old high plane. Our beloved teacher, Mrs. Cora L. V. Richmond; is now in the twentieth veer of her. assertions of skeptics to the contrary, one of the strongest arguments in favor of this is that whilst the Jews have full access to the history of that time, denying his Messiahship, they do not deny the existence of the life.

The picture of the man Jesus of Olivet, of the Mount of Transfiguration and of Calvary, as the Teacher and Messiah, and as the culmination of all that is possible to man, could not fail to leave its impress on the hearts of her

We are also enjoying a rich spiritual feast in a series of Sunday evening lectures on Bible interpretations. These are historical, symbolic, cabalistic, esoteric and spiritual, and are wonderful in eloquence and sublimity. Truly our lines have fallen in pleasant places. Socially we are not behind the times. Under

Socially we are not behind the times. Under the auspices of the Band of Harmony, which is still doing a good work, a delightful social was given last Thursday.

There is one important change I must tell you of: The dear old name of 'The First Society of Spiritualists,' which for upwards of thirty years has meant so much to the Cause of Spiritualism, because its pure and unspotted hanner has always stood in the forement ranks. banner has always stood in the foremost ranks, in deference to the needs of the hour and the demand for progress has been reverently and lovingly laid aside, and we are now the 'First Spiritualist Church of Chicago.' In doing this no principle has been sacrificed; our rostrum will always be headquarters for Spiritualism pure and simple, with our guides and their in-struments at the head. There is not the slight est danger of anything else gaining a footing

The annual election of officers again placed the Presidency in the hands of Dr. De Wolf, who is indeed proving himself to be the right man in the right place."

### New York.

one evening last May, when his spirit guide, Winona, warned a gentleman in the circle not to venture on the water on the 26th day of August, as he would meet with an accident. On that very day he was drowned off Norton's Point. His name was Robert Inman.

The guide also mentioned the name of his boat, which was called the Adelaide, and warned him to defer any excursion which he might feel inclined to propose for that day.

I have attended a number of seances, and

consider this one of the best tests I have ever heard given by any medium.

I have been prevented by illness from writing before, but hope that the publication of this will serve as a warning to others to give more heed to the advice given them by the spirit guides."

BROOKLYN.-Abram Elverson writes: "Interest in the grandest truth which was ever flashed upon the denizens of earth is deep and earnest at the present time in this city. Meetings are being held all over the city, and are well attended. At the regular meeting of the Advance Conference last Saturday evening it was quickly decided by the society to become one of the branches of the National Spiritualists' Association, which good judgment is certainly commendable, for never in the history of Modern Spiritualism were our mediums and their gifts in such danger from bigots of one kind and another, and never was a national organization of Spiritualists so necessary for protection of our religion and its missionaries

of truth and light. We have had some good workers here recently, and have one at the present time, viz., Dr. F. H. Roscoe of Providence, who is laboring among us during the Sundays of November. Dr. Roscoe has made many friends during his several visits to Brooklyn as a lecturer in our Cause, and the audiences he has at Small's Hall, 327 Franklin avenue, are remarkable for intelligence as well as in point of numbers. He has certainly a bright mind and well supplied with spiritual food, which he dispenses in his eloquent and masterly manner. His psychometric readings are the wonder and surprise of every one; they are simply marvelous, as our old friend, Dr. F. L. H. Willis, has remarked in our presence.

The social and reception, which was given last Friday evening to Dr. Roscoe and his estimable wife, by the Woman's Progressive Union, was well attended and an exceedingly enjoyable affair."

### Bhode Island.

PAWTUCKET .- Mary E Thompson writes: 'A séance was held at No. 9 Whipple street, Pawtucket, R. I., by Mrs. Sarah Newcomb, materializing medium. She has no cabinet, but simply a piece of cambric across a corner of the parlor occupied by the family and visitors daily; six women seated around the room, joining hands; the lamp burning on the plano near the cambric in the corner. She has no agent, no conductor, save Sadie, her young daughter, who joined hands with us. Mrs. N. had on a dark red dress, with bright red ribbons, and was distinctly seen in that red dress seated in the chair at the same time those robed in

white were talking to us standing.

The space inside the cambric is hardly large enough for more than the medium. A woman appeared, and coming outside talked to those she knew. She was craped in white, and gave her message distinctly. Then three different ones came to me, and whispered incidents that transpired in their lives no one but myself and the dead could know. Then one came, wished me to look in his face; as I did so he spoke his own and his wife's name, referred to a scene in their earthly lives that proved unmistakably they were the very persons they said they were. At the time these were talking Forest Flower was talking through Mrs. Newcomb, and seen sitting in the chair, they standing in white, and

for spirit forms. I prophesy for her better days and brighter prospects as a genuise materializing medium, true to the Cause at home and abroad."

### Britain as a Spirit-World.

The following curious passage occurs in the 'History of the Gothic Wars," by Procopius, as translated by Sir Henry Holoroft in the year 1653. The author is describing the island of

"In this description I am to mention a story, or rather a fable; I cannot think it true, though many men affirm to have seen it, and been actors in it, neither must I absolutely reject it, lest professing to write of the particularities of this island, I be thought ignorant of the things done in it. They report that to this part of the island are transported the souls of cry out that he should give it to the poor. Iscariot like, 'Why was this ointment wasted?' The world is happier by some men's lives."

| Part of the Island are transported the souls of the departed by a means which, though I have heard in very good earnest related, yet I conceive that the first rumor of it sprang from some dreaming heads. Along the ocean shore over against Brittia are many villages inhabit and he sharmen hardware and heatmen ed by fishermen, busbandmen and boatmen, who traffic in the island. They are subjects of the Franks, but pay no tribute, the exemption from which is granted unto them for a service which I will now relate. They have the employment of conducting sould described in service. which I will now relate. They have the employment of conducting souls departed imposed on them by turns. When any man's turn comes they go home to bed toward night, expecting their fellow conductor. At midnight they find the door opened, and hear a voice softly calling them to the business. Instantly they rise, and go down to the seaside, finding themselves constrained to go on, but they perceive not by whom. Boats they find ready, with no men in them, and aboard they go to sit to their oars. They perceive the boats loaded with passengers even to the deck, and the place the rostrum upon the old high plane. Our beloved teacher, Mrs. Cora L. V. Richmond; is now in the twentieth year of her pastorate, and as the years go by it would seem this fountain of inspiration gives out even more liberally of its litegiving streams. If possible the discourses have been more wonderfully beautiful than ever before. The lecture of to day, the subject of which was 'Jesus—Man, Myth or God—Which?' attracted a very large audience, and whilst repudiating the theological declaration of the divinity of Jesus, as having no foundation either in the teachings of Christ or of the apostles, she went on to prove that as they page of contemporaneous history becomes better known and understood, proofs were not and would not be wanting to prove the personality of the man Jesus. Nothwithstanding the assertions of skeptics to the contrary, one of the strongest arguments in favor of this is that whilst the Jews have full access to the history of that time, denying his Messiahship, they do not deny the existence of the life.

### November Magazines.

THE HUMANITARIAN. - Hon. Horace Plunkett opens this number with a paper entitled, "Agricultural Cooperation in Ireland." Mrs. Victoria Wood hull Martin continues "The Pharmacy of the Soul." Dr. A. T. Schofield discusses "Cycling for Ludies." W. F. Barrett has his second part of "Dynamic Thought," and deals with "The Realm of the Unconscious." Mrs. Mark H. Judge contributes "A Latter Day Critic and George Eliot." Charlotte Elialey writes on "The Students' Career." William T. Husband describes "Ancient Betrothals and Marriages." F. H. Walmsley treats of "Drink and Insanity." Hester S. Dwinelle pays a good tribute to Margaret Fuller Ossili. G. M. Went writes of "The Virtue That Damned." The editorial notes and comments are good. 302 West Seventy-second street, New York.

NEW ENGLAND .- "Old School Street" opens the new issue, and is a faithful description of the familiar locality. Helen Leah Reed brings "Miss Theodora: A West End Story," to a conclusion. "Our American Old Masters" is by W. H. Downes and F. T. Robinson, and is ably illustrated. Eva Mariotti gives "The Diary of Mary Poor of Indian Hill Farm." Henry C. Shelley has an article, "Goldsmith's Deserted Village." Samuel W. Cole has a paper on "Public School Music." N. O. Nelson writes on "Organized Labor." Edward F. Hayward has an article on 'The Names of New England Places." J. P. Baxter describes Portland, Me. Edward Atkinson writes of "Greater Boston." Annie Elliot has a story, "The Daily Morning Chronicle," and Arthur W. Colton a NEW YORK.-Mrs. A. Leland writes: "I Thanksgiving reverle, "East Winds in Hagar." The attended a séance given by Mr. J. W. Fletcher poems are by William H. Carruth, Frank R. Batchelder, Minna Irving and Elizabeth R. Anderson. ren F. Kellogg, 5 Park square, Boston.

CASSELL'S .- "The Poacher and his Craft" is the opening sketch, and is very readable. "Loveday" has a liberal installment. "A Cast Shoe" is a pretty story by Edith E. Cuthell. "One of Life's Mockeries" is from the pen of Elizabeth L. Banks. "The Voice of the Charmer" continues in marked interest. The domestic, floral and fashion departments are full of good suggestions. The Cassell Pub. Co., New York.

THE PHRENOLOGICAL JOURNAL .-- Mme. Janauschek furnishes the subject for a larger part of the current issue. G. C. Bartlett has his third paper on "How Three People Did Europe Afoct." C. M. Aley has a paper, "Phrenological Problems." H. S. Dravton writes a retrospect on "Practical Psychology." There are may other interesting papers and articles. Fowler & Wells Co., 27 East 21st street, New York.

THE LADIES' HOME JOURNAL .- Mrs. Burton Harrison has the opening story, "The Holiday Dance at Worrosquoyacke." Edwin S. Wallace gives a description of "Girl Life in Modern Jerusalem." Emma H. Heath tells about the "Fanciful Uses of Crépe Paper." Every woman should read Fannie Edgar Thomas's article "A Boudoir Controversy." "The Luck of the Pendennis," by Elizabeth W. Bellamy, is concluded in this issue. Helen Mar Adams, Emma M. Hooper, Isabel A. Mallon, Hope Holly, Eben E. Rexford, Emma Haywood and Ruth Ashmore all have fine domestic suggestions. Ruth Ashmore has one of her fine talks under the title of "The Mistress of the Small House." Louise Stockton tells how to organize a literary club. The Curtis Pub. Co., Philadelphia, Pa.

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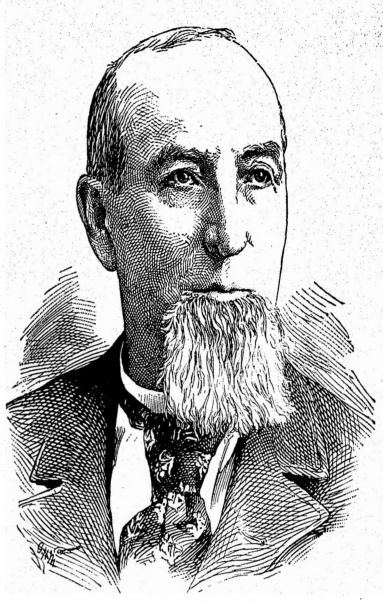
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ness, irritation or diseased condition of the remedy advertised, and the cures effected by its use, and thought it might hit my case, and it did. The asthma is greatly improved—in fact, it is nearly cured—and the rheumatism is greatly helped. I think very highly of this remedy, for it is good. I would recommend anybody to use Dr. Greene's Nervura blood and nerve remedy for asthma or rheumatism, for it is a good medicine. I deem it simple justice to a great remedy to write this letter. I never expected to do any more work when I was sick, but the Nervura did me a great deal of good, and I am now able to work again." It is not a patent medicine, but the prescrip-

tion of the most successful living specialist in side being a prominent business man well known throughout the State of Vermont. The word of a man so highly trusted and honored should be taken, and his advice followed by all.
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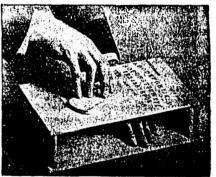
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The Cash—Orders for Books, to be sent by Express, the Scall of Cash—Orders for Books, to be sent by Express, the Scall of Cash—Orders for Books, to be sent by Express, the Scall of Cash—Orders for Books, to be sent by Rail or at least half cash. When the Romer forwarded is not sundicast to fill the order, the ballance must be paid 0.0.D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—once and twos preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 5 cents for any sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance.

No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

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Canceled articles.

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

# Banner of Pight.

BOSTON, SATURDAY, NOVEMBER 23, 1895. ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

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"In things essential, UNITY; in things doubtful LIBERTY; in all things, CHARITY."

## Thanksgiving Announcement.

Nov. 28 being observed as THANKSGIVING DAY, the BANNER OF LIGHT Establishment will remain closed during that date.

ADVERTISERS desiring to renew their cards in THE BANNER for Nov. 30 are requested to have their notice of such continuance at this office on Friday, Nov. 22, instead of Saturday,

As we go to press one day in advance for that issue, Correspondents must see that their notices, etc., reach us on Monday morning, Nov. 25, to insure insertion.

### True for the Methodist?---Too True for the Spiritualist!

As a people we fear the Spiritualists of America-and the world for that matter-do not appreciate what the spiritual press everywhere is doing for the Cause. There are many, many families throughout the land where a Spiritualist paper is never seen, or is, perchance, perused as a sporadic or "borrowed" visitor from the home of some more conscientious neighbor. While THE BANNER would not willingly say anything to prevent the circulation of Spiritualist papers as missionary documents, still it seems that there is a duty which rests on our people to see that the publishers of these papers are adequately sustained at the first hand.

Spiritualists, of course, are not the only ones who possess this overweening confidence that their periodic literature will go on always, whether they patronize the papers or not. We have recently seen editorials from the church weeklies which "out-Herod" anything THE BANNER has ever said to Spiritualists, in their appeals for their denominational people to come up and be counted on their subscription lists. Here is an extract from one attributed to Dr. Edwards of the Northwestern:

"The Methodist army is the army of the Lord. The church paper is a bundle of arms and ammunition; the Christian household without it is a camp in a hostile country, with no pickets. If you would grow, eat; the journal of the church is good victuals-appetizing, and satisfying to the appetite. If you would keep warm, be clothed; the church paper is raiment, a moral ulster to them that need much, a linen dust-coat to them that need nothing more; a fit for the child, and fitting the parent. If you are a church-member, you are supposed to be taking stock in the only line with a passenger traffic heavenward, and you will do well to study the soundness of your investment.... I believe it remains a stranger at many thousand Christian firesides, and others, through lack of personal presentation of its merits by the pastor or other esteemed canvasser. And I suggest for each circuit an annual autumn sermon upon Christian journalism. The helper of the pulpit may fairly be asked to be helped by the pulpit, that the people may be helped by both. Every door that opens toward a Methodist meeting-house ought also to open to admit a Methodist publica-

Aside from the theological expressions and tinge, every word in the above applies with even more power to Spiritualists. Very truly are events in Philadelphia and elsewhere proving that a Spiritualist community without a Spiritualist paper "Is a camp in a hostile country, with no pickets." Will the Spiritualists all over the land peruse this Methodistic declaration, with THE BANNER's emendation, and hasten to the defense and support of the papers devoted to this heart-cheering Cause?

Just as we go to press we learn with satisfaction that the five Seventh Day Adventists who have been so long in bonds and trial through religious persecution in Tennessee, have been acquitted!

### TIMELY TOPICS.

Ex-Governor Ames a Spiritualist .-The old foreman of the Ames Shovel Works, at North Easton, Mass., in speaking of this gentleman, whose demise we so recently chronicled, used language, as reported in the press, which would lead the thoughtful to a conviction that, interiorly at least, the ex-Governor held to the illuminating truths of the Spiritual Philosophy. He said, among other things, that Mr. Ames expressed impatience to be gone from the present life Speaking of some from the present life. Speaking of some friends who had passed on, he said, with sad reminiscence of earthly things, "What's the use of my remaining to play with these dogs?" alluding to two pets which were then present. "We then," said the foreman, "got into one of our usual talks on Spiritualism, and I found that the ex-Governor had more faith in it since I saw him last; and he freely admitted to me that he saw a lot in it that was good and would be of benefit to the human race."

The Situation in Cuba.-While Spain has been making the most industrious efforts to explain her lack of success in making any perceptible headway against the Cuban insurgents, and Spanish agents are buying up lightdraft tugs and steam launches in this country and in England, to be armed with Maxim and Gatling guns, and put to service in preventing the landing of arms and ammunition and of filibusters from different quarters of the continent, we are idly looking on, and refraining from even expressing sympathy in any form or degree with a people only ninety miles from our shores-who are struggling to achieve their freedom from the heavy rule of an old and

effete European monarchy.

It doesn't look as if we as Americans cherished such an idolatrous affection for popular government and republican principles as might reasonably be expected of a nation with our great experience and in our situation as the foremost republic on earth. Spanish agents are said to be secretly scattered all over the United States, to be ready to call the attention of our government to any and every incident that may look suspicious to them. Are not our authorities paying profounder regard to the sentiment of so-called neutrality than to that of democratic republicanism? Congress with be in session soon, and we may expect to hear the sound of a voice at last. The President of the newly-formed Cuban republic, too, is to be about the capital to explain matters.

What Japan is About. - Japan clearly knows what she is after. She has the practical sense to spend the indemnity sum she is taking from China in enlarging her fleet of war vessels. The people at large, too, support with en-thusiasm the proposal to increase the standing army and for getting all ready for the conflict that appears to be impending with Russia. The trouble she is meeting with in Corea is revolutionary, the natives of that little so-called hermit kingdom being likely to give the Japanese even more trouble than China did.

The latest reports from Japan, however, state that business, and all kinds of industry, have taken a prodigiously new start since the war with China ended. As for any quarrel with Russia over Corea, it is not to be overlooked that Japan for a long time would have the decided advantage of costion, and of operating cided advantage of position, and of operating at a point near her base. The point to be considered is that, although Russia is conceded to be a far overmatch for Japan in respect to her army and navy, yet that she cannot employ her full strength against Japan, especially at the first. Her naval force in Asiatic waters is not what it is by any means in the Baltic and Black Seas, and it will be a long and costly job to transport it around to Japan, where it can be brought to bear. Moreover, there is the Turkish trouble now; which—with Armenian massacres, a panic-stricken Sultan, and fiercely determined European powers—brings in an entirely new element into the combination.

"Cleveland Notes."—We are obliged to announce that these "Notes," kindly furnished us by our Ohio correspondent, T. Lees. must-on account of the pressure of Convention matter-await publication till next week.

### Religion with War.

A delegate to the recent Convention of the American Board of Foreign Missions warned the convention that unless China were speedily Christianized she would endanger the civilized nations of Europe by raising vast hordes of fighters that would swoop down upon them. Now the truth is that China is a peaceful nation, and it is the Christianized nations of Europe that keep the vast hordes of fighters and do most of the fighting. But this ministerial delegate didn't say a word about them. Were China Christianized, as he would piously have it, no doubt she would become emulous of keeping up with European Christendom, and thus her armies would be larger than those of Russia, Germany, Austria, Italy, France and England combined-all of them Christian countries. The Chinese armies are smaller in the aggregate, in proportion to population, than the army of any one of the Christian countries of Europe. So is that of pagan India, and of Japan, though the latter nation has greatly increased her army over what it ever was since she adopted the customs of Christian nations. There has been a hundred times more fighting and bloodshed in Christian Europe within the past century than in pagan China, though the population of China is probably greater than that of all Europe. Talk about Christianizing China, and in a convention of professed Christian ministers, too!

A WATER CYCLE.-L. V. Moulton, Esq., of Grand Rapids, Mich., (one of the Trustees of the National Spiritualists' Association) has invented a bicycle which floats upon the water, and is propelled with safety and ease, so users of it testify. The Evening Times, Washington, D. C., in the course of a column article, thus describes this new "water sprite," which threatens to revolutionize river and lake "pleasur-

ing" in the future: 'Two long cigar-shaped cylinders, made of galvan-"Two long cigar-shaped cylinders, made of galvanized fron, and water-tight compartments, form the base of it. These cylinders are about seventeen feet long, and at one end are very pointed; at the rear end are the rudders. These cylinders are about three feet apart, and are connected by means of steel braces, upon which a raised platform is built. On this platform is an ordinary chair. Immediately behind it is the steering apparatus, which is almost a fac-simile of the handle-bars of a bicycle. Behind the handle-bars are a saddle and pedals, exactly the same as those on an up-to-date bike." At the rear of the seats is a on an up-to-date 'bike.' At the rear of the seats is a fifty-two inch wheel, filled up in the same manner as the side wheels on any of the steamers which run down the river."

THE BANNER for Nov. 16 (last week's issue) contained a portrait and sketch of the noble "Spiritual Pilgrim," Dr. J. M. Peebles, now of San Diego, Cal. The sight of the genial face of the doctor appealed, we are sure, to many of his old friends as a pleasant memory, and has drawn from our friend and correspondent, William Brunton, a fine sonnet, which will be found on the eighth page.

In the illustrated article on our first page, Henry Forbes of New York contributes to THE BANNER a paper which is a marvel of tact and felicity as to pertinent selection from the late Dr. S. B. Brittan's works-binding the excerpts together with an array of eloquent sentences which ought to stir up the Spiritualist reader like the sound of a trumpet.

### What Shall be Done to Meet the Coming Issue? A Question for Spiritualists to Answer.

[THE BANNER contained, Nov. 16, a strong arraignment by MRS. M. E. CADWALLADER (Philadelphia, Pa.,) of the recent action of the officials in persecuting and arresting Spiritualist mediums under narrow and strained interpretations of statutes in existence there. The Spiritualists of that city, assured that the time has arrived for them to rally in support of their constitutional rights, have appointed a Committee to carry out their wishes, composed of members of the various societies in the city, as follows:

MR. B. B. HILL, Chairman; MR. F. H. MORRILL, Sec'y; MRS. M. E. CADWALLADER, Cor. Sec'y; MR. CHEW, HON. T. M. LOCKE, C. L. GE FRORER, MRS. HALLOWELL, SAMUEL WHEELER, MR. BARRY, CAPT. KEFFER, MR. KURTZ, MR. MARLOR, MR. KELLAR, DR. BATES, MRS. JENNINGS and MR.

WELSH. Mrs. M. E. Cadwallader was appointed Chairman of the Finance Committee, with full authority to receive and collect contributions to the Mediums' Defense Fund.

All funds or correspondence should be sent to Mrs. M. E. Cadwallader, Cor. Sec'y, P. O. Box 446, Philadelphia, Pa.]

### Spiritualism is not Fortune-Telling. To the Editor of the Banner of Light:

The recent outrages in Philadelphia and oth er cities of the land in the matter of the arrest and indictment of our mediums present many interesting features to us as Spiritualists, and should command our earnest consideration.

In one of the large cities, a few days since, two fortune-tellers, who have occasionally posed as mediums, were sentenced to twelve months each in the penitentiary. Over and over again the Spiritualists of this country have proclaimed to the world that they HAVE NO SYMPATHY WITH FORTUNE TELLING, and that Spiritualism differs from it as widely as daylight differs from darkness. Courts are holding, in many instances, that mediumship and fortune-the Public Library and the Art Museum. telling are identical, and, unless a decision can be obtained discriminating fairly between these two classes, our mediums will be in conthese two classes, our mediums will be in constant danger. This danger is augmented by the fact that many of them will advertise as mediums, yet couple with their advertisements the statement that they can also predict the future, reveal life secrets, restore lost lovers, etc., etc.; in other words, proclaim themselves fortune-tellers.

The numerous arrests of our mediums within the last two months render it imperative for us to sound a note of warning to all of our workers in Spiritualism who claim to be mediums, for whatever phase of manifestation. In advertising, they should avoid the use of the word "prophetic," and of all other words that can be used by our opponents to substantiate the charge of fortune-telling. They should take every opportunity to deny the term "fortune-telling," whenever applied to them, and, when called upon to give a sitting, should take good care to emphasize the statement that they are mediums, not fortune-tellment that they are mediums, not fortune-tellment that they are mediums, not fortune-tell- a Chinese sage; Confucius, Arbaces, Adehl, ers. We do not speak in a dictatorial sense, Yermah, Hiram Abiff, and others from the far but only sound the alarm to our mediums out East. The pictures of Chine and Confucius of our desire to aid and protect them in this their hour of need. The laws against fortunetelling in every State in the Union are stringent, and the penalties imposed severe. No Spiritualist organization can furnish any protection to fortune-tellers. It is proscribed by the law, for one reason, and is opposed to pure Spiritualism for a second reason. Therefore, Spiritualists cannot afford to pose as defenders of lawbreakers, charlatans and professional

In closing, we repeat that no aid whatever can be given to fortune-tellers, per se. It would be useless to do so while the laws are as they are, and also unjust to do so because of the injury this class of people is continually inflicting upon Spiritualism. The sooner fortune tellers are weeded out of our ranks, the better it will be for mediumship and for Spir-H. D. BARRETT. itualism.

President National Spiritualists' Association. Washington, D. C., Nov. 12, 1895.

### The Banner of Light

Desires its readers and the Spiritualists of the Pacific slope to know that W. J. COLVILLE has been duly appointed as its regular agent in that locality; he will contribute news, receive subscriptions, etc., in the interests of this paper, and we cordially recommend him to the kind attention of the people of California.

It was an occasion of great pleasure to a representative of The Banner to be present | ings of this temple is Mr. M. S. Ayer. at the private view, given to the Press and other invited guests at the galleries of the Art Club, Dartmouth and Newbury streets, by The Ladies' Home Journal, of original magazine illustrations, on Friday evening, Nov. 15. Over two hundred original drawings in oil, water-color and black and white, by the most famous illustrators of America and Europe, were shown. The artists represented in the exhibition included C. D. Gibsou, Albert Lynch, Henry Sandham, Eric Pape, W. Hamilton Gibson, W. A. Rogers, Reginald Birch, W. L. Taylor, Frank O. Small, B. West Clinedinst, T. de Thulstran, A. B. Freet Keta Greensway. T. de Thulstrup, A. B. Frost, Kate Greenaway, E. W. Kemble, Irving R. Wiles, W. T. Smedley, Abby E. Underwood and others. A special display of the work of Mrs. Alice Barber Stephens, of Philadelphia, the foremost woman illustrator of the day, formed an interesting part of the exhibition. The drawings are the prop-erty of *The Journal*, and all have been (or shortly will be) reproduced in that magazine. The subjects were dainty, refined and true to life, and cannot fail to enhance the value of The Journal. The evening's exhibition was a success; the choicely-illustrated catalogue was a "miracle" of the printer's and limner's arts; the audience was appreciative, and the music

The exhibition was afterward thrown open to the public. Admission is by tickets, which can be obtained free upon application at the Boston Art Club, Dartmouth and Newbury streets; Old Corner Book Store (Damrell & Up-ham), corner School and Washington streets, and other places. The exhibition will continue to Thursday, Nov. 28, inclusive.

An account of the public exhibition of Spirit Typewriting through the mediumship of Dr. and Mrs. Henry Rogers, in Carnegie Hall, New York City, Sunday afternoon, Oct. 13, has been received, and will be printed next

places, are spoken of under "Banner Correspondence," third page. Read the announcement made by Jordan Marsh, on our eighth page.

### First Spiritual Temple.

### The Gallery of Spirit-Pictures and Who they Represent.

The secular press takes every convenient op portunity when it finds it advantageous so to do to present information regarding Spiritualism and its various phases. Among the many papers that are paying the Cause a good deal of attention is the New York Herald, whose issue of Sunday, Nov. 17, contained an article of interest relating to the First Spiritual Temple, Exeter and Newbury streets, Boston, which article we reproduce after being submitted to Mr. Ayer, who made several important changes in order to have it accurate:

Probably few collections of spirit-pictures equal in interest and variety the one that adorns the walls of the First Spiritual Temple in Boston. That city is really the Mecca of the spiritualistic faith. In no other city are there so many mediums, such a multiplication of circles and congregations.

It is estimated that there are no less than

twenty five thousand people whose faith makes them readily accept the gospel it teaches. The famous camp meetings at Onset Bay gather together the most distinguished Spiritualists in the country once a year, and the fame of their manifestations and the effects of their enthusiasm live in New England long after the frost has driven the visiting pilgrims home. The largest congregations are at the Spiritual Temple and at Berkeley Hall, where one thou sand or fifteen hundred people meet every Sunday. The more than twenty thousand remaining are left to gather at the rooms of various mediums in companies that range from fifty to several hundred. Each medium has a strong personal following, and their "guides" or "controls" are considered quite like "one of the family."

The Temple, where are found the spirit pictures, is the richest structure devoted to the faith in the world. It cost \$300,000, and every cent of that sum was paid by one man, Mr. Marcellus S. Ayer, who is still young, and who made his entire fortune by his own enterprise in the wholesale grocery business. When a man who has learned the value of a dollar by earning it makes such a donation to a cause he is certainly sincere. It was stipulated by the spiritual "guides," who inspired and directed the building of the Temple, that all public services should be free. It is a stone structure, of such excellent architecture that it graces

The medium through whom Mr. Ayer received instructions was Mrs. E. R. Dyar, a memorial tablet of whom appears in the audito-

The most interesting room is the library, where the spirit-pictures are shown. They extend around all sides of the room, and with them are hung pictures of distinguished people who are claimed as spiritualistic disciples, and views of places and scenes made famous by supernatural manifestations. Back of the reading desk is a life size portrait of Mrs. Ayer, sister in law of the founder of the Temple, whose spirit, Mr. Ayer says, directed him often

in the Temple work.

Lincoln, whom the Spiritualists claim as a believer in their ideas, has a place, and so has Thomas Paine, who "controls" many of the mediums in Boston. There is a picture of the house in New York where the Fox Sister first

are especially striking.
It is the opinion of some Japanese scholars who have visited the library that the picture of Chine, after whom, it is claimed, China was named, represents the great sage who founded Spiritualism in the Celestial Empire, known in Eastern classics as Kwotei, to whom were attributed many mysterious powers. He is said to have driven out his enemies in a chariot equipped with a compass needle.

In the bookcase is an album containing fifty

or more spirit-photographs taken a score or more years ago. The figures are astonishingly clear, the bright eyes of women and the dark beards of men looking out boldly from their nebulous investment of white. Evidently good looks must be an invariable gift in the spiritworld, for in all these photographs every wo man was fair, every man handsome and every child a cherub.

Among the photographs was Dr. Guppy, holding the hand of "Katie," a spirit; Miss Hough ton in a dozen or more vivid materializations When both she and Mrs. Guppy were present they were strong enough to bring a spirit before the camera entirely alone. Another striking picture is that of Mr. Homer and the spirit face of his "double," the features in each being almost identical. The spirit of Mrs. Sherwood came out so clearly that it could be recognized, as did also one of Mr. Sutherland The mediums, Miss Katherine Smith and Mr. Arbuthnot, bring out faces very clearly. Mrs. Adams and William Howitt are photographed with the spirit faces of their daughters bend ing over them. A spirit places a wreath upon the head of Dr. Guppy in one photograph. Mrs. John Burns brought out the only two spirit figures in the collection, which appear in a

single field of the camera.

The only person who can give anything like an accurate description of the interior belong-

In his talk he waxed eloquent in support of his statement that he knew these faces were those of men who had inhabited the earth thousands of years ago, and who are in attendance upon the services of the temple at every

possible occasion.
"There is one," he said, "who was in his incarnate condition an Asiatic, but who has been incarnated as a Persian, and later as an Egyptian.

To Mr. Ayer he has materialized as "The Chemist," and the latter says he has given forth many powerful discourses on important subjects, which were heard by thousands of

attentive listeners.

He continued: "Another important portrait is that of 'Chine,' for whom China is said to have been named. He lived thirty-four hun-dred years ago, and was renowned as a great medium and teacher of advanced thought. As an objective worker Chine has few superiors. if, indeed, he has any, in the diffusion of knowledge on either the earth-plane or in the spirit-realm.

"Confucius is another important personage in the rare collection. The famous sage of China lived twenty-four hundred years ago, and appears to the people at the present time in the same character in which he then existed. Of the reliability of the portrait of this great man, as in the case of all the rest, I am positive, as all have been clairvoyantly seen by those who believe in spirit phenomens.

"In the same frame with Confucius is the por-trait of Yermah, who has given me his history. He lived on the continent of Pan, which was submerged in the Pacific Ocean twenty-four thousand years ago. Arbaces, the ruler of the Median Empire, is also presented. There is another of the ancient intelligences, who is a constant visitor at the temple, and who is said to have lived ten thousand years ago. He is called 'The Temple Spirit,' and upon him we depend for much that is authentic in ancient and modern thought. At last Sunday morn-ing's seance, at which Mr. P. L. O. Keeler was the medium, a message was passed over the cabinet curtain written in symbols. The message was translated by himself through a medium in substance, as follows: 'In years past Meetings in Chicago, Newburyport, I have promised you much that would take place, and it will all, and more, come true.'
The ancient spirit is an Egyptian.
"It was in connection with an appearance of 'The Temple Spirit' that the faces of the Hinde man and women appearance of the Brockton, Brooklyn, Wakefield, and other

Hindoo man and woman appeared. Both were incarnated at a later time—the man as an

Egyptian, the woman as an Italian. In the lower auditorium there is a full length spirit-picture of White Cloud, the guide of Miss Katie Robinson of Philadelphia, who died some years ago. It was drawn by W. B. Auderson in a test seance, one man agreeing to pay \$1,000 for it if it could be executed.

"The Temple has been and is now the abode of many spirits who, when they were in their natural condition, were famous above their fellows. At some of the materializations a medium has been able to draw an intelligence to her

um has been able to draw an intelligence to her cabinet that could present the inner chamber of the great pyramid, a place never seen by human eye, as the present generation understand it. Other wonderful things and events have been reproduced, which fill even believers with astonishment. Ralment worn by men who lived thousands of years ago has been presented at some of the séances, the antiquity and authenticity of which no man can reasonably dispute."

### A New Departure.

dispute."

Arrangements have been made whereby the BANNER OF LIGHT in future is to be brought out by a Stock Company.

This Company has been incorporated under the laws of the State of Maine, with a capitalization of \$25,000; it was organized by the election of Isaac B. Rich as President, and Fred G. Tuttle, Treasurer-John W. Day, Henry W. Pitman, John W. Drew, Fred G. Tuttle and Isaac B. Rich being the Directors-and the large stock of valuable books, etc., the subscription-list, good will of business, etc., have been acquired by said Company.

It is the desire of the Directors to add to THE BANNER novel features, such as copious and frequent printing in its columns of "halftone" portraits of spiritual workers and camp scenes; also the securing of special correspondents in various parts of the country, and other features that they are not ready to announce, which will greatly increase its interest and usefulness; therefore they have decided to place four hundred shares of the stock upon the market at \$25 per share. This is a statement in brief of the arrangements thus far made. While appealing to the good fellowship of the 'brethren of the household of faith," the Directors point the intending investor's attention to the fact that, as the property purchased by said Company is really much in excess of the valuation under which it has been acquired. the future may be confidently expected to bring a dividend to its tockholders.

THE BANNER has been a paying institution, and can in the future be kept as such, if the spiritualistic public for which it has so long and so faithfully labored will join hands with the New Company, and by the purchase of shares become co-workers in the good service for humanity which this paper tionably achieves.

Here is an opportunity, Spiritualists of the world, to unite in strengthening for further work the veteran journal of your Cause, and to aid in adding new features to THE BANNER.

### His Last Sunday

In Boston. - Walter Howell, as announced in another column, will officiate at the Back Bay Spiritual Temple for the last time during his present engagement on Sunday, Nov. 24.

Owing to a misunderstanding, he has some Sundays in December which he would gladly offer to societies in need of a speaker. Till Nov. 26 letters may be addressed to the First Spiritual Temple, corner Newbury and Exeter streets, Boston; after that date, to 448 West Fifty-Seventh street, New York City, N. Y.

Owing to the lengthy report of the proceedings at the Convention of the Massachusetts State Spiritualist Society in Worcester. we are obliged to curtail our editorials the present week. Hope to give an added amount

Mr. Henry Lacroix, THE BANNER'S foreign correspondent, who has been devoting some time to a rest in Boston, was to "move on" for Montreal, Saturday, Nov. 16, where he will pass the winter. We expect some "Canadian letters" from his pen when he is properly installed there.

A correspondent writes that our old friend, N. U. Lyon of Fall River, Mass., has been stricken with paralysis—though he has since regained his speech. We trust this vet-eran of the Cause will yet recover to do still more work in the spiritual vineyard. The "Fall River" letter will appear next week.

### The Grand Harvest Festival Held under the auspices of the CHILDREN'S PRO-

GRESSIVE LYCEUM, NUMBER ONE, at 514 Tremont street, Boston, Sunday, Nov. 17, was a great success. street, Boston, Sunday, Nov. 17, was a great success.

The hall was tastefully decorated; there was a profusion of flowers, fruits and vegetables, and many of the children wore flowers. Fine music greeted the visitor, and the scene was one of interest and pleasure. Mrs. W. S. Butler moved here and there, saying a pleasant word to child or visitor, and making everything in order, adding to the success of the occasion.

The Lyceum exercises opened as usual, during which Charles T. Wood, Conductor, in his address to the little children, in a very happy way drew from the regetables and fruit a well-applied lesson, speaking of the seed being planted on good ground or by the way-side, and the result thereof, applying it to the seed planted in their hearts from the lessons they received each Sunday. He also told them of the custom originating in other lands of celebrating the Harvest Festival.

The exercises then followed as usual, and included the following elaborate program, assisted by two orchestras and other able talent, who volunteered their services to make the occasion a success. All who took part deserve credit, but especially Mrs. Annie M. Lennan, Mr. Frank Swift, Miss Horner and Miss Fannie E. Fish.

Miss Fannie K. Fish.

Program.—Orchestra; recitation by Marie Gale; song, Gertrude Laidiaw; selection, Fadette Orchestra; recitations, Mrs. Annie M. Lennan, Lottie Weston; song, Mr. Tutein; whistling solo, Miss Fannie K. Fish; trio, Snow's Orchestra; solo, Miss Horner; orchestra; tableau: a draped cross—one tiny girl clinging to it; four little girls in attitude of prayer, Miss Gracie Scales singing "Rock of Ages"; trio from Snow's Orchestra; banjos; recitation, Marion Fowler; song, Mr. Frank Swift; recitation, Little Josie; songs, Emily Williams, Helen Gale; recitations, Joseph Forsyth, Minnie Sargent, May Donnell; songs, Lillian Rich, Mr. Frank Swift; solo, Mr. Harry Leslie.

The exercises closed with singing by the school. The ladies of the Lyceum provided a nice lunch for those whose regular dinner hour was interfered with by the length of the program.

by the length of the program.

Arouse the faculties, stimulate the circulation, purify the blood with Ayer's Sarasparilla.

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will by the occupant while reclining. A synonym of luxurious ease and comfort. It is built of oak, polished antique finish, with beautifully grained three-ply veneer back. The seat, head and foot rests are upholstered with silk plush in crimson, old red, tobacco brown, old gold, blue or olive, as desired. It is very strong and perfectly simple in

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Write your order like this TO-DAY, while you think of it, or cut this out and sign it: "You may ship me, subject to thirty days' trial, One Combination Box of 'Sweet Home' Soap, with extres, etc., and the Chautauqua Reclining Chair, upon your own conditions, viz.:

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Mustrations of other Premiums sent on request. THE LARKIN SOAP MFG. CO., Buffalo, N. Y.

NOTE—It may be now o our readers that our Editor-archief, Gen. C. H. Howard, visited the Larkin Manutacturing Co. at Buffalo, N. Y., and examined the goods and premiums. They are all that is claimed for them.—Farm, Field and Fireside, Chicago.

MEETINGS IN MASSACHUSETTS.

Lynn.-T. H. B. James writes: The Spiritualists of Lynn held very interesting services in Clerk's Hail, 33 Summer street, Sunday evening. Services opened

by Prof. Fred Heath, the blind musical medium, with fine and appropriate selections. Mrs. Julia E. Davis of Somerville gave an invocation, able and interesting remarks on "Spiritualism a Divine Power." Also many remarkable tests and communications, all said

many remarkable tests and communications, all said to be correct.

Next Sunday, at 7:30 P. M., Prof. Charles T. Wood of Boston will lecture on "Signs of the Times." Other mediums will take part. Music by Prof. Fred Heath and Misses Lena and Elsie Burns.

At Mrs. Dr. M. K. Dowland's meeting Tuesday evening Prof. Fred Heath rendered appropriate selections, Mrs. Dowland gave an able address on "Thoughts of the Ages," which was appreciated by those present. Mr. Heath, Mrs. Lizzle D. Butler and Mrs. Florence A. Lamphier able remarks, and Mrs. Butler and Lamphier gave many tests and messages, all said to be correct.

Cadet Hall.-Lynn Spiritualists' Association.-Mrs.

A. A. Averill, Sec'y, writes: This Society held two

is one of the fluest test mediums we have, and we cordially recommend her to other societies. She de-

livered a very interesting address in the evening on

"What Spiritualism has Done for Humanity," and her test seances both afternoon and evening were very

pleasing and satisfactory to her hearers.

The singing by President and Mrs. Kelty was very fine, with good music by Mrs. Cross of Saugus.

Sunday, Nov. 24, Mrs. Kate R. Stiles of Boston will be at this hall.

Newburyport.-Lincoln writes: Sunday, Nov. 10, the First Spiritualist Association commenced its

meetings for the season, with J. Frank Baxter of

Chelsea as the speaker. In the afternoon he gave

delega as the speaker. It the atternoon he gave a grand lecture to an interested and appreciative au-dience. His singing was appreciated. In the even-ing he commenced his exercises by singing, followed by a poem which was finely rendered, then songs, fol-lowing with a lecture which was given in a brilliant

and common sense manner, interesting his audience, closing with a test-seance to the satisfaction of the

iarge audience.

Independent Club.—Report of Fair entertainment will be found under Banner correspondence.

Mrs. Hattle C. Webber has paid us a visit this week, and is going to Haverbill. She is a flue inspirational lecturer, and no doubt will be appreciated.

ed in that city.

Mrs. May Pepper is to be with us next Sunday,

Waltham .- A correspondent writes: The Waltham

Progressive Spiritual Union is doing good work for

Spiritualism. The Union has elected the following

Malden.-"S. E. W.," Sec'y, writes: Nov. 17, be-

fore the First Spiritual Association at Odd Fellows

Hall, Prof. Charles T. Wood of Boston delivered an

interesting lecture on "Astrology," followed by per-

sonal delineations.

Next Sunday Mrs. E. Clark Kimball of Lawrence will occupy the platform.

Chelsen .- Mr. George F. Slight, Chairman, writes:

Nov. 17, the spiritual meeting at 206 Broadway was well attended. Song, Mr. Anderson; invocation,

3:30, instead of Saturday.

large äudience.

and give tests.

### MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 o'clock. Good speakers and mediums. Mrs. M. Evans, President.

Spiritual Meetings are 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 moets every Saturday evening in Single Tax Hall, 1188 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y.

Psychical Society, Jackson Hall, 515 Fulton street, Mondays, 8 P. M. Prominent speakers and mediums. Au-gusta Chambers, President.

Fraternity Hall, 869 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 3 and 8 P. M. J. Edward Bartlett, Medium and Conductor. Other mediums regu-larly provided.

The Woman's Progressive Union holds meetings Friday and Sunday evenings, at 80'clock, at Small's Parlors, 377 Franklin Avenue (near Greene).

1188 Bedford Avenue.—Spiritual meetings are held every Sunday evening at 8 o'clock. Services, vocal and instrumental music, lectures, recitations, readings and tests. 8. Van Brocklin, Chairman. Society for Eclectic Spirituality, 484 Lafayette Avenue, 3% and 8. President, G. Sterling Wines; Speaker, E. J. Bowtell.

The Woman's Progressive Union.-E. F. K. writes: The Union undertook a great task in placing upon its platform for the season of 1895 and '96 such

eminent men as J. Frank Baxter and Dr. F. H. Roscoe. The latter is filling an engagement for the month of November, and has already gained many friends or November, and has already gained many triends among the Brooklyn people, succeeding, also, in bringing many into the fold by his earnest manner, his subjects being permeated with a true spiricual feeling, opening the way for all, being antagonistic to none. His lectures, in expression, language, and beauty of thought, draw the closest attention. His psychometric readings are of a fine order, and have proved correct in every instance. Baildes being a fine proved correct in every instance. Besides being a fine lecturer, Dr. Roscoe is also very social, and ho and his wife have become great favorites at our Friday evening socials, his humorous poems being as much enjoyed as his lectures and serious poems. We are pleased to say that they will remain with us another

Fraternity Hall, Bedford and Myrtle avenues -E. Bartlett, President, writes: Mr. J. W. Fletcher, of New York City, delivered a magnificent lecture Sunday afternoon upon "Mediumship and its Higher

There was a large attendance, and the speaker manifested all his old-time charms of manner and eloquence of diction. He will lecture every Sunday afternoon for the present.

[From Emily B. Ruggles has been received a report of the first meeting of the Society for Eclectic Spirituality, (484 Lafayette avenue,) which will be further alluded to next week.]

No need to remove the chimney when lighting the Miller Lamp, while its screw and plunge lift for regulating the wick, and its simple design for rewicking, make it emphatically the best.

### MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, where the BANNER OF LIGHT can be had. Services Sunday, 18% A.M. and 7% P. M. Afternoon meetings for facts and phenomena at 2%. Henry J. Newton, President.

Adelphi Hall, 52d Street, between Broadway and 7th Avenue.—The Ethical Spiritualists' Society meets each Sunday at 11 A.M. and 7% P.M. Mrs. Helen Temple Brigham, speaker.

114 West 14th Street.—Occult Club meetings will be held Wednesdays at 8 r.m. Prominent speakers and mediums. H. F. Tower, Manager.

Meetings in Yonkers, N. F.—Yonkers Spiritualist Society holds its meetings in the College of Music Hall, 14 Gettys Square, every Friday evening at 8. Alfred Andrews, President; Titus Merritt, Secretary.

Carnegie Hall .- "M. A. N." writes: Prof. W. F. Peck's lectures the last two Sundays have been especially fine, and listened to by large and attentive

audiences.
A series of two discourses on the "Conflict between the Church and Science" were so highly appreciated that many have requested their publication in pamphlet form, which will probably be done in the near

The lecture Sonday evening, Nov. 10, on "The Needs of the Hour," was an earnest exhortation to Spiritualists to keep abreast of the times on all reforms. And the discourse of last Sunday night on "Shams" was laden with instruction, spiced all through with mitty comments and ant stories. "Shams" was laden with instruction, spiced all through with witty comments and apt stories. Next Sunday his subjects will be "The Lights and Shadows of Spiritualism," and "The Religion of Jesus

The afternoon meetings for spirit phenomena are largely attended, and many fine tests given by the excellent mediums who abound in New York. The meetings were graced to-day by the attendance of Giles B. Stebbins and Mr. Wm. F. Nye.

Occult Club Lectures at Spencer Hall, 114 West Fourteenth street.-H. L. Tower, manager, writes: Mr. J. W. Fletcher spoke, Nov. 13, on "Is Death the End?" Nov. 20, on "Your Forces, and How to Use Them." Nov. 27 he will speak on "Old Fashloned, New Fashloned Spiritualism." Rash lecture will be fellowed by a séance.

THANKSGIVING.

A day of thanks—yea, many days, So beautiful and bright are they-Why, every heart should sing for praise, And do it every day!

WILLIAM BRUNTON.

Carrie F. Loring writes us from East Braintree, Mass., Nov. 15, that "Mrs. Sarah A. Byrnes, whose presence on the spiritual rostrum has been greatly missed during the past few months, is slowly recovering from a very serious surgical operation, and expects in a few weeks to be able to mingle with her friends again. Many hearts will rejoice in her recovery."

### Miss Hanson. Congregational singing to close. Next Bunday, Mrs. M. E. Baunders.

Wordester .- Colia C. Prentias, (814 Park Avenue) Cor. Sec'y, writes: Nov. 17 the Worcester Association of Spiritualists had the pleasure of listening to Dr. William A. Hale of Boston,

The Woman's Auxiliary meets Friday. Nov 22, with Mrs. Mary Wickes, rear of 3 John street. Business meeting at 3:30. Supper from 6 to 7:30, followed by the usual social and seance.

Bockland .- "Minerva" writes: Owing to the severe storm of Sunday, Rev. Frank E. Healy's lecture was postponed indefinitely. Sunday, Nov. 24, Mrs. Julia E. Davis will lecture and give a test seance in G. A. R. Hall at 7 P. M.

### W. J. Colville's

Many friends will be pleased to learn that his regular work in San Francisco, Oakland and Alameda, Cal., is meeting with great success. Hamilton Temple, Oakland, is the largest of the three meeting places; it seats 800 persons in comfortably cushioned news, and has a fine pipe organ which Mrs. Gilson manipulates with the skill of a true artist.

The Friday evening and Sunday afternoon exercises are attended by large and thoughtful audiences, including many students from Berkeley University. On a recent Sunday afternoon one gentleman was so impressed with the whole service that he contributed \$20 to the fund for sustaining the meetings.

The society which rents the Temple is known as the "Congregation of Truthseekers"; it is utterly unsectarian, and gives a cordial welcome to all phases of spiritual thought. For Friday, Nov. 15, "Lessons from Trilby" was the theme announced.

### A Good Child

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

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

De Loss Wood, journalist and lecturer, has been engaged to speak for the society in Worcester in May, and has also been secured by the Norwich Society for lectures in '96; he will speak in Providence in December. Will make Sunday engagements for coming season on such terms as societies may offer. He will speak for societies on Sundays anywhere in New England. Address De Loss Wood, Danielson, Ct., box 199.

Mr. J. W. Fletcher speaks in Small's Parlors, 327 Franklin Avenue, Brooklyn, Saturday evenings: Nov. 23, "The Gifts of the Spirit"; Nov. 30, "Is Spiritual-ism a Finality?" Each lecture followed by a descrip-

Mr. J. S. Scarlet, late of Providence, R. I., will answer calls to speak. Address him 646, Somerville Ave., Somerville, Mass.

Mr. J. Frank Baxter is at present lecturing Sundays in Meriden, Ct. In December will be in Rockland, Me. As he will not return between Sundays would like evening engagements in that State. Address him at 181 Walnut street, Chelsea, Mass.

Rev. Samuel Well is now located at No. 55 High street, Bradford, Pa.; he is speaking for the Free Religious Association there, which is again in working order.

order.

Dr. F. H. Roscoe of Providence, R. I., has been meeting with remarkable success in Brooklyn, N. Y., during the month of November, where he has been lecturing for the Woman's Progressive Union; on the first Sunday of December will speak for the First Spiritual Society of Lawrence, Mass. As his health at the present time is most excellent he will make a few more lecture engagements, and can be addressed at his home, No. 151 Broadway, Providence, R. I.

E. H. Tuttle, inspirational speaker and test medium, would like to make engagements with societies for week day evenings. Terms moderate. Address, 303 Broadway, Winter Hill, Somerville, Mass.

At the developing circle Friday evening there was a full house, and the spiritual manifestations were wonderful for so short a time as the circle has been formed.

Mrs. Dowland's meeting for ladies will be Friday at A. E. Tisdale has the last two Sundays in February and the month of March, 1896, open for engagements. Terms reasonable. Address, 547 Banks street, New Dr. C. W. Hidden of Newburyport, Mass., will lec-

ture in Lowell on Dec. 15, and the week following will give a series of hypnotic socials under the auspices of very interesting meetings on Nov. 17. Mrs. Effle I. the local Society. Webster of this city was the medium. Mrs. Webster Wheatlet, the best cereal food on the market, is not steam-cooked; therefore it retains the rich nut-like flavor of wheat in its natural condition. It is far su-

perior to the many preparations of oatmeal, which all contain more or less statch. [From the Springfield (Mass.) Republican, Nov. 4.]

Miss Abby A. Judson, of Worcester, a leading exponent of Spiritualism, was listened to by audiences which completely filled Ladies' Atd Hall, Foot's Block, yesterday afternoon and evening.

The Philosophy of Spiritualism.

The subject of Miss Judson's lecture in the evening was "The Basis of Spiritual Philosophy." She said that all there is in the universe is either matter or soul. The soul is the life, and infinite life is God. soul. The soul is the life, and infinite life is God. Finite man is composed of fieshly body, spiritual body and soul. At death the soul with its spiritual body passes out of the fieshly body. It is still under the laws of nature, not entering a supernatural realm. We recognize each other here by our outward form. There we shall know each other in the same way. Here we are men and women. There we are spirits. The soul manifests itself through the body, whether a fieshly or a spiritual one. We need not fear death, as we go on living under natural law in new conditions. nesnly or a spiritual one. We need not lear death, as we go on living under natural law in new conditions. The sting of death is wholly removed. Miss Judson inculcates the purest morality, and says that our own character and our own aspirations regulate the kind of spirits with whom we come into relation.

Spirituaism. The Union has elected the following officers: President, Mr. Fowler; Vice-Presidents, Mrs. H. M. Cory, Mrs. Rice; Secretary, H. M. Cory, Newtonville; Treasurer, Mrs. Lucy Carpenter. Meetings are held in Smyth Hall, Spruce street, every Wednesday afternoon at 3, and Sunday at 7 P. M. Last Sunday, 17th, Mrs. N. J. Willis spoke on "God, the Good in Everything." The Children's Progressive Lyceum meets every Sunday afternoon at 3. Next Sunday, Mrs. Minnie M. Soule of Somerville will speak and give tests. Do not fail to read the offer of the Larkin Soap Mannot that to read the other of the Larkin Suap hand-ufacturing Co., of Buffalo, N. Y., on this page. We have seen their goods. They are of the best quality, and all that is claimed for them. We know of no way of obtaining a handsome "Oil Heater" with so small an outlay. The desk would cost \$10 at retail. It is a beauty. The soap will delight the laddes.

### SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y.

John Wm. Fletcher, No. 1554 Broadway New York City, agent for the BANNER of Light and all Spiritual and Occult Literature. Orders by mail promptly attended to.

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

# Miss Annie Hanson; Mrs. Woods, tests and readings; the BANNER Colby & Rich. **\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*** ELBOW A slang term—denoting lots of rubbing, fast falling into disuse since the introduction and almost universal use of Which will you use, the Washing Powder or the elbow grease? The first knocks the dirt out, the other knocks you out. GOLD I UST is sold by all grocers, in large packages. Price 25 cents. Made only by

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proved itself the best blood purifier medical science has ever produced. It possesses such positive merit to purify, vitalize

Enrich the blood, that it accomplishes remarkable cures where other preparations utterly fail. Its record of cures, not

of Scrofula, Salt Rheum, Catarrh, Rheumatism, but of Nervous Prostration, Weakness and Debility, is unequalled.

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Home Treatment and Eradication of Disease. The Result of Forty Years' Experience in the Healing Art. No. 1.-Blood Affections.

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AT HOME 1 to 97. M. Test Circle Sunday evening. Remedies prepared especially for each patient, for \$5 per month.

71 Dover Street, Boston, Mass. lw\* Nov. 23.

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TN every State, city, village and township, for the sale of a book which appeals alike to Christiaus, Spiritualists and Skeptics. Liberal terms. Outfit free. Write to THE SHERMAN COMPANY, Port Huron, Mich.

Nov. 23. 2w

### Adelaide E. Crane,

443 SHAWMUT AVENUE, Boston. Tuesday at 8 P. M. Nov. 23.

Nov. 23.

### Private Club

POR Spiritual Investigation during coming winter. Special Séances for various Phenomena under our own test conditions. Any honest and earnest person wishing to join such a Club, please address I. S. BEARSE, Room 19, 218 Boylston street, Boston. lw\* Nov. 23. O. L. Concannon,

MATERIALIZING MEDIUM, will hold Scances at 153 West 23d street, New York; also MRS. EDELLA D. CONCANNON, Platform and Test Medium, will give sittings daily at the same address. 3w Nov. 23.

### Mrs. Gould Randall, FORMERLY of Dr. Sweet's Sanitarium, Massa por Baths, 71 Brookline street, Boston, Mass. Nov. 23.

TYPICAL MEDIUM. Sittings daily. 344
Shawmut Avenue, Boston, up one flight. Hours 9 A. M.
to 8 P. M. Nov. 23. E. A. BLACKDEN, Magnetic Physician, Writ-ng and Translating Medlum. 1024 Washington street. Nov. 23.

MRS. M. W. LESLIE, Trance Medium, 144 West Cauton street, Boston. Circles Tuesday evening. 2w\*

### DEALS." Find yours through Ideals Found. Box 217, Cedar Rapids, Iowa. Nov. 23. WANTED,

Old or Second-Hand Books Collections of works on Hypnotism, Magnetism, Spiritualism, Theosophy, Occultism, Astrology, &c., &c., bought and sold.

E.F. TOWER.

## July 20. 68 West 65th Street, New York City.

The Great Year Book

### HEAVENS FOR 1896,

Planets and People, the Astronomical and Astrological Monthly, which has attracted so much attention during the past year, because of the wonderfully accurate predictions made therein, and the very valuable and highly instructive lessons on the influence of the stars, as well as the choice literary, scientific and poetical contributions, will be issued in one complete volume for the year 1896.

The reason for this change is because many subscribers prefer to have the entire year's conditions in advance, rather than by the month.

It will be profusely illustrated with about 100 cuts elaborating upon the science of planetary life, and the relation of the people to the stars. Fifty-two lessons on the weekly doings for the year is the feature of the work, and together with a world of other information and special matter, make up the most marvelous book on the wonders of the heavens and earth ever before published.

The work contains: Preface; Introduction; Signs and Figures; Advance weekly star reports for 1896, containing 75 pages of matter pertaining to Horoscopial delineations relative to the times; A group of Mystics, emblematically illustrated; A group of Reformers, illustrated; Personal character delineations, giving numerous occult lessons for students of the law; Ormsby's Calendar Ephemeris, a marvelous compilation of facts for the year; Physicians' and Surgeons' Anatomical Chronometer; Health Department, giving numerous hints and suggestions of value to all; Editorial Mention, Reviews, Special Matter, etc., etc.

Subscribe now, and secure a copy of the first print, which will be ready Dec. 1.

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Price, paper, \$1.00; cloth, \$1.50. Address BANNER OF LIGHT PUBLISHING CO. Nov. 9.

A Gift for the Holidays.

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Third and Revised Edition of

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BY EMMA ROOD TUTTLE.

THIS volume has proven one of the most popular collections of Poems issued from the spiritual press. Many of these Poems have been widely used for recitations, for which they are admirably adapted, and many others have been set to music by eminent composers and published in sheet form. These are accompanied by the music, which adds to the value and attractiveness of the volume.

This is especially a holiday edition, and with its dainty printing and binding, makes a gift none will fall to admire. Price gi.09, postpaid.

Address the Publisher, HUDSON TUTTLE, Nov. 23.

Berlin Hights, Ohio.

### SPECIAL ANNOUNCEMENT.

Until further notice the undersigned will accept Clubs of six yearly sub scriptions to the Banner of Light fer \$12,00. We sak for the united effort of all good and true Spiritualists is its and our behalf.

Banner of Light Publishing Co.

# JUSINA BOURNA

FROM THE PRESS OF THE

BANNER OF LIGHT PUBLISHING COMPANY.

Biographic Memorial

# LUTHER COLBY,

FOUNDER OF THE

# Banner of Light,

FROM THE PEN OF HIS CO-WORKER FOR MANY

JOHN W. DAY.

This volume is replete with personal information, poetic tribute and friendly memory.

Appreciative testimony is borne the Veteran Editor by some of the brightest minds in the Modern Dispensation.

Those who would acquire, in a closely-packed, and convenient form for reference, much and valuable information concerning one whose name has been since 1857 a household word among the Spiritualists of the world, can find it in

The chapters are titled respectively:

"A MAN-CHILD IS BORN."

A SOUL IS RECOGNIZED.

THE BANNER IS UNFURLED.

MR, COLBY'S MEDIUMSHIP.

TRIBUTES--Prose and Poetic.

"GONE HOME,"

In its Dedication the author gives the keynote of the

TO MR. ISAAC B. RICH, the carnest friend and faithful co-partner of Mr. Colby for many

TO THE PIONEERS OF MODERN SPIRIT. UALISM, a hardy race, now passing rapidly to their well-merited "guerdon in the skies";

AND TO THE YOUTH OF THE NEW DIS-PENSATION, who are reaping in joy what faces are now set toward the sunlight of worldwide victory;

### THESE PAGES.

Briefly descriptive of an earnest and practical life now closed in the mortal, are levingly dedi-

The work, in addition to the engraving of Mr. Colby has a picture of his beloved mother (taken in her eightythird year), and a fine likeness of William Berry (ed. found. er of the BANNER OF LIGHT); also views of the Fox Och tage, the First Spiritual Temple (Newbury and Exeter streets, Boston) and the Birthplace of Mr. Colby in Amee.

For sale at 75 cents wer copy, postage free, at the BANKER OF LIGHT BOOK. STORE, 9 Boswerth street, Bestein.

### SPIRIT Message Bepartment.

SPECIAL NOTICE.

The Spirit Messages published from week to week ander the above heading are reported verbatim by Miss Brasin W. Pratt, an expert stenographer.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this once by mail or left st our Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with this or her reason. All express as much of Truth as they perceive—no more.

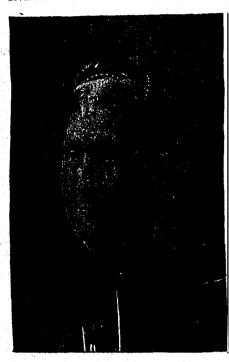
The is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact for publication.

As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so disposed, to place natural flowers upon our seance-table. Also, we are requested o state that all letters of inquiry, or otherwise, apper laining to this Department, should be addressed to the undersigned.

HENRY W. PITMAN, Chairman.

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held May 10, 1895. Spirit Invocation.

Oh! thou dear Father-Mother, from whom all love ema mates, we thank thee for the extension of life, we thank thee for the sociability of life, and for the many blessings which are ours. We would invite the sweet angels of light to be with us at this hour; we seek to know of them, and more of thy laws that govern us, of thy power that is extended ever all thy children. We would come nearer, we would know more of thee, and of the bright messengers that are ever willing to do thy bidding, sent out from home to home. May some word be spoken at this hour that may be a proof to their loving ones upon the earth-plane.

Oh! our Father, we would ask at this hour that doubt may be taken away, that all skepticism may be banished, that light may come to those who so much seek and desire it. We ask thee that the doorways of communion may be kept open and may be multiplied ten thousand times. We ask thee, oh! Father, to forget all that thou hast seen amiss in us as thy children, in the past, and that we may realize more of the bountiful blessings thou art so ready and willing to bestow upon us as thy children. We would come so near to thy bright angel ones that we may learn from them, that some light may be given that we may know of their coming, that we may gain something from their lives to spiritualize our own existence. We would ask at this hour that thy benediction may rest not only upon us, but all hu-

### Elvira W. Ruggles.

with them, and know more of the companion | not one. ship. As it has been said so often, so near and yet so far in the thought of mortals. I was not of the future life, for seemingly it was a reality I realized myself, that aided me very much.

Oh! how beautiful to have the feeling overshadow us in spirit that we have a desire to aid | win the battle. I have no regrets over it, but each other. I wish, I pray that it might be there's this feeling that often overshadows us, more so upon the earth plane. We know what | that they will do a little more for the families it is to come into contact with those who live | that are left. I am not to find fault, but I more for themselves than others.

I am not here to find fault, but, dear friends, who dwell upon the earth plane, do learn a little more of those charitable feelings; it has No, sir, I died in the hospital. My friends been spoken of many times in the past, and will bear repeating often.

When in the mortal there were times, yea, some good for others, that they might be bene- flesh. fited for my having lived as a mortal; yet I do not think that people while living in the flesh realize all the good that they are doing; yet it is very pleasant for us to feel we have accomplished some good, and yet there's room to do more.

For a particular purpose have I come here to day, which will be made known to some that will read my message. I have listened here coming to a lecture: we gain a great deal from other spirits as they are speaking, just the same as you, yet how few understand the meaning of

with the kind invitation that has been extend- think when people learn to know more that it ed to me. I do hope that not only the kindred | is only a change, it will take away that sadness but all friends may be strengthened, may be that overshadows the spirit so much in the benefited from reading the words that I shall flesh. speak here to-day, hoping that there may be proof given from the messages that shall be delivered, and that some will have a feeling overshadow them to wish to investigate. Investigation is a belief or an unbelief. Therefore, friends, instead of saying "I do not believe," investigate, then you have a right to speak your feelings.

Elvira W. Ruggles, Rockford, Ill.

### Philip Bichardson.

Good morning, Mr. Chairman. We greet you as we meet you, and it is a pleasure to address you as our brother, for as I come here to day I read the few words from me.

is here also, and asks to have his name announced. They will understand why. In years past a feeling overshadowed me often, Why is be remembered with the rest. One time a it, mortals, when the privileges are extended dear lady came to me and said: "I am Mary to you on the right and on the left, that you Knapp, and I knew your mother." I asked more thought than ordinary to so expansive a don't gain a little knowledge? I will answer her when, and she said back in her girlhood

what is spoken; they listen to our words, but comprehension is n't there, Mr. Chairman. They do not comprehend the same; I do not say they do not try, but when a person honestly will come anywhere with an honest heart to investigate, I will assure him he will be paid for it, and it troubles me vastly when I hear mortals say, as they come in contact with mediums, "Well, I didn't see anything." You didn't expect to, did you? But you heard! Then let reason rule, for all mortals carry their own conditions. You may go to a medium, and you may want a particular point, and you close your avenues tight. That's a one sided thing, then, we say. We are not to be personal, but I must speak thus, for I have sensed it so many times, and I have felt it keenly when I have met all my own close friends, and knew some of them had barred their friends out-not all. Then do n't murmur and complain at your own acts. When you learn a little more how to meet your friends that have passed that portal, you will stop this one continual cry, "Can't get anything!" Oh! friends, when you want to, then if you don't know how, learn; somebody knows how-so learn. I think it is a school that you all should attend, to learn from each other.

I do not mean to be personal, but I do mean that somebody shall gather a little knowledge from what I say here to-day. At one time, not a great while in the past, I know of some, not kindred, who came into contact with me, and they knew they saw me, and it was n't a materializing circle, either. That shows there's power, only brought out of the crude condition, that may be used for good.

Then I would say to all humanity, learn, but learn honestly; meet us-well, one third of the way honestly, we will be willing to go the other two-thirds, and that's about all we can do-as every mortal carries his own conditions.

Philip Richardson, Newburyport.

### James H. Adams.

Good morning. I greet you. Oh! I was so tired when I laid off the old garment of flesh. I believed in these grand truths; I did-but [ didn't have quite as many privileges as some did, but yet I am thankful for the few privi leges I did have. I made the best use of 'em I knew how.

Oh! how often have I thought of the battles; when the shot and the shell flew thick and fast, where was our fear? We knew none when we faced-as mortals might say-death: but no, it was to the house we lived in; yet have I said since I passed on, how bravely we left our homes, our fathers and mothers, sisters and brothers. For what? Our country

Then who gets the honor of it? I ask the question. Not often is it the boys in blue. No; promises were great when they needed our services, but when we had braved the battles, laid our lives down, given our hearts' blood for the country, did they take care of the families, as they promised to? So much contention, so much growling, if they wanted a pension. I ask, in humanity's name, did we not earn it, we that faced the cannon's mouth, we that passed through the hardships in our long marches, we that suffered for want of water, and from thirst? I know what it was. Then, I say, did we not earn all they promised us? Not what they gave us, but what they promised? No, I do not think they forgot, but, Mr. Chairman, perhaps they changed their minds after that. I can't answer the question How often I have been a visitor here in this but I do know things are far different from Circle Room. Since passing on to the higher life | what they promised; and I have often thought, I have felt so anxious: Oh! how I wish that the when thinking of those hardships, looking back mortals might know more of their friends being upon our lives, that I have not one regret-

I well remember when I was ready, willing to go, my mother, with her arms around my ignorant of these teachings. Often have I com- neck, said: "James, I can't let you go, yet I muned with them when in the mortal, and it know the country's call;" and with bowed was a foretaste of heaven. I was ready, I was head I said: "Mother, think not I am going willing to take the step which is termed death. | away to be shot. I will come home again." I No! it is life, life eternal. I did not feel that | did, but not in the old body. In New Orleans, mystified feeling that many do when in mortal and in Opelousas, La., where the battles were fierce, where the hardships were long and to me, it was made so plain. I had no room for | tedious, I forget not; often does it come back doubts, and having mediumistic power which to me in a thought; yet, Mr. Chairman, I have not one regret that I gave my life for the country. I was one that helped to save, helped to must free my mind while I sreak to you to day as James H. Adams, passed away in New Orleans. You ask me the question if I was shot? were in Salem, N. H., and in Boxford, where I was well known. Walter, my brother, was with me. Yes, father, mother, you gave two many times, when I felt a strong desire to do of your sons, and we never came back in the

Moses Brown was one of my comrades. I was in the Third Massachusetts Calvary. We were changed from the Forty first Massachusetts Infantry to the Third Cavalry. We went out under General Banks.

### Willie E. Bushnell.

I have gained permission to speak here to day, and it is a pleasure for me. Father, many times, and gained knowledge. It is like mother-how they mourned their Willie boy when it was said, "He is dead!" Oh, no! only passed out of the sight; yet I knew all, how they were so over-anxious to come into that when it is spoken; we say "spirits" only communication with me, yet they did not find to designate those in the flesh, and those out an opportunity for some time. Oh! how hard it was for both to know their boy was out of I am pleased to be able to speak, and pleased | their sight and what is termed dead; but I do

> And, mother, at one time when you heard my voice-which you have more than oncewhen you were placing the flowers upon the little mound, and you heard over you: "Mamma! Mamma!" you knew well it must be a voice from the realms beyond, but you didn't know who; but you learned to know a great deal more of what the voices meant.

In San Francisco my people dwelt, yet how few know of our frequent visits! Oh, how pleased I am to speak to you and know you will record what I say. We are not able to write ourselves. I well remember, after I passed out of that form, of hearing these know it is a hope within me, it is a knowledge, words: "Willie Bushnell is dead." Oh, how that some one in Newburyport will be glad to | we dislike to hear those words spoken! If they would learn to say that we have only Yes, my dear wife is with me, and we are in- passed on, and can pass right back again like separable. More than that, Joshua H. Bennett | going from one room to another, how much better you would all he!

Dear Grandma Bushnell is here, and asks to

me from her visits in earth. them again." Grandma says: "Willie, we read that if it was not for hope we should be of all stories which record that sufferers whose obmen most miserable," and that means all per- | stinate allments had proved incorrigible in some sons. I am very happy, and take lessons in cases even for thirty-eight years, were instantdrawing, sketching and music, which the teacher says I am very proficient and quick in. My teacher in the school is Miss Clara Barton, but Mr. William Forsyth in my music, and it is very pleasant for me to know I am learning, and also the spirit is quickened, that we may learn much easier than we do here in the mor-

tal. Why, Mr. Chairman, I wonder sometimes when I come upon the earth-plane that the mortals here are content to stay here. I do n't | faith or expectation that they would be healed. think they would be if they really knew of the | Second, many cases of healing to-day prolife beyond. It must be all ordained right; and always remember, dear friends, that when you are thinking of us we are close beside you. and that causes you to think of us.

I am very grateful for the little time allotted me to speak here to day. Willie E. Bushnell.

### Spirit Messages.

The following messages from individual spirits have been received (according to dates) at THE BANNER Circles through the mediumship of MRS. B. F. SMITH; they will appear in due order on our sixth page:

appear in due order on our sixth page:

May 10 (Continued):—Mary Jane Severance; Marv Hardy;
Lillian Louise Blood: Louisa Proctor.

May 17.—Caroline Todd; Elihu N. Taylor; Mary Ann Underwood; Lewis B. Fish; Laura Lorania Mendum; Hattle P. Grifmir, Henry M. Pitman: Nona Bell.

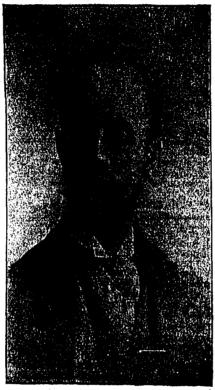
May 24.—Roswell O. Pratt; Elia Smith; Levi Rogers; Fisher M. Clark; A. Idle Jackson; John Cosgrove; Linnie Lelaud; Ida Louise Merriani; Caroline Maishail.

May 31.—Frank Buchanan; Sarah Bidwell; Joseph Dillingham; Gerti Greeni-at; Joseph H. Livingston; Judge Chares 8. Bradley; Harriet E. Fuller; Hannah Ramsden; Jessie Stewart.

The list of promised messages having grown somewhat lengthy, we forbear to continuously repeat the names so often published; but these communications-here unmen tioned-will appear in their order as to time.

### ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES - [By Arthur Dollinger, Los Angeles, Cal. Has any one reduced correspondence of physical all ments and error of thought to a science? and can any one discriminate or particularize the peculiar error of thought which induces a particular ailment?

Ans.-This question admits of two replies, the first of which is that there is a direct connection between mental aberrations and specific ailments when the origin of the latter can be traced, and the second is that in the present complicated state of society where people lean upon and follow each other to a ridiculous degree, many ailments from which invalids are now suffering are reflected upon them through their state of servility to others, and consequently they do not clearly exhibit the actual mental peculiarities of the sufferer in | received Oct. 20, 1895: precise line with the doctrine of correspond-

In the twelfth chapter of our text book of Mental Therapeutics" (procurable at BAN-NER OF LIGHT Bookstore), we have entered somewhat fully into this subject, and must refer all who desire an elaborate answer to that

is to search for the means of expressing a de sired condition rather than be perpetually hunting for the sources of disease.

No one can be well and ill at the same time; it therefore stands to reason that if you learn what is necessary to health you can conquer disease and not reincur it.

The correspondences of mental and physical states are very plainly given in old English Bible language.

To be stiff necked is to be rebellious, arrogant and obstinate; to suffer from bowel difficulty gives evidence that emotions and compassions are ill-regulated; to suffer from blindness proves that the inward eye has been diverted from glancing at truth; to yield to deafness shows non-receptivity to interior instruction. Selfishness produces rheumatism, stiff joints and gout, and the list could be extended indeterminately.

We must caution the reader, however, against confounding original with immediate causation. The cause of much suffering to-day is solely the result of weak concession to common errors, and can be antidoted and for the future resisted only by developing a far greater degree of individuality than is at all general.

The sweetest natures often participate in disorders which properly belong only to the hardest and coarsest, and this is due entirely to the lack of individual expression often sadly common among the tenderest and most peaceloving natures. To follow one's inward sense of right, and not yield blindly to others, is esential to all phases of welfare.

Q.—(By Christopher Wilson, Los Angeles.) In what is known as "Faith Cures," or "Divine Healing," it is known as 'ratin clates, or Divine Hailing,' is found that some persons are cured of the most dangerous diseases immediately in answer to prayer, while others, apparently equally carnest, are not helped at all. What is the explanation of this? How is any particular invalid to know whether he is amongst "the elect" to be healed or not? Is it to be leaved only by the halass and worry of what may be learned only by the harass and worry of what may be a useless experiment?

A.—There must always be room for experiment, attended more or less by what our questioner styles "harass and worry," until our knowledge of psychic, or more correctly spiritual law, is far greater than it usually is at present, even among those who have given

subject as spiritual methods of healing. the question the best I know how. It is be. days. She did n't know me, but she learned to | Two causes may fairly be assigned for aston.

cause you do not investigate, although hearing know me through others telling her, so she ishing success in some cases, and not in others: gave me her name and said at one time she First, there are people who are in so receptive lived in Pittsfield, this State. I never had a frame of mind when they apply to a "Faith heard my people speak of her, yet she knew Healer," or any similar person, that they instantly afford the necessary conditions for a People say: "Well, we hope we shall find spiritual agent to take effect; there may consequently be modern parallels to the Gospel ly relieved by a single treatment administered by the Christ.

> It can scarcely be doubted by students of psychic law that such persons, instead of belonging to a favored "elect" in any Calvinistic sense, are simply in a mental condition highly favorable to the manifest results of spiritual action. Coupled with their willingness or readiness to receive a blessing was a strong nounced instantaneous are not so at all; they are simply final results of a long chain of occult incidents.

> We know of several cases where perhaps fifty treatments or more had been given by one conscientious healer with no apparent effect, and then a single treatment administered by a no more capable or sincere practitioner producing marvelous results.

Invalids, as a rule, are nervous and crotchety, and the worst enemies of their health are those who wish to be their best friends.

There would be far more apparently rapid and even sudden cures if people were more willing to abandon their old ways of living, and study into the science of a new manner of life. Mental healers are called upon to encounter exactly the same difficulties which beset regular medical practitioners, who insist upon giving hygienic rules to be observed instead of trusting solely or chiefly to medicaments.

Certain chronic cases are, of course, more difficult to reach than others, because, in some instances, degeneration of tissue is further advanced, and this marks a more advanced stage of disorder than when the ailment is chiefly

It is not generally understood by the public at large that a metaphysical system of healing simply states that the disorder, be it what it may, is a mental distemper producing physical consequences; therefore, if the physical effects are extreme, they prove that the mental disorder is deep rooted and far advanced, and to heal such a case requires a greater action of spiritual force and more abundant cooperation on the part of the patient than where the mental hold upon disease is less intense.

Persons who are easiest to reach mentally are by no means, as many falsely suppose, the weak and irresolute; for such unthinking, shiftless people render very little assistance to a healer, and by their own folly speedily undo the good they have received from a treatment.

Like seed sown in shallow soil, they may seemingly be greatly benefited on the instant. but the effect is transitory in the extreme. The most successful cases of mental healing are invariably among bright, intelligent, thoughtful people, who are not bigoted in any direction, but thoroughly open to conviction on all sides and glad to allow facts to speak for themselves.

The only well-authenticated instances of sudden cures which have not been followed by quick relapses seem to be in cases where some mind has seized upon a newly presented truth and so laid hold upon it inwardly as to make it. the basis of new thought resulting in new action.

Change of thought is always necessary, for without it the so-called cure is purely ephemeral, as it proceeds from a transient submission to the mental efflux of another.

### [For the Banner of Light.] The Following Communication

Is a description by Henry Ward Beecher of his advent in the spirit life, given through the mediumship of George Cole of Canarsie, Long Island, N. Y., under perfect test conditions, written independently in two envelopes, with the inside envelope sealed with wax. It was

Dear Friend-In compliance with the request to write a communication upon my advent into spirit life, I find so many thoughts crowding upon me connected with that event that it is difficult to concentrate, in the space of a brief message, a sufficient number of facts to render a description adequate and interesting. St. Paul has said in I. Cor., 15th chapter, and at the 55th verse, "Oh! death, where is thy sting? Oh! grave, where is thy victory?" And it can We wish to say in this place that the best way | be truly said that every mortal who has passed to the spiritual phase of existence can with equal propriety ask the same questions with the same exultant spirit as that by which the Apostle Paul was inspired, for death indeed is swallowed up in victory. My own individual experience was not found to be exceptional. On the contrary, I felt no sting of death, and as to the narrow grave in which repose my mortal remains, I but seldom visit it. My last mortal hours were characterized by

two distinct features: To my mortal friends I was to all intents and purposes unconscious but to my spiritual friends my intelligence was never more keen and active. My whole being was absorbed in the glorious vision of the spir itual realm on the border, and on which stood an innumerable throng, arrayed in beautiful garments of white, apparently watching the struggle my mortal was making to retain pos-session of its life, its intelligence, its spirit Occasionally the solicitude and magnetic forces of my devoted wife would partially attract my attention from the vision of the new existence that was opening out before me, and I would endeavor to demonstrate my recognizance by a pressure of the hand. As the shades of change were falling, and my enfeebled mortality was rapidly losing its powers of resistance, friends who had preceded me on the great journey of transition came trooping into my room, one by one, and stood around in convenient places: thus there were two classes of beings in imme diate proximity, the spiritual and the mortal and at the close of mortal life's drama mortals

wept while spirits rejoiced!
The exquisite extacium with which I was inspired cannot be described in mere language he relief experienced by my freedom from the earth condition, the unlimited possibilities of a great, grand and undying future, lifted me up, exalted me on a plane of life above and be yond the most lofty flights of my highest earthly ambition. A spirit now, in company with spirit-friends; a moment before, a suffering mortal with sympathizing mortal friends—what a change! What a transition from one phase of existence to another! In a moment, in the twinkling of an eye, at the last trump for the trumpet had sounded, and the dead had been raised incorruptible, and I had been changed. For the corruptible had put on incorruption, and the mortal had put on immortality. I had experienced what is known among mortals as the resurrection of the dead. had not to wait for that unknown distant future after the flesh worms had destroyed the body, and its essence had evaporated through a grave and become lost in the atmosphere. Oh no; on the contrary, I had laid down the mortal, and taken on the immortal; was clothed with the spiritual body in exact semblance to what my mortal body had been at its best; and now a spirit was prepared for the continuance of that mission I had pursued in mortal life. Spirit friends had gathered around me in

numbers now; the whole house was filled; relatives were the first to welcome me to the new life. Priests and prelates, and among the former was a dear old friend, known to mortals as Father Pease—Constantine Pease, who in the olden times preached in the Church of St. Charles Barroneo, in Sydney place, Brook-lyn. Among the latter was the Rev. E. H. Chapin, the Universalist; both true and good men as mortals, both grand and exalted beings as spirits. Many friends who had been members of Plymouth Church during my pastorate were also there, beside friends whom I had known in social life, Whence came they? I asked. Was heaven, then, so near? They pointed to the borderland between the two phases of life which I had observed in my last mortal moments; and there stood countless hosts, both male and female spirits, radiant with the happiness of unspeakable bliss, beckoning their friends to return, and me to join them in the undying life of endless existence. This was the Summer Land; this the life beyond the grave. Truly had the mystery of death received a most glorious solution.

Very naturally I sought for some of my own religious persuasion, and those among whom in mortal life I had had as church attendants, but I found none; in fact, I could find neither Protestants, Roman Catholics, Jews, Mohammedans nor luidels: I was informed that mortals had left their sects and creeds in mortal life; that they had been buried in a common grave; that there was no room for sects nor creeds in spirit-life; that they were of the world, worldly, and were the principal ele-ments of the envies, hatreds and malice with which mankind was afflicted. I found in this innumerable throng spirits who had been mortals of every age and clime-of every race and nation; spirits who had been moving and illustrious personages on the stage of life in what would be termed prehistoric times; spirits who had revolutionized the world's history and made possible the development which mortals of the nineteenth century now enjoy.

Who are these in bright array, This innumerable throng, Round the altar night and day, Hymning one triumphant song? Worthy is the Lamb once slain, Blessing, honor, glory, power, Wisdom, riches, to obtain, New dominion every hour.

Hunger, thirst, disease unknown, On immortal fruits they feed; Them the Lamb amid the throne Shall to living fountains lead: Joy and gladness banish sighs, Perfect love dispel all fears; And forever from their eyes God shall wipe away their tears." Your friend and brother, HENRY WARD BEECHER.

> Written for the Banner of Light. FORTSCHRITT.

Der Geist ist frei!-Moritz. Der Geist ist frei! . Das lehrten schon die Alten. Und wir sind Geister, jedes Menschenkind,

Ob wir im Körper noch, oder entfesselt sind. So lange wir vom Körper sind umfangen, Schliesst uns die Erd' in ihre Arme ein-Ger i ssen wir des Lebens Freude und Verlangen,

Der Unterschied ist nur in den Gestalten

Und dulden seine Schmerzen, seine Pein. Erst wenn zum zweiten Male wir geboren, Sind wir vom Einfluss dieser Welt befreit-Sind wir zu hoher Arbeit aus erkoren, Und treten ein in die Unendlichkeit.

Wir schreiten vorwärts mit dem Lauf' der Jahren, Im Liebe und Ergebenheit; Vereinigt mit des Himmel's Engelscharren Im Tempel der Unsterblichkeit.

[For the Banner of Light.]

Preamble and Resolutions Of the Society of Progressive Spiritualists of Ham-

monton, N. J., passed unanimously at a regular meet-7. **3**, 1895;

Whereas, The change called death has always, sooner or later, since the stars in the morning of creation sang together, succeeded life, in all its varied forms on this earth, from the minutest speck of protoplasm capable of independent motion to that most wonderfully complex

organism, physical man; and
Whereas, In the ignorance of the past mankind generally organism, physical man; and

Whereas, in the ignorance of the past mankind generally
have been accustomed to consider death as a punishment
inflicted by offended Delty for sin of our first parents, and
inherited in consequence not only by man, but by all the
multifarious forms of life on the earth, to all generations:
We reject this theory, and accept as truth the established
fact of science—that matter and force are eternal and indestructible; and that death is but the natural change of
conditions in that eternal potency which we call spirit, in
accordance with immutable and eternal law—the law of
dev-lopment and progress toward our Father, the Infinite,
and that it comes to man in incurable disease, decrepitude
and old age, as natural, and as an augel of mercy, evidencing to us the original design of the beneficent and loving
ruler of the universe—our Father and our God. And,
Whereas, Our brother, J. O. RANSOM, has lived in the
flesh beyond the time usually allotted to man, and has had
experiences and a spiritual training well calculated tofit him for a more exaited life; therefore,
Resolved, That in this trying and afflictive dispensation of
Providence to us we recognize the hand of a loving paront
"who doeth all things well."
Resolved, That in the departure of Brother Ransom from
physical life we have lost to our outward senses an henored and efficient President, a well-develo; ed medium, an
affectionate brother, a zealous Spiritualist, a well-informed
gentleman, a good speaker, a kind neighbor, and an honest
man.

Resolved, That we condole with his children left behind,

man.

Resolved. That we condole with his children left behind, who see his kind and loving face no more, but who may, we believe, under favorable conditions, feel his living thoughts of love steal over them as "a still, small voice," to inspire them for good, for truth, for happiness—for he is not dead, but liveth, as his Father, God, liveth forever.

Resolved. That while his loss to us and to the grandest religious and scientific truth of the ages seems almost irreparable to this community, we know there is a power that overrules all things for good, and out of seeming evil good eventually comes. We trust in this power, knowing that "truth, though crushed to earth, will rise again," and that "truth liveth and conquereth forever."

Resolved. That this preamble and these resolutions be spread upon the records of this Society, and a copy of presented to the family of our ascended brother; and also a copy be furnished each of our town papers, also Ther BANNER OF LIGHT and The Progressive Thinker, for publication.

A. J. KING, Committee and Secty. Resolved. That we condole with his children left behind.

### Passed to Spirit-Life. From No. 7 Dewey street, Worcester, Mass.. Nov. 9, Mrs

MARY E. BRADFORD, aged 69 years.

Mrs. Bradford was one of the oldest mediums, but for many years her health was very poor, and shegave but little line to public work; but years ago her mediumship was the means of convincing a great many of the truth of our Phiosophy. She leaves a husband and two sons, who deeply cell the loss of her carthly presence; but they realize that the is still with them in spirit. Our religion will be for them a source of great consolation until the family is rejuited in a source of great consolation until the family is reunited in better world. The funeral services were conducted by the GEO. A, FULLER, M. D. Worcester, Mass., Nov. 12, 1895.

From East Auburn, Me., Oct. 24, MR. WILLIAM P. VICK-ERY, aged 79 years.

A kind husband and father, a genial friend and neighbor, he will be missed by a large circle of friends.

A veteran Spiritualist has gone home, where grander opportunities await his inventive spirit, to accomplish notice results than earth could bestow.

His companion, for many years a medium, will sadly miss his earthly presence, but we trust she will be sustained by the 1ruths of Spiritualism and tenderly cared for by the love of her children.

MRS. L. M. LEAVITT.

From his late home in Bartonsville, Vt., Nov. 6, MR. ELISHA HALL, aged 83 years 6 months and 8 days.

Deceased was an ardent, outspoken, veteran Spiritualist. In the early sixties be was prominently identified with the progress of the good Cause in Lowell. He passed away peacefully after a long illness, leaving, beside a som and daughter, a faithful wife, who is upheld in her hour of affliction by the comforting truths of Spiritualism.

Lowell, Mass., Nov. 13, 1895.

Ed. S. VARREY. From her home in Barnstable, Mass., MISS NYB.

She was a true Spiritualist, and a patient sufferer. She was formerly an attendant at Berkeley Hall, Boston.
C. L. H. Thursday, Nov. 7, one of our oldest and best workers in

the cause of Spiritualism, from her late residence, No. 2128

California street, Denver, Col.-MRS. MARY MOKENNEY, aged 51 years and 9 months.

aged 51 years and 9 months.

In Mrs. McKenney's transition our Association has lost an active worker, and the community in which she lived has lost a good neighbor—one whose sympathy and charity were siways ready to help those in distress or want. On Suuday afternoon, Nov. 10, the funeral services were conducted at her late residence by Mrs. E. Nickless Musk, who gave an elequent discourse on the transition of the spirit, which was interesting to the large audience present, and was very consoling to the family she has left behind, which consists of hu band, son and daught r. The views advanced on this subject were in accordance with those held by Spiritualists generally. The remains were followed to the cemetery by a large concourse of neighbors and friends, which showed the high appreciation in which she was held.

(Oblivary Notices not over twenty lines in length are pu kished gratuitously. When exceeding that number, twenty cen for much additional line will be charged. The words on an ama age make a line. No poetry admitted under the above heading

### THE DEACON'S DAUGHTER.

BY MRS. MARIETTA HOLLY [Josiah Allen's Wife].

The spare room windows wide were raised.
And you could look, that summer day,
On pastures green and sunny hills,
And low rills wandering away.
Near by, the square front yard was sweet
With rose and caraway.

Upon a couch drawn near the light. The Deacon's only daughter lay.

Bending upon the distant hills

Her eyes of dark and thoughtful gray;

The blue veins on her forehead shone, 'T was wasted so away.

She moved, and from her slender hand Fell off her mother's wedding ring;
She smiled into her father's face—
"So drops from me each earthly thing;
My hands are free to hold the flowers
Of the atternal arring!" Of the eternal spring." . . .

No sweeter voice in all the choir Praised God in innocence and truth, The Deacon in his straight-backed pew Had dreams of her he lost in youth, And thought of fair faced Hebrew maids, Of Rachel and of Ruth.

But she had faded, day by day, Growing more mild, and pure, and sweet,
As nearer to her ear there came
A distant sea's mysterious beat,
Till now, this summer afternoon,
Its waters toughed her feet Its waters touched her feet.

Upon the painted porch without Two women stood and whispered low.
They thought "she'd go out with the day,"
They said, "the Deacon's wife died so,"
And then they gently pitied him,
"It was a dreadful blow."

"But she was good, she was prepared,
She would be better off than here."
And then they thought "'t was strange that he,
Her father, should not shed a tear."
And then they talked of news, and all
The promise of the year. The promise of the year.

Her father sat beside the bed, Holding her cold hands tenderly,
And to the everlasting hills
He mutely turned his eyes away:
"My God, my Shelter and my Rock,
Oh, shadow me to-day."

He knew not when she crossed the stream And passed into the land unseen; So gently did she go from him! Into its pastures still and green, Into the land of pure delight, And Jordan rolled between.

Then knelt he down beside the dead, His white locks lit with sunset's flame,
"My God! oh, leave me not alone—
But blessed be thy holy name!"
The golden gates were litted up,
[Life's Lord] in Glory came.

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### New Publications.

THE DOUBLE MAN. By F. B. Dowd. Cloth, pp. 303. Boston: Arena Publishing Co.

This is a Rosicrucian romance, and one of intensity and thought. Don, the "Double Man," has the power of passing out of the physical into his astral body whenever he pleases, and visits the departed spirits of his friends and enemies on the other side, according to the true Rosicrucian theory.

A leading character in this story is Dr. Parker, who with his ward Ina creates a great deal of interest. He is a powerful hypnotist, but with a bad motive in its use. Don and Ina meet and fall in love with each other, and are bound by a marriage of the spirit. The doctor, through his power, has achieved the ruin of Ina, who destroys herself and then appears to Don, who also, in turn, accompanies her by passing into his astral form, to the realms of pure spirit.

Dr. Parker becomes a prey to bad ways, and dies a lunatic. His condition in the spirit-world is anything but happy, as shown by recital.

The closing chapters deal with the nether world. and are exceedingly interesting. The book is a great study, and is extraordinary to a fault.

KYZIE DUNLEE. "A Golden Girl." By Sophie May. Cloth, pp. 180. Boston: Lee & Shepard. The little people long ago learned to love Sophle May because of the interest she has always shown in setting forth the good side of child life. She always has something good to offer, while her stories are all romances so far as interest is considered. The talented writer keeps up to date in the events and ideas, and the newest book is in line with the newest things in life. The children will find many opportunities to laugh heartily at some of the situations set forth in the book. Kyzie's is a good character, and the tone of the whole line of individuals is healthy and pleas-

BROKEN NOTES FROM A GRAY NUNNERY. By Julia Sherman Hallock. Cloth, pp. 103. Boston: Lee & Shepard.

These notes are made under the appropriate heading of each month, written in a taking way and interspersed with poetic quotations. The exceedingly well-executed illustrations add value to the book, while culture is displayed upon every page. The attractiveness of the letter-press ought to impress the reader most favorably. It is a book one can open at any page and find much to instruct, please and interest. The book shows care in its compilation and arrangement. Many of the sentences would do credit to writers of world-wide reputation.

THE LOTTERY TICKET. By J. T. Trowbridge Cloth, pp. 202. Boston: Lee & Shepard.

This title may be recognized by readers of The Youth's Companion as being the same story that appeared as a serial in that periodical. In its present form it is considerably enlarged by the introduction of new scenes, deemed necessary for a completion of the narrative. The story is a wholesome one, while it possesses much dramatic interest. Weber Lock. ridge's life is a good deal like that of any other young man entering upon a business career. Mr. Trowbridge tells the story in an elevating and engaging manner, and adds many new admirers to his already long list of friends.

Young Master Kirke. By Penn Shirley. The "Silver Gate" Series. Cloth, pp. 156. Boston: Lee & Shepard.

This is really a continuation of the "Little Weezy' series, which has called forth the favor of the young people. It is a pretty story, and if those to follow are in the same happy and meritorious vein, a large demand for the series is assured. All the children will laugh at the dilemma in which Kirke gets himself by being stuck in the chimney face downwards, and the girls will all commend Weezy for her zeal in getting him out. Many mistakes are made by Kirke, who is a clever lad, and who makes many friends.

HALF ROUND THE WORLD; OR, AMONG THE UNCIVILIZED. By Oliver Optic. Cloth, pp. 364. Boston: Lee & Shepard.

This is the second volume of the third series of the "All-Over-the-World Library." The object of the series is the education of Louis Belgrave, a young millionaire, who pays the expenses of the cruise, and uses the ship as an educational institution. Lectures, talks and discussions take place on the voyage before arrival at the ports destined to visit, and great advantage is gained thereby. Mr. Adams presents many exciting situations in the story, and introduces only accurate descriptions, places and events. The travels are in a very attractive part of the world, much of which is new in the literature of to-day. The book is fully illustrated.

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July 6.



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Affording Invalids arare op portunity to secure healthful air, with the highest MEDIOAL aid. Parlents also treated at their homes. Send leading symptoms in own handwriting and stamp for a free diagnosis and Circular. Address DR. DUMONTC. DAKE, Lock BOX 88, Nyack, N.Y. New York City office, 24 East 20th street, er. July 27.

Saturdays during the summer.

Mrs. E. L. Dearborn, HAS removed from Lawrence street to 422 Fulton street, Brooklyn, N.Y. Special Phase: Names, Tests and Spirit Communications. Hours 10 to 12 A. M., 2 to 5 P. M. Oct. 5.

Mrs. Stoddard-Gray and DeWitt C. Hough HOLD Séances for full-form materializations and com-munications from spirit-friends, Sunday, Wednesday and Friday evenings, 8 o'clock; Saturday, 2 o'clock, at 22 West 34th street. New York. Can be engaged for Séances out of town. Sittings daily from 10 to 4.

DR. HENRY ROCERS, MEDIUM for INDEPENDENT SLATE-WRITING, and SPIRIT PICTURES in Oil and Crayon. Sittings daily at Residence, 289 WEST 520 ST., (near Broadway).NEW YORK CITY. Sept. 14.

Dr. J. R. Newton

STILL heals the sick! Letters magnetized by him through MRS. NEWTON. Address MRS. J. R. NEWTON, P. O. Station J., New Tork City. 13w<sup>2</sup> Oct. 12.

STENOTYPE: Instrument writes in print 150 words per minute. Send for Prospectus; call for particulars; buy while the stock is low; \$5.00 per share. unassessable. Good opportunity for laddes to invest. Agents wanted ever, where to sell stock and rent instruments at \$1.00 per week. P. y. 10 per cent. commission. FREE, 120 Broadway, N. Y., 3d floor, Suite 58. Nov. 16.

MRS. M. C. MORRELL, Clairvoyant, Business, Test, Developing and Prophetic Medium. Circle Tuesday and Thursday evenings. 330 West 59th street.

ASTROLOGICAL WRITINGS, 25 CENTS, Oct. 26. J. B. SULLIVAN, Yonkers, N. Y. 10w

### DR. F. L. H. WILLIS May be Addressed until further notice, Glenora, Yates Co., N. Y.

Cierrora, Yates Co., N. Y.

B. WILLIS may be addressed as above. From this point he can attend to the diagnosting of disease pay chometrically. He claims that his powers in this line are unrivated, combining, as he does, accurate scientific knowledge with keen and searching paychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofuls in all its forms. Epilepsy, Paralysis, and all the most delicate and complicated diseases of belt serms.

Dr. Willis is permitted to refer to numerous parties when have been cared by his system of precities when all others had failed. All letters must contain a return postage stimus, Send for Orculers, with Entercome and Terms.

Jan. 4.

### Guarterly Convention of the Massachusetts State Association of Spiritualists. [Continued from first page.]

the splendid work done in that Commonwealth in behalf of the cause of organization. To the workers, one and all, we extend the right hand of fellowship, and pledge them our hearty support in their laudable endeavors to advance the interests of Spiritualism.

The New England delegation to the Washington Convention filed the hearts and souls of all present with new courage and pointed hopefully to the rainbow of promise, for better times for us all, that shines to-day in the skies above us.

May your State Convention be most harmonious in spirit and productive of much good to our Cause. Success to the Massachusetts State Convention.

By the President, By the Secretary,
HARRISON D. BARRETT. FRANCIS B. WOODBURY.

Washington, D. C., Nov. 11, 1895.

Voted, That the Secretary be empowered to tele-

Voted, That the Secretary be empowered to tele-

Voted, That the Secretary be empowered to telegraph a response to this greeting, thanking the National Spiritualists' Association for its kindly words, and likewise informing its officers of the glorious work being done at this Convention.

Mrs. Juliette Yeaw of Leominster was the next speaker, and in substance spoke as follows: No religion, save that of Spiritualism, has had a revelation of the legitimate inheritance of the human soul, and the assurance that the boundless universe is its possession for research, with no restrictions through natural law upon soul liberty. Man-made laws are alone restrictive, consequently it becomes one of the demands of the hour made upon Spiritualism and Spiritualists, that systematized organized work be inaugurated for the protection of inherent natural rights. This is a part of the aim and purpose of the Massachusetts State Association of Spiritualists. We have had during the past summer, in the great Convention in the interests of Christian Endeavor, a striking illustration of the power of organized work.

If, without the light of Spiritualism, the masses of evangelical Christians can accomplish so much for the extension of what we believe to be erroneous views,

extension of what we believe to be erroneous views, are we not called upon to labor with equal zeal for

are we not called upon to labor with equal zeal for spiritual liberty?
Our writers are persecuted, sometimes imprisoned, for no offense, save that of obeying the voice from the unseen life, and breaking the bread of life for hungry souls. Restrictive medical legislation deprives natural physicians and healers of the power of exercising their gifts, save as the law directs. Is it not a demand of the hour that we awake to the dangers that threat-

The eloquent speaker who preceded me urged upon this audience the necessity of being faithful to the duty imposed by the franchise. Alas! only a portion of them can respond "I will," for here again legislative and one

of them can respond "I will," for here again legislation does not permit woman, taxed, governed, and one
of the people, to be represented.

In the recent vote upon the sham referendum, designed to retard the work of the suffragists, were the
Spiritualists of Massachusetts, the legal voters, true
to the obligations imposed by their belief in a religion
in the name of liberty? Comparing the number of
male Spiritualists in the State with the number of
those who voted "Yes," I fear we must admit that
many did not respond to the demands of the hour.
Another need of Spiritualism is temples, owned by

Another need of Spiritualism is temples, owned by local societies, not necessarily grand structures, but spiritual homes, built and dedicated for the sole use of the societies. In many places it is customary to introduce, through test mediumship, the philosophy. Should not the best conditions be provided for the sensitives of whom the phenomena are expected? Do halls used during the week for divers purposes, supply

Let us, then, in this harmonious Convention to-day,

Let us, then, in this harmonious Convention to-day, be fully alive to the duties and responsibilities that are the result of the reception of the noble inheritance opened up to us by the beloved immortals, and let us not talk to-day, and to-morrow forget it, but enter heart, soul and means into the work of the Massachusetts State Association of Spiritualists.

Oscar A. Edgerly of Newburyport, under influence of one of his spirit-guides, said: As one deeply interested in the Cause of Spiritualism when in the earthly life, I feel it to be my duty, although my body is gone, to usurp the organism of this man and voice my sentiments at this hour. I labored long and earnestly for Spiritualism while on earth, but only noticed a small fruition as a result of my labors. But since I have passed to spirit-life Spiritualism has made rapid strides. It is not only practical, but it is likewise analytical. In the past there has been considerable talk of organization, but our warfare has been of a talk of organization, but our warfare has been of a guerrilla nature. Adverse influences must be antagonized. Errors, superstitions and mythological ideas must be eliminated. The power of selfishness and greed must be limited. Spiritualism strikes at the very roofs of bigotry and selfishness. There are no latty among Spiritualists—all are or should be ministers in the truest sense of the word; for every one should help each other. Our religion—to do good; and our aim—

to be good.

He concluded by stating in very eloquent language that Spiritualism offered the only scientific demonstration of immortality.

Mrs. Carrie F. Loring, after reading a very fine poem, gave several delineations of spirit-presence, all of which were recognized by the audience.

Mr J. B. Hatch. Jr.. of Boston then made a very

telling speech in behalf of the State Association, after which a large collection was taken and many memberships obtained. legram was then received by the President from

the Boston Spiritual Lyceum, and was read by the

BOSTON, MASS., Nov. 13, 1895. GEO. A. FULLER, President, G. A. R. Hall: The Boston Spiritual Lyceum sends its greetings to

GEORGE SANBORN LONG, President. Voted, on motion of Dr. Hidden, that this Convention authorize Mr. J. B. Hatch, Jr., to bear to the children of the Boston Spiritual Lyceum the greetings of the Massachusetts State Association of Spiritualists, and their thanks for the kindly words of appreciation. After an original song by Dr. Wm. A. Hale of Bos-ton, entitled "Only a Flower from Mother's Grave," the benediction was pronounced by Mrs. Juliette

THE EVENING SESSION Was called to order by President Fuller at 7. Mrs. Plaisted sang "Only a Thin Curtain Between." The invocation was pronounced by Miss Lizzie Harlow of

The thanks of the Massachusetts State Association of Spiritualists were extended to the Worcester Association of Spiritualists for the many courtesles extended by them to this Convention, also to the Woman's Auxiliary to the Worcester Association of Spiritualists for their untiring efforts in providing the collations which had been so generously served during the day. After singing by the choir, consisting of Mr. and Mrs. J. B. Hatch, Jr., Mrs. Lizzie Clapp and Mrs. Plaisted, the Committee on Resolutions presented their report to the Convention, as follows:

to the Convention, as follows:
We, the Committee on Resolutions, beg leave to offer the following for your consideration:
Resolved, That we, the Massachusetts State Association of Spiritualists, in Convention assembled, in the city of Worcester, this the 13th day of November, 1895, recognizing the great services rendered by the speakers, mediums, musicians and others, who have assisted in our Conventions in Boston, Worcester, and at the various Camp-Meetings during the past year, do hereby publicly extend to them a vote of thanks as a feeble token of our appreciation.

Resolved. That we adopt the plans set forth in the By-Laws of the Connecticut State Spiritualist Association governing State missionary work, and also adopt measures to put them into immediate working order.

measures to put them into immediate working order.

Whereas, At the last session of the Legislature a
law was enacted known as the "Sunday Bill," which
may prove a menace in the hands of any bigot to attack Spiritualism with, and also to be made a means

of preventing our mediums from charging an admis-sion fee at their séances; therefore, Resolved, That we empower the Board of Directors of the Massachusetts State Association of Spiritualists to petition the Legislature to amend said act by the insertion of the following clause: "Provided, however, that nothing in this bill shall be construed to interfere with the holding of séances, circles, and other

religious services.' Resolved. That we extend our heartfelt sympathy to Miss Belle Bush, Principal of the Belvidere Seminary, and also earnestly solicit aid for her in this the hour

of her financial distress.

Resolved, That we instruct the Board of Directors to act as they deem expedient in relation to legisla tion looking toward the ordination of Spiritualist speakers and mediums.

Resolved. That we think it advisable that a Committee of five be appointed by the Convention to obtain a list of the names and addresses of all the Spiritualists in the State, and that said Committee be empowered to procure the necessary blanks to carry forward this work. Mrs. E. S. Loring,

MRS. JULIETTE YEAW, MRS. HORTENSE E. HOLCOMBE, { Committee. MRS. H. W. HILDRETH, MR. J. O. PERKINS,

MR. J. O. PERKINS,

Voted, that the report of the Committee on Resolutions be accepted. Finally they were all adopted as reported to the Convention, with the exception of the last, which was amended so as to read "Committee consisting of the Board of Directors" in place of "Committee consisting of five."

Miss Abby A. Judson took "Vivisection" for her subject, and opened the minds of many in the audience to the atrocious cruelties practiced by Medical Scientists. The whole scheme of torturing dumb beasts, in order to cure mankind of maladies caused by their own failure to live in harmony with natural laws, was strongly condemned.

laws, was strongly condemned.

The Worcester Spy gave a good report of Miss Judson's address, and it will be presented later to the

Judson's address, and it will be presented later to the readers of the BANNER OF LIGHT.

Dr. William A. Hale of Boston was the next speaker. He said: I have been deeply interested in the proceedings of this meeting, because I am interested in the work being done by the Association. When I first heard of this meeting I felt as though I could hardly wait for it to convene, because I was so anxious to aid in its grand work for humanity. Spiritualists should prove to the world by all their efforts, and especially by the purity of their lives, the superiority of their religion.

Existing organizations may not be all that we could

wish them to be, but we ought to unite with them and aid in changing them for the better.

All the failures in the past ought to compel us to put more seal into all our efforts in the present. We ought to labor for the individual as well as for organ-

ought to labor for the individual as well as for organizations.

Some of our efforts should be put forth in the direction of a higher education. Each one should labor for the advancement of the Cause. We should not stand back and find fault with others, but instead should put our shoulders to the plow and help push it forward. If we labor together we can accomplish much; but we must be united, and must be unselfish in all that we do. We not only need numerical strength, but also financial strength. Much depends upon the efforts of our public workers. Much can they do toward healing all factions in societies and promoting harmony in our ranks.

marmony in our ranks.

Mr. J. O. Perkins of Lowell said: I am an humble worker in the ranks of Spiritualism, but am intensely interested in carrying the work forward. I have been a hard worker for Spiritualism ever since I came into the ranks. I have been surrounded with the bitterest connection

opposition.
When I left the church and cut loose from all my When I left the church and cut loose from all my friends, and embraced the philosophy of Spiritualism. I at once saw the necessity of a more efficient system of organization, and I worked with that object in view. But I had set for myself a task which severely tried my courage, yet I persevered until my labors in a measure have been successful. I united with the Spiritualists because their truths were demonstrated to me. And I have been made an instrument in the hands of higher powers to carry out their work. Since this State Association was organized I have labored for its success. I knew that the great power of the church lay in its being thoroughly organized; therefore I felt there would also be the great power of Spiritualism.

I believe in the future of Spiritualism, and I fully

of Spiritualism.

I believe in the future of Spiritualism, and I fully believe that the time is at hand when there will be a grand revival of Spiritualism. I pray that success may crown all the efforts of the National Association of Spiritualists, the Massachusetts State Association, and all our local societies. Success must crown all our efforts because we have with us all who have ever labored for humanity, all who have ever stood on our platforms as workers.

After a song by Dr. Hale, Mrs. May S. Pepper asked for a collection for the Association, and her plea met with a most generous response. After the collection she gave many very remarkable delineations of spirits present.

Then followed brief remarks by Mrs. Holcombe, Mrs. Yeaw and Mrs. Loring; and the Convention was brought to a close after singing "Joy to the World," with a benediction pronounced by Miss Lizzle Har-

Thus closed a Convention as successful in many respects as ever held in the interests of the Massachusetts State Association of Spiritualists.

Over forty new members were obtained, besides

The press of Worcester gave excellent notices of the meetings, and the people in attendance not only enjoyed the meetings, but also were deeply in earnest to carry forward the work of the Association.

### No Case Hopeless. The most obstinate and unyielding Coughs are

quickly broken up, and permanently cured by Adamson's Botanic Cough Balsam. It soothes irritation, clears the throat and lungs, and heals the inflamed organs. No case is hopeless, if you take this wonderful medicine

### MEETINGS IN BOSTON.

Boston Spiritual Temple, at Berkeley Hall, Odd Feliows Building, 4 Berkeley street.—Sundays at 10½ A. M. and 1½ P. M. Speaker for November, J. Clegg Wright. Wm. H. Banks, President; J. B. Hatch, Jr., Secretary, 74 Sydney street, Savin Hill.

The Helping Hand Society meets Wednesdays in Gould Hall, 3 Boylston Place. Business meeting at 3; supper at 6; social in the evening. Mrs. C. P. Pratt, President.

Boston Spiritual Lyceum at Berkeley Hall, 4 Berkeley street, every Sunday afternoon at 1½ sharp. All are invited. Bring the children. J. Browne Hatch, Jr., Conductor. Irving Pratt, Sec'y.

First Spiritual Temple, Exeter and Newbury Streets.—Spiritual Fraternity Society Sundays, meetings for children and investigators at 11 A. M. Lectures at 2% and 1½ P. M. Speaker for November, Walter Howell. Wednesday evenings, at 7%, sociable, conference and phenomena. Other meetings announced from the platform. A. H. Sharman Society.

Veteran Spiritualists' Union will meet the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, at 7½ P. M. H. B. Storer, President, 406 Shawmut

Children's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10%. All welcome. Charles T. Wood, Conductor.

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

First Spiritualist Ladies' Aid Society, 241 Tre-mont street, meets every Friday. Business meeting at 4 P. M.; supper at 6 o'clock. Tests and speaking in the even-ing. A public circle will be held on the last Friday of each

ing. A public circle will be held on the last Friday of each month at 3 P.M. Mrs. Carrie L. Hatch (74 Sydney street, Dorchester), Secretary.

Eagle Hall, 616 Washington Street.—Sundays at 11 A.M., 2% and 7% P.M.; also Wednesdays at 3 P.M. E. Tuttle, Conductor.

Eathbone Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at li A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commercial Hall.) Thursday at 2¾ P. M. N. P. Smith, Chairman. Elysian Hall, 820 Washington Street.—Meetings are held every Sunday at 11 A.M., 2½ and 7½ P.M.; Tuesday 2½ and at 7½ P.M. in ante-room; Friday at 2½, and Saturday 7½ 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. Eben Cobb, Conductor.

Harmony Hall, 724 Washington Street, one Flight.—Sundaysat 11 A. M., 2½ and 7½ P. M. Tuesday and Thursday, circle and meetings. At No. 604 Tremont street, Wednesdays and Saturdays, 8 P. M., Fridays, 3 P. M. Seating capacity, 100 persons. S. H. Nelke, Conductor.

The Ladies' Spiritualistic Industrial Society meets every Thursday at Dwight Hall, 514 Tremont street. The first Thursday in each month a social, the fourth, a dance; other evenings, speaking and tests. Supper served at 6½ every night. Mrs. M. J. Davis, President.

Alpha Hall, 18 Essex Street.—Society of Ethical and Spiritual Culture (Bible Spiritualists). Meetings Sunday, 11, 2:30, 7:30; Tuesday, 3 o'clock: Conference meeting Saturday, 2:30 o'clock. Mrs. M. Adeline Wilkinson, Pres. Hiawatha Hall, 241 Tremont Street.—The United Spiritualists of America (incorporated) hold meetings Sundays, at 11 A. M., 2½ and 7½ P. M., and Thursday at 2½ and 7½ P. M. H. W. Martin, President.

Hollis Hall, 789 Washington Street.—Meetings on Sundays at 11 A. M., 21/2 and 71/2 P. M. J. Milton White, Conductor.

Friendship Hall, 12 Kneeland Street.—Circles are held every Sunday at 10% A.M.; meetings at 2% and 1% P.M. Mrs. Bruce, Conductor; W. H. Amerige, Assistant Conductor. Red Men's Hall, 514 Trement Street.—Spiritual services every Sunday evening at 8 o'clock. Mrs. Maggle Waite, Paster, residence 13 Dalton street.

The Home Rostrum (21 Soley street, Charlestown, E. M. Sanders, President). Meetings Sunday, Tuesday and M. Sanders, President). Meeting Thursday evenings, at 7½ o'clock.

Chelsea.—Spiritual meetings every Sunday evening at 1% at 206 Broadway. Mr. Geo. F. Slight, Chairman.

Boston Spiritual Temple, Berkeley Hall .-J. B. Hatch, Jr., Sec'y, writes: Our hall was filled to its seating capacity. Mr. Maxham opened the exercises with singing, after which Mr. Clegg Wright spoke in his normal condition, saying in part: Eternity is the word that starts wonders. The events in a man's life are not the most important. The great bulk of human lives are filled with thoughts that are never uttered. No being can share with me my dreams, my life, hope Shakspeare was probably the greatest man on earth.

Because he had the ability to let out his When you have religion, you will have hatred and falsehood. The moment you sell yourself to religion, you are lost. The home is the sweetness of life and happings.

After another song by Mr. Maxham, Mr. Wright spoke in his trance condition, his subject being given by Dr. H. B. Storer, "Recognition of Spirits by Spirits in the Spirit-Life." The subject is a rational one. Personality implies location. The soul is the maker of the body under the environments. All that the soul is or can be would be expressed at once. The body and the soul would be in perfect harmony. The soul is in condition by heredity. The soul has no beredity of its own. The soul is not raw material. It is perfect as an atom of oxygen, never to be em-

ployed by combination; you may change an atom, but it always remains the same.

The soul makes no progress in itself. There is a soul where there is a body, and there is a body where there is a soul. What is true of one is true of the other. The body takes the form that heredity will produce. The soul stands a long distance from the matter atom, and can only reach the matter atom from the aura. Magnetism enables the soul to come into the environment of matter, and so controls it to come into certain states, and that is the parental state. The word spirit and magnetism means the same to me. word spirit and magnetism means the same to me.
I approach my material body through my spiritual body. The power that stands behind muscle and digestion are backed by nervous energy. When the body dies there is an end of the body heredity.
A soul cannot return and make a body. You are making your spirit world now. You are making the country you are to have.
You stand not in the fear of the spirits, you stand only in your own consciousness of this and that and

only in your own consciousness of this and that, and that will be enough.

Evolution is natural. In your spirit-existence the body will resemble your culture. Never does woman become man, never does man become woman. The

spirit is sexed, and that that makes sex prevails in internal being.

The soul shall find its home, and that darkened shadow shall be cleared away as the mist before the sun, and each one shall be drawn to his own by the

environments thrown out upon the atmosphere of the

and Mr. Maxism will be at Berkeley Hall. They will appear three times—morning, 10:30; atternoon (Lyceim), 1:30, and evening, 7:30.

At a meeting of the Boston Spiritual Temple held to-day, the membership see was reduced from \$5 to \$2. We invite all interested to come and join the Temple.

At a meeting of the Directors of the Temple held

At a meeting of the Directors of the Temple held to-day, Mr. Hebron Libby was elected a trustee, to fill the vacabey caused by the resignation of George B. McCrillis.

First Spiritual Temple, Exeter and Newbury streets .- A correspondent writes: Sunday morning at 11, Mr. Keeler's seance was largely attended, and the interest in these public demonstrations increases, as evidenced by the hundreds that throng to witness the manifestations every Sunday morning. Walter Howell lectured in the atternoon on the

subject, "Spiritualism, a Science and Religion." The speaker urged more careful observation, clearer classification of data and a disposition to avoid advancing, as evidence of our claims to a skeptical world, such facts as do not obviously prove our position conclufacts as do not obviously prove our position conclusively. Many illustrations were given, showing the speaker's point of view. The religious aspects of Spiritualism were then brought into prominence, and the ethical and speculative elements considered. The discourse inspired alike the intellect and the heart. The evening discourse on "Jesus, the Founder of Christianity," was listened to with much appreciation. A critical view of the New Testament was presented. The distinction between the Jesus of history and the Christ of dogma was clearly stated, while the central and permanent features of Jesus' teaching, as far as gleaned, were emphasized by the lecturer. The development of theological tenets was reviewed, and the truly spiritual character underlying Christian thought was not overlooked. This discourse was highly complimented by those present.

thought was not overlooked. This discourse was highly complimented by those present.

Mr. Keeler will be with us again next Sunday morning. Waiter Howell delivers his last lectures, for the present engagement, on Sunday afternoon and evening. His subjects are as follows: Afternoon, 2:30, "The Reapers and the Harvest," a thanksgiving discourse; evening, at 7:30, "The Wages of Sin." It is not necessary to solicit a good attendance at these farewell lectures. Mrs. Aver sings at each service. farewell lectures. Mrs. Ayer sings at each service, and her sweet voice is much appreciated.

Alpha Hall .- Mrs. Wilkinson writes: Tuesday afternoon meeting opened with song service led by Mrs. Nellie Carlton; invocation by Miss Brehm; duet, Mrs. Moody and Mrs. Carlton; address, Miss Annie Hanson, who also gave fine tests, followed by Mrs. Guiterez, Mrs. Moody, Mrs. Mason, Mrs. Wilkinson and Mrs. Fields.

and Mrs. Fields.

Saturday afternoon Miss Brehm, Mrs. Wilkinson, Mrs. Treen, Mr. Nutter, Mr. Badger, Mr. Emerson, Mrs. Stratton, Mr. Jackson, Mrs. Bishop, Mr. Hardy, Mrs. Dr. Field, Miss Wheeler, took part.
Sunday morning great power manifested at circle.
In the afternoon Mrs. Carlton sang, Mr. Redding gave an address, Mrs. Stratton, tests and delineations, Mrs. Ackerman, tests.
In the evening Miss Frank Wheeler gave an address and readings, followed by Mrs. Carrie Bishop in tests. Mrs. Maggie F. Butler gave a fine address and spirit descriptions. She will be with us next Sunday again. Mrs. Nutter gave a large number of psychometric readings. Mrs. Wilkinson closed the meeting with tests. Meetings soon will be held Friday evenings.

ings.

The testimonial was a success in every way. Among the talent present, Mrs. Abble N. Burnham, Miss Parkman, Crescent City Quartet, Miss Frazier, Miss Glover, Miss Richards, Miss Brehm, Mrs. Parnell, Mrs. Knowles, Mrs. Nutter, Campbell Brothers, spirit artists, and Mrs. Wilkinson.

Miawatha Hall .- "B." writes: The United Spiritualists of America (incorporated) held their meeting Thursday afternoon, Nov. 14, as usual. Supper ing Inursday atternoon, Nov. 12, as usual. Supper at 6 o'clock, followed by a musical and literary enter tainment and tableaux arranged by Miss Bertha Judkins, assisted by Mrs. Irwin, Miss Wheeler, Mrs. Farnham, Mrs. Kneeland and others; followed with dancing. Music by Mrs. Judkins, with Miss Bertha Judkins as prompter.

Feature for next Thursday to be a Poverty Party.

Sunday morning. Nov. 17, developing and healing circle; meetings during the day largely attended and conducted by Mrs. Nellie Kneeland, with Mrs. M. A. Moody as leading musician. Afternoon services: Invocation by Mrs. Moody; remarks, tests and readings were given by Mrs. Whitlook, Mr. Vice Mrs. were given by Mr. Whitlock, Mr. King, Mrs. L. J. Ackerman, Captain Winslow, Mr. Badger, Mr. Han-

Acaerman, Captain Winslow, Mr. Badger, Mr. Hancock, Mrs. Rich and H. B. Hersey.
Evening meeting opened with invocation by Mrs. Farnham, followed by remarks and tests by Mr. Dean, Mrs. M. Irwin, Mr. Quimby, Mrs. Farnham, Mr. H. B. Hersey, Mrs. L. J. Ackerman, and closing by E. A. Blackden. First Spirityalist Ladies' Aid Society .- Carrie

L. Hatch, Sec'y, writes: The regular assembly of the

First Spiritualist Ladies' Aid Society met as usual Friday, Nov. 15. Meeting called at 4 P. M. by the President, Mrs. A. E. Barnes.

The exercises in the evening opened with a vocal duet by Mrs. Nellie Carleton and Mrs. S. C. Cunningham, after which J. Clegg Wright was introduced to the people, and said it was very difficult to start on a line of thought that will be beneficial to all. He then touched upon immortality for all, and said if he had his way he would tear out all jealousies, make better men and women, and put more brains into the people's heads, more justice into the world, and more love. Now we know that we are going to heaven with a load on our own backs. The world is touched by strains of a higher justice, civilization is advanced, genius is meeting called at 4 P. M. by the Presi on our own backs. The world is touched by strains of a higher justice, civilization is advanced, genius is growing. It requires the intellectual ability of every human being to bring the world into harmony.

Mrs. Carleton then favored us with a song, after which tests were given by Mrs. S. C. Cunningham, Mrs. Knowles and Mrs. Shackley.

We invite all to be with us at our Friday meetings.

The Ladies' Spiritualistic Industrial Society-writes S. Etta Appleton-held its regular meeting at Dwight Hall Nov. 14. Business meeting at 4; supper at 6:30.

The evening meeting at 8 opened with a song by Miss Gertrude Laidlaw, which was received with hearty

applause.

The guest of the evening was J. Clegg Wright, who spoke for some time in his very interesting and instructive manner. We expect to have him with us again on next Thursday. again on next Thursday.

Mrs. S. C. Cunningham gave a number of tests, all of which were readily recognized. Remarks were made by Capt. Holmes and Mrs. Haven. Mrs. M. A. Chase closed the meeting with tests.

The Society will hold a dance on Thanksgiving night, the Alpha Orchestra furnishing music.

Boston Spiritual Lyceum.-Albion R. Waitt writes: The Lyceum was largely attended Sunday. It was a fine session.

The school was opened with songs and invocation, and the subject "Missions of Spirits" by the various groups. The answers were given by Minnie Ireland, Carl Root, Willie Sheldon, Earl Keeler, Charlle Hatch, Master Simpson, Mrs. Carr, Eddie Hatch, Geo. S. Lang

Master Simpson, Mrs. Carr, Eddle Haten, Geo. S. Lang and Mr. Young. Our instructor gathered the threads of the answers and ably wove them together.

We listened to two fine essays by Mr. Armstrong and Mr. Packard; reading, Mr. Danforth; song by Mrs. Frost; plano solo by Mr. Watson; remarks, Mr. Waitt. The subject for Nov. 24 will be, "Mediumship and its Value to Humanity."

Eagle Hall .- Hartwell writes: Wednesday afternoon, Nov. 13, Mrs. S. C. Cunningham, Mrs. W. Hill, Mrs. A. J. Ackerman, Mrs. I. Field, Mrs. M. Terry, Mrs. Brown, Mrs. Osgood, R. Lord, C. W. Quimby, E. H. Tuttle, gave excellent remarks, tests and readings. H. Tuttle, gave excellent remarks, tests and readings.
Sunday, Nov. 17, the three sessions were well attended, and very interesting, Mrs. J. E. Woods, Mrs.
F. Stratton, Mrs. M. Ratzel, Miss I. B. Sears, Mrs. A.
J. Ackerman, Mrs. J. L. Tucker, Mrs. W. S. Butler,
Mrs. C. H. Clarke, Mrs. C. A. Smith, Mrs. A. R. Gillland, A. C. Hill, D. H. Hall, J. R. Root, Mr. Faxon, C.
W. Quimby, R. Lord, E. H. Tuttle, gave fine remarks
and recognized tests and readings; select readings,
Mrs. M. Bates; piano solos, H. C. Grimes; songs, L.
Leslie. Mr. Tuttle answered mental questions.

BANNER OF LIGHT on sale at each session.

Harmony Hall .- A correspondent writes: The meetings were largely attended at this place; tests were fine-all recognized. Addresses by Mr. Nelke were line—all recognized. Addresses by Mr. Neike on "Natural Law, and the Mistakes of Those who Choose Unnatural Methods," "Electricity and Mesmerism." The mediums in attendance were: Mrs. J. A. Wood, Mrs. Wheeler, Mrs. Collins, Mr. Neike. Mr. J. A. Wood, Mr. Hatch. Mr. Havener, Mr. Gaylord, and Mrs. J. L. Tucker (tormerly of Lowell, Mass.), now of 9 Essex street, Cambridgeport.

The Banner of Light for sale at the hall, and Mr. S. H. Nelke's office, 604 Tremont street.

The Ladies' Lyceum Union-writes Mrs. Chas Wood-met, as usual, Wednesday, 13th inst., at Dwight Hall, 514 Tremont street, Mrs. M. A. Brown, the President, in the chair. Supper was served at 6:30. The evening was given up by the Union to the young people for a social dance, and, to the music of a good orchestra, a delightful evening was experienced.

Wednesday evening, the 27th, is to be devoted to the interests of the children, and every effort will be made for their comfort and pleasure.

clety of Spiritual Progress, W. L. Lathrop, President, held all its regular meetings as usual last week with spirit-world.

In the evening Mr. Maxham opened with singing.
Mr. Wright spoke in his normal condition, and then
Mr. Banks read the subject handed in from the audience.
Sunday next will be the last Sunday that Mr. Wright

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Hetu all its regular meetings as usual hast week with augmented interest. The mediums assisting were with augmented interest. The mediums assisting during the day were: Miss

Wheeler, Mrs. Fredericks, Mr. Lathrop and others Mr. Redding gave an impiring address,

Buthbone Hall,-N. P. S. writes: On Thursday, Nov. 14, at 9145 P. M., Dr. J. Milton White opened the meeting with remarks and readings; Mrs. A. P. Gutierez, Mrs. S. E. Rich and Mrs. Jennie Hill, tests; Mrs. A. R. Gilliand, Mrs. Ackerman, Miss Annie Hanson, N. P. Smith and Mrs. A. Woodbury, psychometric delineations; Mrs. M. F. Lovering, readings. Mrs. M. F. Lovering, planist.

Commercial Hall.-Sunday, Nov. 17, 11 A. M., N. P. Smith, Mrs. A. Woodbury, Mrs. W. Bargent, Mrs. A R. Gilliand, tests and readings. Mrs. M. Campbell, planist. At 2:80 P. M., Mrs. A. R. Gilliand opened the meeting with remarks and gave readings; Mrs. A. P. Gutierez, tests; Mrs. A. Woodbury, N. P. Smith, and Mrs. M. F. Lovering, readings. At 7:80 P. M., Mr. J. C. Ibel. Mrs. C. H. Clarke, N. P. Smith, psy-thermatic readings. hometric readings.

The Helping Hand Society met Nov. 13, as usual, at No. 3 Boylston place, Mrs. C. P. Pratt. President-so writes Carrie L. Hatch, Sec'y. Supper was served at 6 P. M. Instead of the usual entertainment of speaking and singing, we devoted the evening to a circle. The friends present voted it one of the pleas antest meetings of the season. Many thanks are due to mediums present, also to Miss Carleton for music Wednesday, Nov. 27, is our usual reception night, and a large attendance and excellent talent are ex-

Abbotsford Hall, Charlestown, City Square.-Mrs. O. F. Stiles. Conductor, writes that the meetings opened Sunday, Nov. 17, with good success.

> Written for the Banner of Light. TO J. M. PEEBLES, A. M., M. D.

How good it was for us who have not seen Thy face so long, its semblance fair to see, And by life's sketch again converse with thee. And walk beneath the springtide branches green, That now with autumn fruitage bend and lean; Thy spirit is a freeman of the Free,

A worker brave thou wast and still must be, A Pilgrim who pursues a Light serene! Such course as thine, which winds the world at large, Yet blesses home with healing thought and act, We know the guiding angels have in charge, Their living presence life's most glowing fact;

Thy feet have wandered far, thy hand been kind, And like a lighted star shines forth thy mind! WILLIAM BRUNTON.

### CONNECTICUT.

Bridgeport.-A correspondent writes: Dr. C. W. Hidden of Newburyport, Mass., lectured for the new spiritual society on Sunday forenoon and evening, opening the winter course. In the afternoon he spoke before the Bridgeport Temperance League. Dr. Hid-den has been engaged to lecture again Dec. 1.

Meriden .- "Scribo" writes: J. Frank Baxter was the lecturer and medium last Sunday, Nov. 17, before the Liberal and Psychical Society of Meriden, and gave two fine lectures, the one of the forencon on "The Slient Force of Spiritualism," and that of the evening on "Spiritualism a Permanency."

The choir gave way for Mr. Baxter's music, which is always a pleasure.

After the evening's discourse Mr. Baxter's music, which is always a pleasure.

After the evening's discourse Mr. Baxter spent a full hour in giving a seance, wherein he gave able proof of the presence of many spirit-friends and acquaintances. The audience was intensely interested.
Mr. Baxter will lecture, sing and exercise his spiritual powers in Meriden again on Sunday, 24th inst., and will remain over and assist on Monday evening in a benefit entertainment under the auspices of the Ladies' Aid.

Norwich .- Mrs. J. A. Chapman, Sec'y, writes: Dr. George A. Fuller of Worcester, on Sunday, Nov. 17, gave two able addresses, speaking in the afternoon upon "The Living Word," and in the evening taking for a text, "Despise Not Prophesying."

On account of the stormy weather, and consequent small audiences, the work of the National Association was deferred until next Sunday, when a special program will be presented and a collection taken for the defense of mediums. Dr. Fuller will be the speaker on that occasion.

Danielson.-W. De Loss Wood, manager lecture course, writes: Helen Temple Brigham of New York spoke to a large and appreciative audience here Friav. Nov. 15. No speaker has ever visited this place who gives the unbounded satisfaction to all classes who gives the unbounded satisfaction to all classes as does Mrs. Brigham. Her improvisations are wonderful. Many personal requests have been made to have her with us again—which will be done as soon as proper arrangements can be made. Helen Stuart-Richings is our next speaker in De-

### RHODE ISLAND.

Providence.—Sarah D. C. Ames, Sec'y, (95 Daboll street) writes: Spiritualist Association, Columbia Hall, No. 248 Weybosset street. Services every Sunday at 2:30 and 7:30 P. M. Progressive School at 1 P. M. Sunday, Nov. 17, Dr. Harlow Davis of New York, test medium, was with us, and gave a large number of recog-Sunday, Nov. 24, Dr. Davis will be with us again.

Baldness is either hereditary or caused by sickness, mental exhaustion, wearing tight-fitting hats, and by over-work and trouble. Hall's Renewer will prevent

MRS. WILLIAM PEYSER of Providence. R. I., who has been before the Spiritual Society as a lecturer the past two Sundays, has called out large and appreciative audiences, and her lectures and tests were well received. She has won many friends by her clear and convincing manner of portraying the truths of this philosophy, and is a lady of culture and refinement, earnest in her work for humanity. She is to come here again in April. The Rev. J. Andrus Titus of Boston, Mass., will be at Merrill Hall for lectures and tests the next three Sundays. He comes highly recommended.—Daily Star, Rockland, Me.

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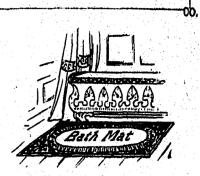
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Bath Mat of Turkish Terry-similar to a heavy Turkish Towel, and protects the bather from the damp floor—it is our latest German. importation—a novelty that is useful and ornamental—size, 31 x 42—weight, 22 oz.

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Large bleached Turkish Towel-size, 22 x 49price, including postage, 17c.

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Boston, Mass.

### MAINE.

Portland .- H. C. Berry, Clerk, writes: The First Spiritual Society met Sunday, Nov. 10, at 2:30; social meeting participated in by Mrs. King, Mr. Peabody

and Mrs. H. C. Berry.
At 7:30, opened with recitation, "The Creed of the Bells." by Mrs. A. W. Smith; invocation, Mrs. Berry; Mrs. Smith gave a very interesting lecture on "Spiritualism, as the Religion of the Soul." She closed with tests and readings.

tests and readings.

Sunday, Nov. 17, George A. Porter of Providence.
R. I., occupied our platform; his afternoon subject was "Salvation." At close of the lecture he gave several tests, which were recognized as correct.

At 7:30 his subject was "Religion." This was Mr. Porter's first appearance in Portland, and he made a good impression upon our people; his remarks are of interest; his tests and readings are clear and convincing, He is to be with us again in the near future.

### Deafness Cannot be Cured

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### MARRY THIS GIRL---SOMEBODY!

MARKY IRIS GIRL.—SUMEBODY!

MR. EDITOR:

I stained a blue silk dress with lemon juice; what will restore the color? I am making lots of money selling the Climax Dish Washer. Have not made less than sile any day I worked. Every family wants a Dish Washer, and buy quickly when they see the dishes washed and dried perfectly in ONE MINUTE. I generally sell at every house. It is easy selling what every family wants to buy. I sell as many washers as my brother, and he is an old salesman. I will clear \$3.000 this year. By addressing J. H. Nolen, 60 W. Third Ave., Columbus, Ohio, any one can get particulars about the Dish Washer, and can do as well as I am doing. All you have to do is to send for sample Dish Washer. This Company does not ask any pay until you have them sold. Talk about hard times; you can soon pay off a Mortgage, when making sile a day, if you will only work; and why won't people try, when they have such good opportunities?

NOV. 23.

### THE NEW SCIENCE OF DEVELOPMENT."

MR. S. H. NELKE'S newly-discovered science of development of Mediumship according to "laws of nature," has brought out PHENOMENAL GOOD in a REMARKABLE short time. For terms, inquire at his new residence, 604 Tremont street, Boston. Nov. 9.

We want to secure before January 1, 1896, a large number of new subscribers to the BANNER OF LIGHT, and in order to accomplish this end without fail. make the following liberal offer:

To any person not now a subscriber to the BAN-NEB, who will, previous to January 1 next, send us 50 cents, we will not only send the paper for three months, but also one copy of

## A Fine Musical Tribute

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This memorial sheet contains three new and choice compositions-words and music-printed upon the finest paper, full music-sheet size, by the well-known composer, C. Payson Longley. The beautiful song dedicated to the memory of the veteran editor, Luther Colby, is a companion piece to that standard melody. "Only a Thin Veil Between Us." That inscribed to Mrs. Clara H. Banks bears the title "Only a Curtain Between," and that to Arthur Hodges, "Oh! What Will it Be to Be There?" It has a handsome lithographic title-page, which bears a faithful likeness of each of these three lamented and ascended workers in the Spiritual Cause, which of itself makes it of value to all Spiritualists.

We will furnish free one copy of the Musical Tribute to any one that is already a subscriber to The Banner who will secure and send us the names of two new three-months' subscribers and \$1.00, besides sending the paper for three months and a copy of the Music to each of the two new subscribers.

### MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at First Association Hall, 8th and Callowhill streets. Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 10½ A.M. and 7½ P.M. Lyceum at 2½ P.M. Spiritual Cenference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2% and 7% P. M. Hon. Thomas M. Locke, Pres. Eureka Hall.—Theodore F. Price; independent meet-ings every Sunday night, at 1½, at this hall, southeast cor-ner lith street and Girard Avenue. Lectures and tests.

### MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Custer Post Hall, 85 South Sangamon street, every Sunday at 19%, and 7%. Lyceum at 1%. Mrs. Mary O. Lyman, permanent speaker. E. N. Pickering, President. First Society of Spiritualists meets at Hooley's Theatre, at Il A. M. Speaker, Mrs. Cora L. V. Richmond, Band of Harmonv. Thursday, 7% P. M., Orpheus Hall, Schil-

MEETINGS IN WASHINGTON, D.C. First Society, Metserott Hall, 18th Street, between E and F.—Every Sunday, 11% A.M., 7% P.M. M.O. Edson, Pres.

Second Society—"Progressive Spiritual Church"—meets every Sunday, 7½ P. X., at the Temple, 425 G street, N. W., opposite Pension Office. Mrs. J. D. Compton, Pres.