VOL. 78.

Banner of Light Publishing Co., 9 Bosworth St., Boston, Mass.

BOSTON, SATURDAY, OCTOBER 26, 1895.

\$2.50 Per Annum, Postage Free.

NO. 8.

## National Spiritualists' Association

## Convention.

Held in Washington, D. C., Oct. 15, 16, 17, 1895. [Specially reported for the Banner of Light.]

The Third Annual Delegate Convention of the National Spiritualists' Association of the United States

Opened its first day's session at Masonic Hall, Washington, D. C., on Tuesday, Oct. 15. It was promptly called to order at ten o'clock by the President of the Association, Mr. H. D Barrett, who announced that the meetings would be commenced at ten and two o'clock each day.

An earnest and soul-inspiring invocation was then offered by Mrs. M. T. Longley, after which the President, Mr. Barrett, gave the following opening address:

ADDRESS BY PRES. H. D. BARRETT.

Ladies and Gentlemen: It is not for me to take your time at any length this morning in opening this Third Annual Conclave of the delegates to the National Spiritualists' Association of the United States of America. The address of welcome will be delivered on behalf of our Association later on; but at the outset of this conclave we find many problems con-fronting us with which we must deal during the three days that this meeting will be in session. There are things that have come up in the history of the past year which are serious, and demand our most earnest thought. At the same time, there are signs in the skies that in-dicate that Spiritualism is making progress all over these United States of America, and throughout the Canadian provinces as well. We find that new societies are springing up, and interest is being taken in our philosophy and in our phenomena by wise men and women

of the different schools of thought.

Since we were last assembled here our office has been deluged with letters from scholarly men asking for facts concerning Modern Spirit ualism. Writers for the leading magazines of this land, men whose thought is scientific in its trend, also have sought to know something of us and of our work. News agencies from Boston and Chicago have also sent in to know how many Spiritualists there are in the land. Spiritualism has obtained a recognition

has only obtained it through the efforts and potency of this National Association, in whose interest we are assembled to day. [Applause.]
I congratulate you upon the brightening of

the skies in this direction, but as I said at the outset, there are problems of a serious nature, and while we congratulate ourselves upon the pleasing things, we should not forget that there are clouds athwart our sky; we should not forget that these problems will commence at the very outset this morning in the introduction of business, and in the assignment of orders. from our workers who have been placed under the bans of the law by our opponents; we should not forget that there has been heaped upon us by those who are opposed, contumely and scorn. All this demands our attention to-day.

We are in a position to demand respect, and until we respect ourselves we cannot expect others to respect us. We are here to take up the work of our Convention. I see delegates from glorious old New England, and from the golden gates of California-all looking to the end that the religion and the philosophy of philosophies, our Modern Spiritualism, may be exalted and carried forward to the ends for which Spiritualism was given to the world.

I thank you for coming here to-day. I congratulate you upon the promising signs of the times. I congratulate myself especial ly that I have before me these delegates from these respective cities, all imbued with these earnest purposes. We are writing a history for the tuture ages to read. The world can be made better or made worse by your actions. If we only will pause to think, and build wisely and well through the instrumentality of our cooperative effort, that when the future historian shall turn his eye to the past and write the his-tory of 1895, let us build so wisely and so well that when that far-off day shall dawn there will be no blot upon the escutcheon of Spiritualism, that upon the report of this closing period of the century only that which will command the respect of the tuture ages, and cause them to see the clear white light of truth that shines forth forever, full forever free from the deeds wrought in this the closing decade of the nineteenth century

But I cannot take up your time. I know that we are here with a great deal of work before us. The report of your President and Secretary will show what has been done. They will also show you what ought to be done.

Many recommendations have been made by them, and we will see what the result will be The morning hour is now before us, and in behalf of the National Association the delegates will-in the absence of Mrs. Cora L. V. Rich mond, the Vice President, who has been unavoidably detained-be welcomed to this Convention by our honorary Vice President, Mrs. M. E. Cadwallader of Philadelphia, Pa.

Mrs. Cadwallader then delivered an address of welcome in behalf of the National Board and the Washington Society. While brief, it was very appropriate, and had the evident ring of sincerity. She spoke of the important work that was before the delegates, and urged all to sink minor considerations and unite in one grand effort to make the Convention a success that would show the Spiritualists of the country its importance to the best interests of Spir itualiam.

The New England delegation, consisting of a party headed by J. B. Hatch, Jr., and compris ing thirly seven members, were spoken of as one thing which indicated how rapidly the cause of the National Spiritualists' Association was spreading over the country, and they were

warmly welcomed to the city.

A response in behalf of the delegates was then made by Mrs. Abbie E. Sheets of Grand Ledge. Mich.

Her address was earnest and hearty. She said that when the time arrived that the capital of our country should welcome the sisters as well as the brothers in its halls of legislation, then

would a new era be ushered in. She gave hearty greetings and assurances of cordial support from the State Society of Michigan, also from the Sturgis Society and from

She said that it was only by working in harmony that we could expect to succeed, and

bring order from chaos, and that by means of cooperation and organization should we move ton.

Secretary Woodbury here announced that two new charters had been gained since the opening of the session—one from Pittsburg, Pa., and one from Cleveland, O.

President Barrett then appointed as the Committee on Credentials: Frank Walker of New York: J. B. Hatch, Jr., of Massachusetts, and Col. Freeman of Illinois; and as the Committee on Rules, Hon. E. W. Bond of Ohio, Dr. A. H. Richardson of New Hampshire, and Prof. C. P. Longley of California.

The President then requested these two committees.

The President then requested these two com mittees to retire and perform their duties. Later on the other Standing Committees were announced as follows:

Committee on President's Report: Dr. George A. Fuller, Massachusetts; Mrs. A. E. Sheets, Michigan; Mrs. J. R. Francis, Illinois; H. W. Richardson, New York; Edgar W. Emerson,

New Hampshire.

Committee on Finance: Dr. E. A. Smith, Vermont; George W. Burnham, Connecticut; James F. Dodge, Wisconsin; Mrs. Ida P. A. Whitlock, Rhode Island; Mrs. Carrie L. Hatch, Messaghapetts: Hanny Schaffetter, Marylond, Massachusetts; Henry Scharfetter, Maryland.

Committee on Treasurer's Report: Mrs. M.
L. Brown, Pennsylvanta; Henry Steinburg,
Washington, D. C.; George Shook, Michigan,
Committee on Resolutions: E. W. Bond, Ohio William P. Ripley, Washington, D. C.; Charles W. Starvlen, Maryland; Mrs. M. T. Longley, California; Mrs. J. A. Chapman, Connecticut. Committee on Secretary's Report: Capt. E., W. Gould, Missouri; Mrs. Clara Field Conant West Virginia; E. R. Whiting, Connecticut; Mrs. A. M. Glading, Pennsylvania; Edward

S. Pope, Indiana.

Committee on Delegates' Reports: Dr. G. C.
B. Ewell, Colorado; Mrs. A. E. Sheets, Michigan; Simeon Snow, Massachusetts; J. P. Wal ton. Pennsylvania; Mrs. R. Walcott, Marvland. Committee on Amendments: Mrs. M. E. Cadwallader, Pennsylvania; E. E. Conant, West Virginia; Moses T. Dole, Massachusetts; Joseph T. Dodge, Wisconsin; Mrs. Maggie Waite,

The following is a list of the Delegates, as re ported by the Committee on Credentials: LIST OF DELEGATES.

California-Summerland, Progressive Spiritualist Society, Prof. C. P. Longley; San Francisco, Independent Free Thought Society, Mrs. Maggle Waite; The People's Spiritualist Society, Mrs. J. J. Whitney, Connecticut-State Association. Geo. W. Burdham; Willimante, First Spiritualist Society, Mrs. Mary Hatch: Norwich, Spiritual Un'on, Mrs. J. A. Chapman; Connecticut Spiritualist Camp Meeting Association. E. K. Whitney; Compounce Lake Spiritual Association, Mrs. A. E. Pierce.

Colorado-Denver, Starlight Ladies' Auxiliary, Dr. G. C. B. Ewell; Colorado Spirigs, Union Society of Progressive Spiritualists, W. H. Hawkes.

District of Columbia-Washington, First Association of Spiritualists, Wrs. Addina Glading, Henry Steinburg, W. P. Rioley, Samuel K. H. il.

Florida—Tampa, Psychical Research Association, California-Summerland, Progressive Spiritualist

Florida-Tampa, Psychical Research Association, J. B. Hatch, Sr.; Jacksonville, Zelukers Spiritual st

A. B. Halch, Sr.; Jicksonville, Zdukers Spiritual st Association, J. D. Palmer Illinois-Chicago, First Society of Spiritualists, Mrs. Carrline A. Dewey, Mis. J. R. Francis, Mrs. S. C. Glessiman; Spiritualists' Endeavor Society, George P. McLutrye; Boomington, Progressive Spiritualist Association, Col James Freeman, W. H. Hobbits. Indiana-Muncie Spiritualist Association, Mrs. E. Hibbitts; Indianapolis, Association of Spiritualists, Edward S Pope.

-Lexington, First Spiritualist Society, Mrs. J D. Palmer. Kansas-Topeka, First Society of Spiritualists. W.

Louisiana-New Orleans, Association of Stiritualisis J Mullen; Religio-Psychic Society, Edward E. Conant. Missouri-St Louis Woman's Renevolent Aid So.

clety, Mrs. Flora B Cabel; St. Louis Spiritualist Association. Capt. E. W. Gould.

Massachusetts - Massachusetts State Association Dr. G-orge Fuller, J. B. Haich, Jr., Mrs. M. T. Longley; Boston Spiritual Temple, Simeon Snow, Mrs. C. P. Pratt; Worcester, Association of Spiritualists, Henry Sharfetter; Children's Progressive Lyceum No. 1. Mrs. F. B. Woodbury; Salem, First Spiritualist Association, John Eggleston, Moses T. Dole. Michigan—Michigan State Association, Dr. A. W. Edson, Mrs. Abbie A. Suerts; Owosso, First S, includest Association, George Shook; Ionia Spintualist Society, Mrs. C. L. King; Coloma, First Progressive Publisher Association, Mrs. C. State Multiple Mrs. Co. 100 (1997)

Religious Association, George Shook; 1001a Spullualist Society, Mrs. C. L. King; Coloma, First Progressive Religious Association, Mrs. Strah Moulton, Maine-Portland, First Spiritualist Speiety, Dr. N. K. May; Augusta, Spir tual Temple of Fellowship, Dr. N. U. Lvon; Etna, First Maine State Camp-Meet-ing Association, Eben Cobb.

log Assectation, Ehen Cobb.

Maryland-Baltimore, First Spiritual Church, Mrs. Rachol Walcott; Religio Philosoptical Society, C. W. Stangler; Children's Progressive Lyceum, Mrs. H. E.

Minnesota-St. Paul, Spiritual Alliance, I. C. I. New Jersey-Linwood, First Spiritualist Associa

tion Mrs. M. R. Palmer. New York - Cassadaga Lake Association, Mrs. Florence E. Day; Spiritual Educational and Protective Union, Frank Walker, Miss Eliza J. Walker, Isaac P Tyrone; East Aurora, Psychic Research So-ciety, H. W. Richardson; Baldwinville, Progressive Society of Spiritualists, Dr. A. H. Richardson; Buffalo, First Society of Spiritualists, Dr. H. A. Paxon, Mrs. H. A. Paxon; Yonkers, First Spiritualist Association George A. Bacon; Brooklyo, Church of the New Spiritual Dispensation, L. A. Randall. Ohio-Willoughby, First Spiritual Society, E. W.

Wil oughby. Pennsulvania-Philadelphia, First Association of Spiritualists, Mrs. M. E. Cadwallader, Mrs. B. B. Hill Second Association of Spiritualists, Theodore F Price; Spiritual Co. ference Association, Mrs. Wheeler Brown; Erie, Christian Solution! Chain, Mrs. Carte L. Hatch; Titusville, Spiritual Association, A

Gaston.

Rhone Island—Providence. Spiritual Association,
Edgar W. Emerson. Mrs. Ida P. A. Whitlock.

Texas—Houston Progressive Spiritualist Associaation. Mrs. Clara A. Field.

Wisconsin-Milwaukee, Lincoln Spiritual Society, J. T. Dodge,

Vermont-Burlington, Queen City Park Association, Dr. E. A. Smith. The following resolution, offered by Hon. L.

V. Moulton, after having been favorably re ported on by the committee, was adopted:

ported on by the committee, was adopted:

Wherea, Our Act of Incorporation places us under the
provisions of the Laws of the District of Columbia respecting Class 2. Religious Societies; and
Whereas. The purposes of our organization are more diversified than provided for in said Class 2; and
Whereas, Class 2 of said laws provide 8 for the incorpora
tion of societies for all of the purposes for which we are
organized; therefore,
Resolved, That the Trustees of this Association be authorized, empowered and directed, to amend
the said Articles of the National Spiritualist Association
of the U-lited States of America, now on file in the District of Columbia, or to reincorporate said Association in
such manner and form as may be neces any so e large the such manner and form as may be neces any to e large the purposes and powers of said Corporation to conform to the purposes permitted and provided for in said Class 3 of the laws of the District of Columbia.

This petition of the Committee representing the First Association of Spiritualists, the Spiritual Conference Association and the Second Association of Spiritualists, Auxiliaries of the National Spiritualists' Association, supported | properly belongs. by the representatives of other societies not chartered by the National Spiritualists' Association, and by the Spiritualists in general, was presented by Mrs. M. E. Cadwallader:

nalists of the United States was called to the fact that an attack had been made upon some of the Philadelphia mediums, under the law governing fortune tellog. That no art mpt had been made on the part of the efficers to distinguish between mediums and counterfeit mediums, who only used the name of Spir-

At the same time the statement was made that in every case where a medium predicted the future he or she was liable to arrest, and that the law would be strictly enforced.

Many of the Spiritualists of Philadelphia seemed to

strictly enforced.

Many of the Spiritualists of Philadelphia seemed to think at that time that the storm would soon blow over, that there would be no attempt on the part of the authorities to interfere wiff legitimate mediumship or its practice. The action of the past few weeks has shown conclusively that no medium is safe in this city while the present law is on the statute books.

The Statute reads as follows:

"Any person who shall pretend, for gain or lucre, to predict future events by cards, tokens, the inspection of the head or hands of any person, or by any one's age, or by consulting the movements of the heavenly bodies, or who shall, for gain or lucre, pretend to effect any purpose by spells, charms, necromancy or incantations, shall be guilty of a misdemeanor, or inhable by any court of quarter sessions in this Commonwealth, with fine and imprisonment, or both, or either, at the discretion of the court.

Whosoever shall pretend, for lucre or gain, to tell fortunes, or fretell future events by any other means than those aforesaid, shall be guilty of a misdemeanor, to be prosecuted in this Commonwealth, and to be punished as provided in section one of this act.

If any person or persons shall publish by card, cir-

as provided in section one of this act.

It any person or persons shall publish by card, circular, sizn, newspaper or any other means whatsoever, that he or she shall or will predict inture events, the said publication may be given in evidence, under the first and second sections of this act."—Statute of Pennsulantia.

Pennsylvania.
Under this act, on Sept. 30, without a moment's Under this act, on Sept. 30, without a moment's warning, warrants were served upon many of our mediums, and they were compelled to ride through the streets in an open patrol wapon to the place of hearing. They appealed to be allowed to go in a more private manner; but were refused the privilege. One medium asked the officer how he would feel if his own mother was compelled to go through the streets in that manner, when she had committed no crime, and for answer he allowed the curtains of the patrol wapon to be closed. Nor was this the only indignity to which the mediums were subjected. They were not allowed to make a statement of defense, but on the testimony of one man were put under ball to appear at court. pear at courf.
And this outrage was committed in a city where its

citizens are the proud possessors of the Liberty Bell. Friends, Spiritualists, Delegates to the National Spiritualists' Association we appeal to you to assist in the protection of our mediums, and for funds to defray the expenses of defending these cases when they come to trial, and if uccessary to take them to the Su-preme Court, that we may know if the officers of the law have the right to go into the homes of the Spiritualist mediums and remaild them to prison, when they have committed no crime or offense. The practicing of mediumship is neither an offense nor a crime, save in the eyes of the law.

The committee appointed to take this matter in

charge, appointed a sub-committee, consisting of Mrs. M. E Cadwallader, Mr. B. B. Hill and Mrs. B. B. Hill, to appeal for ass stance and support to the National Spiritualists' Association. As Chairman of the Special Committee delegated to

present this petition to this body. I desire to state that affidavits have been obtained from these mediums setting forth the details of each case. These will be

setting forth the details of each case. These will be presented here in proper form.

And now the Committee representing the First Association of Spritualists, the folditual Conference Association and the Second Association of Spritualists. of Philade phia, all chartered associations from the National Association, and supported by other associations not auxiliary to this body, respectfully submithat having complied with all the requirements of the Constitution of the National Spiritualists' Association, petition this body to take action, and assist in defending our mediums when they come to trial. We hope you will respond favorably to our appeal, and that it may be determined whether the Spiritualists have the right to the free exercise of their religion as guaranteed by the Constitution of the United States.

Therefore, I make, as a motion, the tollowing reso-Resolved. That the delegates to the Third Annual Convention of the National Spiritualists' Association instruct the incoming Board of Trustees to take immediate action to detend the mediums unjustly and illegally arrested in the city of Philadelphia; that they

further be instructed to carry a test case to the Supreme Court of the United States if necessary. M. E. CADWALLADER, Chairman. B B HILL. MRS. B. B. HILL.

This motion was seconded by many, and was discussed in all its bearings. It was unanimously carried. A full record of the proceed ings will be published later. During the discussion of the motion it was repeatedly stated that the Spiritualists of the National Spiritu alists' Association, in defending the mediums of Philadelphia, were not defending counterfeit mediums, who used the cloak of Spiritual ism to cover fraud.

Spiritualism was claimed to be a religion, and its mediums its ministers, and it was the sense of the Convention that constitutional law had been violated in arresting mediums who were not guilty of any other offense than that of practicing their mediumship.

AFTERNOON SESSION.

At the opening of the afternoon session, Mrs. Cora L V. Richmond, Vice President of the Association, addressed the Convention briefly. She said that there never was a time when the National Spiritualists' Association had more cause for congratulation than the present. It is steadily increasing in number, and great in terest is manifested throughout the entire

S is predicted that this Convention would be of three fold more interest and value than previous ones. The first business of importance was the re-

port of President Barrett.

PRESIDENT'S REPORT.

This was a most able document, and was, at the earnest desire of the Convention, read by the President, instead of the reading clerk. It is too lengthy to be given in full, but the following recommendations, favorably reported on at a later ression of the Convention by the Committee on President's address and re port, will show the principal features embodied

The recommendation that resolutions of sympathy in behalf of the persecuted mediums. Seventh Day Adventists and Labor Leaders, was the first to receive attention, and the only one upon which any discussion of any moment occurred. This was adopted by a vote of fortysix yeas to twenty one nays.

The committee also reported favorably the recommendation of committees on litigation and legislation in each State, to the end that mediums might be better protected legally.

The recommendations that mediums be requested to unite in a beneficiary order for mutual protection was also unanimously endorsed Missionaries and State agents were favorably voted upon, and endorsed by the Convention.

The question of ordination was dealt with in no uncertain language. The delegates to the National Convention distinctly stated that the National Association should not engage or undertake to ordain any one, but refer the matter to the State and local societies, where it

The publication of the National Messenger for the next year was endorsed, and the one in reference to securing a National Association day at the several camps also met the approval In the early part of July the attention of the Spirit- of the Convention.

The establishment of a defense fund for medinms was approved. The recommendation in regard to the matter of Children's Lyceums was endorsed by a [Continued on eighth page.]



#### THOMAS LEES.

same, represent one of the oldest and most faithful workers in the cause of Spiritualism. The name of Thomas Lees is familiar to thousands of Spiritualists, and must be endeared especially to the readers of the BANNER OF LIGHT, for his communications have graced its columns from time to time for more than a quarter of a century. Among his friends, I doubt if there are many who know how much he has contributed to the cause of Spiritualhe has contributed to the cause of Spiritualism, c. his time, talent and means; they have been given ungrudgingly and without stint.

The brief sketch that follows will give the readers a more perfect knowledge of the true character of the man than anything that might

be given as a simple eulogy. Thomas Lees was born in the World's Metropolis, London. At an early age he became enthused with the spirit of adventure and travel, and was imbued with the love of a the United States in 1853. Born, bred and reared in the Established Church of England (Episcopalian), confirmed by the Archbishop of Canterbury, the highest potentate next to Queen Victoria, he was naturally slow to break away from the tenets of the church, regarding for several years the then much talked of phenomena of "The Rochester Rappings unworthy of serious investigation. He completely ignored the subject for a time with the

usual orthodox "Pooh! Pooh!!" Mr. Lees traveled for a year or two between Philadelphia and Illinois, and subsequently settled in Chicago, opening up a modeling wood and carving business. He afterwards married a young English woman (Annie E. Bainbridge), who passed to spirit life in 1883, leaving one son and two daughters. Soon after, removing to St. Louis, Mo., the breaking out of the late civil war broke up a prosperous business, and, being an abolitionist, caused him to leave for the North. He settled in To ledo. O., in 1862. It was there that he first let go his orthodox views sufficiently to attend a Spiritualist meeting. The speaker, Mrs. Nellie L. Wilsey (now Mrs. Palmer), a trance medium, made a profound impression on our young triend, and finally led him to investigate the phenomena for himself; through the kind ness and zeal of several earnest workers in the Cause, Bros. Knight, Breeds, Eells, Mrs. Sarah M. Thompson and others, Mr. Lees became convinced there was "something in it," worthy or investigation, and to shut off all possibil ity of imposition and trickery, he, with several other skeptics, organized a series of home circles that resulted, after two winters' sittings in his own home, in convincing him of the genuineness of the phenomena, principally through the development of the mediumship of his wife, but not until nearly two years after that did he accept the spiritualistic theory. Like many others who were fostered in the church, he hated to let go its creed and dogmas. "The Atonement" and "Future Salvation Through Jesus Christ, the Only Son of God," being the central and last dogma of Christianity, he gave up, however, much against his inclination.

He tried hard to reconcile the very opposite teachings of Orthodoxy and Spiritualism on this point, but finally had to vield to Henry C Wright, then one of the most prominent speak rs on the Spiritualist rostrum. He gives Mr. Wright credit for helping him over the last stile which led him clear out, over the fertile plains, on toward the "Highlands of Spiritualism.

Once fully converted, the subject of this sketch never paused to ask whether Modern Spiritualism was respectable or popular enough for him to identify himself with, for once con vinced of its truth, he immediately enlisted under its beautiful white banner, and with strong hand and fearles soul has carried it forward through prosperity and adversity, always an honor to the cause it represented.

Mr. Lees was called to Cleveland in 1866, to undertake a large contract for ornamental work in that city. Soon after taking up his residence there, himself and wife became identified with "The First Spiritualist and Liberal Scciety" and also "The Children's Progressive Lyceum." Soon after Mr. Lees accepted the office of Secretary in both; he has steadily continued in active work ever since.

Cleveland, like many other cities, has had hard work at times, owing to public pressure. to maintain meetings, but unlike other cities. has always held continuous Sunday services from that time to this. Spiritualists claim with much pride (the claim being generally recognized), the object Children's Lyceum in the country, if not in the world, never having suspended, excepting every year for a two months' summer vacation, since its organization, January, 1886 by Andrew Jackson Davis, the founder of the system. To Thomas Lees, particu larly, and the support of a few faithful ones, des Cleveland claim the Lyceum seniority championship.

Mr Lees credits the Fourth National Convention of Spiritualists, in the autumn of 1867, with having inspired him with the importance of the Lyceum work. Since its able presentation at that time by A. J. Davis, the seer of one of Nature's royal women. Her name is as



#### MISS TILLIE LEES.

The name which stands at the heading of Poughkeepsie, J. B. Dyott of Philadelphia, and this article, and the picture accompanying the others, the education of our children he has regarded as the paramount work of Spiritualists. At that celebrated Convention all the noted speakers and mediums were present. Even to-day he loves to tell of its four days' proceedings, and the effect it had on his thought, and enumerate the galaxy of spiritualistic stars vention made on his then young mind, is the zeal and devotion he has manifested in public

work on behalf of Spiritualism ever since.

Mr Lees feels that two of the reasons why the Children's Lyceum has never attained its full truitage, is not because the system outlined by its founder is a failure, but from the lack of interest on a part of a large majority of our public platform workers, many manifesting so little interest in the movement—and the extreme apathy of the older Spiritualists generally. He laments, with many other Lyceum workers, that no child's paper, or literature of the right kind, is yet published in their interest. He also deplores the fact that the various Lyceums throughout the country are not more united in their work. On several occasions has Mr. Lees made an effort to bring this about by opening communication with their respective conductors, with a view of uniting in one grand fraternity all Lyceum workers, in order that a better and more systematic work might be accomplished. As yet, this great desideratum has not been attained. Notwithstanding his repeated disappointments in this direction, he remembers gratefully the kind hands and many courtesies extended when in Boston in the effort to bring all Lyceums into line: The well known Lyceum workers, Mr. and Mrs. J. B. Hatch, Sr. and Jr., Alonzo Danforth, Juo. C. Rand and others, and also the grand public reception tendered himself and sister, in Paine Memorial Hall, while visitors in Boston in 1883, as representatives of the Children's Progressive Lyceum.

Mr. Lees also worked very hard in Cleveland, some years since, for the establishment of a Spiritual Institute in that city, for a Spiritualists' headquarters, with library, reading, séance and class rooms, etc., to be open every day in the year, where Spiritualists and investigators, either at home or from abroad, could meet any day in the week and feel spiritually, intellectually and socially at home. He still hopes others may succeed in this enterprise where he failed.

While a strong advocate for organization, in years gone by, the subject of this sketch regards the opportunity as lost; he thinks the victory has come to Spiritualism in another way. He now thinks that the church is its future home, where we have been striving to place it for forty nine years, but he believes also there will always be an advanced guard or liberal wing of the movement, that should be well organized and drilled, to meet the difficult emergencies of Spiritualism.

Mr. Lees says that not withstanding the frauds and follies so prominent at many of our campmeetings, he believes they (the meetings) have been instrumental in spreading the light of Modern Spiritualism, and considers they have done a wonderful work, and that the good they are capable of doing has not been half revealed. Like many others, whose souls are devoted to the Cause, he would like to see mediumship de-

veloped under better auspices, and that as a subject it should be more generally studied. In short. Thomas Lees, who has been a correspondent of the BANNER OF LIGHT for thirty years, is an every-day in-the week and every-week in every year Spiritualist, with heart, hands, tongue and pen; during the past

thirty years he has filled every office over and

over again in the society and Lyceum. It is difficult, in a sketch of this kind, to present this active worker's estimate of what has been achieved, or to give his views as to the future of the work. He says the BANNER OF LIGHT is "the oldest and best Spiritualist paper, and should have the largest circulation."
He would like to see "a free spiritual library in every city," "more psychic societies started for investigating the phenomena," "more home circles instituted," would like "to know that mediums were better protected against the public and the public better protected against public, and the public better protected against bogus mediums." He would like to see "less jealousy among mediums," and a more fraternal feeling between speakers and mediums. He would like to see a Children's Lyceum started in every city of ten thousand inhabitants, and one Lyceum at least for every one

hundred thousand in all the larger cities. Mr. Lees would "like to have spiritualistic affairs and has done his best to make them. Mr. Editor, I have covered more space than I had intended in this imperfectly written sketch. I am aware that I have not done the subject justice, nor could I, with voice or pen. Mr. Lees's devotion and loyalty to his honest convictions, can only be known by those who have worked jointly with him in the Cause he has espoused. If it were possible to do him justice in reporting his work in connection with Spiritualism, the sketch would still be in-

complete, apart from a tribute to his sister, MISS TILLIE LEES.

families in the spiritualistic world, nearly, as that of her brother; in fact, they have so long been associated, that one cannot remainber the one without recalling the other. Miss Tillie has not only been a loyal sister to her brother in the sunshine and in the storm, but a valuable helper in every way in his public work. She has been a source of strength and inspiration; her patient, quiet, even-tempered life, coupled with tireless, persistent effort, has proved a fine counter-balance to the more impulsive, energetic methods of her brother. Thomas and Tillie have stood together notify by the Cause in Cleveland, sharing in its prosperity and adversity, and are ready to work and remain faithful unto the end. Their home has for many years been a resting place for has for many years been a resting place for weary itinerant workers. The restful atmosphere has medicined many a soul, weary in the great battle of public life. I am rejoiced that our good brother's face is to be shadowed in the dear old BANNER, also that Sister Tillie's will dear old BANNER, also that Sister Tillie's will accompany it; I do not know of a woman in the private walks of life who has done more to upbuild the Cause and spread the spiritualistic literature, than Tillie Lees.

Many a Spiritualist pilgrim has visited the Lees's home at 105 Cross street, Cleveland, in passing to and fro through that beautiful city; for twenty, we were they were domiciled at

passing to and iro through that peautiful city; for twenty-two years they were domiciled at that place; the latch-string was always outside the door. These good people have recently moved to 56 Stearns street, where they have a lovely and commodious home. Spiritualists and Liberals passing through Cleveland, and wanting a home for a loveer or shorter time. wanting a home, for a longer or shorter time, can do no better than to go to their residence and take quarters. Mr. Lees is always busy, either at work in his legitimate business or in literary work. He has gained no small reputation as a speaker, especially on funeral occa sions; he always knows what to say, and how to say it. He is in readiness at all times to offi-

ciate on these occasions.

The following impromptu motto given by Mr Lees, years ago in the Lyceum, illustrates well the character of the man:
"Proud! of being an Englishman by birth;

Prouder! of being an American by adoption:
PROUDEST! of being a Spiritualist by con-

The above sketch has been hastily prepared amid the confusion of itinerant work; but I amo the confusion of inflerant work, but trust the subject, who is a friend of many years' standing, will make allowance for all defects, and accept it as the tribute of

A Sister in the Work,

MATTIE E. HULL.

White Pigeon, Ia., Oct. 2, 1895.

## Original Essays.

#### The Writings of Henry Wood.

It is a great pleasure to come across a live writer who is seeking to give utterance to the finer thoughts and sentiments of our own day, and who has the real gift of expression, so as to touch the heart as well as move the mind. Is the writer I am noticing all this? He is. He has information, instruction and inspiration for his readers. He stands in the high rank of an intelligent reformer, sending forth an uplifting and noble influence.

His discussions have nerve and force, his English is clear and to the point, and yet like a meadow adorned with flowers. There is with him a spiritual intuitiveness that we relish as we do the perfume to the beauty of the rose. He has common sense of the right sort, the spirit of the scholar trained in the ways of business, and keeping in touch with the world. It does us good to have conference with such

Now I know we see new names many times before we distinctly remember them, and seek them out. We are in no hurry to get acquainted, and quite often some one else must do it for us, and vouch for him. And I am thankful that we can afford to be generous in our kind attentions to others, and that we are like Cyrus, who, as Xenophon tells us, loved to send half jars of wine to his friends, which he himself had tasted, and found to be particularly good. He had other donations of a similar kind but commend me to the friend who large kind, but commend me to the friend who loves to share spiritual food, and says I have tasted this, please enjoy it with me! I have found that a knowledge of this writer is on the increase because of this good spirit of generosity in us. The sale of his books, running through several editions, testifies to the fact he is com-

ing to the front.

Take up his book "God's Image in Man," and you have a delightful treat; after reading a page or two you say, this is new and true and helpful. Here is a man full of strength, and rich in consolation, who speaks the very word we need to brace us for, and sustain us in the daily struggle of life.

The book, to be sure, trespasses on the do

main of the preacher, but the field is open to the one who can cultivate it the best, and he shows by his wisdom that he has a natural right there, and proves that a layman, properly furnished to good works, can handle the same subjects, and do them justice without any of the harshness of the creedist and dogmatist. like him very much for that, and ninety-nine readers out of a hundred would for the same reason. It is refreshing and pleasing. It is the very touch we need to make religion lovable, bringing near to the common heart, and so doing away with what separates and embit-This volume, treating on God, Revelation, Law and Evolution, and kindred themes reaching from the seen to the unseen, is full of the practical preaching and poetry of a wise, loving man.

Now take up "The Political Economy of Nat ural Law," and you have a book of some three hundred pages that is for the men of our time, because it deals with the vexed questions of the hour. We know so little of the great laws underlying national success, we think of them as though they were run by parties, and talk so foolishly on matters that are only to be decided by history, and the discerning of its mean

Here is a man who senses the working of the present social forces, and interprets them by the past and their own conditions, and has the higher vision of forecast for their possible good; he can paint the flower that should blossom on these outreaching branches. The Labor Question has noble handling, and

I wish that all masters and men might have the privilege and benefit of its teaching. All the great interests of a nation are treated in a wise sympathetic way—Panics, Coinage, Education, Railroads, and all the deep problems of social success, are unfolded so as to bring insight to

the mind of the reader.

Let me in the last place speak of "Ideal Suggestion Through Mental Photography," because it is a very timely and suggestive work. Many of my friends esteem it the best thing they have read on this subject of the mind being the master of the body, and forming it in health and beauty, if we so wish. It seems to me that he has something to say on this that is reasonable and practical. My complaint about such works is that they do not furnish light where we ask for it, but you cannot so speak of Mr. Wood. He tells you right out what you are to do, and how to do it. It opens out a grand dream of what we might do in the way of soul culture—nay, of what we must do to be men. It is the right spirit in which to live, I have no doubt, and there is nothing vague or vagrant in it.

A little while ago I had the pleasure of meeting the author in the office of his publishers, Lee & Shepard, Boston; and I found him a man of kindly and genial presence, coming up to all that we should picture him to be from his

I have spoken of him in this warm manner because I am sure that others will enjoy the literary treat, and the spiritual and mental cheer with which his writings abound.
WILLIAM BRUNTON.

## The Eternal Now!

BY HELEN STUART-RICHINGS.

reads—"Where will you spend your eternity?"
Some earnest soul has sought to throw a line to
a fellow-voyager.
But what a question! Where will I spend
my eternity? Why, I am spending it now.
And, not "where" is it being spent, but how,
is the real question. How am I living? What
am I doing with my powers to make the Now
fuller, richer, better?
The sun does not shine that the world may
be lighted to-morrow. The dows do not fall
that to-morrow's blossoms may drink. The
winds do not blow that shall fill to-morrow's
sails.

Nature is the finger of the Everlasting, writing: "Now is the day of salvation."

Thy purpose high, and ever clear in view, Move thou, unquestioning of when, or where, Toward its accomplishment.
To-day is centre and circumference both Of thine eternity.
God sits enthroned in the eternal Now.

#### The Progress of Spiritualism.

THEN Modern Spiritualism first made it self manifest, who could have realized how like a cyclone it would sweep aside everything that interfered with its onward march? Who, except with prophetic vision, could have foreseen how in the short space of forty seven years it would have made its way, in spite of all obstacles, into almost every portion of the civilized world? In vain the clergy, with assumed authority, protested against it. As in the days of old, when, it is said, Gamaliel spoke to the Jews in the synagogue, saying: "If it be of the devil, it will fall of itself; but if it be of God, you cannot crush it,' so in modern times does it appear to the peo-

To day, in spite of the denunciations of the clergy, Modern Spiritualism is progressing Like a ray of sunshine, breaking through the clouds of superstition and ignorance, it has entered the homes of the rich and poor, bearng with it the song of immortality, which hrills our being, and is like a voice from heaven.

Ages have rolled on, peans upon peans have been sung to an invisible God, whom we were taught to love as well as fear, and many have laid their loved ones in the tomb with anguish and sorrow, fearing the vengeance of that God, who, according to the teachings of the church, had it in his power to doom all children of earth to destruction.

Parents saw eternal torture ahead of their children, who had not accepted the teachings of the church-no matter what their lives had been—no matter how faithfully they had la-bored for the good of humanity, if the teach-ings prescribed by the church had not been ac-cepted; a religious mother was supposed to worship a God in spirit and in truth, who could look calmly on while the bone of her bone and flesh of her flesh suffered endless torture. With such a doctrine, no wonder an infidel

was bred every time a thinker was born. The nineteenth century is noted for much advancement toward the prosperity of the race. In a material way it has gained prestige, because of wonderful inventions and improvements the facility of the second control inventions. provements, the fruit of its years. The first telegraph preceded the spirit-telegraph by a few years only. It was indeed a fitting time for the advent of Modern Spiritualism in what is called the electric age.

The time came when man could no longer live by faith alone, and in answer to the cry which had resounded down through the ages, Modern Spiritualism was born.

When the mighty hosts of heaven could no longer bear the sorrows that had been heaped upon the earth by and through a time serving elergy, who in their selfishness were every day forcing the hearts of the multitude to turn from the light of truth, Modern Spiritualism was born.

When the cry for spiritual light, of the mother, the father, the sister, the brother, of all the bereaved ones, was heard in the higher spheres untainted by theological mummeries, Modern

When those who sought to assume authority over the souls of the people had succeeded in arousing the indignation of the masses to the extent that they dared to think for themselves, Modern Spiritualism was born.
For ages had the hosts of the spirit world

sought in vain to reopen to mortal vision the truth and beauty of the spirit-world, but at last in America, free from the evil of a national religion, Modern Spiritualism made its appear-Fairer than all the religions which had pre-

ceded it, because of the comfort it afforded those sorrowing for the loss of their dear ones, more reasonable than any religion that had preceded it, because of its appealing to the heart of humanity, is it any wonder that Modern Spiritualism has made such progress?

No more shall the terror of death blight the hearts of the children of men. No more shall

the fear of eternal torment force mankind to accept outwardly that which reason, if allowed to have full sway, would surely reject! No longer shall mankind be compelled to feed upon the husks of bigotry from the hands of those whose souls have never grasped the uses of this life, and are not in position to counsel for the next.

Modern Spiritualism is our rightful inheritance. It rests upon truth. It rests upon facts

It rests upon knowledge. Those who are Spiritualists have had to suffer for their convictions in the past, and if the signs of the times portend anything they portend much suffering in the future. A cri sis is at hand. Just so long as the reins of the law are in the hands of the bigoted, just so long will Spiritualists have to suffer for the

ignorance of their ancestors.

Because the ancestors of Spiritualists were ignorant of the possibilities of intercourse between the two worlds, and so made laws pronouncing it a crime to be endowed with spiritual gifts, Spiritualists must suffer.

The laws of Pennsylvania, made by narrow-minded bigots, would class a phrenologist, astrologist and a medium in the list of those who offend against the laws of their country. Such is the penalty paid to ignorance. "No matter now ignorant you are," says Christianity, believe, and you will be saved."

"Let faith go to the winds, seek knowledge, search for truth and truth alone," says Spirit-

Vain have the attempts been to crush Spiritualism. It is deeply imbedded in the hearts of those who have been convinced of its truth. It is not a religion of the rich, though they are not debarred from its benefits. It is not a religion of the poor, though they are helped by its comforting assurances. It is essentially the religion of humanity. Its philosophy has won the respect and at-

tention of the scholars of the time. Its phenomena have puzzled the most bitter opponents of Spiritualism, though they fail to disprove

What does Spiritualism portend? We answer, a revolution in our methods of living and think-ing. It is in its infancy now. When its adherents have outgrown their inheritance from the church, then will dawn a brighter day for all humanity

When Modern Spiritualism in all its purity, untainted by the false teachings of the past, shall shine forth in all its brightness, then shall every child be born to an inheritance— not of sin, but of love; then shall mankind be as brothers; then shall the mother teach the child of the purposes of life, without filling its

mind with the stories of vengeance.

Then shall the churches be turned into schools; then shall every man deal not charity. but justice, to his neighbor.

When Modern Spiritualism comes to its own, there will be fewer jails and hospitals and slums, because it will be the pride of all to bring about a better condition of things. It is for those who have the light to be faithful to their trust. The mission of Spiritualism will not be fulfilled until the religion of humanity is fully established, the world eman-

cipated from the degrading effect of human Seated at the desk in my room in a hotel, I open a small drawer, and find, pasted on its in the grand anthem of "Peace on earth, inner surface, a printed slip of paper. It Philadelphia, Pa.

For the Banner of Light. "OLD GLORY." Dedicated to the Flag presented to the N. S. A. Oct. 15, 1816, by the First Spiritual Society of Washington; D. O.

From the crimson of the roses, From the ruby tints of wine, From the lips where love reposes, Comes the red, the hue divine.

Fair white lilies, fragrance breathing, All too pure for paths we tread; Spotless stars of peace for wreathing Round about our sinless dead.

From forget-me-nots and bluebells, From the azure of the skies; From the distant ocean sea-swells, From the blue of love-lit eyes:

These the colors long united,

With the stripes the crown of stars; When the nation's peace was plighted, Freedom burst her prison-bars. Freed at last from crown and sceptre, Freed at last the fettered slave;

Sweeter than the sweetest nectar

Liberty is to the brave. Rightly named art thou, "Old Glory." Loved and honored from thy birth; Angels tell again the story Of the wondrous peace on earth.

"Peace on earth, good-will to mortals!" Echoes through eternity; Truth descends from heaven's portals, Stoops to make her subjects free.

Love and peace hold sweet communion In the gift we bring to-day; May each star foretell a union Of its state with N. S. A.

O'er these friends in life's procession Let the silken banner wave, While its watchword, grand, "Progression!" Tells of life beyond the grave. MRS. MAUD MERRILL LEMBERG.

#### Bobbett's Ghost.

The following remarkable story, which is taken from an early number of All the Year Round, of which Charles Dickens was once editor, will be read with interest by readers of THE BANNER:

"One day my partner told me he was going to the North of England on some private business," said Hopkins to Frank and I, as we sat in his office. "There was very little doing on the Exchange at that time, or I am sure no private business would have called him away. 'Better not operate until my return,' he said,
'unless you hear from me. If I think anything
worth doing, or pick up any news, I will wire.'
'All right,' I said, 'pleasant journey to you.'
And so he went out of the office, never to return. Poor old Bobbett!

"The next day but one came a telegram—
from John Bobbett, Crossleigh Road Station.
It contained these simple words: 'Sell thirty

It contained these simple words: 'Sell thirty thousand Marthas.

"We call stocks by nicknames. Caledonian deferred are 'Claras,' Brighton deferred are 'Berthas,' Northern as 'Noras,' so that Man-

chester and Dundees are 'Marthas.'
"I was thunderstruck as I read the telegram;
my first thought was that it must be a forgery; but a secret word, known to us alone, put its authenticity beyond a doubt. And yet, in spite of my high opinion of Bobbett's cleverness, I hesitated for some minutes. I could see no possible reason to expect a fall in the stock named. The traffic return was good, and a large dividend was naturally expected. All rails were high, and all the knowing people said must go higher. There was lots of public money for investment, and the outside public dearly loves to buy on a rising market; and yet, with all these facts before me, I am proud to say I trusted my old partner, although it was with a heart I followed his instructions. at the best pileo-I could get, and, just as I had placed the last five thousand, became aware of great excitement in the market.

"As soon as the first excitement subsided, I began to think of Bobbett. I knew he was somewhere up that way, and for the moment felt anxious about him, and then I laughed at my fears as I remembered the telegram I had received a short time before. He, at least, must be all right, or he could not have sent me that line; but what an artful old rascal—fellow, mean-to manage to forestall every one in the intelligence. He must have sped to the nearest station, dispatched his message, and perhaps bribed the telegraphist to keep back the official news until I had time to complete the transaction. However he had managed, it was very clever, and ought to be a lot of money in our pockets, and thankful I was I had trusted him. "Of course I was very sorry for the poor peo-

ple killed, but I could not help feeling, as I went back to my office, that I had done a very good day's work. 'I won't close,' I said, 'until Bobbett returns. I should think, with this transaction open, he is sure to get back to-mor-Even as I made this resolution, a clerk put a telegram in my hand. It came from some railway official, and informed me that John Bobbett had been killed in the smash. My surprise at the first message was nothing to what felt now. It was utterly incomprehensibleit was impossible. How could Bobbett be dead when his telegram lay before me? When he sent that he must have been alive, and what was more, had all his wits about him. It was barely possible he could have got any one else to send off the message, and died afterward from injuries. I was greatly puzzled and alarmed, so decided that the best thing I could do to elucidate the mystery was to go myself to the scene of the accident and ascertain the truth. I started by the night mail, traveled all night, and early in the morning reached Crossleigh Road, a little station of no importance. The accident had happened some miles further down the line, and when I reached the place I was conducted to a large barn which stood near the side of the railway; and there, laid out on the deal boards, I saw, side by side with many a ghastly object, the corpse of poor old Bobbett, mangled and battered almost beyond recognition. After the emotion I felt at seeing my old partner in this state had subsided, a feeling of intense fear replaced it. I saw at one glance that by no possibility could he have moved a foot after the accident, and as I stood wondering, a doctor who was near me said:

He was more fortunate than many; his death was instantaneous."
"I obtained further particulars from the people about, and learned that his body had been extricated from the wreck of the carriages,

where it lay with about a ton of wood and iron on top of it.

"And yet I had his telegram, sent from Crossleigh Road, a station, as I told you before, at least five miles from the scene of the collision,

least five miles from the scene of the collision, and I received that telegram nearly an hour before any news came of the accident."
Hopkins knocked the ashes out of his pipe, and was silent. The man's tale had been told so simply, so circumstantially, the time and places stated so distinctly, and apparently truthfully that Frank and I for the moment were unable to suggest any explanation. Hopkins replenished his pipe with the air of one who has nothing further to say. At last I asked:

asked:
"But did you not inquire at the telegraph office?"

"Oh, yes. But I hardly like to tell you the result of my inquiries, it seems so strange. I interviewed the man who worked the machine. I did not want to get a marvelous tale spread about, so was very cautious in my questions, inquiring what messages he had sent off the day before. At first I could get nothing out of him, but I noticed, when I asked him whether he could remember any strange occurrence just before the accident, he seemed troubled, and hesitated a little; so I pressed him further and at last got this statement from him: Some time, about an hour he thinks, before he heard of the accident down the line, he was standing in the office with his back to the fire, engaged, in cracking nuts, eating apples, or some other device that clerks with plenty of leisure em-

ploy to while away the time, when he felt a breath of cold air, as if some one had entered and left the cuter door sign. He tuened round to remonstrate with the dareless intruder, and, to his supprise, saw the door was shut. As he glanced round the room he heard the familiar click, click, click, and he was quite prepared to swear he saw the handle of the instrument working rapidly on its own account, and evidently sending off a message somewhere. He was so taken aback, and, indeed, frightened, that for some moments he could not move, and when at last he recovered himself sufficiently to spring forward, the movement of the handle to spring forward, the movement of the handle had ceased, and the message, whatever it was, speeding to its destination. He was sure, from the short time it took in sending, the message was one of very few words, and I need not say that, as telegraph clerks are unaccustomed to seeing their instruments worked by invisible agency, he was very much puzzled, but decided not to report the occurrence for fear his superiors should think he had been drinking. I gave him a couple of sovereigns, and begged him to say nothing about it. Afterward I inquired at the other end, and found the message had been forwarded in an ordinary way. So that in spite of my disbelief in anything supernatural I could only come to one conclusion."
"It is very strange," said Frank. "So you think—"

"I think that poor old Bobbett's ghost flew at once to the telegraph office and managed to send off that important message to his old partner and friend. Bobbett was a very clever man, and no doubt his ghost was cleverer than other people's ghosts.'

## W. J. Colville's Work in Los Angeles,

On Sunday afternoon, Oct. 6, W. J. Colville's work in Los Angeles, Cal., formally opened in the great Music Hall, under the auspices of the First Spiritual Society, on Spring street the chief business thoroughfare in the city). The Los Angeles Herald of Oct. 7 gave among its regular morning reports of the previous day's religious services the following excellent

WITH THE SPIRITUALISTS.

A large audience assembled in Music Hall yester-day afternoon to listen to W. J. Colville of Boston, the author, teacher and inspirational lecturer, who appears in this city under the auspices of the First Spiritual Society. Previous to the lecture, E. A. Whitelaw rendered a fine violin solo feelingly. The speaker's discourse bristled with the advanced theories of

the times concerning woman's position of perfect equality with man.

Commencing with allusions to the first chapter of Genesis and the thirty-first of Proverbs, the lecturer declared that Moses and Solomon taught exactly what declared that Moses and Solomon taught exactly what the most advanced thinkers are proclaiming now, viz., that it is the divine purpose that men and women should have equal share in all that pertains to religion, science, government and art. It is clearly a mistake to speak of either man's or woman's rightful sphere, as each can occupy only a hemisphere; man and woman cannot be rivals, for they are counterparts. As every man is a woman's son, and every woman is a man's daughter, one can neither advance nor retrograde without the other. It is during the annor retrograde without the other. It is during the autenatal period that boys and girls alike are stamped with those decided tendencies which invariably influence their thought and conduct for all time to come. If women are to truly and successfully claim their rights, they must exercise their truly divine function of motherhood more understandingly in the future than in the past, for it is through motherhood more than through all the other channels combined that the high and correct idea of life can be stamped upon the humanity of coming generations.

It is not woman's mission to be aggressive and icon-

oclastic, but constructive, gentle, and at the same time invincible. The best type of new woman will have no student manner, nor will she affect semi-masculine attire; but in all her demeanor she will be characterized by perfect womanliness. In dress she will appear thoroughly feminine, but her costume will be as free and comfortable as is her brother's. Having discharged her wifely and matronly duties well, at an advanced age, but white still in full mental and physical vigor, she may ably fill even the highest public offices as the helpmate, but never as the rival of man. It is because of the natural and ineradicable distinction between the sexes that it would be well for all the other forty-two States of the American Union at the other forty-two States of the American Union to adopt the suffrage law already working admirably in Wyoming and Colorado. While man has ever led in physical ploneer work, woman is the moral leader, and ere a new and brighter day for all mankind can be inaugurated the mother of the coming race must resemble the ideal so graphically described in the magnificent imagery of the twelfth chapter of the Book of Revelation. God grant that America may prove the great earle on whose wings the new woman prove the great eagle on whose wings the new woman shall be safely borne to victory.

In the evening, when there was a still larger audience than in the afternoon, W. J. Colville gave a telling discourse on "The Practical Message of the Doctrine of Evolution.

The keynote of the lecture was the stress laid on the philanthropic trend of the best evolutionary teaching as instanced in Drummond's "Ascent of Man," Powell's "Our Heredity from God," and other excellent books which have recently received much attention. When Darwin's hypothesis was first broached

to the religious world it looked askance, or stood aghast, fearful lest materialism pure and simple would be the inevitable outcome of any acceptance of the premises taken in "The Origin of Species," and other early works upon the theme of man's gradual ascent instead of instantaneous creation.

To day the aspect of the better type of relig-

ious utterances has entirely changed, and nowhere does the doctrine of evolution receive warmer endorsement than in the liberal pulpits of Judaism and Christianity, As to the religions of Eastern Asia, they

have elaborated a complete doctrine of involution and evolution, which the oldest sacred books of India-notably the Rig-Veda, which Max Müller considers the oldest book on earth-unfold with so much consistency that one is almost led to feel that Oriental missionaries might in some instances have come with far better grace to Europe and America than Western preachers have gone to the distant

It is not, however, the province of evolutionary teachings to exalt any system of thought at the expense of others, for this sublime faith teaches that everything expressive of life is beautiful and useful in its own season. What majesty is there not in the immense con-

ception of development which embraces worms and angels, finding room no less for the creeping insect than for the soaring eagle. Even the poorest definition of evolution is not discouraging, though it may raise far more questions than it can answer. Supposing protoplasm be the original form

in which life manifests, what then is this primal plastic substance out of which all forms of existence, inorganic and organic, invertebrate, vertebrate and at length mammalian successfully proceed? Two axioms are indisputable: Out of nothing comes nothing," and "Causes must be equal to their effects."

The spiritual gospel proclaims in clarion

tones the essential goodness of all things; it attributes sin to ignorance, and destroys error through the demonstrated truth. In the order of evolutionary development there is no place for vengeful retaliation, no

place for cruel punishments inflicted in anger; thus not only does this new, glad, hopeful doc-trine dethrone the false conceptions of Deity which have struck terror to so many tremwhich have struck terror to so many trem-bling hearts, it furnishes an excellent and ef-fective model reformatory and educational work on earth. Above all things else the gos-pel of evolution proclaims the rise rather than the fall of man. It teaches inherent goodness vs. innate sinfulness, and by so doing it sup-plies to all educators the necessary incentive for henevolent exertion for benevolent exertion. Egoism and competition can be well ex-

plained as factors in philanthropy when we reach a somewhat advanced plateau of observation; antagonisms are ultimately unreal, for when we have learned ourselves and studied human nature from its centre outwards, we shall have come to know that in the common good of all, the best interests of each are certainly conserved.

W. J. Colville's week-day lectures are drawing out many of the thinking people, and also securing excellent press notices.
On Tuesday, Oct. 8, the Los Angeles Herald contained a report of another of Mr. Colville's

The fair and courteous tone of the notices, as well as the complete accuracy of the report as an item of news, goes far to show the respect. ful attention now being paid to the spiritual philosophy in its varied aspects at the present

Fort Worth, Tex., Camp-Meeting.

To the Milter of the Banner of Light! The first annual engampment of the Texas State spiritualist Association was brought to a successful close at this place Oct. 7. It lasted two weeks, and

close at this place Oct. 7. It lasted two weeks, and the projectors of the enterprise, as well at all who attended the meetings, regard it as having been phenomenally successful. It was undertaken with fears and doubts by many, and with confidence by a few, but the fears have vanished, and the expectations of the most sanguine are more than realized.

Tyler's Park, where it was held, is a suburb of the city, and a lovely place, an ideal spot for such a gathering. Its beautiful lake for boating and fishing purposes, its commodious payllion for meetings, dancing and lectures, its shady groves and bubbling spring, together with its ample grounds for camping, all easily accessible to a city of forty thousand inhabitants, and the natural railroad centre of the largest State in the Union, render it the best place for the dissemination of the truths of the Harmonial Philosophy.

From the first it was decided to employ none but the best speakers and mediums. The officers of the Association determined to place the new religion before the people in such a light as would at once command the respect at least of the most intelligent classes.

the respect at least of the most intelligent classes.

And this has now been done, as is evidenced by the
fairness with which the secular papers have treated
us, and the large numbers of the most respectable and best educated people who have attended our meetings.

The seating capacity of the pavilion was increased to some two thousand, and this was frequently packed to its utmost, the interest continuing unabated to the

very close.

Among the leading speakers were Mrs. Jennie Hagan-Jackson of Grand Rapids, Mich., Rev. Dr. De Buchananne of Kausas City, Col. James Hindman of Dallas, Mrs. L. A. Hinsdale and Mrs. Mary A. Wilson of Forth Worth, and T. A. Stone and W. J. McConnell of Dallas. The following were the most noted mediums: Jules Wallace of New York, Mr. and Mrs. E. M. Gillman of Dallas, Texas; Prof. and Mrs. Aber of El Paso. Texas; Mrs. H. D. Crane of Kansas; Miss M. Phillips, Mrs. Briston and Miss E. T. Thomas of Dallas, and Mrs. Annie Gaines of St. Louis.

Of the speakers special mention should be made of

Of the speakers special mention should be made of Mrs. Jackson, Dr. De Buchananne and Col. Hindman, who treated the various phases of Spiritualism and cognate reform questions in a masterly manner. Mrs. Jackson proved herself to be the inspired poet-orator of the accession.

of the occasion.

The Dallas News characterizes her lectures as "beautiful, chaste and ethical, as well as practical."

It speaks of her as "one of the most interesting features of any day's program. She is dearly beloved by the Spiritualists, and spoken of by the townspeople as a vary interesting woman."

the spiritualists, and spoken of by the townspeople as a very interesting woman."

The Fort Worth Gazette, speaking of one of her inspirational efforts, says: "Faith, love, soul-growth, and other subjects, received in m the audience, were immediately woven into one of her inimitable poems, in which philosophy, science, religion and every-day experiences were so beautifully and touchingly blenders and the phylogeness of the property of the pro

experiences were so beautifully and touchingly blended as to bring tears to many eyes and cheers from all."
To Judge J. W. Wray of this city the Spiritualists owe their everlasting gratitude for procuring the services of Mrs. Jackson while at the Onset camp.
Dr. De Buchananne's lectures are spoken of by the press as most scholarly. The Dallas News says: "He is regarded as one of the ablest expounders of Spiritualism in the United States." And the Gazette says: "The masterly manner in which he has treated every subject upon which he has spoken, coupled with his sweet and affable temper, has made for him a host of friends and admirers." friends and admirers.

Col. Hindman treated economic questions in their relation to Spiritualism mainly, and his lectures are regarded as masterpieces.

Among the mediums Jules Wallace was at once the wonder and the miracle of the occasion. In every case the parties acknowledged the facts given as cor-

Special praise is due to Miss L. S. Sutton and Mrs. Hinsdale for their untiring efforts, which contributed in no small degree to our success. Also to Capt. and Mrs. Watkins and Mr. and Miss W. J. McConnell of Dallas. Mrs. Mary A. Wilson of Fort Worth led the choir most acceptably. Carrica's Band discoursed the best of music best of music.

There were as many as one hundred and fifty per manent campers at once on the grounds. Fort Worth people are begging us to hold the next meeting here, but the Board of Directors have that matter in charge. Offers of grounds for a permanent camp are already being received.

The following officers have been elected for next

year: J. C. Watkins, President, Dallas; Mrs. L. A. Hinsdale, First Vice-President, Fort Worth; C. W. Newman, Second Vice-President. San Antonio; Dr. J. De Buchananne, Third Vice-President, Waco; W. J. De Buchaname, Third Vice-President, Waco; W. J. McConnell, Secretary, Dallas; T. A. Stone, Assistant Secretary, Dallas; Mrs. L. S. Sutton, Treasurer, Fort Worth, Mrs. Mary A. Wilson, Fort Worth, was chosen to fill the unofficial office of Chairman.

A good Board of Directors was chosen, with Judge J. W. Wray of Fort Worth as Chairman.

The Association is based on the principles of cooperation. The air is full of talk of a four-weeks' camp and an attendance ten times as large as

next year, and an attendance ten times as large as this year.

S. J. Brownson. this year. President First Society of Spiritualists,

## A Doctor's Dilemma.

To the Editor of the Banner of Light:

A novel case is in train for our Rhode Island courts, wherein a doctor, a regular M. D., is made defendant. He was called to a family in Pawtucket, where two small children were sick, and found them down with diphtheria. He declared that their cases were critical, and the only chance to save their lives was the administration of anti-toxine, in which he had full faith, and having it with him would administer it if paid forty dollars in advance. The parents promised to pay, but not in advance. The doctor insisted. Both the children died, and suit is to be brought, that a jury may pass on the matter to secure a judi-cial decision as to the rights and duties per-taining to patients and doctors. On its face the transaction has an ugly look. Here was a doctor who averred that death would ensue if anti toxine was not administered; that he had the remedy, but would withhold it unless he had forty dollars, cash in hand!

In these latter days, the Regular Allopaths have become very independent, assuming to be lords of the manor, securing monopolistic legislation, which infringes upon the personal liberty of the citizen, depriving him of a choice in physicians. It is high time the people awoke to the exigency of the crisis, before these allopathic czars compass all their ends. They have an organization in every State, and a national body which sets the checkers, and the State organizations move them-all under the special plea of the public weal; while the real motives are greed and selfishness. Reader, use these paragraphs as a text, and with your reason and common sense called into action, you may think out a sermon more practical than the average of those delivered in our pulpits.

WILLIAM FOSTER, JR. Providence, R. I.

Died After the Warning.

SAMUEL E. CRAWFORD HEARD A VOICE . CALLING SEVERAL TIMES.

Told His Father of It, But He Paid No Attention-An Hour Later Death Came.

A singular premonition preceded the death

of young Samuel E. Crawford, who fell with heart disease near his home, No. 1002 Tenth street, southeast, on a recent Friday evening. He was seventeen years old, and lived with his father, George Crawford, a carpenter, employed at the new Corcoran Art Gallery, his brother James, who drives for J. K. Mangum, and one or two younger children. His mother

has been dead four years.
On Friday as his father was leaving the supper table he said suddenly: "Papa, I hear a fire-bell, and it's like somebody calling." Mr. Crawford listened, but heard nothing.
"I don't hear anything," he said, and started away, when the boy called out again: "But I do hear a fire bell and somebody is calling."

The father listened again, then said: "Non-

sense; you hear nothing; go on with you." Mr. Crawford then went across the street to see a friend who had hurt his hand. While he was there James came over and told him Sam

was at the drug store dead.

While playing "run fox" with a number of companions he cried out: "Oh!" sat down on the street curb, and fell over backwards. He had been in good health recently, though he had had yellow jaundice during the summer. [[Washington, D. C., paper.]

#### Are You Low-Spirited? Take Horsford's Acid Phosphate.

Worry is worse than work—makes a man sick quicker. Worry comes largely from nervousness. Horsford's Acid Phosphate clears the brain and strengthens the nerves.

## Banner Correspondence.

EF 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

#### Colorado.

DENVER. - Robert Ward writes: "The Spiritualists of Denver have had a treat this last week, commencing Thursday evening, Sept. 20, up to Oct. 2, through W. J. Colville of Boston.

Mr. Colville is on his way from the East to California, and has just finished a course of lectures at Plummer's Hall, corner of Fiflectures at Plummer's Hall, corner of Fif-teenth and Curtis streets, Denver; Miss Emma Johnston, pianist; Mr. Whitelaw, violinist; R. Ward, vocalist; subject of his lecture Thursday evening, Sept. 26, 'Divine Science of Health — First Foundation Principles'; Friday evening, Sept. 27, subject, 'Atone-ment Through Knowledge of Truth'; Satur-day, Sept. 28, subject, 'Divine and Human Will—Their Concerted Action.' The lectures were very instructive. were very instructive.

Sunday was without a doubt a gala day for the Spiritualists of Denver. The lectures on Sunday were held in Martine's Hall, Plum-mer's Hall not being large enough. Mr. Col-ville was assisted by Dr. Lucy Barnicoat of Boston, and Dr. G. C. Beckwith-Ewell of Now York, Morning corresponded in the con-New York. Morning service opened with congregational singing, followed by an invocation from Dr. Hard of New York; piano solo by Mrs. Dr. Ewell; opening remarks by Dr. Ewell, followed by a violin solo. Then came the lec-ture, subject, 'The New Woman and the New Man, which was very enjoyable; a vocal solo by R. Ward; then Mr. Colville closed the services with a beautiful inspirational poem, subjects, 'Shall We Meet Beyond the River?' and 'Eternity.'

The afternoon meeting at 3 P. M. opened with congregational singing, followed with an invo-cation by Dr. G. C. B. Ewell and a vocal solo by R. Ward; then the lecture by Mr. Colville, subjects furnished by the audience, which were fifteen in number and were handled to the delight of the audience.

At the evening meeting the hall was crowded. The services were opened by singing 'Praise God, from Whom All Blessings Flow'; everybody felt the inspiration; invocation by Dr Lucy Barnicoat of Boston; a vocal solo by R. Ward, entitled 'Beautiful Island of Some time,' by request of the audience; then came the lecture of the day, subject, 'Practical Application of the Theory of Healing.'

The audience was delighted with the disconnections of the Company of the Com

course. It was a grand treat to everybody, and was followed by a piano solo by Miss Emma Johnston.

Dr. Ewell addressed the meeting for a few minutes, and then took up a special collection for the benefit of the National Spiritualists' Association, which meets in Washington, D. C., this month. A violin solo by Mr. Whitelaw, then Mr. Colvilie closed the meeting with another inspirational poem, subject: 'Love One Another, and be True.'

Monday evening, Sept. 30, in Plummer's Hall, the subject, 'Thought Transference and Moral Suggestion,' was handled in a masterly way, to the satisfaction and delight of the audience.

Tuesday evening, Oct. 1, Mr. Colville gave his farewell lecture to a large and enthusiastic audience. Subject, 'Science of Health on the New Therapeutic System of Psychology.' This subject is now coming rapidly to the front all over the civilized world

The lecturer supplemented his address the last night, which was listened to with much appre night, which was instelled to with intensity and appreciation by a large audience, with an impromptu poem on subjects suggested by members of the audience viz.: 'Love,' 'Truth,' and 'Individuality.' After more music the meeting was brought to a close by a vote of thanks to Mr. Colville, and we wish him God speed, and may he live long to administer spiritual food to the people of the world."

Under a later date the same correspondent writes: "At the First Spiritual Church, on Sunday morning, Oct. 6, Dr. Sarah L. Hard of New York gave a very fine lecture on the 'Needs of Organization in the Ranks of Spirit ualists,' and mapped out how simply it could be effected, and what a benefit it would be if there were more organizations, and more friendship existing between societies. She said it was a pity to see them pulling against one another, when there is no necessity for it. She hoped the day was not far distant when all societies would be working in harmony together, then they would be able to accomplish a great

deal of good for humanity. We need more spirituality and love for one another.

The lecture was well delivered, and very interesting. At the close of the lecture the Sunday school assembled, Dr. Pottinger of Chicago, the President of the society, presiding.

This is the first Spiritual Sunday school we have had in Denver; we had quite a large class, composed principally of adults; it was interesting and instructive, and everybody enjoyed it. It is open for anybody to come and join. I

think it will be a grand success.

It is conducted on the principle of Cora L.
V. Richmond's Sunday school in Chicago. Dr.
Pottinger is the right man in the right place. Sunday school every Sunday morning at 12:15.

Conference meeting afternoons at 3 P. M. Oct. 6 Prof. W. H. Appley of Utah spoke on 'Mormonism.' The lecture was very interestsing. He was requested to continue it next Sunday afternoon. The next speaker was Dr. Lucy Barnicoat of Boston. She spoke of her travels in the different countries, and the customs of the people she had met, and especially the people in Utah that Prof. Appley had just spoken of; she also gave tests to the audience,

all highly appreciated.

The next speaker was Dr. M. Gandy, one of the most prominent spiritual and magnetic healers in Denver, who gave us a practical illustration of his healing powers. He is one of our prominent workers in the Cause, and a

good man every way.

Then Dr. S. Hard, who presided at the service, spoke on the objects of the afternoon meeting, and said she wanted to make them meeting, and said she wanted to make them interesting to everybody. She gave out the notices for the week-night meeting: Wednesday night the Ladies' Auxiliary meets at 609 Twentieth street, Dr. Ewell's residence; Friday night, a test circle, given by Dr. Barniart at the address Strunday of tennesd the said tennesd coat, at same address; Saturday afternoon, the Ladies' Sewing Circle, same place. Then we had a vocal solo by R. Ward, and the meeting came to a close for the afternoon about five

Evening meeting, 8 P. M., Dr. Sarah L. Hard presiding, opened with congregational singing, followed with an invocation by the lecturer, followed with an invocation by the lecturer, Dr. L. Barnicoat. Subjects given by the audience: 'Do You Believe it Possible for Spirits of Our Departed Friends to Come to Us Personally?' 'Psychic Forces' and 'Mental Telegraphy?' The above questions were answered to the satisfaction of the audience, followed by a vocal solo by R. Ward. Dr. L. Barnicoat gave a number of tests, which were all recognized all recognized.

Dr. Barnicoat is also a magnetic specialist eclectic physician and psychometrist and good

test medium.
Dr. G. C. Beckwith Ewell has gone to

Dr. G. C. Beckwith Ewell has gone to Washington, D. C., as a delegate to the National Convention of Spiritualists.

The official list of the First Spiritual Church of Denver is not complete yet. The officers up to the present are Dr. G. C. Beckwith Ewell, pastor; Dr. Pottinger, President; Mrs. H. M. Goss, Vice-President; Dr. Sarah L. Hard, Secretary."

## Massachusetts.

CAMBRIDGE,-W. B. Wood writes: "Tuesday evening, Oct. 15, several pupils and friends of Mr. S. H. Nelke assembled at his residence, 604 Tremont street, Boston, to celebrate the forty-sixth anniversary of his birth.

The whole affair was a grand surprise to Mr. Nelke, especially the many presents received: a fine hand-bag with a solid silver tag with his name engraved; a colored cut glass vase with forty-six pinks; a smoking-jacket; a fern plant; 'Dresden' porcelain cup and saucer, etc., etc. The names of the donors were Mr. W. B. Wood,

Mr. I. H. Hatch, Miss Sadie B. Lamb, Mr. Chas. Havener, Mrs. Collins, Mr. Gaylord, Miss M. Collins, Mrs. Stevens, Mr. Robert Fabery and Miss Etta Simons. The wishes expressed for his welfare were many and sincere."

STONEHAM.-I. A. Jones, Sec'y of the First Spiritual Ladies' Aid Society, writes: "J. K. D. Conant filled an engagement with us Oct. 17 with much satisfaction; will be with us again Nov. 7. Oct. 31 there will be an enter-tainment by the children. Meetings are held the first and third Thursday of each month, at G. A. R. Hall; supper at 6:30."

NEWBURYPORT .- A correspondent says: 'Dr. C. W. Hidden of Newburyport, Mass., has been engaged to give six lectures at Lake Pleasant, seven at Quean City Park, and five at Niantic, in August. 1896. The following notice concerning Dr. Hidden appeared in the last number of Mahatma, a New York journal:

'Dr. C. W. Hidden of Newburyport, Mass., lectured recently at Lake Pieasant, his lectures being "Child Life and Child Love," and "Hypnotism and Crime." The Doctor is an expert hypnotist, a noted writer on hypnotism and psychic phenomena, and is looked upon as one of the most prominent Spiritualists in New

SOUTH DEERFIELD. - Mrs. Jennie E. Wilder, President of Spiritual Society, writes: 'We are trying to have a lecture or a test medium once a month this season. Sept. 24 we opened our meetings with a fine lecture from Miss Lizzie Harlow of Haydenville; Oct. 13 we had Dr. Chas. W. Hidden of Newburyport. He gave two fine lectures, at 2 and 7:30, to approciative notices. Nov. 4 we are to have Geo. A. Porter of Providence, a young lecturer and test medium. Later we hope to have Miss Abby Judson and others."

#### Mrs. Jennie Hagan Jackson's Work at Tyler's Lake, Fort Worth, Texas, Camp-Meeting.

From the Dallas News we make the following ex-

Fort Worth, Tex., Sept. 26.—The largest audience that has altended the exercises of the Texas Spiritualists encamped at Tyler's Lake assembled to-day to hear Mrs. Jemple Hagan-Jackson of Battle Creek, Mich. in one of her inspirational lectures and trans formations of prosale thoughts into rhyme. The large pavillor was comfortably filled with several hundred

eager listeners.

Mrs. Jackson came to the Fort Worth encampment at the earnest request of Hon. John W. Wray, with whom she was acquainted. At 10:30 Mrs. Jackson was introduced by President Watkins.

The burden of her lecture was a discussion of that mysterious, occult, alleged affair, "the sixth sense," commonly known as intuition. She explained how every one of her auditors had met persons under peevery one of her auditors had met persons under peculiar circumstances; how they were either repelled or attracted from the very first. She argued that this faculty was developed by Spiritualism to a remarkable degree; how in its highest state it rarely erred. After talking along this line a few minutes, she gave an interesting reminiscence of her own life. She, when a girl of sixteen, had lived with her mother on the seemingly boundless prairies of Nebraska, fittern miles from Fremont; her only companions besides her mother were a trusted pony and an affectionate dog. All that country was wild then, and outlaws and desperadoes made of that section a trysting place. One day as she was returning across the prairie from the distant postoffice, reading a letter from rie from the distant postoffice, reading a letter from the East, she heard the multi-d footialls of a horse, She pald no attention to it until a strong hand grasped her bridle reins with a force that threw her pony back on his haunches, and a dark-hearded face with kindly on his haunches, and a dark-hearded face with kindly eyes peered into her own. She was hadly scared, and did tok know what to expect. Suddenly a voice, gruff but not unkind, exclaimed: "Girl, this is no place for you. You must not cross these prairies alone. Girl, go home!" She did not need a second invitation to obey this stranger's commands. Alterwards she heard that certain of the desperadoes who frequented those naries had determined to "carely that fail" and those parts had determined to "catch that girl," and that the bearded stranger who gave her such good advice and varning was none other than the noted ban-dit chieftain, Jesse James. She followed the recital of this with the argument that emotions such as must of this with the argument that emotions such as must have dwelt at that time in his soil precluded the possibility of his spending eternity in the hell said to exist by orthodox theology. She then touched upon equal suffrage, and advocated the practice of that theory. She said Modern Spiritualism and equal suffrage were born in the same month and in the same locality; that there was more than a colocidence in this fact etc. She decried the condition of a society that placed woman in such a low scale morally, when compared with that enjoyed by males, and said Spiritualism would act as a leaven for this lump.

Sept. 27.—The morning exercises opened with sing-

ing and invocation. Mrs. Jackson was greeted with applause. She stated that her talk would be purely informal, and would be on such subjects as were sug-

gested by persons in the audience. The following question was asked her first: "Why do church people oppose Spiritualism?"
Mrs. Jackson dwelt at some length in her answer to this query. She began by saying that the great burden of antagonism to Spiritualism on the part of church people came through ignorance of the philosophy and intentions of the creed; they did not think it beneficial to humanity, or that it tended to the uplitt-ing and advancement of mankind. She had never thought her duty to Spiritualism required her to abuse other religions, or that her religion needed any such efforts on the part of any one, but she would like to talk of Brooklyn's great pulpit orator. T. DeWitt Talmage. By intuition Dr. Talmage was an earnest Spiritualist, but for policy's sake and the sake of the conservative element of his church he was opposed to it; some of the sublimest, most beautiful spiritual thoughts ever uttered by man, fell from the lips of Dr. Talmage. For some reason, she supposed to be due to the "influence" of his congregation, he had prepared a sermon that was intended to flay Spiritualism alive. This he had delivered and published in all the leading journals of the country. After a lapse of a few years this identical sermon was spoken in Brooklyn Tabernacle, and again heralded to the reading world on the pinions of the daily press. Twice since this same discourse, with few variations, has been this same discourse, will lew statistics, has been broadcast through the land. Mrs. Ja kson added that superstition was a barrier to the growth of Spiritualism, but fervently exclaimed that truth was breaking down these obstacles, and nothing could stay the march of

the philosophy.

The next subject taken up was "Spiritualism and Prayer." Her definition of prayer was, "The soul's sincere desire." She argued that this was the essence of Spiritualism, and that the two were perfectly har-

"The Mission of Christ" was her next thought.
"The mission of Christ," she said, "was to bring into "The mission of Christ," she said, "was to bring into this world the message of the great spirit, to exemplify the great truth of the brotherhood of man and fatherhood of God." She claimed that this "mission" was being fulfilled now more than ever before, and elequently referred to the World's Congress of Religion at Chicago as evidence of the truth of what she said. This great meeting, where those of one faith met on equal terms to shake hands and converse with followers of widely differing creeds, was, she claimed, the first time in the world's history that such a meeting was ever possible.

the first time in the world's history that such a meeting was ever possible.

Sept. 29.—Mrs. Jackson has certainly done her share of to-day's work, two lectures and a great deal other work besides making up her day's task. Her subject this morning was "The Origin of Civilization." She said civilization was founded in love of humanity, that it was for the protection of the offspring of the human race, and for the procress and advancement of freedom and all other things mankind held dear. She likened men in this respect to kind held dear. She likened men in this respect to animals, such as buffaloes, etc. They banded together for protection. From this came individualism. There was individualism in all animated nature. The more advanced the civilization the more proncuoced the individualism. Great men forge their way to the front, not alone through an inherent impelling force, but partly because of their environments. Danger begins where there is a concentration of wealth and idleness and unremunerative toil on the part of many. begins where there is a concentration of wealth and idleness and uniemunerative toll on the part of many. Such conditions bring revolutions. History is strewn with evidences that attest this fact. We are approaching the danger line now but our love of liberty will preserve us. The greatest type of civilization was described in the words of once unpopular Thomas Paine: "The world is my country; to do good my religion." We welcome all classes from all lands, but when they come they should be loyal to America. Church and State must forever be divorced. One's religion must never be enforced on others. Some people had been trying to put God in the federal Constitution. She was afraid they would never succeed. She had an idea God was too big to be put into even such a great thing as our Constitution. Coperation, toleration, arbitration should characterize America as a nation. The time was near when all those who were worth more than a certain amount should give the sum above that limit to the State. The crowning jewel of America's civilization was her schools she then took the subject, "The Old-Time Schoolhouse," and made one of her inspirational poems. Other subjects on which she exhibited her powers as an im promptu poetess were "The Good Time Coming," "Summerland," "Peep o' Day," "The Convict's Prayer," etc. Her efforts met with applause. At the close of Mrs. Jackson's lecture Dr. Tabor read the poem, "Liberty's Bell."

To-night Mrs. Jackson gave another very interesting lecture.

To-night Mrs. Jackson gave another very interest-

After the singing of several songs, Mrs. Hinesdale introduced Mrs. Jackson. Mrs. Jackson began her talk with a brief review of "woman's day" at the big camp-meetings of the North and Kast. She said "wonan's rights" should be called "equal suffrage." She was glad the Texas Spiritualists had followed the precedent set by their Northern and Eastern brethren. Women did n't demand anything—they simply asked for a law that gave the equality of the mental forces of the two saxes a right to be exercised. The Michigan legislature had indignantly voted down a proposition to put an equal suffrage clause in their constitution, and then right on the heels of this action had discussed a bill providing protection to skunks. This odoriferous little animal had been ranked above women by the solous who were assembled at Lansing. This was a historical fact in the State of Michigan, and had attracted so much attention that it was called "the polecat legislature." "Polecats first, women next," she said with a laugh.

She said that some of the objections men urged against women being permitted to vote were that they did n't know how to yote intelligently. She admitted

said that some of the objections men urged against women being permitted to vote were that they did n't know how to vote intelligently. She admitted that this was partly true, but wom n had not been given an opportunity to know anything about laws, and for every ignorant woman she would show her counterpart in an ignorant man. She had always felt kindly toward foreigners who had come to this country, but many of them were grossly increase. kindly toward foreigners who had come to this country, but many of them were grossly ignorant. For political reasons they were often given the benefits of naturalization laws before they could write their names in English, tell the names of the States, or even know what the candidates they voted for advocated. This system was viciously wrong and fraught with great danger to the republic. What she would like to see in force was what might be cailed an educational requirement—this to apply to both sexes alike, and all those who could not intelligently tell what and whom they intended voting for should be debarred. Let capacity of comprehension regarding great and fundamental principles be the test whether one should vote. It had always been said that "taxation without representation" was a form of slavery. The women of America enjoyed this slavery. Give the women who own properly the right to cast a ballot, and it would be an incentive to them to study the great political questions of the day. Her own sex was greatly to blame for not trying to learn as much about the political history of their country as possible. Some of them did not even care to vote, but with education they would know how, and with the knowledge would come the desire to exercise their rights. She told of a small village in Vermont where, directly after the war, lived nineteen widows, all having children. All owned property and all had children, yet they had no right to say anything about the public school. The men disagreed about some things pertaining to the local school, and for a time it looked like there would be no school at all. But those nineteen widows rose to the height the exigency required, and paid for and controlled that school. From this sprang a movement that resulted in great try, but many of them were grossly ignorant. For political reasons they were often given the benefits required, and paid for and controlled that school. From this sprang a movement that resulted in great good, not only to the people of that State, but to all the citizens of Vermont. This country and the whole world were steadily advancing, and woman would yet lift herself to that plane where she belonged.

#### New Publications.

THE PASSING OF ALIX. By Mrs. Majorie Paul. Cloth, pp. 266. Boston: The Arena Publishing Co.

This is a psychical novel, and therefore will please a large class of persons, constantly increasing in number, who are interested in modern occultism. The story is entertainingly written, interwoven with psychical views. Thrilling spiritualistic experiences of the heroine are added, as well as some reincarnation reminiscences of herself and lover. The reader will at once detect that the author is familiar with New York life, thus combining a strong society and occult

The plot takes in a beautiful young lady, heiress to millions, marrying, not her choice, a marquis who turns out to be an inveterate gambler, from whom she is released shortly before the birth of a son.

After the death of her husband, she devotes ten years of her life to bringing up her son, dividing her time between her estate in Virginia and a luxurious apartment in New York. The pleasant descriptions of the Christmas fête, the grand opera and other incidents in the life of the young, beautiful and wealthy widow, are exceedingly interesting. She is about to marry a young man when she is killed by a fall from a horse, leaving her lover desolate. At this point the story ends somewhat abruptly, to gratify the tastes of those who would like to know if the views held by the fair heroine are realized in her advanced life. The book deserves a large sale.

## Reception to Mr. and Mrs. Horn.

To the Editor of the Banner of Light:

Mr. and Mrs. Henry J. Horn, the artist and authoress, are stopping in New York for a few days, en route from their summer home in Saratoga to their winter home in Washington.

On Friday evening, the 11th inst., Mrs. M. E. Wallace invited as many of her spiritualistic friends as her house would hold to meet them, and a most enjoyable evening for all

resulted.

Dr. W. W. Hicks, who has fully recovered from the severe and sudden illness that struck him down while speaking on the platform at Lily Dale last summer, was present, and spoke with his usual eloquence, earnestness and force, and was most happy in his remarks.

The hostess, giving herself up to her con-

trols, also spoke eloquently and tenderly, touching upon the great wave of thought that was flowing out from the realm of spirit life and evoking in the hearts of earth's children an altruistic feeling and action for the upliftment and betterment of humanity that had never been equaled before in the known his

tory of the world.
Mr. J. Franklin Clark had earlier in the evening spoken upon this point, showing that it was the direct result of the great influx of loving thought from the world of spirits, brought about through Spiritualism.

In cases where dandruff, scalp diseases, falling and grayness of the hair appear, do not neglect them, but apply a proper remedy and tonic like Hall's Hair Re-

## Passed to Spirit-Life.

From the home of her father, Samuel Fish, Milan, O., Oct DORA FISH.

5. DORA FISH.

She was born in Marcellus, N.Y., Sept. 17, 1854, and came to Ohio with her parents in 1864. She was married to Van H. Darrow in 1877, who dled in 1889. Since then she, with her daughter, has lived with her father. She was in childhood and youth an active member of the Children's Progressive Lyceum, and to the last a receiver of Spiritualism [and a reader of THE BANNER]. Just before she breathed her last she became clairvoyant, and saw the welcoming spirits of departed friends. of departed friends.

of departed friends.

Her funeral, on the 9th, was largely attended. Hudson Tuttle gave the discourse, and Emma Rood Tuttle read a poem she had written for the occasion. They were Conductor and Guardian of the Lyceum Dora attended, and it was her earnest request that they officiate.

From her home in Warren, O., Oct. 5. Mrs. CAROLINE RODGERS, wife of Royal Rodgers, in her 69th year. She was reared in the Disciple faith, but seventeen year-age, having lost a son, nothing but Spiritualism satisfied her and she became devoted to that belief. With her daughter-Mrs. Russell, she summered at Cassadaga Catup—their home being the well-known and beautifully located "Russell Cot-

tage."

The funeral was held on the 7th, Hudson Tuttle discoursing to the large assembly of friends who came to pay their last tribute of sympathy.

(Obituary Notices not over ticenty lines in length are pub-lished gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an acer-age make a line. No poetry admitted under the above heading.)

Colds

Coughs and

# **Bronchitis** Cured by Taking **Cherry Pectoral**

Awarded Medal and Diploma At World's Fair.

Use Ayer's Hair Vigor for Color.

## 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

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While thanking our regular subscribers for their continued patronage, we desire that this journal, which is devoted to the spiritual movement, as well as to secular reforms in behalf of our common humanity, shall receive ample support from the public at large.

## A Study of Death.

A rare book with the above title, by Henry Mills Alden, has just been issued from the press of the Harpers. It is filled to over-running with philosophic and poetic thought stated rationally, and teaches such high, living lessons concerning the long misapprehended change which we call death, that we indulge the irresistible temptation to cull for the reader's benefit, as we go thoughtfully through the work, some of those which strike us as specially vital and elevating.

We need to carry this idea of death, as assoclated with creation and transformation, into our study of visible existence; otherwise the claims of philosophy as well as of faith are likely to be sacrificed to those of a science which, in its persistent specialization, tends to wholly ignore the principle of creative life. Science is confined to a formal conception of and colored with the heightened hues of their existence, and is concerned with quantity rather than with quality-that is, with the measure and proportion of elements and their relations in time and space, mathematically expressed. Even the theologian thinks of eternity as duration-as quantitative rather than qualitative.

Mechanism is celestial before it is earthly and human. The highest organisms show most complex dying as well as most complex living, and in every physiological operation the dying lies next the living process; thus the metabolism goes on, nutrition turning and falling into secretion, and secretion stimulating nutrition. Looking toward the inevitable end, the view becomes pessimistic. To be weak is miserable, and this weakness, the goal of impotence, so apparent in old age, when desire fails and the grasshopper becomes a burden, so seems to set vanity at the end of things that we wonder, in our philosophic musings, why we should take such pains to set straight any crookedness, to build up and buttress structures that must so surely fall, why, indeed, our cup is filled with sweets that must all turn bitter. The end of life thus reflects its gloom upon its whole course, especially in the minds of those whose hold upon existence is all along timid and feeble, and those ages which lack faith and vitality; and we almost envy that strong desire which in more primitive times led men to believe in the possibility of taking into another life their earthly possessionswealth, wives and servants-that were baried or burned with their bodies, confident, as the bees in making honey for their winter, that somehow, though the vase of life were broken. they might avail of its precious storage for death's hibernation. Better still is the faith in life's resurgence for new increase, thus bringing us back to the fountain.

The kingdom of heaven is within us, and hence there is in us its spiritul hunger, which determines its own selection. And because of the marvelous growth of this kingdom, there is a development of the hunger itself, and also of the nurture—the source and principle in either case remaining the same, being essential and eternal. But the growth is an ascension, and that which ministers to it a descension. This

is the ministration of death unto life. It is fortunate for both State and Church that the social order has entered upon that stage in its progression in which each can best perform its functions independently of the other, and in such manner as to leave the individual in his proper field, perfectly free, unconscious of any outward authority exercised | ton street, Boston, Suite 3, and are quite busy by either; fortunate also for society that it can | giving sittings.

hope in the near future to have the perfectly | The National Spiritualists' Associafree play of all its proper activities in the development of industry, solence and art. This is, indeed, the sum of the advance made by Christendom since the Renaissance, which gave to the modern world all that was worth having from the old-not as a mere heritage, but as something to be creatively transformed by the Christ spirit.

The issues of this life in the visible world, in the procession of generations, we cannot mentally anticipate, nor are they disclosed in any prophecy. The creative specialization will go on and will surely be completed in redemption. Action will still be reaction, antipathy resolved as sympathy, repulsion as attraction, bondage as freedom, and death as swallowed up of life. Evil-all that we have called evil from the beginning-will remain, even as darkness will alternate with light. And to whatever extent abnormal perversion, inordinate selfishness and arbitrary caprice—the accidents of a partially completed order-may disappear, life will still have its normal pathology, its pain and frailty and repentance.

This present life has part in the eternal as truly as any life ever can have. We pass from glory to glory, and that crisis which we call death is only a transition from one harmony to another. There is a mystic change, not of personalities but of special individual guises, involving complete divestiture, the theme enacted remaining the same. It is because of the complete divestiture that entire newness is possible. Our attention is so fixed upon structure, and upon changes as themselves structural, that we seem at a loss when the entire structure disappears from our view. But how does a structure begin? Is not birth as much a mystery as death? Form is of the essence, and, in a sense, not to be expressed in language; the personality has eternal form. Because the new assumption or embodiment is not of flesh and blood, as we know them, it is not necessary to suppose that it is immate rial. Given us a new sensibility, there would be given us a new universe. We say the dead have passed away from us, but it is perfectly reasonable to conceive of them as nearer to us than ever, in a closer intimacy than any known to us.

#### The Zeal of Ignorance.

Religious zeal and individual interest are very apt to be so closely joined as to practically become one and the same thing. Hence the common outcry of the devotees of the creeds and dogmas against the carrying away of their idols, their gods, by the advocates of a broader belief and a larger religious liberty. To give up the creeds would, for a great many persons, be to give up all. It is like stealing their gods to demonstrate the human origin of the Bible. They are lost without the belief in the infallibility of the Bible. To others their system of orthodoxy is of such importance that to disturb it for them is practically to dethrone God himself. One of the revisers of the Bible, Dr. Vance Smith, said, that "to each of the great sects the Bible is the Word of God, strangely unconscious as they seem to be of the profanity of attributing to the All-Holy such a book -a book of which so large a portion evidently comes down to us from times of ignorance and semi barbarism, and expresses the rude, imperfect thoughts and feelings of ignorant, passionate, evil-doing men." Yet their own idolized Bible affirms that "that which decayeth and waxeth old is ready to vanish away."

What is it that we offer in place of these idols of a book and a set of creeds? Not a so-called 'Word of God," but God himself, God above, around and within, instead of God in a mere book-God in the human spirit. All these conceptions of God as contained on the pages of a book, or in the form of an image, are but human creations, marking the different stages of human development. This business of making gods for worship, or idols, is going on all the time and now. Instead of God's making man in his image, man is always making God in his. So when the idolators cry out to know where fore we have stolen their gods, that is, removed from sight the sources of their superstition, our reply is that we have taken away only their images and idols, made of fear instead of clay, excited imagination.

It is no loss to part with the old gods. It is time they were left behind. They have more than served their time. We rob nobody of what is consoling, or what possesses life and largely in this way. nourishes the spirit of man. We only ask others to do as Paul did, put away childish things when he became a man. Can God be angry with us for this, and threaten us for this? Threaten us for simply refusing to delude and deceive? Says the late Prof. Huxley:

"The myths of paganism are as dead as Osiris and Zeus, and the man who should revive them, in opposition to the knowledge of our time, would be justly laughed to scorn. But the coëval imaginations current among the rude inhabitants of Palestine, recorded by writers whose very names and age are admitted to be unknown, have unfortunately not yet shared their fate, but even at this day are regarded by nine tenths of the civilized world as the authoritative standard of fact and the criterion of the justice of scientific conclusions in all that relates to the origin of things, and, among them, of species. In this nine teenth century, as at the dawn of modern psychical science, the cosmogony of the semibarbarous Hebrew is the incubus of the philosopher and the opprobrium of the orthodox. Who shall number the patient and earnest seekers after truth, from the days of Galileo until now, whose lives have been embittered and their good name blasted by the mistaken zeal of bibliolaters? Who shall count the host of weaker men whose sense of truth has been destroyed in the effort to harmonize impossibilities-whose life has been wasted in the attempt to force the generous new wine of science into the old bottles of Judaism, compelled by the outcry of the same strong

Attention is called to the fine article on 'THE PROGRESS OF SPIRITUALISM," (second page) by MRS. M. E. CADWALLADER of Philadelphia, which was written for our "Woman's Souvenir Number," but arrived, unfortunately, too late for use in that issue.

On another page will be found an account of W. J. Colville's work in Los Angeles. An interesting letter received from him late last week, from press of National Spiritualist Association matter, must be carried over to our next issue.

On other pages of this issue will be found notices of the good work done for the Cause by W. J. Colville, Mrs. Jennie K. D. Conant, Mr. H. S. Nelke, and others.

A. Campbell and Brother, spirit-artists, have located at Hotel Arlington, 1413 Washing-

As will be seen by reference to our first page, this Association met in Convention, as per announcement, at Washington, D. C., Oct. 15, 16, 17. The account given shows an earnest endeavor to carry out the principles of that organization, which presents itself to the Spiritualists of the country as a means of defense in the present trying times that assail the Cause, and as a centre for the advancement of a knowledge of that Cause among men. We shall continue the report in our next issue.

It is well to record, as an evidence of the interest exhibited in New England, that among the party that comprised the delegation which attended this Convention were the following: Mr. and Mrs. J. B. Hatch, Jr., Prof. C. P. Longley and Mrs. M. T. Longley, Mr. and Mrs. Simeon Snow, Moses T. Dole, Mrs. C. P. Pratt, Mr. and Mrs. W. H. Hawkes and Miss Hawkes, Mr. and Mrs. J. B. Hatch, Sr., Masters E. W. and C. L. Hatch, Mrs. H. B. Fay, Dr. U. K. at East Saginaw there is a worthy local society; the Saginaw Valley Spiritualist Association holds its quarterly meetings in Saginaw. tle, Mrs. Holbrook, from Boston and vicinity; Mr. N. U. Lyon of Fall River; Dr. and Mrs. A. H. Richardson of Henniker, N. H.; Dr. E. A. Smith, Brandon, Vt.; Dr. Geo. A. Fuller of Worcester, Mass.; Mrs. J. A. Chapman of Norwich, Conn.; Mr. and Miss Whiting, and Mrs. and Miss Verner of Connecticut; Mr. and Mrs. Lees. L. A. Randall, Mr. and Mrs. John Barker.

Mr. H. G. White and Mrs. H. M. Wood of Boston are at present stopping in Washington.

THE BANNER representative at the National Spiritualists' Convention-Mr. F. G. Tuttledesires to extend his sincere thanks to the officers of the Association for the cordial manner in which he was received and for the courtesies extended to him; also to Miss M. Coffyn, the official stenographer of the Association, for the assistance which she rendered him in furnishing reports of addresses, etc.

The many expressions of good will and appreciation of THE BANNER from delegates and friends were also very pleasing.

While in New York, on his way home from the Convention, he called upon the gifted healer, Dr. D. C. Dake, at his office, No. 24 East 20th street. A cordial invitation was extended by the Doctor and his estimable wife to spend Sunday at their residence in the charming town of Nyack, on the banks of the Hudson, some twenty-eight miles from New York.

banks, which at this point present a very picturesque appearance.

The fine residences upon the bluffs, nestling among the rich and highly-colored autumn foliage, made a striking picture. One of the most prominent and pleasantly located estates among them is the fine summer residence of the veteran Spiritualist, Mr. Henry J. Newton, of New York.

#### Automatic Writing.

If men of science do see unknown wonders in the phenomena of "automatic writing," as B. F. Underwood asserts, that will not now change a single one of the facts of its significance and meaning. Mr. Underwood says that in the churches and outside are automatic writers who know that the phenomenon is genuine. He goes into a detailed explanation of the process. Ribot, the French physiological psycholthat certain states of consciousness, by reason of alienation, may come to be regarded by the Ego as no part of itself, but as a distinct, separate, independent existence. That would manifestly imply that there are two Egos in the same individual. There are also other theories on the subject, both ingenious and fanciful.

Automatic writing is not a rare thing. That and kindred phenomena, says Mr. Underwood with truth, have been important factors in the world's religious history. Men have written, moved, as they believed, by the Holy Ghostinspired by supernatural wisdom - and the words thus written have been regarded as revelations from God. Those whose hands have written or whose lips have uttered words of wisdom without their conscious effort, have been in many cases looked upon as seers and prophets, and the chosen representatives of God to teach religious truth to the world. The cases are numerous that illustrate the fact of automatic writing, and they are abundantly attested. Some ministers produce their sermons

## The Freedom of the Mails.

The inherent right of a free press to an unobstructed circulation in the mails can scarcely be disputed with seriousness by anybody. Above all things, the regulation of such a right ought not to be allowed to fall into the hands of any one man, possessed of arbitrary power, to do as he chooses in any given case. No form of religion, and no standing in politics, should clothe any individual with such great power for good or evil. The Truthseeker, a New York publication, has virtually been suppressed in Canada by the Postmaster General there of his own motion, and without at first any notification to the publishers. On being inquired into it is learned that it is refused transmission in the Canadian mails because the Postmaster General simply decides that "on account of the character of its contents the paper ought to be excluded from the mails" of Canada. He could just as easily, and for as little reason, exclude any or all other papers, on grounds that satisfy himself alone. There is no appeal from his decision, and it can be reached by no legal tribunal. There is no redress at present available but that furnished by public opinion. The United States has a postal treaty with Canada. If she can forbid our papers from circulating there because the opinions they express do not happen to suit a single official, what does the treaty amount to any way?

## Dr. Pratt's Case

Is clearly set forth by a Providence, R. I., pa. per (as copied on our sixth page), and it now remains to be seen what the friends of liberal medicine, magnetic and clairvoyant powers, etc., can do for the relief of this physician, and his patients who are thus, and against their own will and desire, "protected" (?) by the

moss-backed "Regulars" of that State.
Dr. Pratt is the husband of Mrs. A. E. Pratt, the efficient President of the Helping Hand Society of Boston; he is a strong, pure man, a fine clairvoyant and healer (being thoroughly entranced when examining his patients), and a successful dispenser of curative remedies.

Can the people of Rhode Island afford to dispense with the services of this useful practitioner, and those of his ilk, merely for the pecuniary benefit of any self-interested school of medicine? That is the question at issue.

#### Spiritualism in Michigan.

We received a pleasant call on Tuesday, Oct. 22, from Giles B. Stebbins, who is temporasily in Boston, though he lectures next Sunday (Oct. 27) in Providence, R. I., for the Columbia Hall Society.

Since he came from his home in Detroit he has visited New York City, Hartford, Ct., Cummington, Mass., and elsewhere with good results, and can be addressed at present for lectures in the East in care BANNER OF

He reported spiritual matters in Michigan to be in good order; at Detroit, the First Spiritnalist Association, under the charge of Mrs. Minnie Carpenter, speaker and medium, with a Committee of Arrangements, conducts meetings afternoons and evenings on Sundays; Mrs Cartwright (who is mentioned in Mr. Stebbins's late pamphlet) is doing a good work in Detroitis a woman well-known and of high standing; in Bay City, Mich., Mrs. M. A. Root is producing grand results as a speaker; at Grand Rapids, there is an active society, of which Dr. Batdorf is the head; at Owosso there is a good society for which Mrs. Hopkins ministers frequently

#### Thomas and Tillie.

THE BANNER this week gives to its patrons the portraits of those well-known workers for the Cause in Cleveland, O., Thomas and Tillie

Thomas Lees has been specially known to our readers as a highly valued correspondent for these columns for some twenty years-to which fact we bear cheerful and appreciative witness-and we have pleasant remembrances of meeting himself and Miss Tillie Lees in Bos-ton in 1883, when they came on in the interests of the Children's Lyceum work.

Mr. Lees has a special interest in having Spiritualists buried according to their belief, and has ever held himself ready to serve at funerals when no other Spiritualist speaker could be obtained. He has also been for years valiant defender of Spiritualism and its mediums in the secular press of the country.

#### The N. S. A. Number.

One of our WASHINGTON correspondents writes that the issue of Oct. 12, giving an illustrated history of the National Spiritualists' Association, is most timely and pertinent: "It is so commendable and exhaustive an account of the National Spiritualists' Association that I suggest a pocket edition be issued in the name of and for the benefit of the Association." We would inform our friend, and the A delightful drive was taken along the river | public generally, that the whole account referred to is to be issued at once in pamphlet form by the Association, from the press of the BANNER OF LIGHT Publishing House.

Man, says Henry Wood, has concerned imself but little with the quality of his thoughts, but has been greatly distressed by the phenomena which they directly produce. The infinite utility of spiritual consciousness in shaping expression has hardly yet dawned upon the human understanding. Man has not claimed and manifested the good, because, he has thought of himself as "a poor, sinful creature," and believed that the good did not beong to him. He has felt that his own little life and ego were independent, and not a part of the One Mind and Life, and so has unwittingly shut himself away from the stream of divine involution.

The lower ego sees evil in the light of an entity, and even in the form of a malignant perogist, and others likewise of the school, think sonality; and therefore the consciousness, from preoccupation, has no room for the spiritual allness of Infinite Good. There is an appearance of two great opposing principles, and therefore a divided allegiance. This delusion is reflected outward in all directions. Reaching the altitude of the understanding that spirit is the only vital reality, man can be absent from the discords and illusions of the world of sense, even though yet in the midst of them.

> The Coming Day, a lively magazine pubished monthly in London, by that liberal Unitarian clergyman, John Page Hopps, having learned that "only the other day, a countess, whose name is familiar to every one, had a pair of slippers made which were decorated in a picture pattern, like a pair of worked slippers, with precious stones, these being largely rubies, emeralds and diamonds," the cost beng over £4.500! and that "the present Dowager countess of --- some years ago had a pair f slippers made in which she was to appear as Cinderella at a fancy dress ball given by the Duke of Manchester—the slippers were one mass of diamonds, the value of the stones be ing considerably over £12,000, whilst the cost of mounting them was upwards of £150"--feels called upon, in view of this modern exhibition of "Dives and Lazarus," and the mass of human suffering through poverty in the British Isles, to remark: "It is when we read such statements as these that we feel almost com-pelled to believe in Jesus Christ's 'Hell.'"

> The People's Temple Entertainment Course, which is now in progress at The Temple, corner Berkeley street and Co. lumbus avenue, Boston, presents in its announcements a fine array of talent, intellect-ual and musical; and the Monday evenings on which it has thus far been conducted have been occasions of genuine pleasure to the attendants thereof. The course will continue at this place on Monday evenings till Dec. 23.

Dr. T. A. Bland is announced for a lecture on phrenology in Marble Hall, 14 Tremont street, Boston, Saturday evening, Oct. 26. Seats free.

See card of Mr. S. H. Nelke on our eighth

Dr. Addison Dane Crabtree, whose card may be seen in THE BANNER of to-day, is well-known to many of our readers as a highly successful physician, and one of long experience in the cure of the most difficult diseases. Those afflicted who desire to know what troubles them, can call on him personally; if they are living at a distance they can write him for diagnosis, s per address.

#### Verification of a Spirit Message. To the Editor of the Banner of Light:

I am happy to say that the message of JOSEPH

TAYLOR of Lafayette, Ind., [given Jan. 18 and printed in BANNER for May 11] is correct. I visited the home of Mr. D. R. Nichols of Lafayette; he admitted to me that the names were all correct, but could n't realize "how it could be." I also want to say that the message given by EMILY STAIR and WASHINGTON STAIR of Buck Creek are correct. He is a brother-in-law of John Stair, Sr. GEORGE FORNOT. Buck Creek, Ind., Aug. 28, 1895.

## Card of Thanks.

Will "C. P. C.," "Sympathy," "F. S. H.," "A Friend, Newton Centre," "Friend and Sister in the Cause of Truth," please accept my most sincere and grateful thanks for their kind and substantial favors

may they receive a just reward for their kind acts:

May they receive a just reward for their kind acts:

My father is free from his earthly sufferings. Mother
rapped upon his casket and assured us he was happy
to be with her in her spirit-home. I am gaining slowly
in strength, and hope ere long to be able to waik
without the aid of a crutch. ANNIE LORD CHAMBERLAIN.
Mattapan, Mass., Box 56, Oct. 18, 1895.

### 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., the subscription-list, good will of business, etc., have been acquired by said Company.

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

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

The Goodrich family of test mediums (Master Sammie, Dr. C and M.ry L. Goodrich) have j 1st fished a five weeks' engagement at Brockton, Mass., for the People's First Progressive Spiritual Society. Will be in Rockland, Mass., Oct. 20; in Lynn, Nov. 10; have open dates in December and February. Will answer calls to hold meetings, etc., through the week. Mrs. J. E. Pike, 521/2 Kneeland street, Boston, will accept calls for trance addresses.

De Loss Wood (journalist), a son of Mary M comber

De Loss Wood (Journalist), a son of Mary M teomoer Wood, well known to old-time Spiritualists as one of the pioneer trans- lecturers, will lecture in B. T. Hall, Providence, R. L.—F. H. Roscoe, President of Society—Sunday, Oct. 27, at 7:30 P. M. Mr. Wood will be pleased to make other engagements with Spiritualist societies. Address De Loss Wood, Danielson, Ct. Roy 199. Ct , Box 199.

Oscar A. Edgerly. In company with Mrs. Edgerly, paid a pleasant visit to The Banner last week. Into popular speaker came East from his work at the Western camps, Vicksburg, and Haviett Park, Mich., also service at St. Paul, Minn. He spoke in Lowell, Mass., Sundays, Oct. 6 and 13, and goes to Mariden for Oct. 20 and 27. Oct. 20 and 27.

Helen Stuart Richings is speaking for the Spiritual Conference Spiciety of Philadelphia during Optober and November; from thence she goes to Norwich, Conn., Watertown, N. Y., and Milwaukee, Wis. She still has the month of May unengaged, and may be addressed at 1323 Green street, Philadelphia, P. Mrs. J. K. D. Conant, platform test medium and

psychometrist, lectured and gave tests to a good audence in Salem, Mass., Oct. 11; was with the Lidies' Ald of Stoneham, Oct. 17; will be there again Nov. 7; will be with the Biston Ladies' Aid, Nov. 1. Mrs. Conant's Sundays are all taken for '95 and '96, but she has a few open dates for week evenings.

Miss J. Rhind would be pleased to correspond with Societies in and around Biston to fill Sunday engage-ments. Will give delineations, describe spirit-friends, Terms moderate. Address 1061 Washington street, Boston.

Dr. J. R Root, inspirational speaker, will respond to calls for lectures, funerals, organization and Ly-ceum work. Address 82 Barkeley street, Boston,

#### Twentieth Anniversary. To the Editor of the Banner of Light:

Upwards of fifty people gathered at the residence of Mrs. M. A. Brown, the well-known medium of this city, located at 252 Columbus avenue, The Glendon,

Suite 16, on Monday evening, Ost. 14.

For twenty years. "Lulu Nona," Mrs. Brown's good spirit-guide, has controlled her for medical work and the giving of tests, etc., to auxious ones, all of whom have become not only acquaintances, but firm friends.

These annual "At Hymes" by Lilu have proved her always a most replat because the test started. her always a most genial hosters, but she far exceeled past efforts this season; with speeches, music and refreshments she entertained many well-known Spir-

tualists and others present.

Several Lyceum children rendered most excellent Several Lyceum chiaren rendered most excellent and appropriate recitations, aming whom ware Mister Willie Sheldon, Misses Justine McNinghton, Helen Higgins, Gracie Scales and Diliey Harford, Miss Inez Robbins rendered a plano solo at the opening of the ex-roises, and afterward favored with a vocal selection; Little Mildred A. Rich, the four-year old place of Mrs Rooms apple apprentiations in her old niece of Mrs. Brown, spoke several pieces la her

old niece of Mrs. Brown, spoke several pieces in her own inimitable way.

Mrs. Maggie J. Butler offered very appropriate remarks, as also did Chas. F. Woods, Mrs. Snackley and others; William A. Hale, M. D., rendered a song, 'Ouly a Flower from Mother's Grave," in an expressive manner- the song being composed by the doctor with reference to the blooming fi wers on the graves of the father and mother of Mrs. Brown and Mrs. Hale and sisters and brother. Heatterward made appropriate remarks. Miss "Lulu Noua" and "Blackberry," through Mrs. Brown, off-red remarks pertinent to the occasion; also 'S ar Mary" (pirit-guide of the late Mrs. Snow), both of whom became united with the spirit-band of Mrs. Brown that evening.

united with the spirit band of lates. Blown that of our ing.

J. B. Hatch, Sr., so frequently heard in the past, was much missed—he having gone to Washington.

After refreshments, at a late hour, the friends took their departure, wishing for Mrs. Brown and Lulu many happy returns of the day.

Among those present were Mr. and Mrs. Chas. R. Hersey, Mr. H. Flint and mother, Mr. and Mrs. R. bbins, Mrs. Shackley, Mrs. Mry Karcher, Dr. and Mrs. Wm. A. Hale, Mr, and Mrs. H. E Bayley, Mr. and Mrs. A. Rich, Mrs. Wm. S. Butler, Onas T. W 101 and Wife, Mrs. Snaw and others

VIDRAUX.

Ex-Governor Oliver Ames, for the years chief magistrate of Massachusetts, expired at his home in North Easton, at 2:14 on the morning of Tuesday, Oct. 22. His decease was caused by heart disease. He was born in the same town Feb. 4, 1831.

## CONSUMPTION CURED.

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



### THE COMING FLOUR

is made from the entire wheat kernel, ex-cept the woody, innutritious, indigestible outer skin or husk, which is not food. It is wholly a new and distinctive product, differing from all other flours, be their names what they may.

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ENTIRE WHEAT FLOURS See that the barrel is marked with our Trade-Mark w"w

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#### MEETINGS IN BOSTON.

HEPIINUS IN DOSIUM

Boston Spiritual Temple, at Berkeley Hall, Odd Fellows Building, 4 Berkeley street.—Sundays at 10½ A. M. and 7½ 2. M. Speaker for October, Pr. f. A. E. Tisdale. Wm. H. Banks, President: J. B. Hatch, Jr., Secretary, 74 Sydney street, Savin Hill.

The Helping Hand Society meets Wednesdays in Gould Hall 3 Boyisto. P.acc. Business meeting at 3; supper at 6; soci-lin the evening. Mrs. C. P. Pravt. Presid nt.

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

First spiritual Temple, Exeter and Newbury

First Spiritual Translet, Exceer and Rewould Streets. Spiritual Fraterity Society Sundays, meetings for children and investuators at 11 a. M. Lectures at 2% and 7% p. M. Speaker for October and November, Watter Howell. Wardnesday evenings at 1%, sociable, conference and phenomena. Other meetings announced from the plat

Veteran Spiritualists' Union will meet the first Wednesday of each a outh at Gould Hall, No. 3 Boylston Place, at 1½ 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%. All welcome. Charles T. Wood, Conductor.

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

First Spiritualist Ladies' Aid Society, 241 Tremont street, meets every Friday. Business meeting at 4 P. M.; supper at 6 o'clock. Tests and speaking in the evening. A public circle will be held on the last Friday of each month at 3 P. M. Mrs. Carrie L. Hatch (14 Sydney street, Dorchester), Secretary.

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

Tuttle, Conductor.

Rathbone Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2% and 7% P. M. (7% P. M. meeting in Commercial Hall) Thursday P. M. N. P. Smith, Chairman. Cial Hall) Toursday at 2% P.M. N. P. Smith, Unairman, Elysian Hall, 820 Washington Street.—Meetings are held every Sunday at 11 a.m., 2% and 7% P.M.; Tuesday 2% and at 7% P.M. in ante-room; Friday at 2%, and Saturday 7% P.M. W. L. Lathrop, Conductor.

America Hall, 724 Washington Street.—Meetings Sundays at 10% A. M. and 2% and 7% P. M. Good mediums, fine music. Eben Cobb, Conductor.

Harmony Hall, 724 Washington Street, one Flight.—Sundays at 11 A. M., 2½ and 7½ F. M. Tuesday and Thursday, circle and meetings. At No. 504 Tremont street, Wednesdays and Saturdays, 8 F. M., Fridays, 3 F. M. Seating Capacity, 100 persons. S. H. Nelke, Conductor.

The Ladies' Spiritualistic Industrial Society meets every Thursday at Dwight Hall, 514 Tremont street. The first Thursday in each mouth a rocial, the fourth, a dance; other evenings, speaking and tests. Supper served at 84 every night. Mrs. M. J. Davis, Presiden.

Alpha Mall, 18 Essex Street.—Society of Ethical and Spiritual Culture (Bible Spiritualists). Meetings Sunday, 11, 2:30, 7:30; Tuesday, 3 o'clock; Conference meeting Saturday, 2:30 o'clock. Mrs. M. Adefine Wilkinson, Pres. Hollis Hall, 789 Washington Street.—Meetings n Sundays at 11 A. M., 2½ and 7½ P. M. J. Milton White,

Hiawatha Hall, 241 Tremont Street .- United and 7% P. M. Mary C. Weston, President.

Friendship Hall, 12 Kneeland Street.—Circles are held every Sunday at 10% A.M.; meetings at 2% and 7% P.M. Mrs. Bruce, Conductor; W. H. Amerige, Assistant Conductor.

Chelsen.—Spiritual meetings every Sunday evening a 7½ at 206 Broadway. Mr. Geo. F. Siight, Chairman.

Boston Spiritual Temple, Berkeley Hall .--J. B. Hatch, Jr., writes: Oct. 20 a large audience

was in attendance in the morning. The exercises opened with singing by A. J. Maxham, after which Mr. fisdale rendered an invocation.

At the close of another song by Mr. Maxham, Dr. H. B. Storer read by request a poem entitled "The Song of the Open Road." Mr. A. E. Tisdale took for his subject, "The Thinking World and its Opposing Camps." Among other things Mr. Tisdale said: Before the twentieth century

inking man will have changed his mind and way of thinking.
It is an less memory than motive that constitutes

ourselves. Science is blind; it is in failure that man is taught success. We are taught to look up to the real identity of man. Development means that some-

real identity of man. Development means that something is called out. It life has no inner relative, then that is the end of it.

Is there no reality? If not, I say that life is a sham to the universe. If I came from nowhere and go nowhere, what can it mean? Science is a torch-bearer, and by it you can read the legend, "Know thyseli."

Mr. Tiedale closed by giving a beautiful poem by James Russell Lowell. After singing by Mr. Maxham, Mrs. May S. Pepper made remarks regarding her health, and then gave many good delineations, which were recognized.

Mrs. Carrie F. Loring made remarks, after which the Rev. Mr. Rose gave the history of the work in

the Rev. Mr. Rose gave the history of the work in Africa and made a plea for help for the poor in his

ountry.

J. B. Haich, Jr., then gave a report of the great success of the National Sphitualists' Association Convention just closed in Washington, D. C.

In the evening another large audience was present to listen to a masterly discourse delivered by A. E.

Tisdale Mrs. Pepper was again present and gave delinea

tions to the great satisfaction of all.

Mr. Tisdale and Mrs. Pepper will be at Berkeley
Hall, next Sunday, for the last time at present.

Mr. Maxham remains another month. The Helping Hand Society to the Boston Spiritual

Temple, Ida Jacobs, Sec'y, writes, held its regular meeting in Gould Hall, 3 Boylston place, Wednesday, Oct. 16.

The evening meeting opened with a song by Mr. Maxham, who kindly sang several times during the evening, followed with remarks by Mr. Fisdale, who also sang several songs; remarks by Mr. Lewis, Mr. Crockett and Mrs. Waterhouse; tests by Mrs. Kate Stiles; readings, by request, by Miss Lucette Web-

Business meeting every Wednesday afternoon at 3 Supper at 6. Meeting in the evening. All invited.

First Spiritual Temple, Exeter and Newbury streets.-A correspondent writes: Sunday morning, Oct. 21, Plerre L. O. A. Keeler gave a public séauce in the auditorium of the Temple, which was attended by several hundred people. The manifestations were pronounced unusually satisfactory by those present. After many and varied physical phenomena, mesages for individuals in the audience were written by the sprits wishing to be identified by their friends. Over one hundred messages were written-and these

Over one hundred messages were written—and these not through the medium's hand, but independently. One of these was in German.

In the afternoon Walter Howell addressed a large and appreciative audience on the subject announced:

"A Spiritual View of Life." The lecturer first considered the bi-logical view of life, noted its partial treatment of the phenomena of our being, and distance the subject and constraints. treatment of the phenomena of our being, and or cussed briefly the que-tion of spontaneous generation and blogenesis. The limitations of physiological psychology were then treated. In speaking of the monistic, the atomistic and spiritualistic theories of the relation of body and mind, Mr. Howell expressed his conviction that the spiritual theory, notwithstanding its difficulties in the face of multiplex personality, with the table of most consistent with lefts.

would be found most consistent with facts.

The speaker jurned next to an ethical conception of The speaker turned next to an ethical conception of life, and pointed out the fact that many never see med to rise above a mere instinctive view of life. The intellectual survey of life lifts one above the animal plane, but lacks the highest elements of that altruism which alone makes life truly human. The discourse clused with the statement that we have a spiritual environment to which we must sooner or later adjust outselves. A synopsis like this gives the merest suggestion of the lecturer's thought.

Mr. Howell's inspirers addressed another large audience in the evening on "The To-morrow of Death." The process of dying was described, the condition of the novitiate splift delineated and the stages of progress portrayed. Some of the word pictures were

really poetic, all were vivid representations, and the ethical element was ever kept in view. The speaker laid great stress upon the fact that there is no arbitrary law in the universe like that which legislators trary law in the universe like that which legislators enact, and that our condition in the future life is not one which God decides as a punishment or reward for deeds done in the body, but simply the result of our past. Consequences inhere in our modes of thought, our plane of desire, our habit of willing, and our deeds, whether these be good or avii; but in the end, said the speaker, experience teaches all wisdom and brings every prodigal son and daughter to the land of sternal bits.

eternal biles.

Mr. K-el-r will be with us next Sunday morning, and Walt-r Howell will lecture attenuon and evening. Subjects will be announced in the daily papers on Saturday.

Elysian Hall .- "L. S." writes: The meetings of the Eiysian Society of Spiritual Progress, W. L. Lath rop. President, were augmented more than ever during the past week.

They were replete with spiritual light and strength

The inediums assisting were: Mrs. Hutchins, Dr. White, Mrs. Hatch, Prof. Hilling, Mrs. Stratton, Mr. Hersey, Mr. Ibel, Mrs. Gilliano, Rev. Mr. Rose of Africa, Mrs. Osgood, Mrs. Akerman, Miss Wilson, Mr. Luthrop, Mr. McLane and others.

Mr. Lathrop, Mr. McLane and others.
Sunday our meetings were especially fine, the attendance and interest being extraordinary, Mrs. Haich, Dr. West, Mrs. Gilliland, Mr. Lord, formerly of Lowell. Mr. Redding, Dr. Wilson, Mr. Lathrop and others, giving manifestations of spirit presence. Little Eddie gave us a beautiful vocal selection.
We have been compelled to open another developing class. On account of the press of private engagements of our President we shall have to discontinue the meeting on Thursday afternoons. The evening meeting will be held as usual.

meeting will be held as usual.

The Ladies' Lyceum Union-Mrs. S. A. Wood Sec'y, writes-held its meeting and social as usual on Wednesday afternoon and evening, Oct. 16.

Meeting for business was called to order about 4 Meeting for business was called to order about 4 P M., with Mrs. M. A. Brown, President, and Mrs. Wittlam S Butler, Vice-President, upon the platform. A bountiful supper was served at 6:30, which was well patronized and heartily enjoyed. In the evening Mr. Walter Hayes rendered a fine piano solo; remarks were made by Mr. C. T. Wood, Mrs. Butler and Mrs. Wheeler; also readings by Miss Helen Higgins, Miss Marle Gale and Miss S due Faulkner, and tests by Mrs. Fredericks; Miss Louise Horner and Mr. George Cleveland each added to the enjoyment of the George Cleveland each added to the enjoyment of the evening by their choice vocal selections, and the ex-ercises ended with a most enthusiastic speech by the

President and her control.

A number of new members were added to the society's roll.

Boston Spiritual Lyceum .- Albion R. Waitt writes: The Lyceum was greatly increased in attendance Oct. 20. The school's work was shown by tendance Oct. 20. The school's work was shown by the manner in which all took part upon the platform. Especially fine was the original poem by Edd: Hatch, the original talk on the lesson by Master Eddie Ransom, of the next smallest group, and the recitation by Master Carl Root. Dr. Root, our instructor, by his remarks and story to the children taught us many lessons. Mrs. Hatch, the guardian, has recovered, and was able to lead the banner marches and reponsive reading.

The work of the Convention on Lyceums was told by J. B Hatch. Jr., followed by remarks from Assist.

by J. B. Hatch, Jr., followed by remarks from Assistant Conductor, B. G. Russell 3d, Mr. Waitt, and oem, with remarks, from Mr. Packard. Mr. Watson, the well known accompanist, ably sup-

ported the school in its singing.

Meetings of the officers and leaders of groups are held monthly to decide on the lesson work for the

America Hall .- A reporter writes: Many able mediums were present at our morning circle on Sunday last, as well as a large gathering. Our afternoon and evening meetings were exceptionally interesting. The following well known talent took part: Dr. C. Huot, Mrs. B. Robertson, Mrs. E. F. Osgood, David Brown, Mrs. A. Howe, Mrs. A. P. McKenna, Mrs. A. Forrester, Mrs. Dr. Dowling, Mrs. A. M. Ott, Mrs. S. C. Cunningham, F. A. A. Heath, Mrs. G. M. Hughes, Mrs. Julia Davis, Mrs. Nellie Thomas. Eben Cobb

Mrs. Julia Davis, Mrs. Reine thomas. Loen Coop gave a most eloquent address.

At the evening service Mrs. May S. Pepper paid us a friendly visit, made some flue remarks, and accompanied them with well recognized tests. Mr. Harlow Davis and Mr. Abbott were also present. and took part. Music by Prof. Peak, Mrs. Peak, Mr. Huxley, BANNER OF LIGHT On sale at each session.

Harmony Hall.-James S. Higgins writes: We are very much pleased with the fine work which the mediums accomplished. It is an honor to Mr. Nelke. mediums accomplished. It is an honor to Mr. Nelke, as all mediums taking part are developed lately through him. Tests given by each and every one were remarkable, and very convincing. Mr. Nelke's addresses, "Friends." on Tuesday, "Progressive Mediumship and Its Laws." Sunday, 2:30, and "What is Spiritualism?" at 7:30 P. M. Large audiences in attendance. Mediums called to the platform were Mr. W. B. Wood, Mr. Hatch, Mr. Havener, Mrs. J. A. Wood, Mrs. Collins, Mrs. Wheeler, and Mr. S. H. Nelke.

Neike.
Our musical talent has been enlarged through the engagement of Mr. E. W. Frances, the celebrated tenor soloist, and Master Charles Sloan, the remarkable boy pianist, whose talent is of no ordinary capacity. Miss S. B. Lamb, our sweet-voiced vocalist, as usual presided at the plano.
The BANNER OF LIGHT is ever welcomed by all friends. A large sale at the hall, and at Mr. Nelke's, 604 Tremont street.

Rathbone Hall .- N. P. S. writes: Thursday, Oct. 18, 2:45 P.M., J. Milton White, short address and readings; Byron I. Haskell gave an interesting ad-

readings; Byron I. Haskell gave an interesting address; Mrs. S. C. Cunningham, Mrs. Dr. Dowland of Lynn, Mrs. Lamphier of Lynn, Miss Webster, N. P. Smith, Mr. J. Hardy, Mrs. A. Woodbury, tests; Mrs. H. S. Works and daughter, solos.

Commercial Hall—Sunday, 11 A. M. and 2:30 r. M., Mrs. Guilland, Mrs. B. Callahan, Mrs. A. Woodbury, Mrs. Dr. Dowland, Mrs. J. K. D. Conant, Mrs. M. Knowles, Mr. J. McLean, Miss Webster, Mrs. E. R. Brown, Mrs. Guitarez, Mr. J. Hardy, participated in the exercises.

7:30 r. M.—J. M. White, remarks and readings; Rev. George Rose of West Altica, address; Miss Webster.

George Rose of West Airica address; Miss Webster, invocation and tests; Mrs. E. R. Brown, tests; Miss Katle Butler, musical selections and readings; Mrs. Akerman, readings; Mr. J. Hardy, Mr. Ibel, N. P. Smith, psychometric delineations; Mrs. M. F. Lover-

The Ladies' Spiritualistic Industrial Society-S. E. Appleton. Sec'y, writes-met as usual Thursday, at Dwight Hall. Business meeting at 4, President Davis in the chair.

The evening meeting was called to order at 8, and opened with a poem by Mrs. M. A. Brown, followed with remarks by "Lulu."

Tests were given by Mrs. Lamphier, Mrs. Bird, Mrs. Dowling and Mrs. Davis. Captain Holmes lavored units and the captain Holmes lavored units and the captain Holmes. with a recitation.

Eagle Hall .- Hartwell writes: Wednesday afternoon, Oct. 16, Mrs. J. Fredricks, Mrs. F. Stratton, Mrs. C. E. Dickinson, Miss M. Wheeler, Mrs. S. C. Cunningham, Mrs. A. J. Ackerman, E. H. Tuttle gave excellent remarks, readings and tests; musical selec-

Fredricks, Mrs. A. Woodbury, Mrs. S. E. Locke, Miss M. Wheeler, Mrs. L. Terry, Mrs. Dr. Beil, Mrs. H. C. Clarke, Mrs. B. O Quanippham, Miss I, Sears, Mr. Hilling, E. H. Tuttle gave fine tests and readings. Pleasing remarks, Mrs. Conant, Miss Wheeler, Miss Rhind, Mr. Hill, Mr. Quint, Mr. Tuttle answered mental questions; songs, Little Eddie, plano solos, H. C. Grimes; congregational singing.

Bannar, Or Lower on sale et such season. BANNER OF LIGHT on sale at each session.

First Spiritualist Ludice' Ald Society .-Carrie L. Hatch, Secretary, writes: The regular meeting of the First Spiritualist Ladies' Aid Society convened as usual, Friday, Oct. 18; business meeting called by the President, Mrs. A. E. Barnes; supper was served at 6 p. m.

The exercises of the evening opened with choice remarks by Mrs. Alice 8. Waterhouse, after which Mrs. Hattie C. Mason sang a sweet song; Mrs. Jennie K. D. Conant then spoke briefly and gave some interesting delineations; Mr. Tuttle was called for and he responded in his usual genial manner, and also gave communications; Mrs. Mason sang several fine selections during the avaning.

communications; Mrs. Mason sang several fine selections during the evening.

We have every promise of increasing our Society, and we thank all for the work that has been done.

Next Friday (Oct. 25) there will be a public circle held at our Hall, at 3 P. M.; business meeting will be called at 2:30 P. M. Friday, Nov. 1, Mrs. Jennie K. D. Conant will give a benefit for the Ladies' Ald Signify and we hope all will come to construct the reserved. ciety, and we hope all will come to assist in the good

Alpha Hall .- Mrs. Wilkinson writes: The circle Monday evening was well attended. Tuesday afternoon, the 15th, Mrs. S. C. Cunningham, Mr. Hardy, Mrs. Nutter and Mrs. Wilkinson gave tests. Mrs. Mrs. Nutter and Mrs. Wilkinson gave tests. Mrs. Carlton rendered some fine musical selections. Saturday the conference meeting was large and very harmonious. Mr. Redding gave a fine address, Remarks were made and tests given by Mrs. Treen, Mrs. Nutter, Mrs. Rishop, Mrs. Wilkinson, Mrs. Stratton, Dr. Blackden, Mrs. Kneeland, Mrs. West, Mrs. Wheeler and others

Wheeler and others.
Sunday a good circle in the morning. In the afternoon, prayer and reading of the Scriptures by Miss Brehm; song service led by Mrs. Nellie Carlton; Mr. Ricker, Dr. Sanders, Mrs. Maggle S. Butler, Prof. Woods, Miss Jennie Rhind, Mrs. Forrester. Mrs. Knowles, remarks and tests; singing by Mrs. Butler of Lynn. In the evening after the service of song, Mrs. M. K. Dowland gave a fine address, followed by Mrs. Butter of Lynn, Mr. Marston, Mrs. Nutter, Mrs. Righton Mrs. Strategies of the control of the

The Children's Progressive Lyceum No. 1, writes N. B. Austin. Sec'y, held an interesting session at Red Men's Hall, Sunday forencen, Oct. 20.

Bishop, Mrs. Stuart, in tests.

The orchestra gave fine music; the march was successfully rendered.

The lesson subject. "What is Spiritualism?" was considered by the different groups, and explained by Mr. Wood, the Conductor. Songs were rendered by Miss Gertrude Laidlaw, Mr. Harold Leslie and little Miss Evelyn Williams; recitations by Mrs. 8 E. Jones, Misses Marie Gale, Gracle Greenwald, Flor-Josle Forsythe and Metton Bemis. Master Walter Howell interestingly addressed the children, as also did Mrs. Ricker and Mrs. Haven.

Red Men's Hall.-Mrs. Maggie Waite, having returned from Washington, will resume her séances next Sunday evening, Oct. 27, at 8 o'clock, when opportunity will be given for attendants to obtain proofs of spirit presence

Dr. Alfred K. Hills, editor of the New York Medical Times, says: "The Flour of the Entire Wheat as ground by the Franklin Mills Co., Lockpint, N. Y., is the best cereal food. This flour of the whole wheat is the nutrient par excellence."

#### NEWSY NOTES AND PITHY POINTS.

October's afoot in the woodland, All clad in russet and red, And over the sylvan silence You can hear his crackling tread.

And ever at his coming
The green slips out of sight,
While twig and trunk in welcome Run up his ensign bright. - The Spire. By a cunning conceit of a modern writer, the mate-

rial body is defined to be "a harness of nerve, bone and muscle worn by the blood." Few people, even among artists, are likely to know the pedigree of the term "pot-boiler," so common an expression for pictures painted for money merely.

Here it is: "Gainsborough, the charming landscape painter, was necessitated to take to portrait painting; and when he was questioned why he did it, answered, To make the not boil': from that they have the name." What is heard all about, now-a-days: "Your party is no good." "Why is n't it?" "Because it is n't." "But why is n't it?" "You ought to know, you be-

long to it." "But why is n't it?" "Say, you read the papers, do n't you?" "Yes; but why is n't it?" Oh. get out! Your ignorance about politics is tiring. "I think the literature of the day is a little too heated. I like something calm and cool." "Ah. yes; well, suppose you read Prof. Ammoniac's 'Discourse

on the Difficulties to be Defeated Before Refrigerat-

ing Receptacles Can Be Rendered Entirely Frigid Without the Freezing Impact of and the Cooling Conditions Due to Cracked Ice, and "-But the other was overcome by the chill that ran down his back. Magic is the title of a very instructive lecture by Dr. J. M. Peebles, given before the medical class of the College of Science in San Francisco. It contains

some accounts or what he saw in India, and interesting facts and theories in regard to psychic influence and spiritual forces.—The Philosophical Journal. For sale at the BANNER OF LIGHT Publishing House, 9 Bosworth street, Boston, Mass.

INVENTION OF "THE DEVIL"-On most of the horses that show their ribs on our streets will be found that invention of "the Devil" to torment horses—the overhead check-rein.—Our Dumb Animals.

Bishop Whipple of Dakota, who has done such a noble work among the Sloux Indians, recently said to a reporter: "The Indian is proverbially honest, unless he is demoralized by drink. In thirty-six years' experience with the Indians, I never knew one to tell me a lie, and I never had a thing stolen by one. I asked an Indian once if it was safe to leave my property in my wigwam while I made a distant journey. He laughed, and said: 'Quite safe. There is n't a white man within one hundred miles of you."

By request of a correspondent we re-publish this gem of poetic intuition:

"The nearer I approach the end the plainer I hear tions, Mrs. Carlton, Mrs. Cunningham, H. C. Grimes.
Sunday, Oct. 20, the morning circle was large and repete with spirit power. The three sessions were well attended. Mrs. J. K. D. Conant, Mrs. J. E. Woods, Mrs. J. Rhind, Mrs. F. Stratton. Mrs. J. have been writing my thoughts in prose, verse, history, philosophy, drams, romance, tradition, satire.

Philadelphia.

The continue of the continue o

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So does GOLD DUST WASHING POWDER, and if you are

not in a position to employ "many hands" in your house-

work, you will be pleased and astonished to see how much

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ode, song—I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say, like so many others.

I have finished my day's work; but I cannot say 'I have finished my dife. My day's work with begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes with the twillight, to open with the dawn."—Victor Hugo.

In the future, it is said, women are to be drafted into the French army in the event of war. They are not to bear arms nor man artillery, but to do hospital and commissary duty.

The immigrants into the United States for August numbered 27,199, against 17,448 for the same month last year.

London, Eng., is much "stirred up," it is reported, over the invention of a marvelous electric battery in which zinc is discarded for a material costing only one-twentieth as much, and polar zation made needless. The new motor is said to cost but eight cents per horse power per hour.

LAND POOR .- The lively authoress "Ouida" declares herself unable to see what need Italy can have for costly military possessions in Africa when it has within its own borders 100,000 persons dying of pellagra, 6,000,000 living on malarious land, 1,700 communes in which grain is rare, 1,400 communes with scanty and foul water supplies, 600 communes without doctors within reach, and over 300 communes which have no

At a school in Ogden, Utah, Dr. A. D. Monee, a local hypnotist, is trying experiments looking to the cure of kleptomania and kindred mental conditions of children by hypnotism. It is claimed that suggestions given in the hypnotic sleep will overcome the criminal

Professor of Geology- Gentlemen, at the close of last mount I asked you to report to me, individually, any o ject of extraordinary interest that you had met with. Air, F. you may begin," Mr. F.—"Well, mine had yellow nair, Dine eyes, and wore a tailor-made buil. - Ex.

An official of the Santa Fé Radroad estimates the

corn crop in Kansas, Missouri, Ilunois and Texas at 900,000,000 busnels, and the wheat crop in the four States at 45,800,000 bushels. Now that the Cuban insurgents have captured a

Spanish ship, are they not carrying on the war "on land and sea" to an extent sufficient to warrant their recognition as belligerents by some power?-Boston The teacher asked, "And what is space?"
The trembling student said:

"I cannot tell at present,
But I have it in my nead."—Ex. Look within. The fountain of good is there, and it will flow forever it thou will lorever dig.-hiarcus Aurelius Antoninus.

You must have interest in your advertising if you want to make capital out of it.—Printer's Ink.

The "nose-grinding" attitude of the bicyclist is having its season of ridicule in foreign parts as well as in America. A Polish doctor affirms that the coming generation of bicyclists will resemble Thersites in having a hump. This, however, is not the worst thing that will happen to the cyclist, for Dr. Jung, professor of the University of Geneva, says the legs of the bicyclist will become short and slender, their arms will become lengthened, and their hands enormously developed; they will, in a word, become

> Store is vacant-sign to let-Former tenant had to get. H in sorrow sits and sighs, Because he did n't advertise

"Bumble Bees" are now sold in England at nearly eight cent, each; they are sent to New Zealand to fertilize the red-clover.

Lawyer-" Well, Pat, now that you have engaged my services, you can confide in me; tell me frankly, now, are you guilty?" Pat—"Fix, an' ye have me confission already" Lawyer—"I have? Where is Pat-" The tin dollars of guv ye, sor." - Richmond Dispatch.

Patriotism, as some people understand it, is pride in our power to harm the rest of the world.—Puck.

Board School Teacher-" Which letter is the next one to the letter 'H'? Boy-"Dunno, ma'am." Teacher-" What have I on both sides of my nose?" Boy-" Freckles, ma'am."

An exchange avers that an invitation to dinner in Japan commences as follows: "I beg pardon for thus insulting you by requesting your company at my house to dinner. The house is small, and very dirty. Our habits are rude, and you may not get anything fit to eat; and yet I hope you will condescend to be present with us at six o'clock."—Exchange.

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

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coln's Inn Fields, London, Eng., is agent for the BANNER of LIGHT and keeps for sale the publications of Colby & Rich. To Foreign Subscribers the subscription price of the Banner of Light is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union To

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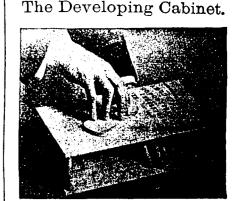
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## SPIRIT Message Bepartment.

SPECIAL NOTICE.

The Spirit Messages published from week to week ander the above heading are reported varbatim by Miss BRSSIR W. PRATT, an expert stenographer.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left or 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, event-ally progress to a higher state of existence. We sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as 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 o 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 April 18, 1895. Spirit Invocation.

Oh! thou Father of all, in whom we live, move, and have our existence, we thank thee for life, for even the disciplines of life that we are called on to pass through. We thank thee for thy past and present mercies, and the blessings thou dost bestow upon thy children of earth. We would ask that these sweet messengers of light may be sen out, that mortals may realize more and more of their kind ness to them.

We would ask thee, our Father, that some may be able to give a clearer knowledge unto their friends that they are present with them. Our Father, who art the great Source of all life, the ordainer of life, we thank thee that thou hast so strengthened us. We would come nearer unto thee, to learn more of thy laws that govern us, and at this hour would we drink out of that fountain of wisdom and knowledge that may aid us through the uneven journey of life We ask thy blessings upon all, not only at this hour, but for-JOHN PIERPONT.

#### INDIVIDUAL MESSAGES.

### Herbert Sparrow.

report here from the Banner Circle Room, know everything is in system, order. knowing it was all free, yet I have preferred to In Cavendish, Vt., where I was well be a part of the assembly to listen to others, I loved to attend their meetings. It is very condensed from principal American periodicals for which little do you mortals know how much have gained as much; but the question arises, What has attracted us here? It was to learn.

friend of ours in mortal life. Mr. Chairman, ure, but not fully. A little disappointment we would say to you, there are many beside our kindred that we are closely attracted to, the same as in mortal life some friends come a | ing, reaching out to gain all the points, that we little closer into our atmosphere, our magnetic | may give to mortals for positive proof that we forces, more than others.

Aunt Mary and John are with me to day. vet living upon the earth-plane. When in mortal the feeling often came to me, Where are honestly as we do to you, is all we ask of you. they? Where are those we once walked and conversed with in the mortal? The more I would try to fathom where they were, it seemed like looking into a dark room. I will make this statement, If mortals would seek earnestly, yourselves, then you will be just with us. honestly, they would learn a great deal, but there is one point I wish to touch upon, mortals, you that will go to what we term mediums -go honestly, or stay away. Go honestly, seeking for more light, for more intelligence, for that is what we call advancement here, but kindly to go somewhere, that they may know progression with us. I am thankful that we find in spirit-life the honesty of the spirit.

I am much pleased to be kindly invited to report here. I lived in Charlestown, which I suppose you will call Boston now-still, I can't get away from saying "old Charlestown," for that is right to me. You understand why I ing. Certainly, it behooves all in mortal life speak thus.

Herbert Sparrow, Charlestown, Mass.

## Clara Parker.

Good morning. [Good morning.] A long distance mortals say sometimes we have to travel to report here; that is, taking on of the earth, earthy. I speak of it as a step. As the I am only too glad to do so. When you morlaw of attraction hath brought us into your at- tals gather here there 's a purpose in it. mosphere, we feel that we are one with you. and it is a pleasure for us to feel the warm greeting you extend to us. No one that has us; it will come sometime, but we cannot alpassed over, in my opinion, but likes to feel they are welcome.

As we come into the homes of mortals I have often said-"Why, why do we not know more in spirit, as God is a spirit; but if the question of the life beyond before we are numbered arises—Did I believe in what is termed Spiritwith that great innumerable company. ·Various reasons have been given; each one would In my earlier training my mother gave me as give a different one. I will not make the at-

While I have been a constant listener here in your meetings-I must say, hardly ever have I been absent since I learned of this institution-I have enjoyed much from others reporting here, knowing, as it has been said in the past, not a message is left here but some one on your earth-plane shall be benefited by it. Somebody gains a point from even the few words of a prattling child. Yet how little do mortals realize

I wouldn't have thought I would have reported here to-day, but I have been kindly invited, therefore I accepted. It is a pleasant asked the question mentally: "Why is it we feeling that comes to us when we come in contact with our friends, to know the veil will be drawn aside sometime, when they shall behold those that they loved here. As we come ing. Yes, sir, I had entered the great school of to you, we look upon your faces.

As we come into communication with our friends. I have often said, what great wisdom there was with the Father when he made these | ing others as far as you are able to do so. Then wise provisions, that we should never die, but I would say to you, after all these years since I

have life eternal. Then if life is eternal, love is eternal. The thought comes to us-"Gone!" Gone? No, only a step, as we have spoken thus before; many times have I listened to these words: We are only a step from you.

I am pleased to announce to you here to-day, and to the friends at a distance, I have been diligent, tried in every possible way to make myself known, not only in the homes of those that are left, but often in their meetings, as I have been attracted there, feeling some one will be glad to hear from us. Oh! What a grand, a glorious provision is made from the Father, that we shall all come together again sometime. Not only that, but that we can communicate with them if they will only open the door, as we call it, or, we might say, come into communication with us. Yes, I know many, many hearts have been made glad from the messages that have been given out through this paper, and that's why we speak of it as a good institution, where they may reach their friends, where it may be uplifting to mortals to learn something of the beyond.

In Reading, Vermont, I was well known as Clara Parker. Some one yet living will see this announcement and wait-did I say patiently?-no! impatiently, as I use the term. I am grateful, yes, from the depths of my soul, that I am privileged to speak to-day.

Clara Parker, Reading, Vt.

#### Elbridge Eaton.

Yes, sir, I have reported once, but years in the past, through the same organism, but not in this room. Mr. Chairman, they tell me it makes no difference where, if we gain the privilege to announce ourselves. I said to Nancy in your last meeting: "I think I will gain permission soon to report here, so that Mina and Clara, and Eddie, too, may know we are together, and I have a desire to say a few words to them." And while I was speaking with her Mrs. Gage came close beside me, and said, "Elbridge, perhaps it might be a comfort to the children far away in Chattanooga, Tenn., to hear from father and mother."

Mina, I know that the burdens you have had to carry for others, sometimes have been heavy, vet you have never carried them alone. You | is by W. H. Grant; Alfred Kitson has several Lyceum are aided by physicians in the spirit-world, as their influences may be brought to you. I know you would say, "Why can't they do more?" We are at work all the time; so are they, ap parently; many questions are asked we cannot answer, but try through some medial force to come into communication with us. We would be pleased to converse with you. It seems to me there may be some privileges there, that you might by seeking find an open avenue, that we might commune together. I feel it would aid you through the rough journey you are walking in this life.

I have been on the coast-the Pacific coast. Say to Clara that I have visited Becky (Re-

Elbridge Eaton, Chattanooga, Tenn.

#### Ella Spaulding.

Waiting patiently for our privileges as they are offered unto us, to wait until another shall be through, we are not as impatient as mortals would be. Yes, we reach out in our souls for our own, and when we have the promise extended to us, "Sometime, you may speak I have been invited, a great many times, to here," we grasp at it so eagerly, and yet we

pleasant indeed to listen, and gain all knowllight and intelligence we gain from listening to | edge possible, that we may extend it to others. others. I would not have thought we could Not long ago, as they gathered together, the little circle, we were brought there through the laws of attraction, and I tried so forcibly Mr. William Wiley stands beside me, an old to make myself known; I feel I did in a measovershadows the spirit when we feel they do not know we are there, but we still keep tryare living, active entities; tests, it has been said; we use the term proofs instead. I feel it They do not say this, but I know well they is too sacred for mortals to trifle with. What? would like to be remembered to the very few | Our spirit return too sacred to mortal and to immortal? Then come to us as earnestly and But sometimes I know there are conditions around you, that you cannot at the time act yourselves; but try not to be bound by another mortal; think clearly, be honest, be just with

> I am pleased to speak here, and say to Edward and Henry, we are living, active people. Study to know. Grandfather Spaulding is here to-day, and says: "Ella, speak to the point; not make a demand upon them, but ask them we are with them, and can aid them more than they give us credit for." Why, how would you ever get any knowledge or light if you did n't try? You should try to learn all you can.

> I am very happy to be here to day, and some one will gain knowledge from what I am sayto learn all you can of this life, and then you will be able to teach others.

Ella Spaulding, Cavendish, Vt.

## Jeremiah S. Quimby.

I did n't expect, when I started in here, that I was going to be invited to "hold forth," but

Waiting our turn, as we call it, yet we are all glad, knowing our privilege is granted to ways tell just when. I would n't, sir, have believed, when in the flesh, I should ever have reported from a spiritual meeting. I believed ualism? No, sir, I did n't know anything of it. good spiritual teaching as she had herself. I was satisfied with it, but when coming to years of understanding I thought - Where are all that we call dead? I could not answer the questions that would arise within my spirit. Satisfied? Never! There was a restless feeling leading me by day and by night to know more of the beyond.

I sought through theology; I must say it left me as it found me. That did not satisfy, it did not feed my spirit; there was still a restless reaching out for something. I heard these words spoken-"Spirits do return." but where or how I knew not when mortal. I often don't learn or they don't teach us?" I was restless, never satisfied, until I passed the portal termed death: then I found a satisfied feellife, to learn, and eternity is not too long. Progression has no limit, still onward, upward, learning more and more as you go, but teach-

have been an inhabitant of the spirit world, I have still the privilege of learning, in that great school of life which you will all enter sometime; as we would say, the doors are

I am pleased to say to you we as immortals are not satisfied to learn only for ourselves, but have a desire that we may give out to others also, and when the question arises, Will the others come to join that happy number? that's in the Father's keeping, not ours. The answer comes back: "Sometime; yes."

Lorany and Lucindy are here with me, and send greetings to the others I spoke of in Brooklyn, N. Y., where some few have gathered often in the materializing circles, and have been glad to recognize us there. Materialized? most assuredly. All there is, is to gather enough of the material to cover the spirit, then in the perfect form, as we walk forward, certainly, fashioned in the same form as we were here. Then why should we not gather enough together to cover the form? Friends, doubt not materialization; it always has been-always will be. Come honestly, justly, and see what your results are; that's our advice.

Jeremiah S. Quimby, Brooklyn, N. Y.

#### Spirit Messages.

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

appear in due order on our sixth page:

April 18 (Continued).-Rachel Burns Martin; Samuel W. McPhee; Addle I. Wilson; Hattle Robinson.

May 3.—Dr. John J. Ewell; Willie Hazen; Frances H. Farrar; Frank A. Ely; Clarissa Morse; Prof. Henry Kiddle; Abigail Greenwood; Gertie Booth.

May 10.—Elvira W. Ruggles; Philip Richardson; James W. Adams; Willie E. Bushnell; Mary Jane Severance; Mary Hardy; Lillian Louise Blood; Louisa Proctor.

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

The list of promised messages having grown somewhat

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

#### October Magazines.

THE LYCEUM BANNER.-Alfred Kitson has a good installment of "The Adventures of Prince Trueheart." which cannot fail of entertaining the young. "A Bad Boy's Holiday," by Ida Ellis, comes to a close; the Lyceum dialogue is "True Greatness," and notes; the short science lesson in "Our Young Men's Group" tells "How Wood is Made," and is by G. T. Bettany; Aunt Editha has a nice letter to her nephews and nieces in the "Golden Group," which she so ably conducts. There is also a large variety of other material for Lyceum development and interest. Lyceums all over the world ought to subscribe liberally for the Banner. 26 Osnaburgh street, Euston Road, Lon-

THE HUMANITARIAN .- Prof. W. F. Barrett has the opening paper, and it follows his portrait. The subject is "Dynamic Thought"; the editor follows with the second part of "The Pharmacy of the Soul"; Joseph B. Martineau has a paper on "The Ethics of Legal Compulsion"; I. Hooper writes on "The Schooling of a Heathen," and there are other articles by Rev. Walter Walsh, Rev. William Barry, Countess Anna Kapriste and Rev. J. Frane Wilkinson. 302 West Seventy-Second street, N. Y.

THE REVIEW OF REVIEWS .- Editor Shaw has covered all the important data in "The Progress of the World" and "Record of Daily Events." Current History in Caricature" is unusually good. George P. Morris has an able article on "Religious Journalism and Journalists." William B. Shaw writes on "The Carnegie Libraries," and gives a most interesting account of these institutions. Louis Becke and J. D. Fitzgerald write on "The Maori," showing the politics and social life of the native New Zealander. P. R. Meggy has a paper on "The Civil Service Problem October, and other magazines, is a most interesting department this month. The literary reviews in the current issue are all worth careful reading. The Review of Reviews, 13 Astor Place, New York.

THE LIGHT IN THE EAST.-The August number continues "The Vedanta System," "Bhagabatgita with Sankarbhashya" and "Parasara's Prayaschittendusek harra." The new articles are "April Fools' and clippings from exchanges. S. C. Mukhopadhaya, Calcutta.

THE COMING DAY .- "Spiritualism in the Old Tes tament" is reprinted by request, and will furnish as much interest as it did when published a few years ago. "Hearty Service" is the opening paper. Other articles are interesting and instructive. Williams & Norgate, London, Eng.

THE NEW ST. LOUIS .- The new series opens with every sign of success. The great city where the magazine is published has a brief but faithful portrayal. It is from the pen of James Cox. "Margaret's Journey" is by Susan Hubbard Martin; "Floribel" is a story from the pan of G. A. Greene; Andrew Downing writes a sketch, "A Black Hills Adventure" Grace Brown has a story, "The Married Spinster" E. E. Hasler writes, "Husbands, Wives and Cousin Terya"; "Current Gossip," "Health and Hygiene," have many interesting topics in them. Advance Book Co., 2819 Olive street, St. Louis, Mo.

Cassell's Family,-" The Fourth Estate in London," which is that of the newspaper realm, is broadly defended by Alfred F. Robbins; "The Professor's Experiment" is a story by G. B. Burgin; "To Let Furnished "is a bright sketch by Ellzabeth E. Banks The Voice of the Charmer" has a good installment: 'Mrs. Pitkin's Pedigree," by Hilton Hill, will please many readers; "Loveday" is continued with marked interest. The fashion and dress departments are well cared for. The Cassell Publishing Co., New York.

THE THEOSOPHIST. - The September number contains many interesting articles. "Old Diary Leaves' is in its twelfth installment of Oriental series; Kate Buffington Davis writes on Plato's Theosophy; Manilal N. Dvivedi has a paper on "The Necessity of Spiritual Culture"; "The Parsi Mukhtat Ceremony" is by R. K. M.; "Ananda Lahari" is from the pen of R. Ananthakrishna Sastri. There are many other papers from Oriental writers on theosophy and kindred subjects. The magazine can always be had at this office. Published by the proprietors at Adyar, Ma-

## Opening the Season.

A dreadful commotion was heard at the house with the green blinds, smoke poured out at the windows, and the general condition was such as to warrant people halting, and asking ques-

tions.
"What's the trouble, bub?" said the fat man to a freekled boy who sat on the gate post kicking his heels.
You mean up to the house?" returned the boy with a jerk of his head.

The fat man nodded.
"All that smoke?" asked the boy, grinning. "Ma running round and opening more windows?

Yes-what's going on?" Just then some new kind of noises seemed to come from under ground, and a cellar window

blew out with a loud report.
"See that?" cried the boy with an air of tri-"Yes, we see it," impatiently answered the fat man; "what is it—what does it all mean?"
"It's only pa," said the boy, complacently; "he's going to run the furnace this winter himself, so he says. That's him now down cellar. Me cells it his draft riots"

cellar. Ma calls it his draft riots."
Which appeared to be so natural that the crowd went satisfied away.

## An Ounce of Prevention

Is cheaper than any quantity of cure. Don't give children narcolics or sedatives. They are unnecessary when the infant is properly nourished, as it will be if brought up on the Gail Borden Eagle Brand Condensed Milk.

#### 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?

1. ......

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

As we are without copy for this department the present week, we transfer from the columns of The Two Worlds, Manchester, Eng., for Aug. 9, 1895, the following sketch of Mr. Colville's life experiences (which that paper hints is largely compiled from "Cassadagaits History and Teachings"):

"W. J. Colville was born on the ocean on a vessel plying between France and the West Indies. His father was a navy surgeon, his mother a theatrical celebrity. Left motherless in early infancy he could never have known his maternal parent except through the avenue of clairvoyance, which developed to an extraordinary degree while he was only between five and six years of age. At frequent intervals he was delighted and in no way astonished at seeing in his chamber a beautiful lady bending over him and calling him her own dear child. This apparition of his spirit mother was so vivid and so perfectly natural, that he would apparently never have become aware of its true nature had he not been startled to find that neither his aunt, nurse, nor indeed any one but himself, could see his welcome visitor. At that tender age, while he was the constant recipient of these spiritual tokens of a mother's love and vigilant care, the gift of prophecy asserted itself in wonderful degree, so much so, that though his guardians had no knowledge of Spiritualism, occultism, or anything pertaining thereto, they were forced to admit that the little child committed to their charge was in communion with sources of information which they could not discover, and which they knew not how to explain. These remarkable evidences of distinguished mediumship continued to multiply until his seventh year, when they became gradually less frequent and less distinct, and at length, save for an occasional prophetic dream, faded out for a period of seven years, during which the child was receiving a somewhat desultory and precarious education, his studies at school being frequently interrupted from various causes.

It was on the evening of Sunday, May 24, 1874, in the Concert Hall, West street, Brighton, that W. J. Colville was first attracted to Spiritu alism proper. The occasion was that of the appearance of Mrs. Cora L. V. Richmond (then Mrs. Tappan) before a large public audience in Brighton, assembled to listen to the marvelous utterances which, in majestic prose and graceful poetry, fell from her entranced lips. There were at least fifteen hundred persons present, and among them the hero of this sketch, then nearly fourteen years of age. Regarding this occasion he is on record as

saying:

"I was at that time a singer in a Brighton church, and was as usual in my place in the choir. As the evening service proceeded 1 felt an unaccountably strong desire to leave the church, and run as quickly as possible to the hall where Mrs Tappan was an nounced to lecture. Previous to the sermon I left the church, having excused myself to the organist, and hurried to the great edifice, where the lady was already speaking, to whom I felt instantly drawn in the most remarkable manner, and for the following reason: As I entered the large audience-room I found it nearly full. I quietly sank into a seat a long way from the platform, almost beyond easy hearing distance from the speaker. No sooner, however, had I turned my eyes steadily toward the stage than I saw, in addition to the many persons who were actually on it in mortal form, a distinguished looking gentleman, who appeared to me to stand throughout the a dress exactly behind the speaker with his hand lightly pressing her head, and from his fingers there seemed to flow a fleecy line of light which extended over the heads of the vast audience until it reached my brain, and the vast audience until it reached my brain, and caused me to hear every syllable of the lecture as though it were spoken inside my head. At the same instant I heard it pronounced in the ordinary way, through my physical ears. The sensation, though very extraordinary, was extremely pleasant. The same sensation was mine during the delivery of the impromptu poem which followed the discourse, but during it I distinctly felt the presence of unite a different individuality, and was strongly impressed with ferent individuality, and was strongly impressed with the name of Felicia Hemans. On leaving the hall during my walk home it was distinctly revealed to me that my career would be that of an inspirational speaker, and that in the discharge of my work I should travel v-ry extensively both by sea and land. On reaching my then home I was at once made fully conscious of the reality of the impression which had benforced upon me in the hall, for no sooner had I responded to the inquiries of my aunt and her visitors, who were seated at supper when I entered, than I was suddenly impelled to accept the challenge made there and then that I should instantly exhibit the fact of and then that I should instantly exhibit the fact of inspirational utterance in verse on topics given off hand by members of the assembled company. Need I add that everybody in the room was dumblounded with astonishment when they heard through my untutored and utterly inexperienced lips, words in answer to their challenge which thoroughly mystified every one of them, for they all knew that I had recovered to the proposed and recovered the proposed a ceived no training whatever for the purpose, and was utterly unable to produce the meanest poem in my or-dinary waking condition. I may add that while an unseen intelligence was speaking through me, I was in a semi-trance, or, to speak more accurately, in an exalted condition, for while the words in perfect rhythm were pouring through my lips I felt as though I were quite a superior person to my ordinary self, and lifted to a serene height, in every way above my actual surroundings."

The following two years of W. J. Colville's life were very singular, and marked with thrilling incident. His public introduction to the lecture field in London did not take place till the first Sunday in March, 1877, when under the presidency of James Burns he delivered a remarkable oration in Doughty Halt, and from that day forward has been one of the most prominent and tireless workers in the lecture ield, and also an author of wide repute. The Medium and Daybreak, in its several issues during March, 1877, gave full reports of the lectures and poems delivered through Mr. Colville, who was at that time sixteen and onehalf years of age. Very shortly after the completion of his

eighteenth year (Sept. 5, 1878,) he embarked for America, and immediately upon landing in Boston was met by Robert Cooper and other well known Spiritualists, and introduced to Messrs. Colby and Rich, of the BANNER OF LIGHT, the oldest Spiritualist newspaper in the world, a periodical with which his name has been associated ever since, and in connection with which he still occupies a prominent position as regular correspondent and contrib-

W. J. Colville's first public lecture in America was delivered in Parker Memorial Hall, Boston, to an audience of fully eight hundred persons, in the afternoon of the first Sunday in November, 1878. The speaker, who was exactly eighteen years and two months old, a total stranger to nearly every one in the large representative and critical audience, made an instant mark, and from that day to this has been a warm favorite, not only with the Boston public, but all over America as well as England; he has traveled half over the world, and never failed to make a lasting impression by reason of the astounding character as well as prodigious extent of the varied work he has been enabled to accomplish. In 1883 and 1885 he revisited England, and worked extensively in London and throughout the provinces.

In 1886 he paid his first visit to the Pacific Coast, and it is to the summer of that year he declares he always looks back as to the most remarkable period of his work. His reception in California at that time can best be described as a triumphal progress, and though he has won many laurels and done great work in many places, it is to San Francisco, in 1886, that he most frequently reverts as to the place and time when the glowing predictions made to him in childhood were most perfectly fulfilled. But as those same predictions included Australia and New Zealand at a later period, and those localities have not yet been visited, many of his friends feel well assured that now his course is being rapidly directed to the Antipodes, and that before England hears his voice again it will have resounded many times at the Antipodes.
As an author, W. J. Colville is fully as suc-

cessfully employed as he is when on the plat-form. The large and ever increasing sale of his numerous publications abundantly attests this fact, and as he is led by his inspirers to deal lucidly, graphically and sympathetically with all the vital questions which pertain to the progress of humanity, his popular novels, as well as volumes of philosophical discourses, are eagerly sought after by persons of widely different opinions and attainments.

On his attitude toward the many phases of thought allied to Spiritualism, and yet not pro-fessedly of it, we will let him speak for him-

"I have often been questioned as to how I reconclle the theories of Theosophy, Mental Science, etc., etc., with pure and simple Spiritualism, and how I can stand forth publicly as an advocate of all. My answer is emphatically this: Spiritualism in its grand totality, is broader, deeper and loftler than any partial view of it, therefore, as the stupendous truth of the continuity of individual lite beyond the grave is abundantly proved by Spiritualism, and cannot be disabundantly proved by Spiritualism, and cannot be dis-proved in any manner whatsoever. I must be a Spirit-ualist in the widest sense, because I know that Spiritual communion is absolutely true. I have personally witnessed many of the wonders of occultism, I have freely investigated modern Theosophy, I have thor oughly demonstrated telepathy and the genuineness of mental healing, but never has my confidence in the essentials of the spiritual philosophy been shaken. MIND WITH MIND and MIND OVER MATTER must, in my judgment, be the central proposition of the coming philosopher. The spirit-intelligences who guide Ing philosopher. The spirit-intelligences who gind call my work, and are always true to all their promises, are to me the most real of real individuals; I know them, I respect them, and I love them. I am, therefore, and always shall be, a firm, uncompromising Spiritualist, though I trust I shall never be warped by Spiritualist, though I trust I shall never be warped by narrowing bigotry or take any exclusive ground."

No fictitious certificates, but solid facts, testify the marvelous cures by Aver's Sarsaparilla.

[From Corbett's Herald, Providence, R. I.]

#### Rhode Island's New Medical Law---A Case in Point.

The physicians of Rhode Island will doubtless average as well on general lines as in other parts of the country. To be sure, professional gentlemen are not all of the same mental calibre; we have the good, bad and indifferent. and doctors are no exception to this rule. In the long run results tell just about what one's capabilities are, and in the case of M. D.s the public, after all, is the best judge of their real worth. In view of this fact, does n't it seem rather presumptuous on the part of a self-appointed committee of physicians to set themselves up and practically say who shall and who shall not administer to the ailments of others in the land of Roger Williams, especially when the people, who are the patients, never asked for such consideration?

A case in point has come under our observation. Dr. E. A. Pratt, a magnetic and botanic physician of marked ability, who has had an office in Providence over a quarter of a century, decided a few years since to make his home in Boston, and he did so, retaining his office in Providence, and was found there every Tuesday for the last six years or more. He, in most cases, gave speedy relief to suffering humanity, and has performed some remarkable cures, even when the efforts of regular practicing physicians were of little avail; and in cases where patients were in indigent circumstances he rendered no bill, and, in some instances, he

gave pecuniary assistance besides.

The new fangled law rushed through the Rhode Island Legislature ostensibly for humanitarian purposes, yet possibly prompted more directly from selfish motives, now precludes Dr. Pratt from seeing his patients in Providence. Just think of it, after performing almost miraculous cures, and aiding the afflicted ones for upwards of thirty years in the City of Providence, he is now warned not to enter its borders in a professional capacity; if he does so, he will be immediately prosecuted. And this, too, at the end of the nineteenth century. But, mark us, Dr. Pratt is not the party injured by this strange modus operandi, as his services are sought after from many quarters, but it is the pain-racked mortals who are thereby deprived of his aid. What must these unfortunates do now? Some persons with plenty of this world's goods may suggest that they take a run down to Boston, and see the doctor there. Yes, but poor people are not in a position to pay the railway expense involved—and why should they? Can any one tell? Surely, there must be "something rotten in Denmark" somewhere, when Dr. Pratt, who served our people in this section faithfully for all these years, treated all with the utmost respect, and paid his bills man fashion, can re-ceive such insolent treatment, and "the powers that be" sit quietly by, and not resent it or demand an investigation.

However, Dr. Pratt's friends are not asleep by any means, and we may add that a movement is already on foot to ferret out this matter, and give justice where justice is due, which presumably is the right accorded every freeborn American citizen.

## Good as Gold.

Every drop of Adamson's Botanic Cough Balsam is actually worth its weight in gold, to any one suffering from Coughs, Colds, Bronchitis, Asthma or other Throat and Lung complaints. Sold at 35 and 75 cents

THE CALF PATH. One day through the primeval wood, A cult walked home, as good caives should; But made a trail all bent askew, A crooked trail, as all calves do. Since then two hundred years have fled, And, I infer, the call is dead. But still he left behind his trail, And thereby hangs my mortal tale, The trail was taken up next day By a lone dog that passed that way. And then a wise bell-wether sheep Pursued the trail o'er vale and steep, And drew the flocks behind him, too, As good beli-wethers always do. And from that day o'er hill and glade Through those old woods a path was made, And many men wound in and out, And dodged and turned and bent about, And uttered words of righteous wrath, Because 't was such a crocked path; But still they followed—do not laugh— The first migrations of that calf, And through this winding wood-way stalked, Because he wabbled when he walked. This forest-path became a lane, That bent and turned and turned again; This crooked lane became a road Where many a poor horse, with his load, Tolled on beneath the burning sun, And traveled some three miles in one, And thus a century and a half They trod the footsteps of that calf. The years passed on in swiftness fleet, The road became a village street, And this, before the men were 'ware, A city's crowded thoroughfare, And soon the central street was this Of a renowned metropolis, And men two centuries and a half Trod in the footsteps of that calf. Each day a hundred thousand rout, Followed that zigzag calf about; And o'er his crooked journey went The traffic of a continent. A hundred thousand men were led By one calf near three centuries dead. They followed still his crooked way, And lost one hundred years a day; For thus such reverence is lent To well-established precedent. A moral lesson this must teach. Were I ordained and called to preach. For men are prone to go it blind Along the calf-paths of the mind, And work away from sun to sun To do what other men have done. They follow in the beaten track, And out and in, and forth and back

And many things this tale might teach; But I am not ordained to preach.
—Sam W. Foss, in Woman's Tribune. He Knew the Statutes: Dogberry

And still their devious course pursue, To keep the path that others do.

But how the wise old wood gods laugh, Who saw that first primeval calf!

BY CLARKE IRVINE. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

The remarks of Dr. Cooper on "Sabbatarian and Regular M.D." statutes remind me of some things. I say "statutes," for they are far from being laws. As Dr. Barnes of Philadelphia said: "No man, no body of men, ever did or ever can make a law. All we can do is to ascertain what the law really is and regulate accordingly." Immortal words! It would be good for us to engrave upon our memories as long as time shall endure. Such laws as we attempt to make are Dorberry "statutes." due attempt to make are Dogberry "statutes," due to our audacious greed and ignorance. But any one who is familiar with the workings of politics and our manner of "statute making' will understand how efficient would be the course recommended by Dr. Cooper to prevent and repeal such resolutions of legislatures as he refers to. The trouble is that under our "misgovernment by irresponsible representa-

resented by their attorneys in legislatures or in the lobbies. I know it. If such corporations and other interests did not keep watch and ward at every assembly of legislatures, their interests might be knocked into "smithereens." Every interest is watched, guarded and legislated for except that of the people, as John C. Calhoun declared as long ago as 1841. I once sat in a Senate of a Western State a

whole winter in order to prevent certain legislation and to get a Homestead Exemption Act passed. No more able men ever gathered to legislate than the members of that body. I failed on the Homestead because the merchants of a great seaport were determined against a Homestead, and had their attorneys there as members, and there is no Homestead yet; for though it passed last winter, certain fatal defects had been carefully provided. And I say here and now that under our present system of statute making the public are as helpless as would be an honest, inexperienced countryman in the hands of a company of

city outlaws.

The whole system must be thoroughly revolutionized and an end put to this almighty power of law-making by any and every set of designing men. In that same Senate the regularity many set of the second seco lars had a bill put through. It was then a novelty to the people of that State. There was an especially able man in the Senate, a great lawyer and scholar, whose opinions I well knew. I found that he was going to vote for it. I went to him and told him that the M. D.'s of the East had combined to have this legislation compassed everywhere, and expressed my surprise at his support of such a measure. Here was his reply: "I know it is wrong, and an outrage; but here I am tied down by promises." I had contain recognitions. ises. I had certain measures to put through for some constituents. To do so I had to promise others to support their bills. I must do it. The only thing is to rouse up the people to the odiousness of it and get it repealed." Yes, and once passed and in operation, this molehill will have become a mountain. It did pass; that was years ago; no one hardly has tried to abolish it; yet there is no Homestead!
And that is just how all legislation proceeds.

I have often thought that our founders made a fearful mistake. They feared only the exec-utive or the judiciary, but they delegated the whole power of governing to the accidental servants chosen by the people and removed far from them—for who makes the statutes, rules. Thousands of bills are proposed every term—perhaps a hundred pass, and they are as likely to be unnecessary as those that failed. We cannot put too many obstacles against the "pest of statute-making." Some simple little sentence may revolutionize the government, no one knowing the mischief, save the rogues who had it done. Therefore it has been true a people have lost their liberties in an hour and not discovered it for decades of years. Oregon, Mo.

REMARKABLE DREAM .- A solid black oak cance was found on a recent Sunday under very peculiar circumstances, in the bottom of Lough Erie, a small lake about seven miles from Carrick-on-Shannon. On the previous Friday night Mr. Thomas Mulligan of Bonnybeg Co., Leitrim, dreamt that he saw a canoe in the bottom of the lake referred to, and about one hundred and fifty yards from a small island on the south side. Ou Saturday he narrated his dream to Mr. William Sydney Lauder, J. P., Bonnybeg, and this gentleman, with a number of men, went to the lake on Sunday, and proceeded to drag about the spot indicated in Mr. Mulligan's dream, and the cance was found in about six feet of water. It is thought that it must have been seven hundred years in the lake from which it has been rescued. It is a solid piece of oak, without nail or rivet, and is in a remarkable state of preservation.—Light,

## GLENWOOD RANCES APP **HEATERS** MAKE HOUSEKEEPING TWO COLD MEDALS. Made by WEIR STOVE CO., Taunton, Mass

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Those wishing diagnoses should send full name, age, sex, one leading symptom, and post-office address.

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NATIONAL

Spiritualists' Association

TNOORPORATED 1893. Headquarters 600 Pennsylvania Avenue, S. E., Washington, D. C. All Spiritualists visiting Washington are invited to cait. Officers of societies are especially invited to communicate with us respecting membership and charters under the N. S. A. Copies of Convention Reports for '93 and '94 for sale—25 cents each; also Mrs. Matteson's Occult Physician (donated to the N. S.A.) price \$2.00

teson's Occult Physician (donated to the N. S.A.) price \$2.00 cach.

Wanted—address of all Mediums and their phase of mediumship; also name and location of every Society and Lyceum, with address of Presidents, Secretaries and Conductors of Same. Donations solicited for the library.

FRANCIS B. WOODBURY, Secretary.
July 27.

### Miss Judson's Books.

Why She Became a Spiritualist." 264 pages. One copy, \$1.00. From Night to Morn;

Or, An Appeal to the Baptist Church.' 32 pages. One copy, 15 cents; ten, #1.00.

'The Bridge Between Two Worlds."
209 pages. One copy, bound in cloth, \$1.00; paper, 75 cts. Apply to ABBY A. JUDSON, Worcester, Mass., by P. O. Order or Express Order.

#### SOUL READING. OR PSYCHOMETRIC DELINEATION

"misgovernment by irresponsible representatives" it requires eternal vigilance. Legislators are approached regularly by lobby members and jobs are entered into.

I venture to say that any half-dozen of intelligent business men, by combining, can get any kind of statute made, provided always it shall in no way affect unfavorably the interests of those corporations that are always represented by their attorneys in legislatures or



Aug. 3. J. C. F. Grumbine, Seer,

IS developing sensitives in Psychometry, Clairvoyance and Inspiration. Let only the carnest ones send a stamped and addressed envelope for terms, booklet, reading for eligibility to the class, etc. Address J. C. F. GRUMBINE, Genesso, Illinois. Clairvoyant readings, description of guides and spirit-friends, advice on business and health. \$2.00 for foll reading.

Oct. 12.

## ASTONISHING OFFER.

END three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. MRS. DB. A. B. DOBSON, San José, Cal. Oct. 5.

Poor Eyesight Restored

By silent spirit power, with Magnetized Compound and Metred Pebble Spectacles. On receipt of ten cents I will send by mail a four-ounce sample of Compound and Illustrated Circular showing styles and prices of Spectacles, with instructions how to be fitted by my new ciarroyant method. Also photo of my spirit-guide, Yarma, to whom I owe this development.

B. F. POOLE, Oct. 19.

Clinton, Iowa, Clinton Co.

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Remedies prepared by spirit-direction. Address No. 40 Union street, Lewiston, Me. • ow Aug. 3.

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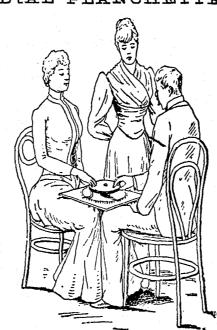
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and directions, by which any one can easily understand how to use it.

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July 27.

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Oct. 5.

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Oct. 19.

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Apr. 27.

1898\*

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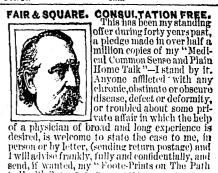
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July 8.



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Oct. 5.

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Jan. 6.

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#### National Spiritualists' Association Convention. [Continued from first page.]

unanimous vote, and much enthusiasm aroused among the delegates in regard to carrying such a recommendation into practical effect.

The recommendation that the National Association procure complete files of all spiritual papers ever published in this country, as well as copies of books published early in the his tory of Spiritualism, for the National Association Library, was heartily endorsed.

tion Library, was heartily endorsed.
The matter of spiritualistic schools met with the committee's approval. Friends of the Association who had generously remembered it with gifts of certain kinds during the past year,

were endorsed.
The President's report dwelt at length upon the desire of liberty to hold a series of mass meetings in various cities and towns throughmeetings in various cities and towns throughout the country for the benefit of the National Association. His recommendations in regard to the same were approved by the committee and unanimously endorsed by the Convention.

The Veteran Spiritualists' Union was remembered, and resolutions looking to the establishment of closer union between the National Ac-

ment of closer union between the National Association and the Veteran Spiritualists' Union were adopted.

Other minor suggestions were made and approved by the Convention.

The report was most enthusiastically received, and on motion of Captain E. W. Gould it was voted to have it printed separate from the proceedings of the Convention, and a committee, consisting of Captain Gould, Mrs. Maggle Waite and Mrs. Carrie Hatch, was appointed to solicit funds for that purpose. SECRETARY'S REPORT.

Secretary Woodbury in his report urged the necessity of making the National Library a great institution.

He stated that the year had been one of education and progress, and recommended that a concise statement in regard to organization be published for distribution.
The Mediums' Fund had begun to increase,

and all Spiritualists everywhere should rally for the defense of honest mediumship. Special attention was called to the good work

accomplished by Mrs. Colby Luther, Mrs. M. E. Cadwallader and others in organizing and securing funds for the Association. the Spiritualist press was now open to the National Spiritualists' Association, and re-

turned especial thanks to the BANNER OF LIGHT and Progressive Thinker, also to many of the secular papers.

He bore strong testimony to the earnestness and fidelity of President Barrett, also to the valuable services rendered by Mrs. Cora L. V.

Richmond, the Board of Trustees and to Treas urer Mayer, whom he styled the very backbone of our Institution. TREASURER'S REPORT.

The report of Treasurer Theodore J. Mayer showed that at the beginning of the year just passed there was in the treasury a balance of \$98.40. During the year the receipts had amounted to \$4,139.75, making a total of

The total expenses had amounted to \$2,999.57, leaving a balance now on hand of \$1,238.58.

Lack of space prevents our going into an ex tended detail of the further proceedings of the Convention in this issue of THE BANNER; but we here give a brief summary-reserving for our next number a more complete account, with extended extracts from different address es which were delivered by Mrs. M. E. Cad wallader, Mrs. Cora L. V. Richmond, Dr. Geo. A. Fuller, M18 M. T. Longley, and others.

At the commencement of the evening of the first day Mrs. A. M. Jacques, President of the Ladies' Aid Society of Washington, presented, in behalf of that Society, to the National Spiritualist Association, a large and beautiful silk American flag, also a delicate white and gold pennant. Hon. Milan C. Edson responded in behalf of the Association in a very appro priate speech.

[A poem dedicated to this flag will be found on our second page.]

Addresses were delivered by Mrs. Rachel Wolcott, Mrs. Ida P. A. Whitlock and Dr. George A. Fuller; and Dr. G. B. C. Ewell gave several tests.

The forenoon and afternoon sessions of the second day were devoted mainly to hearing reports of the various Committees, discussing

same and taking action thereon. The evening session was devoted to ad dresses by Mrs. M. T. Longley and Mrs. M. E. Cadwallader, and to the giving of tests by Mrs. J. J. Whitney. The tests given by this

lady were fine and very satisfactory.

One of the most pleasing episodes of the

Jr., in behalf of the New England delegation. Song were rendered by the Longley Quartet, and a violin solo by Master Charlie Hatch: also music by other talent.

During the forenoon session of the third day amendments to the Constitution and adoption of By Laws were considered.

The proposed amendments of the Constitu tion were some thirty in number, the majority of which were unimportant, as they were changes merely in the original language of the

Constitution. The most important amendments related to the objects of the Association, the article in the old Constitution relating to this topic being stricken out and the following adopted in

its stead: ARTICLE II.—The objects of said Association shall be the organ zation of the various Sprittanist societies of the United States into one general Association for the purpose of mutual aid and cooperation in henevolent, charitable, educational, literary, musical, scientific, religious and missionary purposes and enterprise germane to the phenomena, science, philosophy and religion of Spiritualism.

The next most important amendment related to the bond for the Secretary and Treasurer, both officers now being required to give a bond, the amount of which is to be fixed by the

The article relating to the membership of the As-ociation was entirely changed from the lan guage of the Consutation as adopted at the Chicago meeting, and has a much broader scope

under the present wording.

The article on membership as at present con-

stituted we quote in full: BECTION 2. Nembership - In any one State there By CTION 2. Membership—In any one State there shall be but one chaltered association, having exclusive State jurisdiction, and said association shall be composed of the gates from subordinate societies, and such association may at the discretion of the Board be granted exclusive power to issue all subordinate charters within said State.

By CTION 3—Whenever the B and shall have granted application to the property in the charter a second

exclusive territorial juri-diction by charter, a second charter shall not be issued giving jurisdiction over any part of said territory, or dondelled within the same, so long as said first charter remains in force.

The means of raising a revenue received considerable attention, and the earnest desire on the part of some was manifested to strike out the per capita dues that had been a liberal source of income to the Association from the first. These efforts were unavailing, however, and the per capita dues retained by an over whelming vote. The tollowing is the present means of raising a revenue:

Article VI. Strike out Divisions 1 and 2 and insert "Secton 1" at the beginning, and in lieu of 1 and 2 insert "by collecting five dol lars (\$5.00) for each charter issued to each association of lay members, and twenty-five (25) cents per capita, as annual dues from the

By collecting ten dollars (\$10.00) for each chanter issued to amociations composed of delegares from local associations, and twenty-five (25) cents per delegate as annual dues from the same by collections to be taken by each chartered society on the third Sunday in November, or on its recular meeting nearest to said date in each year; and to receive donations, contributions and bequests.

A calefully prej ared of de of by laws was in troduced by the officers of the Association, and discussed at length. As they had been propared by the leval adviser of the Association, the Hon. L. V. Moulton, it was apparent to all that few if any errors whatever had been made. ing?"

They were amended in a few unimportant par tioniars, and adopted as a whole by a unani-mous vote.

These by laws related to the government of the annual Convention, the duties of the offi-cers and Board of Trustees, the appointment of cers and Board of Trustees, the appointment of State agents, missionaries and special representatives, membership in the National Association, and how many persons could constitute a local society, payment of dues, the raising of revenues, defense funds for mediums, special funds, purposes of the same, the election of delegates, grievances, and the election or appointment of all special representatives, State agents, and general missionaries for the State agents, and general missionaries for the national body.

Taking this code as a whole it was felt that nothing better for the purposes of the National Association could have been prepared or adopted by that body.

During the early portion of the afternoon session reports of special committees were

made. A call for subscriptions for the carrying or of the work for the ensuing year and to assist in the defense and protection of mediums resulted in obtaining in cash and pledges about \$3,400, to which amount the New England del

egation contributed nobly.
At the evening session Mrs. M. E. Cadwallader made a short but earnest appeal from the rostrum, which was answered by further contributions to the extent of \$510 50. Among the last but most important business

transacted by the Convention was the unani mous election of the following officers for the ensuing year, this list having been reported by the nominating committee, consisting of one from each State, that had been appointed earli-

er in the day:
President, H. D. Barrett, Lily Dale, N. Y.
Vice President, Mrs. Cora L. V. Richmond, Chicago, Ill.
Honorary Vice president, Mrs. M. E. Cadwallader, Philadelphia. Pa.
Secretary, Francis B. Woodbury, Washing-

Treasurer, Theodore J. Mayer, Washington,

Trustees, Hon. Milan C. Edson, Washington, D. C.: B. B. Hill, Philadelphia, Pa.: Hon. Luther V. Moulton, Grand Rapids, Mich.: Dr. Geo A. Fuller, Worcester, Mass.; Mrs. A. L. Pettingill, Cleveland, O.

At the evening session the Convention was favored by a fine address by Mr. Geo. A. Bacon He called attention to the fact that all of the Spiritualist press was now open to the fational Spiritualists' Association, and required especial thanks to the Banner of the spiritualists' Association and required especial thanks to the Banner of the spiritualists'. factory and convincing character.

The closing address was delivered by Mrs. Cora L. V. Richmond. A most harmonious spirit pervaded the conduct of the whole business of the Convention,

and the work and utterances of all were char acterized by great earnestness.

The officers of the Association certainly have the united and hearty support of the delegates in the good work in which they are engaged, especial emphasis being given to the necessity protecting and defending honest mediums against persecution and prosecution. President Barrett is to be heartily congratu-

lated upon the able and impartial manner in which he presided over the deliberations of the Convention and fulfilled his many arduous duties. It would have been difficult to accomplish the amount of work which was done under the

guidance of a chairman less qualified for the position. The executive officers of the Association and members of the different Committees are also to be commended for the faithful and conscientious manuer in which they attended to

The comfort and pleasure of all who attended the Convention were greatly enhanced by the specially fine and balmy weather, which continued during the entire week.

### MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegle Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, where the BANNER OF LIGHT can be had. Services Sundays. 10% A.M. and 7% P.M. Afternoon meetings for facts and phenomena at 24. Henry J. Newton, President

Adelphi Hall, 520 Street, betwern Broadway and 7th Avenue.—The Ethical Spiritualists' Society meets each Sunday at 11 A. N. and 7% P. M. Mrs. Helen Temple Brigham, speaker.

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

Carnegie Hall .- "M. A. N." writes: The morning service was attended by a fine audience, and Mr. Peck's lecture on "Christianity vs. Civilization" was one of the most instructive and interesting he has ever given us.

The speaker cited the claims of the church that Christianity is the cause of civilization, and proceeded to take his hearers back over the path of history to the sucient so-called Pagan civil zations of Greece evening was the presentation to President and Rome, showing that the models in art, literature Barrett of a fine badge, by Mr. J. B. Hatch, and not littly of character of our present civil zition and not litty of character of our present civilization are all taken from those ancient people, and that these models are Pagan, and not Christian.

He cited the facts of history to show that the imme-

diate result of the advent to power of the Christian church was to start a decline which carried all Europe into the mental carkness of the middle ages.

His whol- discourse was a powerful arraignment of Christian ecclesiasticism, and a plea for absolute liberly of thought, without which progress was impos-sible, and was greeted with many expressions of warm

approval by the audience. The afternoon meeting was another successful ex-bibation of the type-writing phase by Dr. and Mrs. Rogers, during which a number of messages were writ-ten under strict test conditions in the presence of an audience that completely filled the hall.

The evening discourse, by Prof. Peck, was on "The Soul and Future Lift," being a review of a sympo-jum participated in by Prof. Huxley, Frederic Harrison, Lond B'ackford, Dr. Ward and others, upon the above publish from the above. subject from the standpoint of the various schools of

thought.

The conclusion and lesson drawn by Mr. Peck was that the ablest thinkers were mable to solve the prob-lem, and that Spiritualism afforded the only solution The points were most logically and adm rably made to the satisfaction of the largest audience of the

Sunday, Oct. 27 Prof. Peck's subjects will be, "The Philosophy of Spirit Manifestations," etc.

The Occult Club. - "Knickerbocker" writes: The inauguration of meetings in Spencer Hall, 114 West 14th street, New York, was by a correspondent reported in last BANNER OF LIGHT. The meetings were continued by a lecture and seauce on last Wednesday evening. Oct. 16, by the well-known worker, J. Frank Baxter. It was a large audience for a week-evening, and for such an occasion, amid the

a week-evening, and for such an occasion, amid the hir dreds of New York attractions.

Prof. Wm. F. Peck by request acted as Chairman.

The lecture, on the "Value of Phenomena." was well received. A séance followed the discourse of marked merit, given by Mr. Bexter as medium.

These meetings are proposed for every Wednesday evening, and it is intended to present some of the fluest talent in lectureship and mediumship attainable. Mr.

B. tter will again be with us on Wednesday evening.

Oct. 23. in lecture, somes and spirit delineations. After him, on successive Wednesdays, others, specifically later to be announced, among them Prof. Prek, J. Wm. Fletcher, Henry Rogers and wife, Maggie Gaule and John Mora.

H. F. Tower assumes the responsibility of these meetings, which are meeting with five success.

## CONNECTICUT.

Nerwich. - Mrs. J. A. Chapman, Sec'y, writes: Sunday, Oct. 20, the Norwich Spiritual Union opened its new course of Sunday lectures in Grand Army Hall with two thrilling discourses by Mrs. A. H.

Colby Luther.
S-veral years have passed since she stood upon our platform, but we found she had lost none of her old-time vigor and wonderful power.

The subjects treated were in line of "Liberty, Jus-tice and Truth."

Cond-multipness greated Mrs. Luther, and her dis-

Good audiences greeted Mrs. Luther, and her discourses were received with enthusiasm.

A fine quartet rendered soags with good effect.

Mrs. Luther will speak for us next Sunday, and in
New Beaford all the Sundays of November.

"My mother has taken Hood's P.lls for years, and we are seldom without them in the house. She says that they are the best of any she can obtain."

Sarah J. Adams, 4 Aldrich street. East Somerville, Mass. Hoed's Pills cure all liver ills.

"Are you working, Bill?" "Yes." "What dong?" "Looking for a job."

## MEETINGS IN BROOKLYN.

The Progressive Spiritual Asseciation, Amphior Theatre Building, Sedard Avenue, opposite South Tenth street. Meetings Sunday evenings, 5 o'clock. Good speak errand mediums. Meetings are held in Mrs. Dr. Blake's partors, 1924 Bedford Avenue (near DeKaib Avenue), every Sunday evening at 8 o'clock.

The Advance Entertain Conference make avenue.

The Advance Entritual Conference meets every saturday evening in Single Tax Hall, 188 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y.

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

Fraternity Hall, 80 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 3 and 3 r. m. J. Edward Bartlett, Medium and Conductor. Other mediums regu-larly provided. The Woman's Progressive Union holds meetings Friday and Sunday evenings, at 8 o'clock, at Small's Parlors, 277 Franklin Avenue (near Greene).

1188 Bedford Avenue.—Spiritual meetings are held every Sunday evening at 8 o'clock. Services, vocal and in strumen al music, lectures, recitations, readings and tests. S. Van Brocklin, Chairman. The Woman's Progressive Union .- "Hope" writes: This Spiritualist Association, which inaugu-

rated its lecture course so auspiciously on Sunday, Oct. s, with J. Frank Baxter as lecturer and medium, coninued its work on Sunday, Oct. 13, with the same gen-The lecture was most excellent, and was preceded and followed by beautiful songs rendered by Mr. Box ter, the sentiments of which were all in special har-

mony with those of the discourse

The seance of one hour, which followed, was exceedingly unique, and many descriptions and statements conveyed most positive tests of spirit presence and

power.
On Friday evening, Oct. 18. occurred another of the enjoyable sociables, auxiliary to the Union. A large number had supper from 6:30 to 8 o'clock. after which came the hiterary exercises: a delightful program of songs, instrumental selections, recitations and imitations followed for one hour. Mr. Bixier favored free ly the audience. After 9 came intermission, when cake and cream were served to all destring, and from then on till 12 o'clock, which time was occupied with dancing. It was a brilliant narty.

It was aunounced that Mr. Bixter would continue his lectures with one on Sunday evening Oct. 20. also

dancing. It was a brilliant party.

It was announced that Mr. Baxter would continue his lectures with one on Sunday evening. Oct. 20, also that the next Social on Friday evening. Oct. 25, would take the nature of a reception to Mr. Baxter, and would be replete with attractive features.

Mr. Baxter has made many friends while here, and his work is telling nobly, and it is bringing out some of the best minds, outside of the church-bound, that the city has.

### RHODE ISLAND.

Providence. - Mrs. F. H. Roscoe, Cor. Sec'y, writes: The People's Progressive Spiritualist Association had for speaker Charles T. Woods of Boston, Mass., on Sunday, Oct. 20. There was a very large audience. Subject, "The Evolution of Religion." Mr. Woods's lecture received well-merited applause. Mrs. Wm. 8. Butler followed with most excellent remarks and very convincing tests. There is no speaker that comes to Providence more highly thought of than Mrs. Butler. The announcement of her coming testing the survey a creat plassing to a present of the surveys a creat plassing to a present of the surveys a creat plassing to a present of the surveys a creat plassing to a present of the surveys a creat plassing to a present of the surveys a creat plassing to a present of the surveys a creat plassing to a present of the surveys a creat plassing to a present of the surveys a creat plassing to a present of the surveys a creat plassing the surveys and the surveys a survey and the surveys are surveys and the surveys and the surveys are surveys and surveys are su Fine sluging by Little Ollie Hunter of this city, who for her years has a very fine voice. Prof. Josselyn gave a number of five plano solos.

On Sunday, Oct. 27, Mr. De Loss Wood of Danielson,

Conn., will occupy our platform.

Providence Spiritualist Association, Columbia Hall No. 248 Wrybosset Street.—Sarah D. C. Ames. Sec'y, writes: Services at 2:30 and 7:30 P. M.; Progressive

School at 1 P. M.; Progressive Aid Society, first and third Wednesday in each month.

Sunday, Oct. 20, Frank C. Algerton was well received afternoon and evening by large audiences.

Sunday, Oct. 27, Giles B. Stebbins is to be our lecturer, and we bespeak for him a hearty reception.

#### MEETINGS IN MASSACHUSETTS.

Spiritual Temple at Metrose Highlands. Edward P. Faxon writes: On Sunday, Oct. 20, D. Evans Caswell inaugurated a new series of services in the interest of our philosophy and of humanity. Mr. Caswell has been untiring in his efforts to advance the Cause of Spiritualism, beginning immediately upon his advent in this town less than three years ago to hold meetings, at first in his private parlors, and after-ward in a public hall, which were reported in The BANKER.
The public interest in the meetings has constantly

increased, and much of the natural prejudice of skep-tics has been overcome.

Mr. Caswell recently purchased a lot of land upon which he has built a residence and the Temple, which is the subject of this article. The Temple is a private enterorise, and was built as a memorial to Catharine Lee Warden in appreciation of the efforts of that lady in advancing the Cause that all Spiritualists have so The Temple has a seating capacity of seventy-five. and the visitor upon entering is impressed with the beauty of the decorations.

To accommodate the many hundreds who wished to attend the inaugural service, tickets were issued for four services at 9:30 11:30 1 30 and 3:30, and the seating capacity was tested to the utmo-t at each service. Mr. Caswell in his opening remarks extended a cor-dial invitation to all persons of whatever race, creed or color; no matter what at them in life, all distinctions would disappear within the walls of the Temple.
As an appropriate text for the opening service the

following was selected from Revelation iv. 1: "After this I looked, and behold a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter." The Temple was compared to a finy stream having

its source in the mountain-top, which, though small in itself, combines with other streams in its onward course and becomes a power in the world. course and becomes a power in the world,

The music was furnished by Mr. Walter Gale, the
organist for a New York congregation, who came
from New York to attend the services. The public
press has been very liberal in its notices, several
papers giving considerable space to a description of
the Temple and of the work for which it was built.
Services will be held every Studay morning at 11
Calculate free to all. Special environments between the the o'clock, free to all. Special services will be held the first and third Tuesdays of each month at 2:30 P. M.,

Lynn.-T. H. B. James writes: The Spiritualists of Lann held very interesting services at Clerk's Hall, 33 Summer street, Sunday evening.

for concentrat on and healing.

The services opened with appropriate selections by Misses Lena and Elsie Burns; Charles W. Priest pre-sided at the plane; the subject—"That the Bible does not Teach that Man has Innerent Immortality," was ably handled by Mr. H. H. Howard of Lynn, and Prof. C. H. Webber of Salem, to a fine audience. Prof. Webber then answered many questions asked by the audience satisfactorily,
Sunday, Oct. 20, at 7:30, Mrs. Julia E. Davis and

other good test mediums.

At the spiritual meeting Tuesday evening, at 130 Market street, Mrs. Dr. Dowland gave an interesting address on "Guardian Angels, and the Unfolding of Spiritual Powers" Mrs. Julia E. Davis of Somerville spoke on 'Spiritual Truth,' and gave many excellent tests and messages; then Mrs. L'zzie D. Butler gave

fine readings, tests and communications, Mrs. Dr. Dowland's developing circle Friday evening and her Saturday 3:30 P. M. meeting for ladies

Cadet Hall.-Mrs. Ida E. Downing spoke for the Lynn Spiritualists, Mrs. A. A. Averill, Sec'y, writes, on Sunday, Oct. 20; large attendance. We consider Mrs. Downing an extra fine test medium, giving names and such accurate descriptions as cannot fail to sat-

isiy even the skeptics.

In the evening Mrs. Abbie Burnham delivered a very pleasing address before the scance. The singing by President and Mrs. Kelty was, as usual very fine. Mrs. Downing will be with us again next Sunday, Oct. 27.

Worcester .- Mrs. Cella C. Prentiss, Cor. Sec'y, writes: Miss Abby A. Judson gave lectures Sunday, Oct. 20, that were truly grand, and long to be remembered.

The Women's Auxiliary will meet Friday, Oct. 25, with Mrs. Harriet J. Hastings, 242 Chandler street, corner of Park Avenue. Business meeting at 3:30, Supper from 6 to 7:30, followed by a social and séance. Reckland .- "Minerva" writes that the Goodrich family of Portland, Me., Sunday, Oct. 20, gave a sé-

ance, whereat the tests were many and promptly rec-

ognized. Dr. Goodrich and family will be with us

again Sunday, Oct. 27, 2 and 7 P M. Brockton .- Catrio S. Nevens, Sec'y, writes: On Sunday atternoon and evening the Goodrich family occupied our platform. An enthusiastic audience was present, and the grand work done by these mediums present, and the grand work done by these mediums was highly appreciated. A number of tests and readings were given and recognized. The phenomenal work of Master Sammie was highly complimented. This closes the five weeks' engagement of these eatnest workers coming amongst us when we were discouraged and without a society. With the assistance of the spult world and the untring efforts of Dr. Goodrich we now have a society (C. R. Crowell, President) to good antichought and descent to have

Dr. Goodrich we now nave a society (C. B. Growell, Priesident) in good subining order, and expect to have the cour chatter next week. We endorse Dr. Goodrich and fam ly as honest, earnest and trustworthy mediums; they have accomplished wonderful results while here, and we recommend them to societies.

Priest Society, Metherous Hail, 12th Street, because E and F.—Every Sunday, 11% A.M., 7% P.M.

Because Swellty—"Fri greetive Spiritual Church"—
meets every Sunday, 7% P. M., at the Temple, 425 G street,
N. W., opposite Pension Office, Mrs. J. D. Compton, Pres.

throughout the country. They will be with us in annary. Bangus of Light for sale at these meetings.

suringfeld .- A letter has been received from T. M. Holcombe, President, in which the following appears: "Oct. 20 our platform was occupied by Dr, Chas. W. Hidden of Newburyport. He spoke to a packed house. Afternoon subject, 'Of Such is the Kingdom of God'; evening, upun 'The Nee s of the Hour.'" The rest of the letter will be printed next

Malden. - S. E. W., Sec'y, writes: Oct. 20 the Spiritual Association held its regular meeting at Odd Fel lows Hall. Mrs. J. E. Davis occupied the platform; many tests were given and recognized.

Oct. 27 Mrs. Minnie E. Soule will be with us

Cholsen .- "D. V. A." writes: Oct. 20, the spiritual meeting at 206 Broadway was opened with a song by Mr. Anderson; instrumental music, Mrs. Anderson; remarks by the Chairman, Mr. G. F. Slight; Mrs. M Knowles gave readings and tests. Next Suuday evening, Mrs. M. C. Saunders.

Brockton. - R. A. Evans writes: Dr. Harlow Davis of New York gave platform tests in Red Men's Hall. His tests were remarkable. Frank C. Algerton will be here next Sunday night.

#### A Letter from Abby A. Judson. To the Editor of the Banner of Light:

I was called away from Worcester last Wednesday to officiate at the funeral of Mrs. M. J Burgess of Norwich, Conn. This lady and her husband have

been Spiritualists for many years, and active and earnest members of the Spiritual Society in Norwich. Wedded in early life, she and Mr. Burgess have walked together along life's highway for forty-lour years, the love of their youth being cemented by mutual confidence and respect into a lie that will hold the other side of life. Her only child, a son, his wife and four children, with her beloved husband, are the pearest of those who mourn for her here; for her parts eleters and brother were all against my her combined.

ents, sisters and brother were all awaiting her coming on the other side of it.e.

Their mortal remains were laid in the burial-ground at Preston City, and we deposited by theirs the beau-tiful clay tenement which she once inhabited.

Many more friends and neighbors had gathered than the house could accommodate, and the Baptists of Preston most kindly allowed us to hold the services in their chapel. Our friend, S. A. Chapman, and three other prominent members of the Spiritual Society, were the palibearers. Reverently and ten-derly did they bear the casket, crowned with floral derly did they bear the casket, crowned with floral
gifts, into the chapel; and then after the touching
music furnished by Prof. and Mrs. Crocker, I had the
pleasure, from that little Baptist pulpit, of bringing
the consolations of Spritualism to the mourners, and
some portion of the knowledge imparted through its
phenomena to many who knew but little of it.

We emphasized the fact that our friend was not

awaiting a resurrection morn, to rise with the other dead at the trump of the summoning angel. Her resurrection was already accomplished, and she had begun to realize the powers of her spiritual body and to enter on the activities of the new mode of existence. Another point we sought to impress was that it was not the merit of another that laid the foundation of the happiness she had entered. That founda tion was laid by her own acts while in the flashing

It was because she was a devoted wife, a tender mother, a loving grandmother, a faithful friend, a good, pure and courageous woman, that she was already fitted to enter heavenly conditions there, after creating a little heaven about her here. I told the survivors to make not only her memory, but her frequent presence in the coming days and years, an incentive to pure and righteous living. I told the little ones that grandma loved them just the same, even if they could not see her, and would be very glad if they tiled to do right

After the services, many came to look at the lovely

face on which her last earthly thought had imprinted

a holy peace.
Ou reaching the burial ground in Preston City, five miles away, we gathered about the grave Tears were shed, for we loved the form that once held that sweet soil, but they were not hopeless tears. I asked those who wept to remember well that it was only her garment that we laid there, while the real woman would go home with them, seeking to make her presence realized, and to comfort them with her own knowledge of immortal existence. So may we all, "tolling, rejoicing, sorrowing," whether here or there, rest trustfully in the Judinie Father-Mother, whose children we all are, who will never disinheri; us, and whose perfect likeness it will be the work of our immortal existence to attain! ABBY A. JUDSON.

#### Convention of the Mass. State Association of Spiritualists.

The Massachusetts State Association of Spiritualists will hold its quarterly convention in Grand Army Hall, at Worcester. Mass., Wednesday, Nov. 13.

The first session will commence promptly at 10:30 A. M. There will also be sessions at 2 and 7 P. M. Among the speakers already secured are the following: Dr. Charles W. Hidden of Newburyport, Mrs. Juliette Yeaw of Leomuster, Mrs. Carrie F. Loring of East Braintree, Mrs. Horteuse G. Holcombe of Spil-gield, Dr. W. A. Hale of Boston, and Dr. George

the Wordester Association of Spiritualists will endeavor to care for as many as possible visiting the Convention from other cities and towns in the Comnonwealth. A most cordial luvitation is extended to all mediums and speakers to be present. Parties intendiate to be present at the Convention and living at such distances that they can't return that hight, had better write Dr. George A. Ful er, 42

Alvarado avenue, Worcester, Mass, as early as practicable, and he will try and arrange for their entertalument while in the city.

Full particulars with regard to Convention will be furnished BANNER OF LIGHT as soon as said ar-

angements are made.

Per order Committee on Convention, GEORGE A. FULLER, M. D., 42 Alvarado avenue, Wolcester, Mass. WOODRURY C. SMITH, 253 Pleasant street, Worcester, M 183. Mrs. E. S. Loring, 197 Blossom street, Fitchburg,

## A WORD IN YOUR EAR

THE SECRET OF BEAUTY of the complexion, hands, arms, and hair is found in the perfect



The most effective skin purifying and-beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

Rold throughout the world. Briti h depot: F. Newberr & Sons, I, King E-Iwardet., London. Potter Drug and Chem. Corp., Sole Props., Boston, H. S. 4

THE ELIXIR OF LIFE. From a Chela's Disry, By G. M., F. T. S.
Paper. Price is cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

## MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1853) meets at First Association Hall, 7th and Callowbill streets. Vice-President, Mrs. M. E. Cadwallader; Necretary, Frank H. Morrill. Services at 10½ A.M. and 7½ P.M. Tyconm at 2½ P.M. Spiritual Conference Association meets at the northeast corner of the and Spring Garden street even Sunday at 1/2 and 7/2 P. M. S. Wheeler, President, 472 N. St.

Eureka Hall.—Theodore F. Price; independent meet ings every Sunday uight, at 7½, at this hall, southeast cor-ner lith street and Ghard Avenue. Lectures and tests.

## MEETINGS IN CHICAGO.

Pirst Society of Spiritual Unity meets at Custer Post Hall, 85 South Sangamon street, every Sunday at 104 25 and 134. Lycoun at 14. Mrs. Mars, C. Lyman, permanent speaker. E. N. Pickering, President.

Pirst Society of Spiritualists meets at Hooley's Theatre, at 11 a. M. Speaker. Mrs. Cora L. V. Richmond. Rand of Harmouv. Thursday, 78, P. M., Orpheus Hall, Schiller Theatre.

MEETINGS IN WASHINGTON, D.C. First Society, Metaerott Hall, 18th Street, between E and F.-Eyery Sunday, 11% A.M., 7% P.M. M. C. Edson, Pres. IN LOVING MEMORY.

From her late residence, M Orecent street, Fitchhurg, Mass., Oct. 17, Mas. Nancy P. Potter passed to the Highor Life, aged 71 years 3 months and 2 days.

er Life, aget 71 years 3 months and 7 days.

She was a devoted Spiritualist, and read the BANNER of Light for many years; she enjoyed the great bleadings of spirit communion, which cheered her decining days.

The end of me quietly, while the was apparently sleeping in her claim; and she was found in that allitude by her ach in the morning. She literally fell asleep—to awake in the Better Life. For nearly two years, he had suffered with heart failure and drops, and that been mable to its down in bed for over a year. She was patient in her great suffering, and looked forward to the meeting of the loved ones in spirit.

spirit.

Mrs. Potter was the affectionately beloved grandmother of the writer, and in reality the only mother known to him. She was to derly laiv to rest, and with simple but impressive services, in accordance with her wish, on Satura, with the wish, an Satura, with the wish.

#### How's This!

We offer One Hundred Pollars Reward for any case of Catarrh that cannot be cured by Hall's C-tarrh Cure.

F. J. I HKNEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney. for the last lb years, and be leve him perfectly honorable in all business transactions, and financially able to carry out any obligations made i y their firm.

WEST & THIAX, Wholesale Druggists, Toledo, O.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Tolede, O.

Hall's Catarrh Cure is taken internally, acting directly no the blood and mucous surfaces of the system. Price 75c, per bottle. Sold by all Druggists. Testimonials free.

Oct, 19.

### A CHANCE TO MAKE MONEY.

A CH ANCE 10 MARE MUNET.

The times are hard, but there always seem to be opportunitie for those who are willing to work. In the past month I have made \$15 above all expenses selling Climax Dish Washers, and have attended to my regular business besides. I never saw anything that gave as general satisfaction. One should not complain where they can make over \$6 a day right at home. I have not canvassed any, so anxious are people for Climax Dish Washers that they send after them; any lady or gentleman can do as well as I am doing, for any one can sell what every one wants to buy. I think we should inform each their through the newspapers of opportunities like this, as there are many willing to work if they knew of an opening. All you have to do is to send for sample Dish Washer. This company does not ask any par until you have them sold. For full particulars, address the Climax Mig. Co., Columbus. Onto. After you have tried the business a week, publish the results for the benefit of others. Oct 26.;

#### "THE NEW SCIENCE OF DEVELOPMENT."

MR. S. H. NELKE'S newly discovered science of develop-ment of Medium-hip according to "laws of pature," has brought out PHENOMENAL GOOD in a REMARK-ABLE short time. For terms, liquire at his new residence, 604 Tremont street, Boston.

The Spiritualist Badge.



SHOW YOUR COLORS! EVERY SPIRITUALIST SHOULD WEAR IT.

### The Sunflower Jewelry

Has been produced for the purpose of supplying Spiritualists with a line of jewelry distinctively their own.

The Sunflower was adopted as the centre design of the seal of the National Spiritualists' Association.

The Sunflower on this jewelry is an exact fac simile of that design. Wear it always.

Badge Pin.
The Badge Pins have a safety pin fastening on the back to attach them to the clothing.
Rolled plate Badge Pin, \$1.25; Solid gold do., \$1.75. Scarf or Stick Pins.

These Pins are very neat for a scarf or necktic pin'for gen-lemen's wear, or for ladles to use for the numerous purposes to which stick-pins are put.
Rolled plate, \$1.25; solid. old, \$1.75. Lapel Button.

These Lapel Buttons are separable. They are very desirable for gentlemen's wear.
Rolled plate, \$1.25; solid gold, \$1.75.

Cuff Buttons. These Cuff Buttons have lever backs that tip so they will go through the button-hole edgeways. They are very near for et h r badles or gentlements wear. Rolled plate, per pair, \$2.25; solid gold, per pair, \$3.25.

Maltese Pendant. This is one of the neatest ornaments ever designed. Rolled plate, \$3.00; solid gold, \$5.00. Maltese Watch Charm.

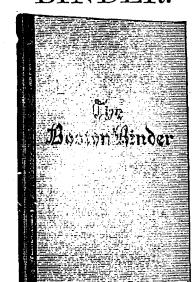
This Charm is the same as the Pendant, excepting that, it is a trifle heavier.

Rolled plate, \$3.00; solid gold, \$5.00. Sunflower Watch Charm. This is a very neat Charm for ladies' wear, or for gentle-men who want something small and neat.

Rolled plate. \$2.00; solid gold. \$3.25.
For sale by BANNER OF LIGHT PUBLISHING CO. NEW

# Banner of

BINDER.



As many of our subscribers have expressed a As many of our subscribers have expressed a desire for some form of a binder in which they can preserve the weekly issues of THE RAN-NER, we have arranged for one that is strong and durable, and will admirably answer the

purpose.

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