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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 Auxiliary 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, Grafton, Wilkesville, Hopkinton, Haverhill, Newburyport, Lynn, Clinton, Chelsea, Boston, and many other towns and cities in the State. Providence, R. I., and Putnam, Conn., were well represented.

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

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 Sunset Bay Camp-Meeting, through the labors of our esteemed treasurer, Mrs. E. S. Loring, our new Vice-President, a day was given up to the use of our Association. At both of these 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 been 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 object in view.

The Connecticut State Spiritualist Association has adopted the best plan for raising funds for missionary work that has 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 five dollars per month." and in Section 2: "When twenty pledges for eight months, at the rate of five dollars per month, are 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 missionary 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 facts in these cases, and it is not necessary to repeat them here. Mediumship is the rock upon which Spiritualism rests. Therefore, whoever assaults 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 faded hell outbursted between the vision of man and the glories of paradise; the iron walls of creed and dogma held him in subject slavery, especially that of total depravity, smothered all his nobler instincts, but these have all been dissipated by the great flood of light it has showered upon the world. Glories of dogma have disintegrated, and are rapidly disappearing, cherished idols have been overthrown, wrong and injustice have been openly denounced, and truth, purity and justice have been proved.

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, Edison and Edison among the inventors, Mozart, Beethoven and Schubert among the musicians, Powers among the sculptors, have all felt this tremendous power from out the heavens that makes for human good. And yet our Christian legislators would stop up all these streams of inspiration. They would imprison our mediums, and thus seek to drive back the denizens of Immortality.

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 Spiritualists only in name we shall simply tighten up our purse strings, and turn our backs upon them while they are being incarcerated in jails like the vilest criminals. But if we are true Spiritualists, and our

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 toward 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 inimical to mediumship, and no class of mediums have felt the attempts of these medical bigots so potently as the clairvoyant and magnetic physician. Many who had recently started 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 practitioners. But some say our laws do not interfere with 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 meet all our 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 inimical 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 to crush out Spiritualism. I fear that some judges, like some of our clergy, are very gifted in the art of legislation, but they are not so gifted in the art of the exigencies of the occasion, and this Sunday Law might be so construed as to prevent our mediums from charging admission fees to their seances.

For this reason I feel as though it was absolutely necessary that this body place itself on record as opposed to all legislation which is contrary to the spirit of the Declaration of Independence and the Constitution of the United States.

Seances 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 conscience. Unlike the clergy, our mediums are not paid salaries by organized bodies, and therefore are dependent upon the fees collected at seances 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 mediums, and likewise the recognition of Spiritualism as a part of our land, we were prepared to send to the State a petition, as soon as practicable, with the National Association of Spiritualists. In that way you will aid in all the laudable enterprises said body is 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 enlisted 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 declaration. "That under favorable conditions it is possible, at the present age, for spirits of those called dead to communicate with the living, and in this manner to aid the living in their earthly journey."

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.

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 unsectarian 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.

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 pursued for money due Oct. 1, and the limit of delay extended till end Nov. 1. 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 us over twenty thousand dollars. It was sold two years ago on a mortgage of seven thousand 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 lecturers."

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, homeless 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 *Britain's Quarterly* and *The Banner of Light*, and many other spiritual journals. Her poems years ago were published in book form, and have been considered by some critics as equal to those of Alice and Phoebe 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 withering in a most sad picture to contemporary and I sincerely hope that some Spiritualist may be



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, thirty-one 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

found who will come to her assistance in this her hour of need.

It would seem as though some who have been connected with our Association, with more zeal than wisdom, in order that they might obtain memberships to the same, have represented to our mediums that we will have a "denominational" meeting, and that 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 cautiously, 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 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 borne into the ether by the winds of everlasting verity! This tremendous manifestation of something about this world, 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 borne into the ether by the winds of everlasting verity! This tremendous manifestation of something about this world, and only that kind of work which will prove effective. 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in the deeper consciousness of all that is sacred and above him. Aved by the sublime presence of Nature, standing unveiled before her august ministers, and questioning her living oracles, he needs no more the petty trifles 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 separates him from the world, and he is borne away to other spheres and worlds invisible 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 conceptions 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 adorable reality, do we entertain and express the thought. Some higher intelligence wins the rapt soul away from earth, and it dwells within 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 reflection, that if the results of spirit-intercourse, in an intellectual point of view, were immeasurable, beyond the utmost stretch of our powers, they could scarcely answer any practical purpose. The subtle and profound philosophy 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 substantially 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 life and mental development. For, however exalted in spiritual culture and personal dignity the inspiring spirit may be, in any given example, as frail mortality is required to supply part of the indispensable conditions to the intercourse itself, while men of imperfect or perverted natures constitute one party in every such interview, we may—may, we must expect that the spiritual treasure will be impaired and corrupted by its earthly channels and receptacles."

These words should receive the careful consideration of those nursing souls, who, overlooking and ignoring what they have already received, 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. B. was the editor, contains the light, which, were it heeded, would illuminate many dark places:

"The laws which regulate the action of mind on mind, whether in or out of the body, are doubtless essentially the same. Whenever two persons are brought into sympathetic relations, either by corporeal contact or through those refined media which pervade the universe and serve as the airy vehicles of thought, they mutually 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 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; a learner; otherwise he will be likely to resist, unconsciously, the infusion of foreign impressions and divine ideas. Those who feel that they are all-sufficient in themselves, and need no assistance from minds superiorly endowed, whether of men or angels, will instinctively resist their influence. 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 instruction, and our willingness to be taught, increases 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 childlike spirit that humbly itself is most likely to be exalted by the bestowment of immortal gifts and a divine illumination. . . . We have said in substance, that to become wise we must be willing to be taught; but too many persons confound this willingness with a stupid credulity; they mistake indolence for passivity, 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 occasionally 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 effort renders them more positive, and therefore 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 spiritual growth and salvation. All such persons deem it unwise to try the spirits, and quite unchristian, 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 frequently 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 present to-day. At the extremes they are to be found—one away up among the clouds of its intellectual vaingloriousness, the other far down

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 pioneers, of which the quoted author was such an able and steadfast member.

It should not be permitted to be forgotten that in the year 1854 a petition was presented to the United States Senate, requesting that a 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 Europe, and that the same are now so prevalent, especially in the northern, middle and 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 ascribed to thin muslin, and the whole is to be bound, mounted on a roll, and put up in a box made for that purpose. The whole presents 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 it on 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 philosophy 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 position—never 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 spiritual atmosphere—and bow at the altars from which the incense of perpetual worship ascends. Standing within the veil, we discover that the illuminated seers, and the inspired poets and prophets of all ages, in their sublimest moods, have but echoed the voices of Nature, or spoken words of God, from out the inner courts of his sanctuary."

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 comparative immobility of matter, in its inferior combinations, is incompatible with the superior 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 changes and combinations among the ultimate 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 life, the forms in each succeeding gradation become more curious and beautiful, and their 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 nearest form in nature—the feeblest thing in which the living principle is enshrined and revealed—receives the quickening energy from the infinite sensorium. From Nature's great heart the vital currents flow out through all the arteries of being. All life is the action of mind on matter; it is the revelation of a spiritual presence—of God's presence! If we ascend to those sublime heights where thought folds 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 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 spheres accessible by men or angels it is revealed 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, or an assemblage of faculties without appropriate organs for their manifestation. Life in all its phases depends, as we humbly conceive, on an organization adapted to the functions and the mode of that existence. The absurdity of believing the soul to be, and yet to be nothing, is left to be disposed of by those who entertain 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 relations 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 sensation 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 Spiritualistic Evangel, in contrast with which the doctrines of Orthodoxy are made to show themselves in all their awful falsity:

"The attitude of the church is at war alike with the divine economy in the natural world, the laws and relations of the human mind and heart, and the Providence which regulates the development of religious ideas. If you have kindred and friends in heaven, who are pleased to come and watch over your wayward journey in this world, the church insists that you must not encourage their approaches, since to commune with them in any literal sense, even as friend with friend, is an abomination in the sight of God. If the departed wife comes to visit her lonely companion and the home made desolate by her absence—comes to prove that death has not extinguished the sacred 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 widow in her weeds because true love is more 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 Nazareth?"

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 sect 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 usefulness: Temples long consecrated 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 principle can never die; and the true worshippers—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 wisdom 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 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 era came to redeem humanity, and Liberty now clothes herself with the majesty of Law. Here end the hierarchal despotisms that so long have enslaved the souls of men."

New York City. HENRY FORBES.

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 distressing
Past errors by confessing
A year's undoubted blessing,
The eagle must retire.

As 'round the table teeming
With goodly viands steaming,
Each fragrant dish is seeming
To thank heaven all it can,
When every plate is peopled
With morsels prayer-intentioned,
No eagle e'er is mentioned:
The turkey takes its van.
—Will Carleton, in *Every Where for Nov.*

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

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

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:
4. Vaccination does not prevent smallpox; 5. Vaccination does not mitigate smallpox; 6. In all outbreaks of smallpox the first to suffer are generally those who have been "protected" by vaccination.

Vaccination, therefore, is a sin against nature; 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 rid of.

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 Causation," 408 pages. London: Swan Sonnenschein & Co. 6s.

† The death-rate of young children in 1868-72, when practically all were vaccinated, was 1/67 per 1,000; in 1888-9 it had been reduced to 63 per 1,000.

For Over Fifty Years

Mrs. WINDLOW'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 Diarrhoea. Twenty-five cents a bottle.

W. J. Colville's Work in California.

OAKLAND.—Mr. Colville's efforts here opened in Hamilton Temple, Thirteenth street, on Friday, Nov. 1, at 8 p. m.

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

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 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 excellent results of the work carried on at Toynebee 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 workers, 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 Duchesse de Pomar, and under her efficient auspices, he could safely state that Paris at least is deeply moved to serious investigation 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 reception 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 music, and the beautiful emblems traced in 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 p. m., on "The New Woman and the New Man."

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 of work.

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, asphyxia, or other forms of suspended animation.

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 fact 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 Hawels; "The Perils of Premature Burial," by Dr. Alexander Wilder, London, E. W. Allen, price 6d.; "Premature Burial," by Dr. 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 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 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. M. 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 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 permanent, 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 wheeled 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 young—compulsion, persuasion, education and attraction. 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 question 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 believe 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 attending Sunday school and the desire of play or pleasure. But the influence 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 crying 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 it shall be an hour with [the Cause and the children].

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 Sarsaparilla.

Hood's Pills cure all liver ills, relieve constipation 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 once.' That is how I happen to be in Chicago three weeks earlier than originally planned."

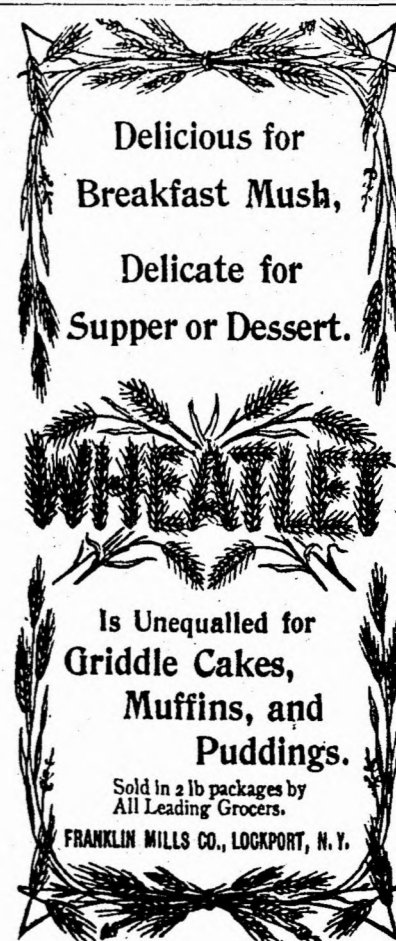
"Have you examined Mr. Stone, and ascertained the extent of his injuries?"
"I have. In his dexter posterior tibio-fibular region the gastrocnemius is severely wrenched; the fibres in the median line (which corresponds to the accessory portion of the muscle derived from the bifurcations of the linea aspera 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 pollicis is partially paralyzed, and the flexor ossis metacarpi is seriously involved; in the ulnar region I find congestion of the opponens 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," answered 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."



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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 department.

Massachusetts.

BOSTON.—William A. Hale, M. D., writes: "The BANNER OF LIGHT has long been a standard of culture and stands as an everlasting 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 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 sustention 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 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 morally."

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 coast."

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 spheres.

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, combined 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 organism 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 psychometrist she is equally successful."

WAKEFIELD.—E. S. Wells writes: "Spiritual meetings were opened in Union Hall, Wakefield, 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 decided 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 the music."

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 meetings 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 Nazareth are in accord with reason and the just conception of right. 'Render unto Caesar that which is Caesar'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 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 Pittsburgh has this month received a grand gift 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 large fortune. Nobly is he using that wealth for the benefit of future generations. Some whose circle is within themselves condemn and

cry out that he should give it to the poor. Jealous like, 'Why was this ornament wasted?' The world is happier by some men's lives."

Illinois.

CHICAGO.—C. Catlin writes: "The change of our Society from Hooley's to Schiller Theatre, 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 year of her pastorate, and as the years go by it would seem this fountain of inspiration gives out even more liberally of its life-giving streams. If possible the discourses have been more wonderfully beautiful than ever before. The lecture of today, 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 the 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. Notwithstanding 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."

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 hearers."

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 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 unspiced 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.' Indecision this principle has been sacrificed; our rostrum will always be headquarters for Spiritualism pure and simple, with our guides and their instruments at the head. There is not the slightest danger of anything else gaining a footing there."

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.

NEW YORK.—Mrs. A. Leland writes: "I attended a séance given by Mr. J. W. Fletcher 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 séances, 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 Sunday 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 Women's Progressive Union, was well attended and an exceedingly enjoyable affair."

Rhode 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 piano 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 draped 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 she in red. Indians talking in Indian language and many others came. Mrs. N. talks and laughs with us under and out of control, as one with us, before and after the séance. I find her willing to be tested any way as a medium

for spirit forms. I prophesy for her better days and brighter prospects as a genuine 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 Halliwell in the year 1653. The author is describing the island of "Brittia":

"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 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 inhabited by fishermen, husbandmen 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 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 seashore, 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 of their oars not an inch from the water. They see nothing, but after an hour's rowing come to a land in Brittia, whereas in their own boats they have much ado to pass over in a day and a night, having no sails, but rowing only. They instantly land their fare, and are gone away with their boats suddenly grown light and swimming with the current, and having all save the keel above water. They see no man leaving the boat, but they hear a voice relating to some who, it seems, stays there for them, the names of the passengers, with their titles, and additions of what fathers they were and (if women) what husbands."—From *Light*, London, Eng.

November Magazines.

THE HUMANITARIAN.—Hon. Horace Plunkett opens this number with a paper entitled, "Agricultural Co-operation in Ireland." Mrs. Victoria Woodhull Martin continues "The Pharmacy of the Soul." Dr. A. T. Schofield discusses "Cycling for Ladies." 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 Ellaley writes on "The Students' Career." William T. Hubbard describes "Ancient Betrothals and Marriages." F. H. Wainwright treats of "Drink and Insanity." Hester S. Dwinelle pays a good tribute to Margaret Fuller Ossoli. 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 Thanksgiving reverie, "East Winds in Hagar." The poems are by William H. Carruth, Frank R. Batchelder, Minna Irving and Elizabeth R. Anderson. Warren 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. Cutbell. "One of Life's Mockeries" is from the pen of Elizabeth L. Banks. "The Voice of the Charnier" 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. Janaschek furnishes the subject for a larger part of the current issue. G. C. Bartlett has his third paper on "How Three People Did Europe Afloat." C. M. Alely has a paper, "Phrenological Problems." H. S. Drayton writes a retrospect on "Practical Psychology." There are many other interesting papers and articles. Fowler & Wells Co., 21 East 21st street, New York.

THE LADIES' HOME JOURNAL.—Mrs. Burton Harrison has the opening story, "The Holiday Dance at Worsquoyacke." Edwin S. Wallace gives a description of "Girl Life in Modern Jerusalem." Emma H. Heath tells about the "Fanciful Uses of Crêpe Paper." Every woman should read Fannie Edgar Thomas's article "A Boudoir Controversy." "The Luck of the Pendents," by Elizabeth W. Bellamy, is concluded in this issue. Helen M. 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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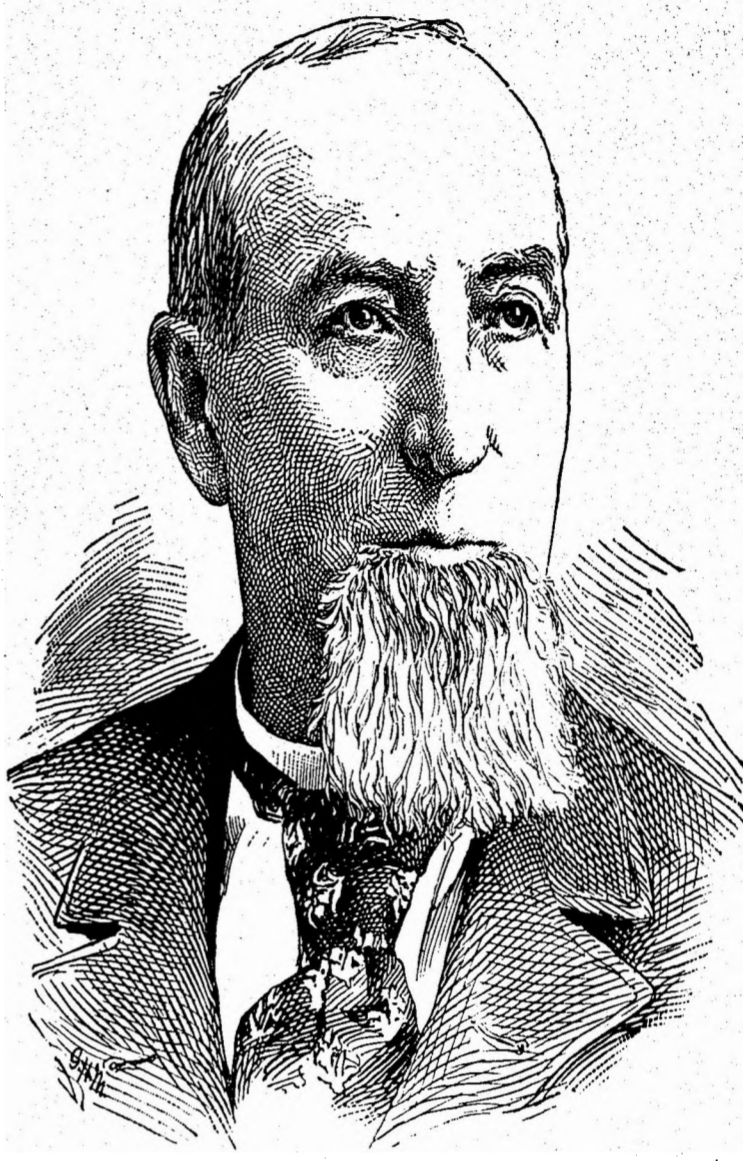
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SPECIAL NOTICE.

THE BANNER OF LIGHT PUBLISHING COMPANY, located at 9 Bowditch Street (formerly 100 South Street), Boston, Mass., is now publishing a complete and up-to-date **Illustrated Encyclopedia of Spiritualism**, containing all the latest and most reliable information on this subject. The work is published in two volumes, and is sold at a special price of \$1.00 per volume. It is a valuable work for all those who are interested in Spiritualism, and is a must for every Spiritualist's library. The work is published by the **Banner of Light Publishing Company**, 9 Bowditch Street, Boston, Mass.

In quoting from **THE BANNER** care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of personal 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.

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

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 28, 1895.
ISSUED EVERY THURSDAY MORNING FOR THE WEEK
ENDING AT DATE.

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Fred G. Tuttle, Treasurer.
John W. Day, Editor.
Henry W. Pitman, Associate Editor.

Matter for publication must be addressed to the EDITOR. All business letters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

"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, Nov. 23.

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 freeides, 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 publication."

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 Methodist 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, inferiorly 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 friends who had passed on, he said, with sad reminiscence of earthly things 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 than 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 light-draft 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 profound regard to the sentiment of so-called neutrality that to that of democratic republicanism? Congress will 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 enthusiasm 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 Korea 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 Korea, it is not to be overlooked that Japan for a long time would have the decided 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 did not 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 "pleasuring" in the future:

"Two long cigar-shaped cylinders, made of galvanized iron, and water-tight compartments, form the base of it. These cylinders are about seventeen feet long, and at one end are provided with a pair of wheels. 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 facsimile 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 fifty-two inch wheel, fitted 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.

The Persecution in Philadelphia.

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. GEORGE, MR. HALL, MR. WHEELER, MR. BARRY, CAPT. KEEFER, 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 445, Philadelphia, Pa.]

Spiritualism is not Fortune-Telling.

To the Editor of the Banner of Light: The recent outrages in Philadelphia and other 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-telling are identical, and, unless a decision can be obtained discriminating fairly between these 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-tellers. We do not speak in a dictatorial sense, but only sound the alarm to our mediums out of our desire to aid and protect them in this their hour of need. The laws against fortune-telling 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 tricksters.

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 Spiritualism.

H. D. BARRETT,
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 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. Gibson, 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 Thulstrup, J. B. Frost, Kate Greenaway, E. W. Kemble, Irving B. Wiles, W. T. Smalley, 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 property 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 choice illustrations catalogued was a "miracle" of the printer's and limner's arts; the audience was appreciative, and the music fine.

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 (Darnell & Upham), 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 week.

Meetings in Chicago, Newburyport, Brockton, Brooklyn, Wakefield, and other 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 opportunity 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 have drawn the pilgrims home. The largest congregations are at the Spiritual Temple and at Berkeley Hall, where one thousand 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 "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 Back Bay neighborhood, where it stands, in sight of Trinity Church, the New Old South, the Public Library and the Art Museum.

The medium through whom Mr. Ayer received instructions was Mrs. E. R. Dyer, a memorial tablet of whom appears in the auditorium. The suggestion came through some ancient "intelligences," a spirit called Chrysal, and other "guides." Mediums say the psychic conditions of the Temple are unsurpassed anywhere in the world.

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 Sisters first heard the "rappings," another of Joan consulting the Witch of Endor, a third of Saul of Tarsus receiving a spiritual commission, "The Last Moments of Weber," and others.

Among the ancient "intelligences" are China, a Chinese sage, Confucius, Arbaeus, Adohl, Yermah, Hiram Abiff, and others from the far East. The pictures of China and Confucius are especially striking. It is the opinion of some Japanese scholars who have visited the library that the picture of China, 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 spirit-world, for in all these photographs every woman was fair, every man handsome and every child a cherub.

Among the photographs was Dr. Guppy, holding the hand of "Katie," a spirit; Miss Houghton in a dozen or more vivid materializations. When both she and Mrs. Guppy were present 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. Arbutnot, bring out faces very clearly. Mrs. Adams and William Howitt are photographed with the spirit faces of their daughters bending 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 belongings of this temple is Mr. M. S. Ayer.

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 'China,' for whom China is said to have been named. He lived thirty-four hundred years ago, and was renowned as a great medium and teacher of advanced thought. As an objective worker China 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-phenomena."

"In the same frame with Confucius is the portrait 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. 'Arbaeus, 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 morning's séance, 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 I have promised you much that would take place, and it will all, and more, come true.' The ancient spirit is an Egyptian."

"It is in connection with an appearance of 'The Temple Spirit' that the faces of the 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 tall 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. Anderson in a few minutes, 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 spirit-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 cabinet that could present the inner chamber of the great pyramid, a place never seen by human eyes, as the present generation understand it. Other wonderful things and events have been reproduced, which fill even the wildest imagination. Raiment 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.

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., 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 "half-tone" 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 stockholders.

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 most unquestionably 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 445 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 in our next.

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 veteran 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 PROGRESSIVE LYCEUM, NUMBER ONE, at 614 Tremont 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. Butler moved here and there, saying a pleasant word to child or visitor, and making everything in order, directing the success of the occasion.

The Lyceum exercise followed, singing which Charles T. Wood, Conductor, in his address to the little children, in a very happy way drew from the vegetables and fruit a well-applied lesson, speaking of the seed being planted on good ground or by the wayside, 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 special mention is made of Miss Lennan, Mr. Frank Swift, Miss Horner and Miss Fannie E. Fish.

Program.—Orchestra; recitation by Marie Gale; song, Gertrude Laidlaw; selection, Fidelity Orchestra; recitations, Mrs. Annie M. Lennan, Lottie Weston; song, Mr. Tuttle; singing solo, Miss Fannie E. Fish; trio, Snow's Orchestra; solo, Miss Horner; orchestra; tableau: a draped cross over a tiny girl clinging to it; four little girls in attitude of prayer, Miss Grace Seales singing "Rock of Ages"; trio from Snow's Orchestra; banjos; recitation, Little Fowler; song, Emily Williams; Helen Gale; recitations, Joseph Forryth, 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.

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

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

SPIRIT Message Department.

SPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported verbatim by Miss Elvira W. Ruggles, an expert stenographer.

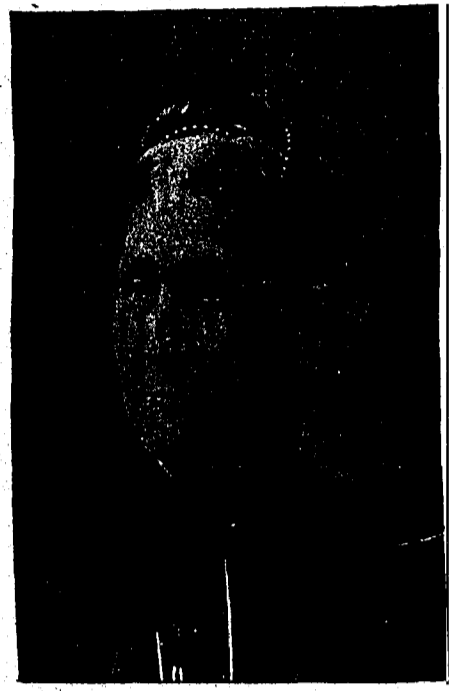
Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department 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 ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express so much of Truth as they perceive—no more.

It 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 séance-table. Also, we are requested to state that all letters of inquiry or otherwise, appertaining 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 emanates, 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 over 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 doubts 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 humanity at large.

JOHN PIERPONT.

Elvira W. Ruggles.

How often I have been a visitor here in this Circle Room. Since passing on to the higher life I have felt so anxious: Oh! how I wish that the mortals might know more of their friends being with them, and know more of the companionship. As it has been said so often, so near and yet so far in the thought of mortals. I was not ignorant of these teachings. Often have I communed with them when in the mortal, and it was a foretaste of heaven. I was ready, I was willing to take the step which is termed death. No! it is life, life eternal. I did not feel that mystified feeling that many do when in mortal of the future life, for seemingly it was a reality to me, it was made so plain. I had no room for doubts, and having mediumistic power which I realized myself, that aided me very much.

Oh! how beautiful to have the feeling over-shadow us in spirit that we have a desire to aid each other. I wish, I pray that it might be more so upon the earth plane. We know what it is to come into contact with those who live 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 been spoken of many times in the past, and will bear repeating often.

When in the mortal there were times, yea, many times, when I felt a strong desire to do some good for others, that they might be benefited 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 many times, and gained knowledge. It is like 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 that when it is spoken; we say "spirits" only to designate those in the flesh, and those out of it.

I am pleased to be able to speak, and pleased with the kind invitation that has been extended to me. I do hope that not only the kindred but all friends may be strengthened, may be benefited from reading the words that I shall 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 over-shadow 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 Richardson.

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 know it is a hope within me, it is a knowledge, that some one in Newburyport will be glad to read the few words from me.

Yes, my dear wife is with me, and we are inseparable. More than that, Joshua H. Bennett is here also, and asks to have his name announced. They will understand why. In years past a feeling overshadowed me often, why is it, mortals, when the privileges are extended to you on the right and on the left, that you do not gain a little knowledge? I will answer the question the best I know how. It is be-

cause you do not investigate, although hearing what is spoken; they listen to our words, but comprehension isn'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 not 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 continual cry, "Can't get anything!" Oh! friends, when you want to, then if you do not 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 not 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 I didn't have quite as many privileges as some did, but yet I am thankful for the few privileges 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 to save.

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, but I do know things are far different from what they promised; and I have often thought, when thinking of those hardships, looking back upon our lives, that I have not one regret—not one.

I well remember when I was ready, willing to go, my mother, with her arms around my neck, said: "James, I can't let you go, yet I know the country's call;" and with bowed head I said: "Mother, think not I am going away to be shot. I will come home again." I did, but not in the old body. In New Orleans, and in Opelousas, La., where the battles were fierce, where the hardships were long and tedious, I forget not; often does it come back 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 win the battle. I have no regrets over it, but there's this feeling that often overshadows us, that they will do a little more for the families that are left. I am not to find fault, but I must free my mind while I speak to you to-day as James H. Adams, passed away in New Orleans. You ask me the question if I was shot? No, sir, I died in the hospital. My friends 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 of your sons, and we never came back in the flesh.

Moses Brown was one of my comrades. I was in the Third Massachusetts Cavalry. 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, 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 communication with me, yet they did not find an opportunity for some time. Oh! how hard it was for both to know their boy was out of their sight and what is termed dead; but I do think when people learn to know more that it is only a change, it will take away that sadness that overshadows the spirit so much in the flesh.

And, mother, at one time when you heard my voice—which you have more than once—when 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 dwell, 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 words: "Willie Bushnell is dead." Oh, how we dislike to hear those words spoken! If they would learn to say that we have only passed on, and can pass right back again like going from one room to another, how much better you would all be!

Dear Grandma Bushnell is here, and asks to be remembered with the rest. One time a dear lady came to me and said: "I am Mary Knapp, and I knew your mother." I asked her when, and she said back in her girlhood days. She didn't know me, but she learned to

know me through others telling her, so she gave me her name and said at one time she lived in Pittsfield, this State. I never had heard my people speak of her, yet she knew me from her visits in earth.

People say: "Well, we hope we shall find them again." Grandma says: "Willie, we read that if it was not for hope we should be of all men most miserable," and that means all persons. I am very happy, and take lessons in drawing, sketching and music, which the teacher says I am very proficient and quick in. My teacher in the school is Miss Clara Barton, and 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 mortal. Why, Mr. Chairman, I wonder sometimes when I come upon the earth-plane that the mortals here are content to stay here. I don't think they would be if they really knew of the life 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.

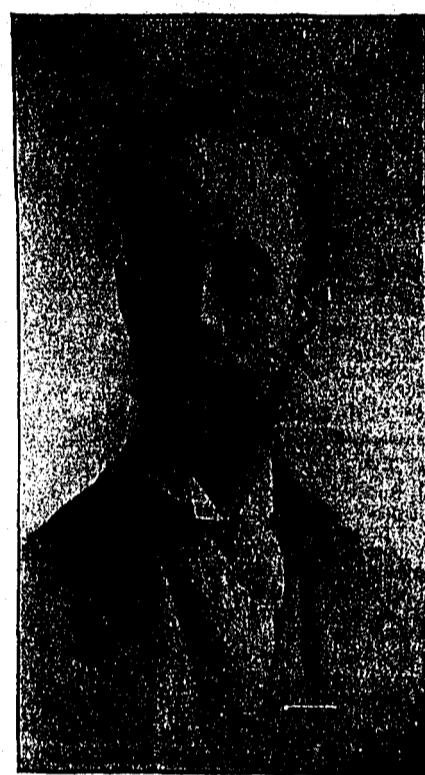
The following messages from individual spirits have been received (according to dates) at THE BANNER CIRCLES through the mediumship of Mrs. R. F. SMITH; they will appear in due order on our sixth page:

May 10 (Continued):—Mary Jane Severance; Mary Hardy; Lillian Louise Blood; Louisa Proctor.
May 11:—Caroline Todd; Ellen N. Taylor; Mary Ann Underwood; Lewis B. Fish; Laura Lorrain Mendum; Hattie P. Griffin; Henry M. Pitman; Nona Bell.
May 24:—Koswell O. Pratt; Ella Smith; Levi Rogers; Fisher M. Clark; A. J. Jackson; John Cosgrove; Lillian Leland; Ida Louise Merriam; Caroline Marshall.
May 31:—Frank Buchanan; Sarah Bidwell; Joseph Dillingham; Gertrude Green; Joseph H. Livingston; Judge Charles S. 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 mentioned—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 ailments 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 precise line with the doctrine of correspondences.

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

We wish to say in this place that the best way is to search for the means of expressing a desired 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 incur 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 indefinitely.

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 peace-loving natures. To follow one's inward sense of right, and not yield blindly to others, is essential to all phases of welfare.

Q.—[By Christopher Wilson, Los Angeles.] In what is known as "Faith Cures," or "Divine Healing," it is found that some persons are cured of the most dangerous diseases immediately in answer to prayer while others, apparently equally earnest, 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 learned only by the haste 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 "haste 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 more thought than ordinary to so expansive a subject as spiritual methods of healing.

Two causes may fairly be assigned for aston-

ishing success in some cases, and not in others: First, there are people who are in so receptive a frame of mind when they apply to a "Faith Healer," or any similar person, that they instantly afford the necessary conditions for a spiritual agent to take effect; there may consequently be modern parallels to the Gospel stories which record that sufferers whose obstinate ailments had proved incorrigible in some cases even for thirty-eight years, were instantly 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 faith or expectation that they would be healed. Second, many cases of healing to-day pronounced 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 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 fanciful.

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 coöperation 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 received Oct. 20, 1895:

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 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 did not 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 spiritual 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 possession of its life, its intelligence, its spirit. Occasionally the solitude 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 recognition 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 immediate proximity, the spiritual and the mortal, and at the close of mortal life's drama mortals wept while spirits rejoiced!

The exquisite exaltation with which I was inspired cannot be described in mere language. The 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 beyond 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. I 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 resemblance 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 Barrone, in Sydney place, Brooklyn. 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 unexpressed 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 recently been most gloriously solved.

Very naturally I sought for some of my own religious persons, and these 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 Infidels: I was informed that mortals had left their seats 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 elements of the envious, 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 alone slain,
Blessing, honor, glory, power,
Wisdom, riches, to obtain,
New dominion every hour."

Your friend and brother,
HENRY WARD BEECHER.

Written for the Banner of Light.

FORTSCHRITT.

Der Geist ist frei!—Moritz.

Der Geist ist frei! Das lehren schon die Alten,
Und wir sind Geister, jedes Menschenkind,
Der Unterschied ist nur in den Gestalten
Ob wir im Körper noch, oder entseelt sind.

So laue wir vom Körper sind umfungen,
Schleusen uns die Erd' in ihre Arme ein—
Geist sind wir des Lebens Freunde und Verlangen,
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 erkorren,
Und treten ein in die Unendlichkeit.

Wir schreiten vorwärts mit dem Lauf' der Jahre,
Im Liebe und Ergebenheit;
Verleugert mit des Himmels' Engelscharren
Im Tempel der Unerstlichkeit.

[For the Banner of Light.]

Preamble and Resolutions

Of the Society of Progressive Spiritualists of Ham-montown, N. J., passed unanimously at a regular meeting held Nov. 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 the varied forms of 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 have been accustomed to consider death as a punishment inflicted by offended Deity 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; and

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 development and progress toward our Father, the Infinite, and that it comes to man in incurable disease, decrepitude and old age, as a natural process, and as a power that is 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 usual to the kind of man, and has had experiences and a spiritual training well calculated to fit him for a more exalted life; therefore,

Resolved, That in this trying and afflictive dispensation of Providence to us we recognize the hand of a loving parent "who doeth all things well."

Resolved, That in the departure of Brother Ransom from physical life we have lost to our outward senses an honored and efficient President, a well-developed 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, who see his kind and loving face no more, but who may, we believe, under favorable conditions, feel his living thoughts of love lead over them as "a still, small voice" to inspire them for good, and to lead them to the truth which he is not dead, but lives, as his Father, God, lives forever.

Resolved, That while his loss to us and to the greatest religious and scientific truth of the ages seems almost irreparable to this community, and that we feel 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 be presented to the family of our brother, and also a true and correct copy be furnished each of our towns, also the BANNER OF LIGHT and The Progressive Thinker, for publication.

A. J. KING, Committee and Sec'y.

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 she gave but little time to public work; but years ago her mediumship was the means of convincing her of the truth of the truth of the Philosophy. She leaves a husband and two sons, who feel the loss of her earthly presence; but they realize that she is still with them in spirit. Our relation will be for them a source of great consolation until the family is reunited in a better world. The funeral services were conducted by the writer.

Worcester, Mass., Nov. 12, 1895.

From East Auburn, Me., Oct. 24, MR. WILLIAM F. VICKERY, aged 73 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 nobler 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 truths of Spiritualism and tenderly cared for by the love of her children.

Mrs. L. M. LEAVITT.

From his late home in Bartonville, 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 he was prominently identified with the progress of the good Cause in Lowell. He passed away peacefully after a long illness, leaving, beside a son and daughter, a faithful wife, who is upheld in her hour of affliction by the comforting truths of Spiritualism.

Lowell, Mass., Nov. 13, 1895.

From her home in Barnstable, Mass., Miss NINA.

She was a true Spiritualist, and a patient sufferer. She was formerly an attendant at Berkeley Hall, Boston.

G. L. H.

Thursday, Nov. 7, one of our oldest and best workers in the cause of Spiritualism, from her late residence, No. 218 California street, Denver, Col.—Mrs. MARY McKENNEY, 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 always ready to help those in distress or want.

On Sunday afternoon, Nov. 10, the funeral services were conducted at her late residence by

THE DEACON'S DAUGHTER.

BY MRS. MARIETTA HOLLY (Jostah Allen's Wife).

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

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 eternal spring."

No sweeter voice in all the choir
Prayed 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,
His hands touched her hair.

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

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

Her father sat beside the bed,
Holding her cold hands tenderly,
And to the everlasting hills
He musedly 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 lifted up,
[Life's Lord] in Glory came.

A Brain and Nerve Food.

Use Horsford's Acid Phosphate.

Dr. O. WORTHLY, Lancaster, N. H., says: "I have used it in cases requiring brain and nerve food as a result of overwork, attended with exhaustion and loss of strength, with impaired digestion, with good results."

New Publications.

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

KYDIE DUNLEE. "A Golden Girl." By Sophie May. Cloth, pp. 180. Boston: Lee & Shepard. The little people long ago learned to love Sophie 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. Kydie is a good character, and the tone of the whole line of individuals is healthy and pleasing.

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 Weber 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 UNCLE TOMS. 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.

CONSUMPTION CURED.

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

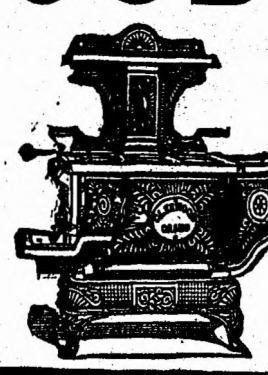
Timely Warning.

The great success of the chocolate preparations of the house of Walter Baker & Co. (established in 1780) has led to the placing on the market many misleading and unscrupulous imitations of their name, labels, and wrappers. Walter Baker & Co. are the oldest and largest manufacturers of pure and high-grade Cocoas and Chocolates on this continent. No chemicals are used in their manufactures.

Consumers should ask for, and be sure that they get, the genuine Walter Baker & Co.'s goods.

WALTER BAKER & CO., Limited,
DORCHESTER, MASS.

GLENWOOD RANGES AND HEATERS
MAKE HOUSEKEEPING EASY.
TWO GOLD MEDALS.
Made by WEIR STOVE CO., Taunton, Mass.



THE MEXICAN HERBAL REMEDY THE

ONLY INFALLIBLE CURE ON EARTH FOR

FITS EPILEPSY SPASMS

CONVULSIONS ST. VITUS DANCE

VERTIGO-FAINING OR SINKING SPELLS,

MUSCULAR CONTRACTION, OR RELAXATION AND

ALL NERVOUS SPINAL COMPLAINTS,

\$100—FORFEIT—\$100

FOR ANY CASE IN WHICH THIS REMEDY FAILS

TO EFFECT A COMPLETE AND PERMANENT CURE.

ITS RECORD IN FOURTEEN YEARS

—OVER SIX HUNDRED CASES, AND—

NOT A SINGLE FAILURE TO CURE

THE VERY WORST CASES WITHIN THREE TO SIX MONTHS,

NO MATTER OF HOW LONG STANDING, OR THE

FREQUENCY OF SEVERITY OF THE ATTACKS, THE EFFECT

OF THIS REMEDY IS IMMEDIATE, AND IRRESISTIBLE.

With the very first dose, and WE POSITIVELY GUARANTEE

[NO FITS, AFTER FIRST WEEK'S TREATMENT]

OUR GUARANTEE OFFER:

AFTER TAKING THIS TREATMENT FOR TWO WEEKS, IF

Not entirely satisfied with the results, return what

Medicine remains, and we will refund your money.

Guarantee to promptly refund your money.

CAN YOU ASK ANYTHING FAIRER?

We know from experience that this Remedy will accom-

plish, and are anxious to convince those suffering from

THIS TERRIBLE MALADY that there is

A POSITIVE CURE WITHIN THEIR REACH!

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Miss Judson's Books.

"Why She Became a Spiritualist."

364 pages. One copy, \$1.00.

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Or, An Appeal to the Baptist Church."

32 pages. One copy, 15 cents; ten, \$1.00.

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Mediums in Boston.

Dr. C. E. Watkins.

One Reason Why He is so Successful.

HE does not believe in doing his patients with drugs, but does believe in small doses of the right kind of the purest medicines that money can buy.

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Quarterly 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 Spiritualism. 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, composed of all present with new courage and pointed hope for the rainbow of promise, for better times for us all, that shines today 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, FRANCIS B. WOODBURY.

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

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 laws upon our knowledge of the power of exercise, restrictive, consequently it becomes one of the demands of the hour 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.

It, 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, 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 exercise, their gifts, save as the last of resorts. It is not a demand of the hour that we awake to the dangers that threaten us?

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. 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? Can you imagine 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 local societies, not necessarily grand structures, but spiritual homes, built and dedicated for the sole use of the societies. In the past, the power of exercise, introduced, through test mediumship, has been provided. 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 this want?

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 of the spiritual realm, 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-ruled, said: As one deeply interested in the Cause of Spiritualism, I am in the earthly life, I feel it to be my duty, although my life is going 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, it is likewise analytical. In the past there has been considerable 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 roots of bigotry and dishonesty. There are no latencies among Spiritualists—all be true and honest 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 L. 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.

A telegram was then received by the President from the Boston Spiritual Lyceum, and was read by the Secretary:

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

GEORGE SANBORN LONG, President.

Voted, on motion of Dr. H. H. 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 Boston, entitled "Only a Flower from Mother's Grave," the benediction was pronounced by Mrs. Juliette Yeaw.

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

The thanks of the Massachusetts State Association of Spiritualists were extended to the Worcester Association of Spiritualists for the many courtesies 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. Plafsted, the Committee on Resolutions presented their report 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 13th day of November, 1895, recognizing the great services rendered by the speakers, mediums, musicians and others, who have assisted in our Convention 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.

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 admission fee at their seances; therefore

Resolved, That the Board of Directors of the Massachusetts State Association of Spiritualists 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 seances, 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 hour of her financial distress.

Resolved, That we instruct the Board of Directors to act as they deem expedient in relation to legislation 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. HILDBRETH.
Mrs. 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 voted to be read by a 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 vivisection, of dumb beasts in order to cure mankind of maladies caused by their own failure to live in harmony with natural laws, was strongly condemned.

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

Dr. William A. Hale 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 pray for the work by the Association, and should be purified by the purity of their lives, the superiority of their religion.

Existing organizations may not be all that we could

with 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 zeal into all our efforts in the present. We 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 united 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.

Mr. J. O. Perkins of Lowell said: I am an humble worker in the cause 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 opposition.

When I left the church and cut loose from all my friends, and embraced the philosophy of Spiritualism, I once saw the necessity of a more perfect 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 know 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 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 Lizzie Harlow.

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 very generous donations were received.

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 Balm. 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, Old Fellows Building, 4 Berkeley Street.—Sundays at 10 A. M. and 7 P. M. Speaker for November, J. Clegg Wright. Wm. A. Hale, 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 8; and the evening service at 8:30.

Boston Spiritual Lyceum at Berkeley Hall, 4 Berkeley Street, every Sunday afternoon at 4 P. M. 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 7 P. M. Speaker for November, Walter Howell. Wednesdays at 8 P. M. Social and business meetings. A. H. Sherman, Sec'y.

Veteran Spiritualists' Union will meet the first Wednesday of each month at Gould Hall, 303 Boylston Place, at 7 P. M. H. B. Storer, President, 408 Shawmut Avenue.

Children's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 514 Tremont Street, at 10 A. M. Welcome. Charles T. Wood, Conductor.

The Ladies' Lyceum meets every Wednesday, 74 Sydney Street, at 8 P. M. Supper at 8. Entertainment in the evening.

First Spiritual Ladies' Aid Society, 21 Tremont Street, meets every Friday. Business meeting at 4 P. M.; supper at 8 o'clock. Test mediumship at 8:30. A public circle will be held on the 14th 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. and 7 P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Bathone Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A. M. and 7 P. M. (7 P. M. meeting in Commercial Hall, Thursday at 7 P. M. N. P. Smith, Conductor.)

Elysian Hall, 890 Washington Street.—Meetings are held every Sunday at 11 A. M. and 7 P. M.; Tuesday 2 P. M. and 7 P. M. in ante-room; Friday at 2 P. M. and Saturday 7 P. M. W. L. Lathrop, Conductor.

America Hall, 734 Washington Street.—Meetings Sundays at 11 A. M. and 7 P. M. Good mediums, full musical program. J. G. Gobb, Conductor.

Harmony Hall, 734 Washington Street, one flight.—Sundays at 11 A. M. and 7 P. M. Tuesday and Thursday, circle and meetings. At 7 P. M. 694 Tremont Street, Wednesdays and Saturdays, 7 P. M. N. P. Smith. Seating capacity, 10 persons. J. B. Hatch, Jr., 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 8 P. M. every night. Mrs. M. J. Davis, President.

Alpha Hall, 18 Essex Street.—Society of Ethical and Spiritual Culture (Bliss 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, 844 Tremont Street.—The United Spiritualists of America (Incorporated) hold meetings Sundays, at 11 A. M., 2 P. M. and 7 P. M.; Thursday at 2 P. M. and 7 P. M. H. W. Martin, President.

Holla Hall, 789 Washington Street.—Meetings on Sundays at 11 A. M., 2 P. M. and 7 P. M. J. Milton White, Conductor.

Friendship Hall, 19 Kneeland Street.—Circles are held every Sunday at 10 P. M.; meetings at 2 P. M. and 7 P. M. Mrs. Bruce, Conductor; W. H. Amerige, Assistant Conductor.

St. Mary's Hall, 514 Tremont Street.—Spiritual services every Sunday evening at 8 o'clock. Mrs. Maggie Waite, Pastor, residence 13 Dalton Street.

The Home Rostrom (21 School Street, Charlestown, E. M. Sanders, President). Meetings Sunday, Tuesday and Thursday evenings, at 7 P. M.

Chelsea.—Spiritual meetings every Sunday evening at 7:30 at 206 Broadway. Mr. Geo. F. Blight, 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 subject is a race of human beings are filled with thoughts that are never uttered. No being can share with me my dreams, my life, hope and fear. No one can write them down.

Shakespeare was probably the greatest man on earth. Why? Because he had the ability to let out his thoughts.

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 happiness.

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 race of human beings 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 heredity of its own. The soul is not raw material. The perfect as an atom of oxygen, but it can be employed 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, and 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.

I approach my material body through my spiritual body. The power that stands behind me, and that digests 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.

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

At a meeting of the Boston Spiritual Temple held to-day, the membership fee was reduced from \$5 to \$2.50. We invite all interested to come and join the Temple.

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

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 afternoon on the subject, "Spiritualism, a Science and Religion." The speaker urged more careful observation, closer 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 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 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.

Mr. Keeler will be with us again next Sunday morning. He will deliver his last lecture, 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 evening lectures. Mrs. Ayer stands at each service, and her sweet voice is much appreciated.

Alpha Hall.—Mrs. Wilkinson writes: Tuesday afternoon meeting opened with song serviced 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. Gutierrez, Mrs. Moody, Mrs. Mason, Mrs. Wilkinson and Mrs. Fields.

Saturday afternoon Miss Brehm, Mrs. Wilkinson, Mrs. Green, Mr. Nutter, Mr. Badger, Mr. Emerson, Mrs. Stratton, Mr. Jackson, Mrs. Bishop, Mr. Hardy, Mrs. R. H. Howell delivered his last lecture, 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 evening lectures. Mrs. Ayer stands at each service, and her sweet voice is much appreciated.

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