

National Spiritualists' Association.

Annual Delegate Convention,

Held in Washington, D. C., Oct. 15, 16, 17, 1895.

[Specially reported for the Banner of Light.]

FIRST DAY—EVENING SESSION.

Continuing our report from last week, we record that 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 Spiritualists' 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 appropriate speech.

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.

ADDRESS BY DR. GEORGE A. FULLER.

I look upon Spiritualism as both iconoclastic and conservative: iconoclastic, because it destroys the old—that which is outworn, that which is of no further use to humanity, and appropriates the new. It does not come into the world for the purpose of keeping open the gaping wounds in our human breasts in order to torture humanity. It comes to destroy those things which have retarded the progress of the development of the human race.

At the same time it is conservative, because it would gather up all the tears which have been scattered by the wayside along the march of human progress and human development. We must be careful indeed when we throw out the debris of the ages. If we are not we shall throw aside some of the richest diamonds the world has ever known or looked upon, for diamonds are always found amid the debris of the past. Therefore, we should be cautious in our work as Spiritualists. We should be very careful when we attack old institutions, when we attack thoughts which have been held to be sacred by humanity. We should be just in all our criticisms of every religious denomination. If they are unjust to us, that is no reason why we should be unjust toward them. We should teach our Christian friends and brothers the great lessons of justice and of charity. Therefore it becomes our duty as Spiritualists to be iconoclastic and conservative at the same time.

It is a difficult thing for me or any one to state what Spiritualism stands for. You can no more put into moulded forms of speech the divine beauties of all our Spiritual Philosophy than you can convey to man any conception of the song that the birds sing in the morning by words, no matter how beautiful the words, or how well adapted the words may be. The song of the birds, the music of the rippling waters, the tone of the great organ of the skies all must be heard and felt, in order that we may appreciate them. So it is with the divine beauties of our Spiritual Philosophy. They must be heard and felt of the spirit. We cannot appreciate them when they are put in our cold, calculating words. But when our souls are touched with inspiration from the altars of heaven, when we feel elevated and exalted, so that we stand upon the Alps of spiritual activity and light, then we know what Spiritualism really means and signifies to humanity. The man or woman who has not been born into Spiritualism cannot understand what we Spiritualists mean, and what Spiritualism signifies to us. One must feel Spiritualism from the heart and from the soul, and it is not a commodity that can be bought and sold; it is as free as the air we breathe. Spiritualism makes it possible for man to rise upon the wings of inspiration and exaltation until at last he stands with the angels of God and feels the breeze of heaven fan his fevered cheeks and kiss his brow. Ah, Spiritualism is sublime! It rises superior to all other forms and systems of religious thought, for it is alike a religion and a science. I would give very little indeed for Spiritualism if it were simply a science. It would be cold and unfeeling; it would not exalt my soul; it would not exalt my devotional nature. It is that great science that demonstrates beyond the possibility of doubt that man outlives the change called death. If we know anything, we know that we are immortal. If we know the principles of mathematical, of geological, of astronomical science, we likewise know the principles of that great spiritual science that demonstrates that man lives after the change called death. When any one asks us concerning Spiritualism, we do not say we guess, we have faith or we believe, but instead we know that we are immortal. We have no fear of death. We may fear the pain and sorrow that may be ours in this life, but when we think of that great world that lies in close proximity to this world in which we are living at the present time, we have no fear, no shadow of doubt; instead we welcome freedom to our spirit.

The science of Spiritualism gives us something with which to combat the growing skepticism in the world to-day. The Episcopal church complains because skepticism is growing inside of its ranks, and Universalism, as cold as an iceberg that comes sliding down from the Arctic regions, glittering with all its intellectualism, shining in the sunlight like a polished mirror of silver, holds up faith in the immortal world, faith in the future destiny of man, but does not prove, nor demonstrate that man lives after the change called death, and the greatest lights found in this liberal church are obliged to turn toward the poor despised outcast medium of Modern Spiritualism for a ray of light concerning the future. [Applause.]

The followers of old theology persecute, traduce, prosecute our mediums, and put them in jails and prisons; yet these very individuals, if they want to know anything concerning the future life, are obliged to crawl to the homes of these despised mediums.

Theology has nothing to offer upon this subject. It sees a star of hope arise above the sepulcher; it points its finger back over the intervening ages and says Jesus taught immortality, and the disciples taught immortality, but it is only a star of hope after all that it offers to the world, and the theologians stand shoulder to shoulder with Robert Ingersoll every time they speak upon the subject of immortality. Robert Ingersoll, standing by an open grave, sees the star of hope arise above the sepulcher. The theologian sees it rise way back in the Jewish history. Robert Ingersoll sees it in the sky of the nineteenth century, and that star of hope is the star of Modern

Spiritualism. [Applause.] And it rests upon the bedrock of mediumship itself. Without mediumship Spiritualism would be of no value to the world. Give us the philosophy of science and the mediumship of Modern Spiritualism combined. Upon the two we can rest with absolute certainty.

I may be differently constituted than some of the Spiritualists of the country, but Spiritualism is to me just as much of a religion as a science. I feel the need of something that shall appeal to the devotional nature within me, and in Spiritualism I feel that I have found that. When I come in contact with Nature, I find that which appeals to the finer sensibilities of my nature. When I go out of doors and listen to the birds sending forth their sweetest songs, I seem to hear the voice of God. All Nature fills my heart and soul with a sense of worship; my heart and soul go out to that divine principle, call it what you will, that divine principle that permeates the universe, and Spiritualism leads me day by day and hour by hour nearer and nearer to this divine presence.

We must put ourselves in tune with the universe, in harmony with humanity, with our environments, with our physical light, and then we shall be prepared for the ministrations of those who have preceded us to that higher and better world. Let us, then, as Spiritualists, make the best conditions possible for the ministrations of those on the other side of life. It is a duty that devolves upon you. You are continually finding fault with your mediums, with your speakers, with your phenomena workers. You Spiritualists find more fault with them than I can do the outside world generally speaking. We mediums and speakers and phenomena workers are at last awakened. We have been asleep for many years, but we have come to the conclusion that we have some rights that Spiritualists are bound to respect, and we are going to demand that Spiritualists respect our conditions in the future. Only those who are instruments in the hands of higher powers know anything about the conditions necessary for the production of the higher spiritual manifestations. We have been told by investigators and by Spiritualists what those conditions should be. Now we are going to take matters into our own hands and tell the Spiritualists and the investigators what conditions are necessary and what conditions we demand for the production of the highest and the best phenomena; and when those conditions are made known to the world of matter you will find, by complying with them, that you will get manifestations that far surpass anything that you have ever witnessed in the present hour. When any one tells me of a wonderful thing said to have occurred in the séance room, I have got where I do not dare say that thing does not occur. As Arago said long years ago: "Outside of the domain of mathematics we have no right to pronounce the word impossible." [Applause.] So, when we approach the domain of spiritual science—I do not say psychological science; I do not like that term—[Applause]—I like the good old term spiritual science. I do not say occultism or philosophy, or any other name that is hard to pronounce, but instead I use the grand old word, no better word in the English language, *Spiritualism*. [Applause.] When we want to be a little exalted, or when we want to enter into some fashionable church, then we speak of psychological science, psychical research, occultism, philosophy.

It is very popular indeed to speak of philosophy, and some of our Spiritualists have their heads twisted in that direction. When you talk of philosophy and occultism you have the hanks that have come down from Egypt and India. I am a Spiritualist from the crown of my head to the soles of my feet, and I am heart and soul with every honest and upright medium in the land who is seeking to do the work of the spirit-world. I am proud of our mediums; I am proud of our workers. The more they are assailed the prouder I am of them, if they remain true to the cause of Spiritualism. They are the ones who bring to us in these last days of the nineteenth century the consciousness of that great life that lies beyond.

Where would the world stand to-day without our mediums—in the dark throes of Materialism, in the dark night of Skepticism and of Agnosticism! Let us, then, with all our heart and with all our soul work with those who are seeking to put Spiritualism in its true light before the world. Let us stand shoulder to shoulder with these noble workers connected with the National Association of Spiritualism, assist them by our counsel, by our words of wisdom, by our financial support; and if we feel that they are moving in the wrong direction, if we feel that they are not doing what is for the best interest of the cause of Spiritualism, let us not stand on the outside and fight or antagonize, but let us come within the ranks, unite with them and right these seeming wrongs. [Applause.] And it shall redound, not to our own glory, but to our individual aggrandizement, but instead to the glory of that Cause, more sacred than our lives, dearer to us than all else under heaven—the cause of Modern Spiritualism. [Applause.]

SECOND DAY.

The time was devoted during the day to a consideration of the reports of committees, and necessary action thereon. The evening session was devoted to addresses 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 strongly marked, and very satisfactory to the recipients.

MRS. M. T. LONGLEY'S REMARKS.

The Power of the Press as a Moral Factor in Human Elevation.

Whatever tends toward repairing in human nature that which needs to be made over, tends toward human elevation. The hopes, the aspirations and the efforts of the race for that which makes toward right living, even if the goal is not reached, or success does not come all at once, lifts humanity to a higher plane of spirituality and achievement.

The press is a tremendous engine of intellectual force, capable of moving the world onward with its mighty power. It is like a vast body whose veins and arteries stretch out in all directions, bearing the life-fluid to every part and portion of the great organism.

Books, magazines and other publications that bear instruction along lines of healthy stimulation to inquiring minds, are all the offspring of the press, and are doing mighty work in the education of the world.

When the printing press was invented a gigantic stride was taken in the progress of humanity. Before that period knowledge was confined to narrow channels of distribution; since then, information and thought have become more and more diffused among the masses, until under the influence of the press the whole world becomes a globe of thinking minds.

But it is not altogether of the secular press and its usefulness as a moral educational force in human elevation, that we speak to-night; our thought turns to the spiritual press, and the grand work it has achieved for humanity. Since the advent of Spiritualism the whole world has advanced along lines of liberal thought, of religious toleration, of moral sentiment, and of social elevation. Spiritualism is and has been a grand factor in the progress of all departments of thought, invention, and achievement during the last half-century. That the spiritual press has had much to do with the remarkable advance of the age, no thinking mind can deny. The books, magazines, pamphlets and weekly journals that have been issued from the spiritualist press, will compare favorably in point of educational influence and elevating thought with the best press productions of the world. The essays, reports of lectures, poems, writings of every class of instructive matter from brainy souls on both sides of life that the spiritual papers weekly present to the public are of immeasurable value to humanity.

The BANNER OF LIGHT, the oldest spiritual paper in the world—which for over thirty years has weekly issued its pages of grand intellectual and spiritual matter, which have been distributed throughout the length and breadth of the land bearing comfort to mourning hearts, enlightenment to benighted minds and food to the spiritually hungry—is a grand moral factor in the elevation of the race.

The *Light of Truth*, sending its beams into darkened corners, bearing strength and comfort to the weak and sad, giving instruction to inquiring minds upon the most important issues of the day, is an uplifting power in the progress of mankind.

The *Progressive Thinker*, giving strong meat to those who are ready to receive it, bringing stimulation of purpose and power in helping people to think, is doing a great work in the guidance of humanity along the progressive road.

But an engine, however powerful in construction and working capacity, can accomplish no effective ends unless supplied with fuel or motor power! The fuel of the spiritual press is supplied through public patronage and sympathy. If the head of each spiritualistic family in our land would subscribe for one of the weekly spiritual papers, fuel would be supplied to these engines of power, that would provide them with the force to move the world. Consider this, friends. Ask yourselves if you are doing your duty in this line; if you are helping to support the spiritual press; if you are doing much to bless the grandest moral factor in the world for human enlightenment; if you are not doing your duty on this point, may you see its needs, and at once bring to it your hearty and willing support!

A pleasant occurrence on this evening was the presentation to President Barrett of a fine badge, by Mr. J. B. Hatch, Jr., in behalf of the New England delegation. Songs were rendered by the Lonsley Quartet, a violin solo by Master Charlie Hatch, and music by others.

ADDRESS OF MRS. M. E. CADWALLADER.

Friends, Delegates and Lovers of Humanity: In olden times, so we are told, it was said: "Let there be light; and there was light." That must have been ages ago. Later—and we say it in no irreverent spirit—man said: "Let there be light," and there was—electric light. Then again in our history there came a time when it seemed to us that there must be a light that did not shine on our material world, and, in answer to the heart throbs of the millions who are seeking for truth, there came to us another light, which was a spiritual light. It is because of this light of Spiritualism that we are assembled here to-night, some as visitors to this Convention, others as workers in the field of Spiritualism. We are living in the nineteenth century. The time was, and not so very long ago, when education was enjoyed but by few. Men were then taught to accept blindly the dictates of the clergy. We have grown since that time until, at the present stage of human existence, we are proud to say that ignorance is the only sin, knowledge the only salvation of mankind. [Applause.]

The man who invented the printing press, with the consequent wider dissemination of knowledge that has come down to us, did more to start the souls of man in the right direction than did all the theology that was ever preached in the temples of the world before. Those who are familiar with the past history of the church, and of religion, know that always there was an unsatisfied craving after the spirit that was not answered in full until the dawn of Modern Spiritualism. Even the savage, with his fetish in his hands, gazing on it in silent adoration, felt that it represented something of power. Can you imagine, as you trace with me, for a few moments, the tree of religion, what it must have meant to our ancestors when they looked on a tree, and felt that that was the greatest power in the universe? It was not the tree that they worshipped. It was simply the spirit that was in it that they felt caused the tree to grow, and later, when they found that the sun which illumined the heavens seemed to have the power to move the tree, and cause it to wilt or die, then felt that they had paid their homage to the wrong God, and therefore they called their god the Sun. Later we find the fire worshippers. So along the history of the ages you can trace the evolution of religious thought. We find also that the people of the past had their mediums or oracles just as we have to-day, only they protected them better. In saying that they protected them better, I am referring to that class of people, and those religionists whom the Christians of this age are wont to call heathens. They knew how to protect those through whom they received messages. We in the nineteenth century, with all our boasted liberty of speech, and of press, have come to be ashamed of the attitude of even this free country toward our mediums of to-day. At this time, in several States of the Union, our mediums have been arrested for no other reason than that they had comforted the heart-sorrows of the millions who mourned.

THIRD DAY.

During the forenoon session of the third day amendments to the Constitution and adoption of By-Laws were considered, and reports of special committees were given in the afternoon. At the evening session the Convention was favored by a fine address by Mr. Geo. A. Bacon of Washington, D. C., a full report of

here? Simply because all of your hearts have been touched some time in your life by the sorrow that comes when we see the mortal forms of those we love go out never to return. There is no one whose face is upturned to mine at this moment who has not come face to face with that dread messenger called death. Dread messenger? Why? Not so to the Spiritualists. It is true that we, as Spiritualists, miss the earthly presence of our dear ones when they go, but after all, through the mediums, through the power of the spirit world, which made it possible, we can still be under their loving care and protection. Oh! what a comfort is Spiritualism! Who shall enumerate its mighty blessings? Who shall say that there are not thousands of erring sons and daughters reclaimed because the spirit mother or father has been able through this channel to give them a word of warning, and plead for them to walk in a better path. Those of you who are Spiritualists know what I say to be true; those of you who are not Spiritualists have yet to know what it is to realize the benefits of Spiritualism.

Not very long ago I stood by the bedside of one who was passing out of the form, who was a Spiritualist. I said to her: "Are you afraid to go?" With a smile born of courage inspired by a knowledge of Spiritualism, she turned to me, and said: "How can I be afraid? Standing by my couch every day through all this illness has been my mother, and she says to me: 'My dear child, I am waiting. You are only coming home. We are waiting for you. It is only just a march through a covered bridge only a little way, and you are home!' All the struggles of earth forgotten, all the heart aches all the pangs, and we are home. That is what it means to be a Spiritualist in truth and in deed."

How do we get this comfort? Do we simply absorb it, as we do the sunshine? We ought to. Every child born into this world is born into an inheritance of spiritual life. It is cowardly for the mothers and fathers of this present age and generation to so educate their little children that they are brought up to fear an angry God who has created them for the sole purpose of destroying them. It is a shame that millions on our continent are taught such a doctrine. But we are progressing. The religion of the future will be that of Spiritualism. [Applause.] It is the light intended by the infinite to guide all mankind, and it would be a part of our inheritance had it not been that our ancestors bartered their right to think for themselves. Perhaps it was not their fault.

Perhaps they did the best they could. Yet, just as in olden times, it was said, "The sins of the fathers shall be visited on the children unto the third and fourth generation," so we "to-day are bearing our part of the burdens of the ignorance of our ancestors. It is for the Spiritualists to make a change. A responsibility rests upon every one who accepts Spiritualism in regard to the mediums through whom they have received the light of the world, viz.: Spiritualism. I say to this vast audience that it is your duty to stand by the mediums who have made this world, not simply a resting place on the way to hell for most of you, according to the teachings of the church, but a place of preparation for the grand eternity before us, where we shall forever progress. Few of you know the perils and the trials of our mediums. Those of you who have sat in our sessions during the day know that at the present time our mediums in Philadelphia are under arrest. You may perhaps say that it is not my duty to present this at a mass meeting. I respectfully submit that if one medium of the United States is attacked, it is the duty of every liberal person to stand up, and protest against the law that unjustly imprisons him. [Applause.]

Long ago our forefathers, who had begun to realize what it meant to be bound in the shackles of religious slavery, made it possible, or intended to, that in the United States of America, at least, there should be freedom for all. In behalf of the Spiritualists of this nation, in behalf of the liberal thought of the world—nay, in behalf of humanity, I appeal to this audience to stand by those who have been unjustly imprisoned. I appeal in the name of the spirit-world. I appeal in the name of the mothers and fathers, the sisters and brothers whom you have laid away, expecting never to hear from, or see again.

The time is coming when all the fetishes of the world will be laid aside, and man shall be ashamed that he allowed any one to do his thinking for him. Had we always been taught to reason in this manner, had we been taught to feel that every man, woman and child had the right to receive the truth, as they absorb the sunshine, we would not be in the state we are in to-day. The Spiritualists of the past, relieved from the shackles of religious slavery, felt that they could never, never be bound again; hence we are suffering for the sins of our Spiritualist forefathers. They forgot that the time would come when it would be necessary for us to stand up and do battle for freedom. They felt that they did their duty, but they were sadly lacking, though perhaps they did the best they could. In behalf of the mediums of the country, who are liable at any moment to be taken from their homes, I appeal to this people to support us in the defense of our mediums.

In closing, let me say that there is work for you to do. There is no one in this hall who has not a responsibility resting upon his shoulders. There are laws in every State in this Union that ought to be repealed. [Applause.] There are laws relating to our medical liberty, to our religious liberty, that must be repealed. [Applause.] The time is coming, mark you well, when the wedge that has just been entered to deprive us of our freedom shall be driven through unless you take concerted action to meet it. [Applause.] The movement to disfranchise the negro in South Carolina is one that the Spiritualists of America need well to ponder over. I leave you with this thought. [Applause.]

Last year I begged of you to erect a spiritual temple where we might meet this year. To-night, I care for nothing except the preservation of our mediums, that they may be protected, and carry their work on and on, until every man, woman and child shall know the blessed truth of Spiritualism!

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Dr. Fred L. H. Willis.

We present this week the picture of one of the earliest workers in the cause of demonstrated human immortality—technically known to the world as Modern Spiritualism. Dr. Willis has for many years as an author, speaker, improviser of superb poetry (when under proper conditions), and a medical clairvoyant, wrought nobly for the increase of spiritual knowledge among men. His voice has been heard in most of the principal cities and towns in the United States and in England.

BANNER OF LIGHT readers will remember him as having been a valued contributor to its columns for nearly all the long years since it was first swung to the breeze—a "banner on the wind," as Joaquin Miller says that "the world knew not," but which has since (the writer of this feels confident) endeared itself to thousands of hearts and homes all over the globe!

The increasing weight of years bears on this veteran, as upon many another, yet is his interest in the Cause not yet dim, though Whittier's "power to match the will and deed" is often in his heart a matter of sadly-regretted absence.

From a sketch of his early life, published many years ago in these columns, the following is condensed.

J. W. D.

DR. FRED L. H. WILLIS, when he first came to notice among the pioneers of the Modern Dispensation, was quietly pursuing his studies in the Divinity School connected with Harvard College. He belonged to one of the oldest families in Cambridge. His maternal grandfather was one of the founders of the First Baptist Church of that city, and for a long time the meetings for religious services on Sundays were held in the large parlors of the old homestead—at that early day quite a stately mansion.

In his boyhood he was a quiet, reserved child, sensitive to the last degree, very delicate in organization and rather effeminate in tastes. His mother died at his birth, and all the circumstances attending his prenatal development conducted to make him as sensitive to all influences, both physical and spiritual, as the mimosa is to contact.

He was reared by a devoted grandmother in the strictest tenets of the Calvinistic Baptist faith—the real close communion, iron-clad form—but he was a born heretic, and before he was fourteen years old he had reasoned himself entirely away from the stern theology of Calvin, and the works of Channing and Parker having fallen into his hands, he read them with avidity. They opened up to him a new world, revealed to him a new gospel, and so filled his young soul with enthusiasm and zeal, that his one aspiration was to go forth into the world as a preacher of this new gospel of love in place of hate, of tender compassion instead of vindictive vengeance.

He became acquainted with some of the prominent Unitarians of the day, who became interested in him because of his enthusiasm in his new faith, and felt that he had talents eminently fitting him for a liberal clergyman. This resulted in his preparing for Harvard, under the supervision of the brilliant and lamented Thomas Starr King, with whom he was a student nearly four years.

Finally, when ready to enter Harvard, after four years of preparation, his health failed, and physicians said only a voyage to a foreign clime could restore it. He was examined and accepted at Harvard, and then sailed for South America, to be gone a year.

On the voyage he was excessively sea-sick for many days, was reduced to a shadow and brought very near to the immortal life.

During that illness on shipboard he had many strange experiences. He heard raps about on the walls of his state room and on his berth; saw tender, loving faces beaming upon him from clouds of mist, and on several occasions felt the soothing touch of gentle, magnetic hands upon burning, aching brow, and tired, restless limbs.

On recovery, all these strange experiences were set aside as the fantasies of a sick brain, and nothing more was thought of them. And yet the young man was conscious of a subtle, mysterious change having taken place in him during this severe illness. He began to be conscious of the thought of absent friends; knew when a letter was on its way to him, just when it would arrive, whom it would be from, and in several instances its exact contents. He found, also, that he had become strangely sensitive to individual spheres. Taking a person's hand in the ordinary ceremony of introduction, he would receive a revelation of the mental, moral and physical condition of that person that would fill him with wonder and awe, and at times make him feel that he was the victim of some satanic influence.

After a year's sojourn in the magnetic climate of Brazil his health seemed fully restored, and he returned to Cambridge; and while quietly pursuing his studies in the cloistered seclusion of Divinity Hall, having heard nothing of Spiritualism save in condemnation, never having witnessed a manifestation, not

showing person in the entire whole of his acquaintance who was a Spiritualist, he was suddenly awakened to the startling fact that he was a medium.

The first manifestation of this strange power was wholly unexpected. He was sitting, one afternoon, with some friends, in conversation upon his travels. The western sunlight was shining broadly into the room. To the amazement of all present, the heavy table upon which he was resting his hands rose from the floor entirely, and remained suspended several minutes, then gently fell to the floor.

This was followed within fifteen minutes by mechanical writing. While thinking of the strange thing he had seen, against his will, stricken with amazement not unmingled with terror, trembling violently, he felt his hand seized by this mysterious power and compelled to write sentences that his mind took no cognizance of, filling the four sides of a large sheet of paper.

This writing proved to be a series of communications purporting to come from different individuals in spirit-life, all entirely different in style and orthography, each addressed to some person present and signed by the name of some friend of the person addressed who had left the mortal life. The signatures proved to be fac-similes in several instances, and one entire communication addressed to the young man himself proved to be a fac-simile of the handwriting of the young mother who had died giving him birth, and whose handwriting, up to that hour, he had never seen.

From this one accidental sitting his development as a medium went on with wonderful rapidity, passing through all the various phases of mediumship known as physical, rapping, writing, trance, clairvoyance, clairaudience and healing.

As is well known to the Spiritualists of the country, Dr. Willis's remarkable powers as a medium set Harvard College in an uproar thirty-six years ago, and led to his virtual expulsion from that venerable institution, and brought about the famous Harvard Investigation, the promised report of which is still anxiously awaited!

Letter from W. J. Colville.

To the Editor of the Banner of Light:

Since I was last in Boston my travels, as you are doubtless aware, have been quite extensive, and as extended reports of my public work have appeared from time to time in THE BANNER, it is not necessary that I should do more than hastily review the general impression left by visits, first to the great Camp-Meeting Associations at Onset, Cassadaga and Lake Brady, and then to the large and growing cities of the West.

Since my return from England (Saturday, Aug. 3), I have been so constantly on the platform when I have not been on the train, that I have been sadly neglectful of many literary engagements, but now that I am (for an unlimited time, so far as I can foresee) located in California, I hope to be able to be more punctual in keeping up with epistolary obligations.

My first visit to Greenacre last year impressed me favorably, but my second, this season, immediately on my return from England, convinced me that that charming ground on the border line between New Hampshire and Maine is a truly consecrated spot, devoted to the widest dissemination of truth in its ever varying phases of expression.

Mrs. S. J. Farmer is still the leading spirit of the Summer School of Philosophy there, which held regular sessions during three months, July, August and September. Though the distinctive title of Spiritualism is not given to the work carried on there, more than half the lecturers, and others who take part in the good work of enlightening and liberalizing the public, are fully conscious of direction and help received from the spiritual world, and it is surely the case that wise intelligences in the spiritual state often see better means of reaching mankind through wholly unsectarian channels than short-sighted people on earth perceive when they provoke controversy through less constructive and unifying methods of service.

At the three distinctively spiritualistic camps I visited I found many symptoms of real growth, as well as of continued activity, but at Cassadaga the harmony was slightly disturbed at times in consequence of the antagonism shown to certain mediums who did not meet with universal approval.

As I have always plenty of work on hand without constituting myself either an amateur or professional detective or fraud-hunter, I cannot say that as an eye-witness I have anything to say *pro or con*, concerning the alleged exposures of certain seance-holders at Lily Dale. I can declare, however, that when I was invited to two materializing seances held in private cottages, they were exceedingly well conducted, and there was no semblance of the "vulgarity" or any other objectionable feature so loudly harped upon by the press of Buffalo and other cities.

Probably chaff and wheat grow together until a time of harvest, therefore no claim either for genuine or counterfeit phenomena is wholly groundless. The good, however, so far outbalances the evil in even the public exercise of professional mediumship, that it seems to many sincere students of Spiritualism that the best course to pursue is to emphasize whatever is really excellent and avoid magnifying error by continually calling attention to it. Had it not been for the rumormongers occasioned by the alleged discovery of fraud in a few instances at Cassadaga, your present correspondence could truly report that at all the centres of spiritual activity visited during the past summer, progress and harmony reigned supreme.

The improvements at Lake Brady were truly remarkable, and though there are still many more improvements to be made before the beautiful grounds are all that can be desired, the advance upon the condition of affairs in '94 was such as to call forth the warmest expressions of praise and gratitude to the excellent and efficient Board of Directors, who are simply indefatigable in their exertions to do all in their utmost power to build up one of the grandest centres of educational and philanthropic work ever attempted anywhere.

Capt. Benj. Lee, the President, is one of the ablest, though one of the quietest, workers in the spiritual vineyard; his rare business ability, combined with his unvarying courtesy to every one, render him a host in himself, and he is happily seconded in all his worthy efforts by a troop of faithful fellow-workers.

From Lake Brady, where I had been closely associated with Mrs. Cora Richmond in the conduct of many public and semi-public meetings, it was my good fortune to return with that noble worker to Chicago in time to participate in the opening services at Schiller Theatre, Sunday, Sept. 15.

The theatre is a beautiful place for Sunday services, and it is being very liberally patronized by highly intelligent people without as well as within the ranks of Spiritualism. Following the morning service the Sunday-school meets in Orpheus Hall in the same building, and I can truly say the lessons given to the children, and adults also, in that model Lyceum are indeed deserving of the widest attention wherever a desire is felt to promote the happiness of mankind by reducing to practice the noblest teachings of ancient and modern times.

Mr. and Mrs. Richmond who are a perfect unit in the good work to which they both devote their lives, have, indeed, made a wise selection of a home in Rogers Park, one of the most delightful suburbs of Chicago. They live far enough from the city to escape its noise and confusion, and near enough to allow of many delightful gatherings being held and important lessons given in their delightful sanctuary in the woods as their home might well be called.

It was my privilege to enjoy the hospitality of the Richmond family on several occasions during September, and the more one enters within those peaceful walls, the more one feels that the life-work of the inmates literally stamps itself upon the very furniture of the rooms pervading everything with a serene suggestion of the perfect blending of the outer and inner life in beautiful accord.

Not only is Chicago itself a great centre for

active work, its many beautiful suburbs and adjacent towns are also rapidly becoming centres of great activity.

At Evanston I was called upon to speak on one occasion at the lovely home of Dr. Alice B. Stockham, whose works on "Tokology" and other vital themes are standard classics.

On another occasion I was invited to the equally charming home of Mr. and Mrs. Harbert, who were among the passengers on the Berlin on the outward voyage to Southampton, in June last. Mrs. Harbert is the author of that singularly sweet story "Aroma," which sets forth a singularly high ideal of motherhood, and teaches the purest lessons to young and old alike in so attractive a style that the book is eagerly sought after by young and old. I met both on the steamer, and at Mr. and Mrs. Harbert's home.

Dr. Hillis, who is Prof. Swing's successor at the Central Music Hall Church in Chicago, though nominally a Presbyterian, is not only a very powerful speaker, but a man of liberal and spiritual ideas, and thoroughly adapted to the much-needed task of reaching and uplifting many persons who are left entirely untouched by ordinary methods.

In Chicago I was so busy running from one engagement to another that my two and a half weeks' sojourn there flew by with lightning-like rapidity, and so frequent were the calls for lectures in different parts of the city that I often had to speak three times the same day, and always to excellent audiences.

One of the very pleasantest gatherings in which I have ever participated took place in Waukegan, Ill., Sept. 19, at the beautiful home of Mr. and Mrs. Wm. Dinning, who were among my earliest friends in England when I was first made aware of my career as an inspirational speaker. Though Mr. and Mrs. Dinning have lived very quietly for several years, they are widely known and highly respected, so much so that whenever they tender a reception it is attended by people of all shades of thought, including the clergy of the district.

From Chicago my course lay westward to Denver, Col., where I was truly astonished, as well as delighted, at the marvelous growth of that wonderfully enterprising city of the new West during the past seven years.

Rumor certainly does not always speak truly. I was told in Chicago that Denver had seen very hard times, and was still under a heavy cloud. The cloud certainly had dissipated before my arrival, and the sun of renewed prosperity was shedding its radiant beams in every direction. All phases of spiritual and progressive work are liberally supported there, and were I asked to point out a specially favorable field for any active, intelligent worker, I should unhesitatingly say you can scarcely do better than visit Denver.

As I met with nothing but kindness in all my journeyings from Boston to the Pacific Coast, it would be invidious on my part to make special mention except in the most collective manner of the numerous kindly workers whom I have met and happily cooperated with all along the road.

I find wherever I go that the BANNER OF LIGHT is truly loved wherever it is really known.

My next epistle will be concerning the state of spiritual work in California, which I find in a vigorous condition.

Yours sincerely, W. J. COLVILLE.

New Publications.

SCIENCE OF THE SOUL. By Loren Albert Sherman. Cloth, pp. 44. Port Huron, Mich., The Sherman Co.

The full title of this new addition to literature very fully states the objects of the able author. He has certainly made a "scientific demonstration" of the subject, and has done it in a manner which reflects credit upon him and his work, viewed in any relation the reader may regard it. It is held that the soul is individualized from the thought, the Spirit of God, which is the sole life of the universe, by the processes of physical birth, the physical body being only the mold in which the real man is cast. It is shown that the soul is not subject to physical laws and conditions though it animates and controls every tissue, muscle, nerve and organ, directing and controlling every function. The author proves, to evident satisfaction, that the soul is everything, and the body very little. He cites testimony to prove that the incarnate soul can project itself from the body, and can commune with other souls. The change from physical to spirit-life brings no change of the soul or its individual characteristics, as Mr. Sherman clearly defines. He holds that the spirit life is a succession of planes or spheres rising through all eternity for those who seek and deserve advancement. The relations of the incarnate and decarnate souls are touchingly brought out, showing that each is dependent upon the other in order to have full happiness.

The book is replete with experiences of individuals, and can be relied upon as being accurate and interesting. The work is divided into three parts, the first eleven chapters treating entirely of manifestations of the soul's independent existence while still incarnate. Part second, comprising four chapters, sets forth the Philosophy of the Infinite, demonstrating by inductive reasoning, the existence of the Great First Cause. Part third treats entirely of manifestations of decarnate souls.

The book contains five portraits, and a large number of illustrations of physical manifestations of spirit intelligence.

Whatever may be said of the book in general, the strongest part lies in the closing chapter, in which Mr. Sherman has written very acceptably and faithfully in favor of Spiritual Philosophy.

Every Spiritualist should add this new work to his library, and should circulate it freely among his acquaintances, for it contains the recitals of some of the grandest evidences in favor of Spiritualism that have been presented to the public in any recent publication.

Mr. Sherman has written wisely and well, and deserves the success which seems sure to follow. The title need not impress any one with the idea that the author has offered dry and indigestible matter, for such is not the case. It is readable by reason of the many conversations which are introduced.

"A Scientific Demonstration of the Existence of the Soul of Man as his conscious individuality independent of the physical organism, of the continuity of life, and the actuality of spirit-return."

HOW TO STUDY STRANGERS BY TEMPERAMENT, FACE AND HEAD. By Nelson Sizer. Paper, pp. 367. New York: Fowler & Wells Co.

The ability of the veteran phrenologist is displayed upon every page of his interesting latter work. The fifty chapters cover a wide range, indeed we might say all that it is necessary to know in the line of literature of the human physiology. With an active experience of sixty years, who can gainsay that the work is not efficient in any and every particular. It is written in a popular vein as well, is very fully illustrated, especially in regard to prominent men so much sought after when the question of phrenology is presented. The character studies are good and interesting. The biographical sketches are worth many times the price asked for the book.

A SQUARE TALK TO YOUNG MEN ABOUT THE INSPIRATION OF THE BIBLE. By H. L. Hastings. Cloth, pp. 94. Published by the author. This is a lecture delivered in 1881, published in permanent form for those who wish to buy it. If the reader cannot endorse all of it, he can certainly commend it for its versatility and interesting points.

Accompanying the volume is another work, "The Corruptions of the New Testament." This is decidedly interesting, as it shows more "corruptions" than the great infidel could have done in the same space. Devoid of its sectarianism the book is a good one.

Don't throw old shoes at a bride. Make a neat package, and send them to her three years after her marriage. They may be acceptable.—*Admission Globe.*

If you are weak and worn out, or have that tired feeling, Hood's Sarsaparilla is just the medicine to restore your strength and give you a good appetite. Hood's makes pure blood.

For a dinner pill and general family cathartic, we confidently recommend Hood's Pills.

Banner Correspondence.

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

Massachusetts.

QUINCY.—W. G. Prescott writes: "As Mrs. Pepper is at Berkeley Hall this month, I wish to give through your paper an account of a test which I got from her on the platform last summer. I was sitting in the audience, and the name of William G. Prescott was called. I responded. The control asked who Lydia was? I replied: 'My wife.' Then she said: 'Who is Charles?' I said: 'Her brother.' She then asked: 'And who is John?' I said: 'My brother.' Now, said the influence, 'there is a Captain Nugent. I don't think he is any relation, but wishes to be recognized.' After thinking for a few moments, I replied: 'I do not recognize him.' She said I would while at once or after returning home.

After being home a few days and puzzling my brain to know who Capt. Nugent could be, I spoke of it to my son. 'Why,' he replied, 'he died right here on North street last spring.' Sure enough, he did, and I had many times met and talked with him while we were waiting for the electric car. Although he had lived in the city several years, I did not know his name until he passed on. He was captain of a steamer, and coming on to this coast from Rio was caught in a gale, and was on deck for five days and nights without rest; he took a severe cold and died of pneumonia a few days after he got home. Mrs. Pepper did not know me at the time I got the test. I had a private sitting the day I left Onset. After many of my spirit-friends had manifested to me she said: 'Here comes a boy.' 'Oh, yes, that is my little grandson.' The medium looked down, as though she was talking to him. 'Why, his name is not Prescott, he says his name is Lovering.' 'That's all right, my daughter married in Denver and is known as a good, reliable medium, both in private and public work. She has been engaged at some of the camps in the Eastern States for the last six or seven weeks. We recommend her to all societies.' Long live the BANNER OF LIGHT! I would not be without it for anything."

BOSTON.—Videaux writes: "I would like to speak of the life labors, and of the recent visit of Dr. Mack to America, and of the many readers may know of the possibilities of magnetism, and verify the claims of some twenty millions of Spiritualists. The Doctor visited America to take a much-needed rest, and be away from the urgent demands of his many patients; while here he was persuaded to give a limited number of treatments, which he did, without price, among which were the following special cases that attracted much attention from the medical faculty:

One a case of "Neurosis," (disintegration of the bone) which in two treatments was cured. Another of deafness, where, after a few moments' manipulation, the tick of a watch could be easily heard. A case of Infantile Paralysis (almost completely gone) was after a few treatments, made to discern quite clearly. A severe case of "Atrophy" was readily cured by magnetic treatments.

The Doctor sailed by steamer "Lucania" from New York, Saturday, Sept. 14, for London, where he arrived after a quick voyage of five days, nine hours. He is enjoying good health, and found many patients awaiting him."

LOWELL.—Ed. S. Varney writes: "Spiritualism," says the Rev. A. D. Mayo, Universalist, "is a natural awakening of the American masses to the doctrines of Immortal Life taught by Jesus. Truer words were never uttered. There is no existent denomination that is so thoroughly in accord with Jesus, both in precept and practice, as is Spiritualism. The phenomena that occurred through the media instrumentality and in the presence of Jesus are certainly in harmony with the spiritualistic phenomena of the present day, and these spirit manifestations of the nineteenth century were prophesied by Jesus when he said that greater things were to be done after him. The error of the church evangelist has been, and still is, that it places the emphasis upon the creedal Christ of theological dogma. The glory of the more liberal denominations is that the accent is placed upon character, sustained, encouraged and expanded by the ever sweet and fresh, the ever operative influences exerted upon the daily life by the creedless Christ; that Christ who, under the earthly name of Jesus, has by his wonderful life of purity and love, of moral grandeur and yet innate simplicity, been to mankind a shining spiritual leader; has been a guiding, inspiring, beneficent power in the lives of souls innumerable.

Which is more potent for spiritual upliftment—that literalism which worships a mere name or creed, or that divine spirit of the living Christ which creates faith, stimulates hope, awakens aspiration?"

May the beautiful Christ spirit dwell in our hearts; may we be "rooted and grounded in love," and may the glow and the radiance of his life and precepts so encompass us in our daily walk that we may absorb a portion, at least, of his blessedness; that we may incorporate in our characters a part of its moral strength.

The more we strive to cultivate within us the enlarging Christ spirit, the grander will be the moral heights we shall attain, the wider our spiritual expansion, and the nearer shall we grow into the fullness of God."

SPRINGFIELD.—T. M. Holcomb, President, writes: "The Spiritualists of Springfield opened the season's meetings at Ladies' Aid Hall, Sunday evening, Oct. 6. The meeting was conducted entirely by home talent, consisting of lecture by Mrs. Hortense G. Holcomb, president of the Ladies' Aid Society; an original essay by Mrs. Laura Cummings, reading by Mrs. E. B. Wood; music, consisting of piano solos and singing by male quartette and choir.

The attendance was large and it was the unanimous opinion that this was one of the most enjoyable meetings ever held in Ladies' Aid Hall.

We have inaugurated a system of free meetings which is proving a marked success in our society.

Sunday, Oct. 13, Mrs. Juliette Yeaw of Leominster, was our speaker. She was at her best, and her evening discourse was a marked success.

Michigan.

VERNE.—J. A. Ferrin writes: "Our first spiritual meeting in this township was held at the home of Mr. and Mrs. Forbs, veteran Spiritualists of many years, Sept. 21 and 22.

The meeting was opened with fine music rendered by the choir, followed by an invocation by Mrs. H. J. Wood.

The speaker, Rev. H. C. Andrews of Bridgeport, Mich., was then introduced by the chairman; three subjects were given by the audience. "The Beauties of Spirit Communication" was the one chosen for the address, which was one blaze of eloquence from beginning to its close. "The Power of Thought" and "Ambition" were taken as subjects for poetic improvisations. This closed the meeting of the day, with a grand circle held in the evening. At 10 o'clock Sunday morning the meeting was called to order, music by the choir. Rev. Mr. Andrews, after an invocation, lectured upon the subjects "Sin" and "Death." It was a grand effort, followed with platform tests which were nearly all recognized.

At 2 P. M. after beautiful music was rendered, Rev. Mr. Andrews spoke upon the subject of "The Utility of Spiritualism." The subject was ably handled by his guides, and three subjects given for improvisations, "Mother Love," "Fraternity," "Organization," which were all very fine, closing with platform tests.

This closed our first meeting. Our speaker

von many friends and words of commendation by the able and beautiful thoughts given upon the subjects handed to him for consideration.

As a lecturer and test medium Rev. H. C. Andrews has few equals. He is an earnest and faithful worker, and we sincerely hope that he may be called to many places where societies with a good, whole-souled and earnest advocate in the Cause. His address is Bridgeport, Mich."

Colorado.

DENVER.—Robert Ward writes: "On Oct. 15 Mrs. Hazel Russell Stole gave a full form materialization seance at 803 Twentieth street, Denver, her present address. She will hold seances there every Tuesday, Thursday and Sunday evening, at 8 P. M. A committee of five were selected from the circle to see that everything was as secure as they knew how to make it. They said it was impossible for any one to get in or out of the room without being seen or heard.

Then the seance commenced, after a little singing. The forms came out of the cabinet, one and two at a time, the medium sitting outside of the cabinet in the circle in full view of the audience, until seventeen forms, of all ages, both male and female, came out and greeted their friends, all being fully recognized.

Every one in the circle said it was the most satisfactory seance they ever attended, and were well pleased. Some of the forms materialized outside of the cabinet and dematerialized in full view of the circle.

I am an old Spiritualist and have attended hundreds of seances all over this country and in Europe; this one, I think, is worthy of notice, to let the people know there is such a thing as genuine materialization.

The committee gave me permission to use their names in reference to this seance as follows: Mrs. Lenna Marsh, Mr. L. Flasher, Mr. John H. Ballinger, Mr. Willis Richards, Mr. Owen Marsh.

Mrs. Hazel Russell Stole is well respected here in Denver and is known as a good, reliable medium, both in private and public work. She has been engaged at some of the camps in the Eastern States for the last six or seven weeks. We recommend her to all societies.

Long live the BANNER OF LIGHT! I would not be without it for anything."

New York.

YONKERS.—Titus Merritt, Sec'y, writes: "This is a beautiful suburban city, only sixteen miles from the Grand Central depot, 42d street, or six miles from 156th street and 8th avenue elevated station, New York.

I moved here last August from New York, having been connected with the cause of Spiritualism in said city thirty-three years. I find there are many Spiritualists in Yonkers, but, as yet, few active workers. They commenced meetings about one year ago, and organized a local society and made it an auxiliary branch of the N. S. A. of Washington, D. C., under the name of the 'Yonkers Spiritual Society,' with Prof. Alfred Andrews as President and Treasurer; Mrs. Mary H. Mosher, Vice President; the writer, Titus Merritt, Secretary; and Alexander F. Buchanan, William Clapperton and Mrs. F. H. Connolly, Trustees.

Prof. Andrews is just the man to fill the office of president—an old pioneer in the cause, and an earnest worker, and Alexander F. Buchanan is an energetic and successful business man, who still finds time to render valuable service, a liberal purchaser of Spiritual literature, and who does much good in distributing the same where most needed.

Our meetings have grown from a small parlor meeting to a good-sized hall well filled, and are held every Friday evening.

To aid in promulgating the grand truths of Spiritualism and overcoming the false beliefs and errors of pessimistic, dogmatic theology, we have had the following lecturers and mediums: Mrs. Helen T. Brigham, Mrs. Milton Rathbun, Mrs. Kate R. Stiles, Mrs. Tillie Reynolds, Mrs. Olmstead, Mr. J. E. Bartlett, Mr. E. J. Bowtell, Mr. J. Morey, mediums, Mrs. L. S. Cadwell, Mrs. F. Mayer, Mrs. M. C. Morrell, and Mrs. Harriet N. Read, recently from Lansing, Mich., now residing here, who has proved a valuable acquisition to our society by her lectures and tests.

How differently a knowledge of the facts and philosophy of Spiritualism operates upon investigators! Some, when fully satisfied of its grand truths, realize at once that each person has an important duty to perform; that life is given for a noble purpose; that any one bold enough to make a business of publishing and circulating Spiritual papers and books to give an impetus to the advancement of truth should be sustained and assisted. Such subscribe for all papers in its interest, select the best books, and add worthy mediums.

Another class, largely in the majority at the present time, do not make the least effort to aid. It's enough for them to know it, and they take no interest in extending the valuable truth to others; but a just compensation will come to all.

Our Spiritual papers are all doing a good work, and should have at least 100,000 subscribers each.

Our society has a library and reading room, open Sundays from 2 to 5 o'clock, at College of Music Hall, 16 Getty's square.

Mrs. Harriet N. Read, her son, Dr. E. A. Read, my brother, Mr. F. Merritt, and his wife and myself are residing at 297 Warburton avenue, Yonkers, N. Y."

BROOKLYN.—E. J. Bowtell, Sec'y, writes: "On the evening of Monday, Oct. 21, a meeting was held in the parlors of the new residence of Mr. George Wines and his mother, Mrs. E. B. Ruggles, 684 Lafayette avenue, for the purpose of considering some method of elevating the spiritual condition of this city.

The meeting was called at the instigation of Mrs. Helen M. Walton, who presided on the occasion. Seventeen ladies and gentlemen were present. A poem, "The Higher Law," written by Mrs. Walton, was read at the opening. That lady followed with an address, in which she suggested the assembling together of kindred spirits who no longer required the evidence of phenomena, and had outlived the period of discussion. Thus from their more advanced plane they could send forth a soul force valuable in aiding the development of others.

The meeting was afterward addressed by Mr. and Mrs. George Wines, Mrs. E. B. Ruggles, Mr. Seiber and your correspondent. It was finally resolved to continue the meetings on each Monday evening, opening with a period of silent meditation, to be followed by the inspirations which might be given to those present. Mrs. Julia Griggs gave a very beautiful vision which she had seen, symbolizing spiritual aid to the undertaking.

Mr. Hamilton Seiber was elected permanent Chairman, your correspondent appointed Secretary, and the meeting was adjourned.

NEW YORK.—A correspondent writes: "On Friday evening, Oct. 18, Mrs. M. A. Gridley, the well-known medium, invited several of the prominent Spiritualists of New York to meet Mr. Oswald Murray in her parlors at the Continental Hotel, Broadway and Twentieth street.

Mr. Murray is better known to the readers of Light of London, as "Quæstor Vita," over which name many very interesting articles have appeared in that publication. He is here for a time on business affairs, and while here utilizes his spare time in posing himself as to the status of Spiritualism and Mediumship in this country, and will report his conclusions to the publication he represents. The gathering was to enable Mr. Murray to meet under pleasant social conditions some of the Spiritualists here, and an enjoyable evening resulted for all present.

As usual under these circumstances, a few speeches from those present were expected, and there was no disappointment in that direction. Mrs. Gridley spoke most acceptably, as did Mr. Murray, Mr. Wallace, Mr. Clark and Mr. Frank Carpenter.

Mr. Carpenter gave the history of his painting the two great historic paintings of this

country, commencing with the painting of the Declaration of Independence, Lincoln, and Abraham, which was presented to Queen Victoria, who exerted all her influence with her country, as did President Grant with this, to have the questions at issue between England and the United States settled by a Committee of Arbitration.

The personal reminiscences connected with the conception and painting of these two pictures, as related by Mr. Carpenter, were of intense interest, for it showed that the spirit-world took a large and active part in it, and elicited the thanks of all present."

STAPLETON.—Dr. H. Beyer has this to say

of a psychoscope or clairvoyant reading given him by Rev. J. O. F. Grumbine (White Rose), Geneseo, Ill.: "The delineation forwarded could not be truer and to the point—in particular, its reference to my early years. I thank you very much for the same."

No Class Legislation,

AND WOMEN CAN DO MOST AND BEST BY CO-OPERATION.

Best and Purest Governments Where Women Vote.

"Is it expedient to extend municipal suffrage to women? Yes, or no?" This question the Massachusetts Legislature invites women and men to answer at the polls on the fifth day of next November.

It is expedient: 1. Because it is unfair that one-half of the citizens of a free country, under a government professedly representative, should be denied political representation solely because they are women.

2. Women need the ballot. Legislation made and enforced by men alone is class legislation, and therefore partial and imperfect. Women are a class with special rights to protect and special wrongs to remedy. If farmers cannot be trusted to legislate for merchants, or lawyers for mechanics, or employers for laborers, how can men alone legislate justly for women?

3. Government needs the women. Every class that votes makes itself felt in the long run in the direction of its interests, tastes and peculiarities. Women differ from men in nature, position and training. They are superior to men in certain qualities. They are more peaceable, temperate, chaste, economical and law-abiding. These qualities are needed in our legislation.

4. In Massachusetts only citizens who can read and write can become voters. Of possible women voters, more than two out of three were born and educated in this country. This would add to our voting constituencies 401,000 American voters; only 173,000 of foreign birth.

5. Municipal suffrage has been tried in Great Britain since 1869. Mr. Gladstone testifies that women have voted "without detriment, and to great advantage." In England and Scotland, where about one-fifth of the voters are women, the city governments are said to be the best and purest in the world; in America, where women are excluded, city governments are profligate and corrupt.

6. In Wyoming and Colorado women vote more generally than men, and the better class of women vote more generally than the more ignorant class. In Wyoming since 1893, in Colorado since 1893, the testimony is unanimous to the good results. Women not only vote more generally than men, but men vote much more generally because women vote.

7. In short, wherever Woman Suffrage has been tried, it has worked well. In Massachusetts, with our educational restriction, it will purify, refine and elevate.

8. Women will be more highly respected when their opinions are counted in municipal elections. Voting is one form of power, and power always commands respect. Communities which respect women always lead in manners and in morals. Woman Suffrage is a step in the direction of a higher civilization, and the supremacy of mental and moral forces.

HENRY B. BLACKWELL.

THE SUFFRAGE MANIFESTO.

The Executive Committee of the Massachusetts Woman Suffrage Association held its first meeting for the season in Boston, Oct. 4, at 3 Park street. There was a large attendance. It was voted to issue the following answer to the recently published appeal of the remonstrants:

TO THE PEOPLE OF MASSACHUSETTS: The manifesto sent out last week by the Massachusetts Association Opposed to the Extension of Suffrage to Women says: "We find tangible proof that the women of this State do not desire the ballot; in their general indifference to school suffrage." We ask a candid consideration for the following facts:

In Massachusetts, at presidential elections a majority of the men vote; at State elections less than half; at municipal elections a still less number; and at school elections, wherever these are held separately, only a small fraction of the male voters turn out.

In the twenty States where women have School Suffrage their vote is small. In England the voting lists show that the women who have municipal suffrage exercise it as generally as the men. In Wyoming, where women have full suffrage, nine-tenths of the women vote. In Kansas women obtained school suffrage in 1861. Their vote was small. In 1887 they obtained full municipal suffrage. Their vote immediately became much larger, and has increased at succeeding elections. In Colorado women obtained school suffrage in 1876. Their vote was small. In 1893 they obtained full suffrage. At the next election the women of Denver cast fifty per cent of the entire vote of the city, and the vote of women throughout the State was large.

National Spiritualists' Association.
(Continued from first page.)

which lecture we shall give in our next number; his theme was "The Attitude of Scientific Men Toward the Spiritual Phenomena." Mrs. A. M. Gladding also spoke, and tests were given by Mrs. Maggie Waite, Miss Maggie Gaule, and Edgar W. Emerson, which were all of a most satisfactory and convincing character. The closing address was delivered by Mrs. Cora L. V. Richmond.

MRS. CORA L. V. RICHMOND'S ADDRESS.
Mr. Chairman, Delegates and Friends: At the end of three days' labor, after the work of the Convention has been performed, and you have listened to talking and tests, it does seem an imposition to ask you to remain. I shall detain you but a few moments.

Spiritualism has a soul, more than a body. We have done our little household work here in your midst, not for the purpose of parading our National Association as a body, but to give us the vehicle whereby we may now, and at future times, reveal to you the soul of Spiritualism. Our worthy friend, our life-long friend and co-worker, Mr. George A. Bacon, pictured to you in his admirable address the scientific and philosophical phases of the thought of today concerning Spiritualism.

The National Association has been heard in this Convention with no uncertain sound as to the ethics, the philosophy, the science and the religion of our Cause. We have spoken concerning the preservation of the sacred rights of the freedom of conscience under the folds of this time honored flag. This beautiful flag, presented since we came here, is but an illustration of the renewal of our pledge to support those liberties. We care a great deal more about human liberty than we do about the structure of the external form of government or association; but we mean to see to it that those liberties are protected under the constitution under which we live, and that each medium manifesting the powers of the spirit world shall have the privileges and rights to manifest such gifts unchallenged by the officers who do not represent the spirit of the law. We mean to see to it, also, as has been fore-shadowed in our resolutions and work here, that the work of Spiritualism shall represent that which is for the welfare of humanity, that every aspect of human thought that leads to the elevation and betterment of the human race, shall here find its home. The National Association is the vehicle by which we expect to convey to the world the true meaning of the manifestations of spirit power at the present time in the world, to the end that spiritual gifts shall not be considered as charlatanism, but the divine manifestation of the power from the unseen spirit world; to the end that spirit-teaching shall not be considered as the voice of fanatic and lunatic, but the voice of admonition and assistance in the bearing forward of the real work of life; to the end that the power of Spiritualism manifested in the world to-day shall not crystallize in denominationalism and creed, but shall aid all classes of human beings, wherever a human heart mourns for its dead, wherever human lives aspire to know of immortality, wherever there is longing to know concerning the power and inspiration of the spirit world.

This soul of Spiritualism has made it necessary for Spiritualists to find a body for expression, and that body you have before you now. You have bound us again to fulfill the duties of the officers of the Association. It means labor, travel, sacrifice and earnest endeavor, and your board of officers and trustees has taken upon itself again those tasks. The one addressing you, for twenty years a minister of our religion in Chicago, has these beautiful flowers sent her as tokens of your love. If you had done nothing else but send flowers, they would cause tears of regret; but the real flowers that you have sent—of sympathy to our oppressed mediums, of endeavor to release them from the opprobrium and thralldom of unjust prosecution under the maladministration of the laws of the country, bring tears of thankfulness and sympathy. You Spiritualists of New England have given to one who has worked in your midst many years, these flowers. If you did nothing but bring flowers to our honored president and the speaker, your vice-president, there would be no meaning in their incense, in their loveliness; but the flowers of your sympathy for the workers in our cause, your support, your hospitality, your cordiality and earnestness in the work of this Convention, are the sweet fragrance of these blossoms, and will remain, not only in the heart of your vice-president, but of all the Convention as long as they shall live. You have given tributes of praise and appreciation to those whom you have honored with the trust of bearing forward your wishes in this Convention; but this would mean nothing unless it meant the bearing forward of that sacred message of spiritual light that these able, earnest and gifted co-workers have so wonderfully helped in fulfilling here to-night.

There was in the ancient time, in the history that is now passed into tradition, and in that wonderful lore that is associated with poetry in the classical time, a hero stronger than all the others, who was still vulnerable and involved in the meshes of a mighty Gorgon. Hercules, who, though strong to overcome all his enemies, and even the gods, was enmeshed in the meshes of this mighty Gorgon. A power most divine, yet seemingly most insignificant, alone could release him from that bondage.

The modern Hercules is the science of Materialism, or Agnosticism, the bigotry of the thought of to-day; the Hercules is enmeshed in the meshes of the mighty serpent of annihilation, or of a fate worse than annihilation. Spiritualism comes as the one redeeming power to set this giant intellect free; to release this mighty potency of modern thought from the thralldom of possible annihilation. It comes to set free that mind enchained by materialism and dogmatism; it comes to set free that mighty potency of the spirit of man that, when free, means all possibilities unto all souls; but, if enchained by dogmatism, means the narrowing of the giant intellect inspired of the human race. Spiritualism is the power that has set this giant free, has restored it to the human race, has given the possibility of immortality, and shaped the destinies of the human race to a future knowledge of eternal life.

I remember on one of the beautiful hills of Rome are the remains of a most wonderful temple. In ancient times the Goddess Minerva was worshipped there, the symbol of that sacred Wisdom that sprang from the brain of Jove, as his most potent messenger. To day the sculptor, the artist, the scholar, stands before that beautiful ruin, wondering what mighty inspirations might have been there in those sacred times when the gods held converse with men. Here in your "City Beautiful" we make our Parthenon upon these hills of aspiration, and in the temple of your hearts. We invoke the divine goddess of Wisdom to aid in the demonstration of these powers, and it needs no Olympian Jove, it needs not the height of Parnassus and Olympus to inspire us here. Our gods are ministrants over the loved ones of the household, are messengers of the winged immortals that hover near to bear the blessed tidings of the spiritual light, that the Goddess Wisdom and the beautiful god Eros may descend once more to the earth, and make their temple and their shrine in the hearts and lives of man. We care less for the parthenon than we do for the temple of human freedom. We are less for the gods of Olympus than we do for the loved ones who whisper the messages of peace unto the longing and sorrowing people; and so, with hearts full of thanksgiving and praise unto the great giver, and with all gratitude unto the citizens of this beautiful Capitol of our nation, your Convention this night closes its session, restored almost from the fatigues of labor by the kindness of your spirits, and fully restored and compensated for all labors by your noble tribute on behalf of those who know at the present hour the sustaining sympathy of all true Spiritualists.

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INSPIRATIONAL POEM.

BY W. J. COLVILLE.
Given in Denver, Col., Oct. 1, 1895.

SURELY MY OWN WILL COME TO ME.

Who are my own? What is my own?
The voice of every soul declares
That God will give to each his own—
Until that soul all blessing shares.
For in this universe so vast
That none can measure its extent,
All souls are guided by the Power
Which hath to every being lent
Some special grace, and given each
Some blest appointed work to do,
And in the rendering of that task,
With high and noble end in view,
Each soul may find the living bread
Adapted to its special need
Which satisfies the inward hunger,
And doth the deep heart-hunger feed.

In every hour of work and rest,
Whatever the task we must fulfill,
Let us acknowledge God in all,
And humbly seek to do His will;
Nor ask for any special call,
Nor any special work to find,
But trust all that we have and are
Unto the great, eternal Mind.

All that is ours will come to us,
For come it must, by God's decree.
Why should we doubt that it will come?
'Tis seeking us o'er land and sea.
As we are seeking for our own,
Our own is drifting ever near.
To bless us and abide with us,
And make our onward pathway clear.

As Jesus said: "The Father gives
To me all those who'll surely come,
And whatsoever the Father gives
I'll safely land in my blest home.
And him that comes I never cast out."
The glorious Teacher bravely stood
Amid the storm of seeming ill,
Pronouncing all things "Very good."

He knew that God directed all,
However fierce the storm might rage;
He knew that on the scroll of life
His Father wrote on every page.
He knew that one eternal law
Directed all events below;
He knew that nothing could mistake,
For God directs it where to go.

And times, if the harvest seemed
At that time very weak and small,
He trusted the Father's plan,
Knowing: "The Father reaps o'er all.
And thus He calmly patient stood,
When all the world seemed going wrong,
Lifting His voice above the storm,
Exulting in this triumph song:

"All that the Father gives to me
Will surely come; this is enough.
Then be the ocean e'er so calm,
Or be the waters e'er so rough,
Or be there in the sight of men
A harvest beautiful and grand,
Or be it scanty in their sight,
I know the Father doth command;

When'er God leads to me one heart,
One hungry soul, then hasten I,
And through the power of perfect love
And wisdom, all its chains are riven."
And so throughout his wondrous course
How singular the pathway seemed—
Sometimes he healed them by a touch,
At other times 'twas though he deemed
The men impossible to help
Because of their own unbelief.

But whenever a sufferer came
To ask him for desired relief,
Then he stretched forth his mighty power,
And, answer up to God's holy will,
Light shone where darkness long had reigned,
And conscious go to 'er came all ill.

All that is ours will come to us—
All pleasure and all strength and joy;
Our daily tasks and industries—
For life is not an idle toy.
And all positions that are best,
The needed measure of sound health,
Yea, all that we can e'er require
Of power, of influence and wealth.

Then, in the silence hold yourselves,
And in your waiting be ye strong;
Neglect no task that ye can do,
But all the while sing this sweet song:
"God is directing all our work,
The wellspring in the Eternal Heart
Can never languish, never fail;
But each of us must do the part
Assigned to each, no less, no more;
Then what is ours will surely come,
And what doth come is ours to take
Rejoicingly into our home."

And sometimes when the blessings come,
They're veiled angels, seeming sad—
Like shadows thrown across our way.
Of these we should be very glad
If we but knew what shadows mean—
The advancing troops of light
Coming each day more near to earth.
These do not show their forms so bright;

They cast their shadows on before,
(Shadows are blessings in disguise),
The shadow that we fear the most
Will prove a friend when our glad eyes
Are opened to the knowledge blest
That only seemed the shadow sad;
The radiance that will greet our eyes
When we behold the angel glad,
Will more than dissipate the gloom,
And scatter all the shades of night.
As mist and phantoms disappear
Before the advent of new light.

Then in each dark and lonesome hour,
However weary seems the way,
Hold on to this glad anchor bright,
However fierce the ocean's spray;
Heed not the storm, but boldly trust
That Christ doth on the waters tread,
For when we know that Christ is here,
That all is by God's great wisdom led,
'T will land us all in that blest port,
That refuge-haven of the free,
Where we shall understand the truth—
That through life's changeful mystery
There is one solution for all grief,
One antidote for every pain:
That what seems worst is surely best,
And loss will prove a perfect gain.

All that is mine will come to me;
I covet not my neighbor's lot;
I do not envy what he holds,
God has not e'en one child forgot.
I claim what's mine, and nothing more,
And nothing less can I receive.
I have my own; this is my bliss;
This fully I must needs receive.

Oh! let each human spirit stand,
Submissive to the Will Divine,
Declaring that the best will come,
That wisdom over all doth shine.
Let's confidently now receive
This glorious truth that ne'er can fail:
I'll have my own; I want no more;
Right over all must needs prevail.

As in this glad, free strength of life
I confidently trust in God,
I know the time will come when all
Will see that what they thought the rod
Of chastisement was always kind,
Instruction given for man's best weal,
God's loving blessing over all
But seems to smite, when it doth heal.

How Shall We Defend Ourselves?

To the Editor of the Banner of Light:
The time has arrived to show a manly spirit by manly action, and demand of our legislators honorable dealing toward us as Spiritualists, by passing just laws recognizing our existence as a worthy body of the community in which we live.

For a number of years we have successfully opposed unjust laws which were about to be passed to our disadvantage, but the last two years there seems to have been a turn in affairs. Our Massachusetts statute books are defiled by disgraceful expositions of a biased and religiously ruled political party, who have enacted a law favoring an abominable allopathic doctors' trust—more to be shunned than any monopoly ever before thrust upon this country.

No matter what the name of the party, let us have it understood that our votes will be recorded with the opposite one, now and every time, until a decent respect is shown us in the General Court.

No Governor who will sign such enactments shall have my vote—or rather who has signed them.

There are Spiritualists enough in this State to make themselves felt, were they all of one mind in this respect. I consider a bigoted politician quite as much to be avoided as a bigoted religionist.

JOSEPH CARR.
Boston, Mass.

Buckingham's Dye for the Whiskers can be applied when at home, and is uniformly successful in coloring a brown or black. Hence its great popularity.

Spiritualism Among the Clergy.

To the Editor of the Banner of Light.

I met last week a venerable clergyman of this city, and on my saying to him that he would cross the mystic river and join the majority very soon, he responded: "That does not frighten me, for the wife of my youth, who has been there some years, communicates with me daily and assures me that she is waiting to welcome me to her beautiful spirit-home." I said I am glad to meet a preacher who knows something of the higher life, as most of them, I suppose, do not know anything about it.

"Oh," he said, "there are a great many more of them who know about it than you would suppose."

He informed me that he was himself mediumistic, and that his present wife is a very excellent medium. He never attended but one circle outside of his own home. That one exception was a circle of David Brown's, which he attended at the request of his spirit-wife, on which occasion she gave him a most perfect test.

This is but one of many proofs that have come to me that Spiritualism is rapidly becoming a vital power for good among the church people, as well as among the unchurched.

T. A. BLAND.
The Rutland, Boston.

Canada's Greatest Essayist on the Action of Canada's Postmaster-General.

THE GRANGE, TORONTO, Sept. 30.

Dear Sir: You may be sure that you will always find me on the side of perfect freedom of opinion. Beliefs which cannot maintain themselves by arguments in fact lie against all comers, ought not to be maintained at all.

In the number of *The Truth Seeker* which you have sent me there is much to which believers in Christianity would object, as they would to many of the utterances of my late friends, Prof. Huxley and Tyndall. But there is nothing, so far as I can see, to justify or excuse the exclusion of your journal from circulation.

Yours faithfully,
GOLDWIN SMITH.

To E. M. MACDONALD,
Editor *The Truth Seeker*, New York.

The above, from a late issue of the *New York Truth Seeker*, is straight to the point, and is clearly illustrative of the principle set forth by THE BANNER OF OCT. 26, in its editorial on THE FREEDOM OF THE MAIL.

AN INTERESTING EXPERIENCE THAT COMES BUT ONCE IN A LIFETIME—Our much-esteemed co-workers, brother J. J. Morse and his good wife, kindly invited us to be present, on Wednesday, October 2, at the celebration of their silver wedding, but, alas, time and space are realities this side the grave, whatever they may be on the other. Although the spirit was quite willing, the flesh was not so easily transported, and our presence in spirit, in sympathy, and loving good wishes, had to suffice. A quarter of a century of happy married life deserves to be celebrated with joy. In our opinion the "honeymoon" ought to come then rather than at the beginning of married life. Both Mrs. Wallis and the writer congratulate our worthy comrades on having attained the silver stage of their wedded bliss, and unite in the hope that they may be spared yet another twenty-five years of mortal life, more prosperous and freer from stress and strain we trust, so as to celebrate a happy golden wedding. Amid all the heartfelt good wishes which will be extended to these true and tried workers for Spiritualism, none will be more earnest or sincere than ours. We wish them all the blessings they can wish themselves.—*The Two Worlds*, Manchester, Eng.

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. Hadden of Newburyport, Mrs. Juliette Yeaw of Leominster, Mrs. Carrie F. Loring of East Braintree, Mrs. Harriette G. Holcombe of Springfield, Dr. W. A. Hale of Boston, Dr. George A. Fuller of Worcester, Miss Abby A. Judson and Eben Cobb.

Mr. and Mrs. J. B. Hatch, Jr., will be present. The Worcester Association of Spiritualists will endeavor to care for as many as possible visiting the Convention from other cities and towns in the Commonwealth. A most cordial invitation is extended to all mediums and speakers to be present.

Parties intending to be present at the Convention and living at such distances that they can't return that night, had better write Dr. George A. Fuller, 42 Alvarado avenue, Worcester, Mass., as early as practicable, and he will try and arrange for their entertainment while in the city.

Full particulars with regard to Convention will be furnished BANNER OF LIGHT as soon as said arrangements are made.

Per order Committee on Convention,
GEORGE A. FULLER, M. D., 42 Alvarado avenue, Worcester, Mass.

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Notation is paid to anonymous communications. Name and address of writer is indispensable as a guarantee of good faith. We cannot undertake to preserve or return canceled articles.

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

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 2, 1896.

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Henry W. Pitman, Associate Editor.

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

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

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.

"Near the Kingdom."

At the recent Unitarian National Conference at Washington, Rev. Mr. Savage of Boston delivered a discourse on "Our Gospel," in which he adverted to the doctrines preached by some of the "Evangelical" wing of that denomination (in common with "Evangelical" denominations everywhere) as being "not the gospel, the good news which Jesus proclaimed." It is, he said, rather based on a scheme of beliefs made up of bad science, poor metaphysics and an uncritical use of the Bible, which has grown up in process of time around the person of Jesus. It is a doctrine about Jesus which is not his gospel.

This Evangelical theory of revelation teaches that for four thousand years God's revelation of himself by angelic message, through prophets and inspired writers, was mainly confined to a little country of about the size of Massachusetts; and that God, while presumably desiring the best things for all the children whom he has created, is nevertheless the grossest favoritism. So far as we have been able to spell them out, the universe and the history of the development of human life are the record of the law and the purpose of God. Truth, wherever found, is divine; we believe in God—not in a god, outlined in human figure and located in some particular spot in the depths of space. But our God is a person, not merely the diffused and impalpable spirit of life. We proclaim him personal, not because outlined and limited like a human person, but because we regard consciousness as the centre and essence of personality.

God is nearer to us than our pulse-beat—nearer than the breath we breathe. Whether men have called him by one name or another, whether they have forgotten him or been ignorant of him, he has never been away from them, but has led them in ways which they knew not, and has made them a part of his all-embracing purpose. He has ever been ready to come into the human mind as truth, into the human heart as love, into the human character as righteousness, as fast as men have been able to make any room for him. And today we believe that he is in all the forces, the every-day movements, the upheavals, the disturbances of the modern world.

If we may believe that the purpose of life is, as Browning has said, "the culture of a soul," and if somewhere and somewhere there is to be time and opportunity for the completion of that culture, then, in spite of pain and sin and death, we may dare to believe that this is the best possible of all worlds.

We hold that death is only an incident in the eternal career of the soul. There is nothing in the fact of death to change the nature or the destiny of man, any more than the going to sleep last night and waking up again this morning. Under the universal and eternal laws of God—of cause and effect—man is continually engaged in building his own character. And as, in this world, he can go up or down as he pleases, so we believe it will be true in any other and in all worlds. We must recognize the fact that if we are to be happy in a spiritual world, it can only be because we have developed our spiritual faculties and powers, so as to be at home in that world, and find a natural and pleasant life in their exercise.

We submit that there is nothing in the statements quoted above that militates in the least against the teachings of the Spiritual Philosophy; the reverend gentleman is evidently not far from the position held in "the kingdom of thought" by Modern Spiritualists.

The Result of the Severalty System for the Indians.

The friends of the Red Men, in their recent annual gathering at Lake Mohonk, expressed their thorough dissatisfaction with the practical working of the land allotment law in its application to them. This severalty allotment plan, which was designed to be a working substitute for the reservation system, has in numerous instances failed to exhibit the favorable results expected of it. It was agreed that it was premature [as the BANNER OF LIGHT declared it to be at the time of its passage as a law] and indiscriminate in its application, and it was confessed that it was made both the excuse and the means for gobbling up Indian lands for the greedy and covetous white men.

Commissioner Browning said that allotments had sometimes been made of land that is not adapted to farming purposes. To require regular labor of the Indian on the soil at all is quite as much as is prudent to propose, but to load him down with a demand for work on soil that he cannot till is harder still. It is a poverty-spirit that has applied the severalty system to tribes and bands that are wholly unfitted for it in order to justify the sale of the surplus lands, after the allotment, to the waiting whites at a sure bargain. In some cases the Indians, as Mr. Dawes freely admits, have been crowded off their reservations, and upon tracts which they never picked out, for the reason that they had not seen them and could not find them. In addition to this, it was explained to the Mohonk conference that white communities not only did not welcome the new landholders to citizenship, but made a pud out against the exemption, under the law, of the taxation of Indian lands for twenty-five years. The whites see only a discrimination in favor of the Indians, and proceed to get even with them by refusing the Indians the privileges of courts and schools.

Hence Commissioner Browning makes the suggestion that when reservations are opened hereafter, enough money from the proceeds of the sales of surplus lands shall be set apart to pay to States and counties the equivalent of the remitted taxes on lands held by the Indians. The Indians might, in this way, obtain their share in the schools and the road improvements. But behind these obstacles comes the one of a premature application of the severalty law to tribes unfitted, or not fitted for, the land allotment, and the road improvements. The mistake has been in treating the severalty arrangement as a cure-all, and thus applying it in strong doses and to all sorts of patients. These men were sincere friends of the Indians beyond a doubt, but they lacked judgment and practical wisdom. What should have been regarded as an experiment merely, they regarded as a system for universal and instant application. The land-grabbers were particularly pleased with the enthusiasm displayed by them, because it exactly suited their plans. What they especially liked about the severalty system was its invariably opening to the settlement the lands that were not allotted.

The New York Sun, editorially commenting on this business, remarks that what has been done badly done cannot of course be undone now, because it would be too palpable a retrograde to put Indians now holding lands in severalty back upon a reservation held in common. It adds that the only thing to do seems to be to avoid the repetition of past mistakes, and to try to repair them as far as possible by extra-ordinary care in looking out for the interest of the Indians to whom lands have been allotted, and by giving them a helping hand.

Burying Alive, and Death Certificates.

Mr. William Tebb, of England, writes on the subject of living burials and death certificates that the danger is a real one, and ought to be averted. Under the existing imperfect system of medical examinations in England, he truly says, that no thoughtful person can contemplate the burial of over half a million persons annually, without mistrust and misgiving. Recognize authority declares that the appearance of decomposition is the only reliable proof that vital energy has departed from a man, and Mr. Tebb (whom we recognize by his initials, though reversed), says that every prudent man will provide in his will provision of this change, or for a simple surgical operation before burial.

The public is occasionally startled by the published reports of persons medically pronounced dead, but who came to life before or while the last rites of burial were being performed. After burial we hear no more of them. They may have been buried in death-like trance, but the medical certificate consigns them to perpetual silence beyond appeal or escape. In New York, of one thousand cases examined, six belonged to this most unfortunate category. In Holland, the percentage of similar investigations was five in a thousand. The records show that revivification occurs in about one in three hundred cases of the unfortunate deposited in the Morgue in Paris for identification. It is known to close students of the human constitution that a percentage, small though it may be, of persons of a nervous type, are liable to periods of a longer or shorter duration of attacks of catalepsy, trance, hypernatation, and other forms of suspended animation, where the suspension of life is so marked that the most experienced of physicians have been deceived, and the unfortunate victims have only been restored either just before interment or have been buried alive.

Illustrated Numbers.

THE BANNER will occasionally hereafter give its patrons a ten or twelve-page issue, illustrative (by type and half-tone) of interesting matters concerning the Cause in America, Europe, and the islands of the sea.

We received a very pleasant visit on Saturday, Oct. 26, from Mr. Milton Rathbun, of New York. Mr. Rathbun has been a subscriber to THE BANNER since his sixteenth year; he became at first interested in transcendental themes by reading a volume of Emerson's inquiries broadened, and finally, through the mediumship of Mrs. Staats, he at last received the clearest evidence of the verity of spirit communication. Since that time he has been an open and an industrious Spiritualist, doing all in his power for the advancement of that cause among men. Mr. Rathbun and his talented wife were old and valued friends of Luther Colby during many years, (as we happen to know,) and the name of the lady herself is very familiar to THE BANNER'S readers—notably as attached to her able essay on "Spiritualism in the Household," which appeared in our "Woman's Souvenir Number," Oct. 19.

The N. S. A. Convention.

Look of space in last week's issue of THE BANNER prevented our giving as extended a report of the Convention as we should have liked, but we will now elaborate on some of the features more fully, and give (on first and third pages) extracts from some of the most important addresses which were delivered during the sessions.

The special feature of the first evening session (as heretofore noted) was the presentation of a beautiful (silk) American flag to the National Association by Mrs. A. M. Jacques, President of the Ladies' Aid Society of Washington. There was a preliminary organization of this society in January. The first of October it was permanently organized as a part of the First Society of Spiritualists, with the special object in view of raising funds for the erection of a Spiritualist Temple in the Capital of our nation.

Mrs. Jacques is one of the earliest workers in Spiritualism, and was a fitting person to stand in the fold of the grand old emblem of liberty, which aroused all the enthusiasm of the audience, Spiritualists or otherwise, and brought them to their feet with three rousing cheers for the stars and stripes.

As a special emblem of the National Spiritualists' Association, a delicate white and gold banner was presented, the white typical of purity and the gold of truth.

President Barker received the flag from Mrs. Jacques, and called upon Hon. Milan C. Edson, one of the trustees of the Association, to respond in behalf of the National Spiritualists' Association.

Mr. Edson feebly responded. In brief he said: "We accept this flag, typical as it is of the glorious history of our nation, and we proudly raise it to the masthead of this organization of the National Spiritualists' Association. We accept the flag as prophetic that every bright star (State) in its azure field shall pour into the treasury a golden shower, and never stop until the officers of the Association are upheld and supported in every way."

"This little white and golden standard we also accept. May this little banner be the talisman that shall lead us to victory everywhere; that shall lead us through the most difficult seas, never beaten, never divided, always victorious. As such we accept it."

The closing address of the evening was made by Dr. Geo. A. Fuller of Worcester, Mass., who delivered his remarks in a very clear and cogent style.

At the evening session of the second day of the Convention Mrs. M. T. Longley delivered a very able address on the "Power of the Spiritual Press," which was enthusiastically received by the Convention.

During the same evening Mrs. M. E. Cadwallader, Honorary Vice-President of the Association, delivered an address which is worthy the closest attention of our readers.

The tests given the same evening by Mrs. J. Whitney of California were all very compelling, and were presented in a manner very pleasing to the audience.

Mr. Geo. A. Bacon of Washington, D. C., always a welcome speaker, delivered the opening address on the last evening of the Convention. Much care was evidently used in preparing it, and in order to be exact in its delivery he had written it out, and has favored us with the MS. The lecture will appear next week.

The greater portion of the last evening of the Convention was devoted to tests from three noted workers on the spiritual platform: Mrs. Maggie Waite, Miss Maggie Gaule and Mr. Edgar W. Emerson.

The style of giving them was characteristic of each. Mrs. Waite being especially forcible and earnest; but all were of a most convincing character, and evidently awakened much interest among the large audience.

The closing remarks of Mrs. Cora L. V. Richmond, the Vice-President of the Association, were well chosen and very appropriate, and attracted close attention.

In concluding, Mrs. Richmond gave a fine address on the subjects furnished by the supporters of the Washington press: "Immortality," "The New Woman" and "Enthusiasm." It was done in a masterly manner, and elicited warm applause.

NOTES.

Two of the veteran workers on the floor of the Convention were Captain E. W. Gould of St. Louis, Mo., and Mr. J. B. Hatch, Sr., of Boston.

Captain Gould is an attentive member whose many years of experience render his counsels of great aid to the work of committees.

Mr. Hatch has always been a most zealous worker for the promotion of the Children's Progressive Lyceum service.

He made an earnest and forcible plea for enlarging and extending this branch of the work, claiming that it is the young children who are thus early taught the truths of our beautiful philosophy that we have to depend upon for active and efficient workers as they grow to mature years. He instanced the present efficient Secretary of the Association, Mr. F. B. Woodbury, and others as striking examples.

Mr. Hatch, son and grandsons—three generations—were all in attendance at the Convention, and he stated that he was "the proudest man on the floor."

Our good friend and venerable worker, Eben Cobb, made a characteristic address on the second evening of the Convention, which served to liven up the assembly. He was warmly applauded.

If the Association had a few more friends as ready to liberally respond with generous subscriptions as did its present Treasurer, Mr. Theodore J. Mayer, and efficient and earnest Trustee, Mr. B. Hill, its scope of usefulness could be greatly enlarged.

The genial Reading Clerk of the Convention, Mr. John Eggleston of New York, called our attention to this coincidence, which is worthy of note: He was born and raised in Salem, Mass., and in his boyhood days played upon Gallows Hill (so called); as a boy he attended the Baptist church and Sunday school where Amanda Bailey led the choir, but he had not lived in Salem for twenty-five years. The strange coincidence is that as a Spiritualist he should be called upon to represent the society from that city in this Convention.

Two valued workers and appreciated members of the board of trustees in previous years have, during the past year, passed to the higher life. They were Mrs. Marion Skidmore and Mrs. Olive A. Blodgett.

Appropriate resolutions were adopted which attested to the high appreciation in which their untiring and efficient work in this and every other good cause was held.

The presence of Dr. O. G. W. Adams, who did efficient work on the finance committee last year, was greatly missed.

On Tuesday evening, the day before the opening of the Convention, an informal reception to the delegates and friends was held at the rooms of the Association, No. 600 Pennsylvania Avenue, S. E.

The reception committee consisted of Mrs. M. E. Cadwallader, Mrs. F. B. Woodbury, Mrs. B. Hill and Mrs. Milan C. Edson.

A very pleasant evening was spent in renewing old acquaintances and forming new associations.

Mr. Frank Walker, of New York, has rendered valuable assistance in soliciting funds, and presenting the principles and objects of the National Association. His sincere and earnest work in committees and on the floor of the Convention was very effective.

A correspondent writes us that a "Reception and Dinner Party" was tendered on the evening of Oct. 18, 1896, to a few of the stop-over delegates, by Mr. and Mrs. F. B. Woodbury, at headquarters building, 600 Pennsylvania Avenue, S. E. Among those present were H. D. Barrett, President National Spiritualists' Association; Sen. and Mrs. Woodbury; Mr. and Mrs. B. Hill of Philadelphia, Pa.; Milan C. Edson, Washington, D. C.; Frank Walker, New York; Hon. and Mrs. L. V. Moulton, Grand Rapids, Mich.; Mr. and Mrs. J. B. Hatch, Jr., Boston, Mass.; Masters E. W. and C. L. C. Hatch, Boston; Mr. and Mrs. C. P. Longley, Santa Barbara, now of Pasadena, Cal.; George Shook, Michigan; Miss M. Coffin, Boston, Mass.; Mr. and Mrs. J. B. Hatch, Sen.,

Boston, Mass.: Mrs. M. E. Cadwallader, Philadelphia, Pa.

During the dinner Sec'y Woodbury, in behalf of Pres. Barrett and himself, presented J. B. Hatch, Jr., with a beautiful book of poems entitled, "Angel Whispers," by Hattie J. Ray, for his success in getting railroad rates from Boston, and in bringing to the Convention the largest delegation. The evening was spent in a social way, each relating incidents of the Convention. The party broke up at a late hour, the different delegates going to their respective hotels, all agreeing that it was the best Convention ever held by Spiritualists, and proposing to be present next year.

On the same evening the balance of the stop-over delegates formed themselves into a Theatre Party, and visited Washington's newest theatre, to witness a performance given by Ada Rehan, the popular actress.

On Saturday morning the New England delegation, with a few exceptions, started homeward, well pleased with their trip, and all looking forward to the next Convention."

Woman Suffrage in Massachusetts.

The plea of Mrs. Ormiston Chant, the noted Englishwoman and leader in reform, in Music Hall, Boston, for woman suffrage in municipal government in Massachusetts, was a strong appeal made before the time-limiting registration was reached, and had its impressive, if not widely convincing, effect. She said that in England women have had municipal suffrage for fifty years. The property qualification has been reduced as low as to permit voting on five pounds per annum. The women of Massachusetts only ask for the vote on the same basis as the men, of whom no property qualification is required. With the vote the women of England have neither neglected their homes nor their families, but on the contrary have started cooking schools and dressmaking schools at the expense of the municipality, and made honest girls self supporting. They have made notable reforms in factory life. She said we had too many "moral squinters" here in New England, who do nothing but sit and predict all sorts of evils when women get the ballot.

This referendum in the coming election in Massachusetts means that we shall either go back on our ideals, and carry out the principles of King George the Third, or that the spirit of the Pilgrim Fathers will lead us to higher standards. Mrs. Chant reminded her hearers that she came to this country when the women of the world held their first council at Washington. She came later, when the great parliament of religions met at Chicago. She was here now in the great struggle for municipal suffrage for woman. And in concluding her remarks she urged her hearers to reflect upon the fact that the citizenship of earth is the citizenship of the unseen country. There is enough of the public and collective conscience to have made a Frances Willard, a Lady Henry Somerset, and a Lucy Stone possible. But we shall have thousands of such women when the ballot is given them.

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A Champion of Our Mediums.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS is certainly to be congratulated in having such an earnest and efficient worker as Mrs. M. E. Cadwallader.

This lady has, from the inception of the movement, labored assiduously in its behalf. She has traveled far and wide, making successful appeals for pecuniary assistance, and has been largely instrumental in securing for the Association support from individuals, societies and associations in the New England States, and other sections of the country.

Her work as delegate from the First Association of Spiritualists of Philadelphia, as well as Chairman of the Special Committee representing the Spiritualists of Philadelphia, in presenting the petition in behalf of the mediums who had been unjustly and illegally arrested, was especially to be commended—this being, in our opinion, one of the most important measures adopted by the Convention. She also did efficient service as Chairman of the Committee on Amendments.

In unanimously electing her as Honorary Vice-President of the Association the Convention conferred upon her a graceful recognition of her valuable services.

We can truthfully say that the mediums of Philadelphia, and the nation, also, owe their champion, Mrs. Cadwallader, a vote of thanks for her brave and determined efforts in the presentation of their rights in the present time of persecution. At such times of trial work like hers is beyond the power of words to express the valuation.

The Hebrews and Their Sabbath.

A number of the Hebrew population of Boston appeared recently by legal counsel before the Police Board to make a statement respecting their observance of the Sunday law, to ask for its more liberal interpretation, and that the police suspend further operations against Hebrew merchants for opening stores on "the Lord's Day," until the Supreme Court of the State has passed upon the legal questions involved in a couple of test cases which are now in the courts. The Secretary of the Committee of Twenty said that by being allowed to work on Sunday the Hebrew people generally will be benefited. They will not violate their Sabbath, even if they are obliged to go out of business. It is with them a question of religious principle, and not of money. The statement that you will find but few Hebrews worshipping in the synagogues is incorrect. He said they were simply struggling for their rights. Their demand is that since they close their places of business, and refrain from work from sundown on Friday to sundown on Saturday, they should be permitted to do business on "the Lord's Day."

Mrs. M. A. Stickney has an advertisement on our fifth page which merits the attention of Spiritualists and investigators everywhere. We have known her personally for years, and feel to recommend her services to all wishing to consult a trance or business medium.

From a letter received from W. J. Colville from the Pacific Coast, we take the following: "Beginning with November 1, I am booked to commence a protracted season of work in San Francisco, Oakland and Alameda. Meanwhile I am busy every moment." [This letter will be printed in full next week.—Ed.]

A synopsis of Miss Abby A. Judson's address in Worcester, Mass., on Oct. 20, has been received and will be printed next week.

Read the announcement made on our fifth page by Dr. E. M. Sanders, 21 Soley street, Charlestown, Mass.

Mrs. Matilda Cushing Smith's account of a new Society in Rockland, Me., will appear in next issue.

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

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

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

A Remarkable Warning.

As noted in a recent BANNER, Mr. Alexander Bull (son of the late Ole Bull) was to start for Madison, Wis., by the latter part of October, with a view to giving a series of musical entertainments in the West previous to the erection of the monument to the memory of his father in Minnesota. Professor J. Jay Watson was to accompany Mr. Bull as his manager. Mr. Bull was given a reception at Professor Watson's conservatory by the Norwegians of New York and Brooklyn on a recent Wednesday evening. The Norwegian Glee Club, consisting of seventeen very fine vocalists, serenaded him outside the building, and afterwards again in the parlors. Mrs. Lillie May Hall, formerly a member of the Emma Abbott Opera Company (and the same lady who sang so delightfully last summer at the Hotel Woodfin, Lake George), was the prima donna of the evening; she made a great impression among the very critical audience gathered at the institution, and was encored again and again. The talented Miss Annie Watson and her father also gave excellent music to the guests.

Mr. Bull has had wonderful experiences, we are informed, in occult phenomena and tests in the spiritual realms. Once while dancing at a ball in Gottenburg, Denmark, he was stopped as if shot, and a voice told him that a dear brother was at that moment killed; he told his lady partner, and noted the exact hour. Shortly after news was received that his dear brother Thorwald had fallen from a ship's mast, and been killed, at the exact moment when he himself was so suddenly informed of the sad occurrence; the ship was hundreds of miles away at the time.

Dr. George A. Fuller (of Worcester), we understand, made an appeal at West Duxbury, Mass., Sunday, Oct. 21, in behalf of the "Mediums' Defense Fund" (spoken of in our National Spiritualists' Association reports), and received a collection of \$16.67. This was a fine donation from one of the smallest societies in our State, and is deserving of special mention.

"MY TRANSCENDENTAL EXPERIENCES WITH SPIRITS," BY HENRY LACROIX.—Such is the title of a 104-page work, with four illustrations, just issued. Price 25 cents. See our advertising columns. This work is of such an out-of-the-way character, or brings out such extraordinary experiences, that we halt for an opinion, and would advise every one to judge for himself.

Attention is called to the card (on seventh page) of Miss F. M. Wilder, of 373 Columbus Avenue, Boston, Mass.

Aid for Mrs. Adams.

Old readers of this paper, and the Spiritualists of New England, will remember Mr. JOHN S. ADAMS, who was so long connected with THE BANNER staff. His widow is now in poor health, and needs whatever aid the kindly-disposed ones in the spiritual cause may give her. THE BANNER PUBLISHING HOUSE and other friends have already participated in the good work, but more aid is needed. Funds sent to our address will be acknowledged in this paper, and forwarded to Mrs. Adams.

Lectures by Dr. Bland.

Dr. T. A. Bland, the well-known author and lecturer, has inaugurated a course of free addresses on "The Sciences of Phenology, Physiology and Health" in Boston. His first lecture was given on the evening of the 26th, and the second on the 27th, in Red Men's Hall, 614 Tremont street. His third, fourth and fifth lectures will be given at Wesleyan Hall, Bromfield street—the first in the series being on Thursday evening, Oct. 31.

Washington Excursions.

The Royal Blue Line announces another series of personally conducted excursions to Washington, D. C., the first party leaving Boston Wednesday, Nov. 20. The rate of \$25 covers every expense of the entire trip. An illustrated itinerary may be obtained by addressing A. J. Simmons, N. E. P. A., 211 Washington street, Boston.

Sleep or Death.

Sleep is one of the things that cannot be put off from night to night.
The punishment for sleeplessness is worse than pain. It means a shattered mind.
It often happens that a sudden stress of work or anxiety robs one of the night's rest. The effect is soon apparent in the languor, headache, and listlessness that ensue.
If rapid and abundant means are employed to repair the exhausted parts, the nerves regain their elasticity. But if an unnatural privation of sleep is carried beyond the stretching power of the brain, the whole nervous system becomes undone, and prostration results.
Thousands of men struggling under great responsibilities or tedious work, anxious, overworked mothers and wives, shop girls who are forced to stand on their feet all day long, have



MR. MAX BURGHELM.

little difficulty in convincing their friends of the remarkable power of the celery compound to restore their energy, renew their vigor, and make them strong and well.
Here is a letter from Mr. Max Burghelm, the well-known president and manager of the Cincinnati Free Press Company. Mr. Burghelm writes:

"The following statement may be of interest. I have been suffering from sleeplessness, insomnia, for many years, and although I have tried almost everything to get cured, consulting the best physicians, and even going several times to Europe, everything was in vain.
"I did not have a night's rest for almost six years, that is to say, I could not sleep for two hours in succession in a single night; you can easily imagine what the effect on me had been.
"After spending a fortune in trying for relief I had given up almost all hope, and when I first read about the celery compound I did not have much faith in anything. But after having used so many remedies, and consulted so many physicians in this country and abroad, I felt like giving the compound a trial. The result was truly wonderful.
"The very first night, about six months ago, that I tried the celery compound, you can imagine my joy when I found that I had slept six hours in succession, a thing that I had not been blessed with for so many years. I continued the use for over three months with the same happy result, and although I was fearful lest the malady would come back on me, I can now say that although I have not taken the compound for months, I do sleep every night peacefully and without interruption.
"You can easily imagine what this means for a man who works fourteen hours every day in the year, and has charge of two large newspapers. I consider my case a most remarkable one, and I should be glad if this statement should be the means of helping others who have suffered like I in the same untold agonies, and for this reason I give you full permission to make use of this statement in any way you choose."

TIMELY TOPICS.

A "Safety-Valve" for the Grave.
An English secular paper says that a man in that country has patented a "grave signal," intended to lessen the likelihood of death by being buried alive. The article comprises a tube in addition to an alarm. The tube is fitted with air valves. Upon the slightest revival, it is contended, the signal is raised and relief is afforded. The undertakers have of course come forward to oppose the plan; the patentee admits that his invention is opposed by the undertakers, because, as he says, it is destined soon to revolutionize inhumation, and check, in a measure, embalming.

Too Rapidly.—The present period drives onward with reckless speed toward every goal it wishes to attain. Patti is said, for instance, to have remarked recently that only Christine Nilsson and she are left of "the old school" of cantatrices, and that singers are now turned out in dozens, like oysters on the half shell; have too much straining and anxiety for a quickly made voice, and then, after a transient gleam of glory, lose it all. How true is this caustic criticism applied to the "new age" in this single field of its activities. The old adage "slow and sure" seems now to be outgrown. "What will the harvest be?"

Spain having uttered certain growlings about reprisals on American vessels, if our Congress gives belligerent rights to the Cuban patriots, the *Boston Post* observes, and with truth:

"For the Spanish Government to send out vessels to prey upon the commerce of the United States in retaliation for the recognition of Cuban belligerency would be nothing less than piracy; and the navy which we are building would find its use at once in that case."

Then and Now.—Speaking of the great Exposition at Atlanta, Ga., now in triumph progress—close Dec. 31—the *Chicago (Ill.) Times-Herald* says:

"Chickamauga and Atlanta! Thirty years ago those names were associated with all that is most dreadful and appalling to the human mind, and we learned that 'war is hell.' On the spot where that deliverance was uttered by Gen. Sherman, and from whence the first shell was thrown into the doomed city, civic pride and State patriotism have reared stately and beautiful buildings for a display of all the arts of peace. Could any contrast be greater?"

Difficulty of Comparison.—In a selection taken from Mrs. De Morgan's work, "From Matter to Spirit," by *The Philosophical Journal* of Chicago, occurs this sentence, showing the trouble encountered by reverent spirits in endeavoring to describe their soul-world surroundings and conditions to those yet prisoned in the mortal: "Thus heaven has its couches, its rests, coverings, . . . but attempt to name them with the equivalent on earth, and the resemblance dies away, as dies the gold and the many hues of an autumn's sunset."

Certain society gentlemen, in whom the nomadic tendency strongly survives, went out to hunt a fox, Oct. 24, in northeastern Massachusetts. But Reynard, having been let out of the bag, we suppose, and given ten minutes' start, escaped, and the hunters and their hounds went home disconsolate, and without "the brush." We are glad that Nature proved kind to her child.

Rev. T. DeWitt Talmage is now an installed copastor at the First Presbyterian Church of Washington, D. C., and the glory of Brooklyn is dim.

The *BANNER OF LIGHT* of Oct. 12 is a fine issue. It is largely devoted to National Association matters, and contains many half-tone portraits of the officers and prominent workers in the Cause.—*The Medium*, Los Angeles, Cal., Oct. 19.

MEETINGS IN MASSACHUSETTS.

Lynn.—T. H. B. James writes: The Spiritualists held their meeting at usual Sunday evening at Clark's Hall, 88 Summer street. A large and fine audience greeted Mrs. Julia E. Davis, who was the speaker and medium. Appropriate selections were rendered by Messrs. Lynn and the Burns. Mrs. Davis gave an interesting account for a subject of a distant place and truth, which was ably expounded. She then gave many excellent tests and messages from spirits, friends and incidents of their earth-life, and all without a single mistake.
Next Sunday, at 7:30 P. M., Prof. O. H. Webber will lecture on "Christ, as Exemplified by the Man Jesus," upon give demonstration of spirit-power and answer all questions.
Mrs. Dr. M. K. Dowland's meeting Tuesday evening, developing circle Friday evening, and for ladies Saturday afternoon, were well attended and the services very interesting. These meetings are doing much good for the Cause.
Cadet Hall.—Lynn Spiritualists' Association, J. M. Kelly, President. Mrs. A. A. Smith, writes: On Sunday, Oct. 27, Mrs. Ida E. Dowling of Boston drew an audience that filled the hall, and listened to the many tests and messages given by the little Indian guide; the service both afternoon and evening was very interesting. Mr. and Mrs. Kelly sang beautifully, with Mrs. Cross at the organ.
Sunday, Nov. 3, Mrs. Kate R. Stiles will be with us.

Newburyport.—Lincoln writes: Sunday, Oct. 27, the Progressive Lyceum held its regular meeting, Assistant Conductor Womdey as Conductor. After singing, music on the piano by Lella Bragg, reading by Miss Hattie Ash and a poem by Mr. Womdey, Mrs. Dr. Dowland, of Lynn, gave an interesting lecture to the children. William Welch Read gave a fine lecture in the evening at 7:30. The audience was a cultivated class, composed of lawyers, doctors and well-known citizens—as intelligent a class as ever attended a meeting—and they liked so well that he will lecture by request on next Sunday evening in lower Odd Fellows Hall, 59½ State street, and will answer questions written by the audience on slips of paper.
Dr. William Johnson was chairman of the meeting. He recited some fine poems. Mrs. F. Field presided at the organ.
The *First Spiritualists' Independent Club* will hold a fair on Tuesday afternoon, Nov. 12, and conclude with an entertainment and dance in the evening.
The *First Association* commences its meetings on Nov. 10. Mrs. May Pepper comes Nov. 24. Meetings will be held in Fraternity Hall. The next monthly meeting of the Association will be held at Bro. Fuller's, 12 Temple street, on Wednesday, Nov. 6. All in favor of building a hall are requested to meet Nov. 5, in lower Odd Fellows Hall.

Worcester.—Mrs. Celia C. Prentiss (314 Park avenue), Cor. Sec'y, writes: Miss Abbie A. Judson closed her engagement with the Worcester Association of Spiritualists, Sunday, Oct. 27.
During her ministrations she has distinguished herself by her faithfulness to the Cause she loves so well. Not only has her voice been heard, but through the press of our city has she proclaimed the glad tidings of immortality, thereby attracting the attention of many thinking minds. She also embraces every opportunity to speak a word for the benefit of the dumb creation.
The Woman's Auxiliary will hold its annual fair in Grand Army Hall, Dec. 29-31. Donations both useful and ornamental solicited.
Dr. George A. Fuller will be our speaker next Sunday.

Rockland.—"Minerva" writes: The Goodrich family were with us Sunday, Oct. 27. The doctor held a successful developing and healing class at 2:30 and in the evening. Mrs. Goodrich gave tests and full names. Dr. Goodrich gave readings from photographs, all recognized. Master Sammie, the boy medium, gave psychometric demonstrations, all recognized. His readings and tests are truly wonderful. Every Society ought to hear them.
Sunday, Nov. 3, Mrs. Susan E. Buck of Boston will be with us. Lecture and tests, 7 P. M.

New Bedford.—"Sec'y" writes: The First Spiritual Society opened its meetings for the season of '95-'96 on Sunday, Oct. 6, Mr. Harlow Davis of New York occupying the platform for that day, and the following Sunday, Mrs. Minnie M. Soule of Somerville with us Sunday, Oct. 20. Last Sunday we had Mrs. Lizzie D. Butler of Lynn. For the month of November we are to have Mrs. A. H. Luther.

Fitchburg.—Mrs. E. O. Pierce writes: Oct. 27 Dr. W. A. Hale of Boston gave two grand lectures, and they will be long remembered. Each lecture was followed by tests. We hope that he will be with us again soon.
Nov. 3 Oscar A. Ederger of Newburyport will occupy our platform.

Malden.—S. E. W. Sec'y, writes: The Spiritual Association opened its meeting with half-hour song service, followed by Mrs. Minnie M. Soule, who gave tests, all of which were recognized.
The large audience departed with feelings of deep interest.
Nov. 3 Mrs. E. Clark Kimball will occupy the platform.

Chelsea.—D. V. A. writes: Oct. 27, the spiritual meeting at 206 Broadway opened with singing by Mr. and Mrs. Anderson; speaking by the chairman, Mr. G. F. Slight; Mrs. M. E. Saunders, recognized readings; congregational singing to close.

Card of Thanks.

To the Editor of the Banner of Light:
I wish to extend my sincere thanks to all who participated in the excursion from New England to Washington, D. C.: To the officers of the National Spiritualists' Association for the courtesies extended to the delegation; To the Spiritualists of Washington, D. C., for the reception given the party; To the hotel proprietors for reduced rates; To the Royal Blue Line for reduced rates; also for special car ordered our party; And to the *BANNER OF LIGHT PUBLISHING CO.* for publishing notices of the excursion in their valuable paper; Also to their correspondent, Mr. F. G. Tuttle, for the very able report that he has given of the Convention, and for favors that he has shown the New England delegation.
Boston, Oct. 25, 1896. J. B. HATCH, JR.

The November Century is an "Anniversary Number," celebrating the beginning of the twenty-sixth year, and inaugurating the use of a new font of type and new paper.

Movements of Platform Lecturers.

(Notes under this heading, to insure insertion the same week, must reach this office by Monday's mail.)
W. J. Chittelle has taken a house, 1720 Everett street, Alameda, Cal., which is now his permanent address. All mail matter intended for him should be sent thither.
Miss Jennie Mullin having returned from her summer vacation at Lake Umbagog can be found at her parents, 241 Tremont street, Boston.
Dr. J. B. Root, inspirational speaker, will respond to calls for lectures, funerals, organization and Lyceum work. Address, 82 Berkeley street, Boston, Mass.
Mr. J. Frank Baxter closed his work in Brooklyn, N. Y., on Sunday, Oct. 27, and will occupy the rostrum of the Spiritualists' Society in Salem, Mass., Sunday, Nov. 3—both afternoon and evening. He will serve the Newburyport Association the following week.
E. J. Bowtell spoke at Fraternity Hall, Brooklyn, N. Y., Oct. 20; Stamford, Ct., Oct. 23; will lecture at Sing Sing, N. Y., Oct. 31; Newark, N. J., Nov. 10. Address 464 Lafayette avenue, Brooklyn, N. Y.
George A. Fuller, M. D., lectured at Springfield, Mass., Oct. 27; will lecture at Worcester, Nov. 3 and 10; also at the Convention of the Mass. State Association of Spiritualists, Oct. 18, and at Norwich, Conn., Oct. 17 and 24. Has the month of April unengaged. For terms address 42 Alvarado Avenue, Worcester, Mass.

Mrs. Ida P. A. Whitlock lectured in Baltimore, Md., during October. November and December she will be at St. Louis, Mo.; January 6 at Fitchburg; Jan. 9 and 12 at Marlboro; 19 and 23 at Salem, Mass.; Feb. 2 and 9 at Meriden, Ct.; 16 and 23 at Norwich; 21 at Danielson, Ct.; March at Baltimore, Md.; May at Buffalo, N. Y.; June 7 and 14, New York City. April is unexpectedly open; she would like to correspond with societies with a view to filling that month. Address her during November and December, 508 Olive street, St. Louis, Mo., or in care *BANNER OF LIGHT*.
Abbie N. Burnham will speak in Waltham, Nov. 3, and Stoneham, Nov. 21. Address 350 Salem street, Malden, Mass.
Dr. C. W. Hidden of Newburyport will lecture at Springfield again Sunday afternoon and evening, Dec. 23, and during the week following will hold a series of public exhibitions in hypnosis. Negotiations are likewise pending for his appearance at Lowell.
Mrs. M. Knowles spoke and gave tests in Chelsea, Mass., Oct. 20. Would like engagements, day or evening, with other societies, on reasonable terms. Address, 1138 Dorchester avenue, Dorchester, Mass.

SPECIAL NOTICES.

Andrew Jackson Davis, PHYSICIAN TO BODY AND SOUL, will be in his office, 63 Warren Avenue, Boston, Mass., Tuesdays, Thursdays and Saturdays, from 8 A. M. to 4 P. M.
Owing to crowded office practice, it will be impossible to examine and treat new patients by mail. Letters from patients under treatment strictly confidential.
First consultation, with directions for cure, \$2; every subsequent interview, in office or by letter, \$1. Medicine extra. His remedies are very few, and simple and effective, being exactly adapted to the individual condition. No professional visits at residence of patients.
N. B.—Tickets from 1 to 7, inclusive, are retained for early callers. Numbers from 8 to 17, inclusive, may be engaged one day before by letter or telephone addressed to S. Webster & Co., 63 Warren Avenue, sitting the hour you intend to arrive at the office. No. 8 is rarely reached before 12 M. Persons not present when number is called, lose their place.
Oct. 19. 3w

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 5.

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

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

James Burns, 56 Great Queen street, Lincoln'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 countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

A Fifty-Cent Calendar Free.

The Publishers of *The Youth's Companion* are sending free to subscribers a handsome four-page Calendar, in nine colors. It is made up of four charming pictures, under each of which are the monthly calendar for the new year. The retail price of this Calendar is 50 cents. New subscribers to *The Companion* will receive this beautiful Calendar free, and besides *The Companion* free every week until January 1, 1897. Also the Thanksgiving, Christmas and New Year's double numbers free, and *The Companion* fifty-two weeks, a full year to January 1, 1897. Address *The Youth's Companion*, 198 Columbus avenue, Boston.

THE FUNK & WAGNALLS STANDARD DICTIONARY.
The English critics on all sides show no hesitation in placing this new American Dictionary above all similar British works. *The Leeds Mercury* in a review just published says:
"We have no hesitation in stating that the Funk & Wagnalls Standard Dictionary is the best and most complete Dictionary of the English Language now in existence."
"Strange," the *London Literary World* exclaims in speaking of the Standard Dictionary, "that the Queen's English should find its chief advocates in the country of the President!"

The current number of the *BANNER OF LIGHT* comes to us handsomely illustrated with a large view of the headquarters building of the National Spiritualists' Association, and portraits of its president and secretary, H. D. Barrett and Francis C. Woodbury, together with a brief history of the Association and a statement of its objects and purpose. The number also contains portraits of C. F. L. V. Richmond, Theodore J. Mayer, Milan C. Edson, Mrs. M. E. Cadwallader, Mrs. F. C. Steinhart, Mrs. Marion H. Skidmore, Hon. L. V. Moulton and B. B. Hill.—*The Herald of Light*.

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—St. James's Budget, London, July 27, 1895.
(Weekly Edition of St. James's Gazette).
301,865 Vocabulary Terms, 125,000 Synonyms and Antonyms, 47,468 Entries in the Appendix, 45,000 Illustrative Quotations, 5,000 Illustrations, 247 Editors and Specialists, \$960,000 Expended in its Production.
Oxford University, England, Prof. A. H. Sayce, the eminent philologist, says: "The Standard Dictionary is certain to supersede all other dictionaries of the English language."
Yale University, Prof. E. J. Phelps, Ex-minister to Great Britain, says: "For general and practical purposes it is the best American dictionary now available."
Cambridge University, England, Prof. J. E. Sandys, says: "It is admirable, and deserves to become famous on both sides of the Atlantic."
Harvard University, Prof. A. Preston Peabody, says: "Will prove invaluable, and will last while the English language remains essentially unchanged."
The New York Herald, says: "The Standard Dictionary is a triumph in the art of publication. It is admirable from every point of view. It is the most satisfactory and most complete dictionary yet printed."
The Saturday Review, London, Eng., says: "In substantial merit we think the Standard Dictionary decidedly preferable to the much-advertised Century."
The Daily Post, Liverpool, Eng., says: "It is a monument to American industry no less than the Great White City by Lake Michigan."
The Journal of Education, Boston, says: "In thoroughness, completeness, accuracy, typography, style, and illustration, it challenges criticism and commands admiration. It will make the world its debtor, and all who write must praise it evermore."

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Without strength or appetite, was my condition last spring. Hood's Sarsaparilla was recommended to me. The first bottle helped me. I continued and my appetite improved and that tired feeling left me. Formerly my hands trembled badly, but in Hood's Sarsaparilla I found a wonderful nerve tonic. It is a grand medicine for the blood and nerves." H. R. SQUIRRE, East Leverett, Mass.

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PERNIN G. Wyrell earns \$2500 a year. He learned this system in 3 months. Other systems take 12 months. No shading. No position. No failures. Lowest rate. Lessons by mail. Booklet and lesson free. Pernin School, 194 Tremont St., Boston, Mass. Nov. 2.

W. S. RIPLEY. Of 88 Court street, Boston, Mass., says: "My father was cured by George B. Emerson, 302 Shawmut avenue, or Infammatory Rheumatism, Enlarged and Crooked Joints. He power from a distance found and cured him at the hour appointed, which cure was complete and permanent." Nov. 2.

Mrs. S. M. Farnham, MAGNETIC Healer, 356 Columbus Avenue. Hours 10 A. M. to 1 P. M. daily, excepting Saturdays and Sundays. Nov. 2.

Mrs. Lincoln, Medium, 7 Weldon street, off Quincy st., Roxbury. Warren st. car Nov. 2.

ASTROLOGY.—Most fortunate dates for all purposes, life writings, advice, etc.; full descriptions free. Send date and hour of birth with stamp. E. A. BEASER, Astrologer, 172 Washington street, Rooms 12 and 13, Boston, Mass. July 20.

FREE: Send 4 cents in postage, a lock of your hair, state age and sex, give address in full, plainly written, and I will send you a clairvoyant diagnosis of your disease free. DR. E. M. SANDERS, 21 Soloy street, Boston, Mass. Nov. 2.

DR. CARPENTER, 80 Berkeley street, Boston. Consultation free. Hours 1 to 6 P. M. Treatments by mail. Nov. 2.

WANTED, Old or Second-Hand Books Collections of works on Hypnotism, Magnetism, Spiritualism, Theosophy, Occultism, Astrology, &c., &c., bought and sold.
H. F. TOWER, July 20. 68 West 63th Street, New York City.

JUST ISSUED

FROM THE PRESS OF THE
BANNER OF LIGHT PUBLISHING COMPANY.

Biographic Memorial OF LUTHER COLBY,

FOUNDER OF THE Banner of Light,

FROM THE PEN OF HIS CO-WORKER FOR MANY YEARS,
JOHN W. DAY.

This volume is replete with personal information, poetic tribute and friendly memory.
Appreciative testimony is borne the Veteran Editor by some of the brightest minds in the Modern Dispensation.

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

The chapters are titled respectively:

- "A MAN-CHILD IS BORN."
- A SOUL IS RECOGNIZED.
- THE BANNER IS UNFURLED.
- MR. COLBY'S MEDIUMSHIP.
- "GONE HOME."
- TRIBUTES—Prose and Poetic.

In its Dedication the author gives the keynote of the volume:
TO MR. ISAAC B. RICH, the earnest friend and faithful co-partner of Mr. Colby for many years;
TO THE PIONEERS OF MODERN SPIRITUALISM, a hardy race, now passing rapidly to their well-merited "glorious in the skies";
AND TO THE YOUTH OF THE NEW DISPENSATION, who are reaping in joy what their forbears have sown in tears, and whose faces are now set toward the sunlight of world-wide victory!

THESE PAGES, Briefly descriptive of an earnest and practical life now closed in the mortal, are lovingly dedicated.
The work, in addition to the engraving of Mr. Colby, has a picture of his beloved mother (taken in her eighty-third year), and a fine likeness of William Berry (co-founder of the *BANNER OF LIGHT*); also views of the Fox Cottage, the First Spiritual Temple (Newbury and Exeter streets, Boston) and the Birthplace of Mr. Colby in Amesbury, Mass.
For sale at 75 cents per copy, postage free, at the *BANNER OF LIGHT BOOK-STORE*, 9 Bowdoin street, Boston.

SPIRIT
Meditation Department

SPECIAL NOTICE.

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

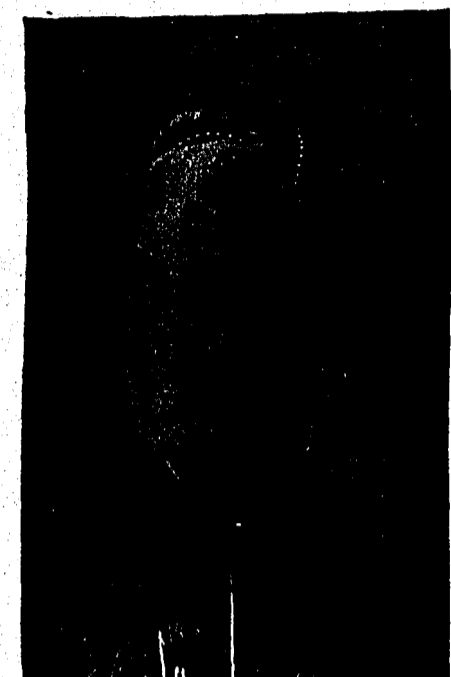
Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our counting-room for answer. It should also be distinctly understood in this connection that the messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All expressions 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 séances-table. Also, we are requested to state that all letters of inquiry, or otherwise, appertaining to this Department, should be addressed to the undersigned.

HENRY W. PITMAN, Chairman.

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held April 18, 1895—Continued from last issue.

Rachel Burns Martin.

How sweet to feel we are all privileged to come here and send a few loving words to our friends. I know not of one that I have come into contact with since passing over but what are anxious to meet their friends and to communicate with them. Why! do we forget our own? Never! the tie that binds us together through that chain of love is never severed. I often say: Oh! Father, thou great ordainer of life, I thank thee for the extension of life; I thank thee that we are intelligent beings.

Calvin, you have often felt a heavy weight upon you, and it has become sometimes so heavy that you have reached out in your spirit and said: "Oh! Lord, hast thou forgotten us as thy children?" Then in a thought has come to you the answer, "No." I know we are all children of the great family, but when I was in the mortal we trusted the Father, and he doeth all things well. Well, why not now? I know many sad hours have overtaken you—many lonely ones—but Rachel is near you often, asking the good angels to bring the blessings to you—not only you, but the children, each one, which I forget not one of them; and, as I have often said, Oh! Father, bless each one.

Then would I say: In love and kindness do I come to you, Ellen, also. We know there are many mistakes in the mortal life, and the Father forgiveth all the mistakes; but we should take care and not forget to thank him for the many mercies he doth show unto his children, the large family—we might say the whole creation.

George, you have strong powers. I wish they might be utilized for more good for humanity's sake. Knowing of the medial gifts you possess, it has been a pleasure for me to come into your atmosphere. You have used them some, but should more.

Yes, Oscar and Frank Plummer are here, hoping these words may reach their own immediate friends.

How often have I said, when in the flesh, Lizzie and Moses, I carry you to God in prayer, for fear it was a delusion with you, but now I know it was a reality. The blessed Father forgetteth not one of his children. Calvin, when it is possible—for I know what mortal life is—try to come into communication with us. If you would sit down with George, and the gentleman who is in company with him at times, I feel we might come a great deal to you.

Also would I say Charles is here, and asks to be remembered to you all. A large number have gathered here—some I know, some I do not know—from our parish. Oh! how pleasant it is to gaze upon this large company of people called spirits, which you all are; only you mortals inhabit one body, we the other. I thank thee, Oh! Father, for the permission to return on to the earth-plane. In thy wisdom dost thou make these wise provisions, that thy children should commune together.

My dear children, learn all you can while here, but learn honestly; seek, and ye shall find; knock, and the door shall be opened to you. Lucy, I am pleased to speak to you whenever it is possible. I do not say one, but I visit all of you. Lillie, when I did commune with you in the past, years back—it seems a long time now—you had something to think of, and dwell upon; and what changes have come to all of you since mother passed on. Oh! Calvin, the day is fast approaching when we shall clasp hands again, each finding their own. We will dwell together again, as it pleaseth the Father, Mother God.

Rachel Burns Martin, Haverhill, (West Parish) Mass.

Samuel W. McPhee.

Good evening. I ain't going to have it all mornings. Yes, it is morning, but I want to be a little different from the rest of them. Are you the Chairman? [Yes.] Well, well, well, I don't know hardly how to get hold of your medium. You never knew me, did you? No, of course you didn't. I said I should live up to the nineties, but I didn't; I only got to the sixties!

I didn't know in the flesh I could come here and dictate, but one day Mr. Metcalf asked me if I didn't want to take a walk with him. I said, "John, where are you going?" He didn't say, but as he is a whole-souled man I come along with him. So as I come along, we come in here. It seemed a little strange at

first, to see there was only one way for us to talk. After a little while I saw it, all had to come through the brain of the person. I didn't understand that yet, but I'm satisfied it's all right. So he said that some time if I asked this good gentleman standing here—the Spirit President—I could speak. So I asked Robert Campbell to day if he could get in, and he said I could try. So as I come up a little higher I walked right in; there was no trouble!

Did you ever go down to St. John, New Brunswick, or Ploton, Nova Scotia? There's where I used to live a part of my life. I will say right here I did n't know I could come to talk.

This John Metcalf, he used to live in Bradford, England, and then he lived in San Bernardino, where he passed away; and he's been a good deal of help to me in explaining matters when I have come here. I used to have considerable to do with the water, and with old sea captains—with Capt. Nutter and Capt. Hamilton, and all of these I have come into contact with since I went away. Did you know we have our ships just the same as you here? Yes, our phantom ships, the same to us as yours here.

I was talking with one Nason Nickerson in Washington one time before I passed away, in regard to these old sea captains, and he spoke of Capt. Balcomb. I was n't no scholar. I knew the Rev. Spratt; I was talking with him since I passed over. He was an old Presbyterian minister. I asked him if he really did believe that those little children that passed away were all punished forever. He said he tried to. He tried to believe what he preached, but it didn't satisfy him.

I hope the time is fast coming when people in this life, on this earth-plane, are going to know a good deal more than they do now in regard to spirit-communion—that is, talking together—and I think they will in time.

Samuel W. McPhee, St. John, N. B.

Addie I. Wilson.

How heavenly, how sweet to see the little children as they eagerly look into the faces of one and another as they hear them speaking, sending forth the words of comfort to their friends. I often feel what wisdom there was in the Father to give all these privileges to us as his children. The education of these little children in spirit is beautiful, more perfect than can be here. I did not think when a child that as I grew to womanhood I should be privileged to report for some one. When any one passes out, some one is eager for a word from them, to know where they are. We long for them, and say within the spirit—Where are they? Oh! how oft we hear those words spoken, and although we are so close, yet we are put so far away, in the thought, with mortals.

In Ontario, they would say, how can it be possible that way from Canada I have come here, which they tell me is Boston. I used to think it was a long distance away, but I find it is easily reached after laying aside the material form. I was educated so differently when in the flesh, yet we know it isn't wrong. Oh! friends, the time will come when of this great beyond you shall know more in this life. I feel assured of it. I have often said, Emily, it is possible that we can learn in spirit life all that might have been learned on the earth-plane? Yes. Then I have said, When we don't learn here, we have progression which we can learn beyond, but I do feel it would be better if we learned here instead of putting off until we pass the portal termed death.

Irving stands beside me, and sends loving words to each one in the mortal; but I know, Mr. Chairman, they will not take it, because they are not educated in this glorious truth; we see now the mistakes of mortals.

Addie I. Wilson, Ontario, Canada.

Hattie Robinson.

How long, how long, the question arises within our spirits, how long will it be before mortals shall realize the companionship of their friends? The answer comes back in an echo—How long? We do not know. I have often said if I had known before passing on I could return and communicate with my friends in this way what a comfort it would have been to me. I did not know. Yet the thought has arisen often, while listening to the words of the preacher—Seems as though he ought to know more where our friends are than we do. Now I ask, how could he know more than we?

I have tried on several occasions to make myself known, but I have failed every time but one. Once in a meeting where they had gathered together for spirit-communion, I did get so near and into the atmosphere of the medium that I gave my name, and I heard them speak it over and over again—"Why, that must be true, for I knew of such a person once!" How oft you hear those words spoken. Yes, Hattie Robinson is not dead, but only passed on with the great company.

Some mortals think that if we are spirits we must know everything. We know as far and as fast as we learn, no faster. It is a school, the same as your schools here, only we term it the great school of life, and it is so pleasant to know we are privileged to attend the lectures where we may gain a great deal of light, knowledge, in the spirit-world. Mortals, some of them, give a vague thought, as that we are resting; eternal rest. We say, eternal activity.

When I passed on I did not realize I could communicate this way, though I did not believe in death. If death ends all, it is a mistake we were ever born into mortal! I could not believe that, and it has aided me a great deal since I passed on. Dear Grandma Robinson has often said, "Hattie, you have now entered this great school of life, where your learning will be given unto you free, without money, without price." And the music: Oh! how sweet it is, for I loved music here. The music of heaven is so far beyond yours upon the earth-plane—yet I loved music here. And the flowers bloom everywhere, as in the breath of spring; no one to forbid your plucking those flowers—they are free to all.

I am greatly obliged to you for listening to the words I have spoken.

Hattie Robinson, Bellows Falls, Vt.

Spirit Messages.

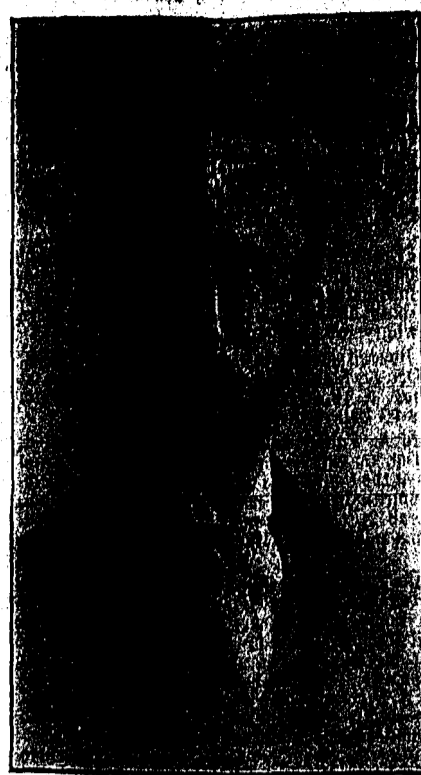
The following messages from individual spirits have been received (according to dates) at THE BANNER CIRCLES through the mediumship of MRS. B. F. SMITH; they will appear in due order on our sixth page:

May 1.—Dr. John J. Ewell; Willie Hazen; Frances H. Farver; Frank A. Ely; Charles Moore; Prof. Henry Kiddle; Abigail Greenwood; Gertrude Booth.
May 10.—Elvira W. Ruggles; Philip Richardson; James W. Adams; Willie E. Barnhill; Mary Jane Severance; Mary Hardy; Lillian Louise Blood; Louisa Brown.
May 17.—Caroline Todd; Edith N. Taylor; Mary Ann Underwood; Lewis B. Fish; Laura Loran; Mendum; Hattie P. Grimm; Henry M. Pitman; Nona Bell.

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.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques. 1.—[By Jerome S. Anderson, Los Angeles, Cal.] Some teachers tell us in treating ourselves to think from the heart, and some tell us to think in the centre of our bodies; others, to think in the head. Which is correct?

Q. 2.—[By the same.] Several writers claim that the earth is the body, the moon the mind, and the sun the spirit. What do you think about it?

Ans. 1.—We do not teach that any one of the three methods suggested is so far correct as to make the remaining two incorrect, and, in our judgment, the various teachers referred to have simply spoken, each from his own limited experience.

All the methods suggested are available, but no one of them is necessary, as spiritual treatment consists in elevating our thoughts to a spiritual plane of consciousness, so that we become subject to a higher order of influence than we could consciously receive while our attention was held by material objects.

From the standpoint of correct anthropology, thinking from the head is the truest statement, because the soul expresses itself first through the brain, then ultimately through the entire organism.

When Descartes announced the theory of the soul's location at the pineal gland, that eminent philosopher no doubt had in mind a far ampler view of man's constitution than have most of his critics.

The centre of the brain is undoubtedly the seat of the psychic globule, which is the connecting link between the spiritual ego and the body which it pervades and governs during a terrestrial embodiment.

Between the solar centre of the brain and the solar plexus, which is the great ganglionic centre lying back of the abdomen, there is the closest conceivable electro-magnetic connection; and as the whole body is only the brain extended, every section of the organism exactly corresponds to a given centre in the brain.

The heart is not the original centre of the emotions, but it corresponds precisely to the affectional zone in the brain; therefore whenever the feelings rather than the intellect are appealed to, the heart throbs in sympathy.

We always advise persons who wish to connect anatomical and physiological conceptions with mental treatment, to picture out a perfectly healthy condition of the entire frame; then through the agency of ideal auto-suggestion a marked improvement soon commences in the physical state.

An elaborate system of self-treatment, which depends on formulas, and employs denials as well as affirmations, is not always desirable; but a simple and truly spiritual method of intentionally relating oneself with a higher plane of consciousness can never be other than highly beneficial.

Mental states express themselves so indubitably in the external that whenever we arrive at a thoroughly harmonious inward state our external conditions are rendered harmonious in consequence; then it is that we experience those delightful physical sensations of health and vigor which are the direct contradictories of the suffering conditions from which we have been emancipated.

True self-treatment does not require that we should think of our bodies in any way whatever, as the body in every case must register the condition of its occupying owner. Deliverance from physical infirmities comes from superior mental control over the physique, and whatever process is specially helpful to any one in bringing this about is useful to that extent and for that reason.

A. 2.—We somewhat differ from the idea that the moon represents the intellectual state and the earth the physical, though we are sure the sun is the emblem of the spiritual.

If we diligently study physical science and observe the unvarying order of nature, we shall not find the theory of correspondences any longer difficult; but until we do so we shall be continually perplexed with what will appear to us nothing but fanciful and arbitrary allegory.

The threefold astronomical order is obviously easy of interpretation. Every solar system has one sun as its centre; this sun corresponds to the soul of man; circling around this centre are twelve planets, which correspond to the intellectual states of the human mind; and again circling around the planets are moons or satellites which correspond to the most external faculties and propensities.

The astronomical order is beautifully described in the twelfth chapter of Revelation, where the glorified maternity of the race is pictured as a woman clothed with the sun, having a crown of twelve stars, and the moon under her feet.

Such a portrait of perfected motherhood presents to our admiring gaze a complete development of all the intellectual powers in the person of whoever has completely unfolded her interior spirituality and thereby gained entire ascendancy over all carnal appetites and brought all temporal things into complete submission to her enlightened will and understanding.

Common forms of speech often express fundamental truths, though people rarely consider well the derivation of the words they most familiarly employ. A case in point is the common term lunacy, from the Latin luna, the moon.

Who are lunatics but they who are so domi-

TO OUR FRIENDS!

Do n'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?

nated by external things that they fail to unfold either their intellectual or moral faculties in normal measure? Such persons are controlled literally as well as figuratively by the moon, for they are manifestly affected by lunar changes. Four causes of induced lunacy are: First, Over-indulgence of animal appetites. Second, Sorrow occasioned by loss of material property. Third, Distress on account of over-taxing the brain while in pursuit of outward knowledge, while intuitive means of gaining information are completely ignored. Fourth, Affliction caused by bereavement.

These four causes of insanity can all be removed by spiritual treatment which turns attention to spiritual reality, thereby weaning the attention from physical indulgences, from undue regard for earthly possessions, from a futile struggle to acquire all knowledge through exterior processes, and from that adoration of the clay tenement of a friend which blinds the eye to spiritual existence.

A well-ordered life is like a planetary system, wherein the planets revolve around the sun, and the satellites in turn around the planets. Spiritual considerations must ever be held uppermost; the intellectual faculties must then be cultivated and employed as obedient instruments of the spirit, and these, in turn, must absolutely dominate the physical functions which should ever be the obedient instruments of the reason.

Whoever brings about this consummation of order is a true healer, because a true harmonizer, and health and harmony are eternally inseparable.

THE LAMP IN THE WEST.

Venus has lit her silver lamp
Low in the purple west.
Breathing a soft and mellow light
Upon the sea's full breast.
It is the hour when mead and wood
In fine sed pearls are dressed.
Far out, far out, the restless bar
Starts from a troubled sleep.
Where roaring through the narrow straits
The meedling waters leap;
But still that shining pathway leads
Across the lonely deep.
When I sail out the narrow straits
Where unknown dangers be
And cross the troubled, moaning bar
To the mysterious sea—
Dear God, wilt thou not set a lamp
Low in the west for me?

—E. H., in the University Review, Lawrence, Kan.

Living Inhumation!

On this topic we find an article in a late number of the *Daily Chronicle*, London, Eng., which shows the widespread interest existing in the now much mooted question as to whether many people are not really buried alive—under existing customs. The matter noted is here subjoined for the benefit of THE BANNER's readers:

"Mr. J. R. Williamson calls our attention to the frequently recurring cases of people buried while in a state of hypnotic trance or catalepsy. An instance of this is recorded, among others, in a recent monograph on the subject by Dr. Franz Hartmann. A young lady was actually prepared for the grave while conscious of all that was passing, yet, like a person in a nightmare, quite unable to stretch out her limbs, to cry, or to open her eyes. It was only when she perspired in her mental agony that the mourners suspected the true state of matters. Then she woke and uttered a most pitiable shriek."

But we need not go to America for proofs of this terrible danger, inasmuch as cases are not infrequently reported in the daily and weekly press at home. Without going into distressing details, I find the following are the titles of recent cases from well-known journals, copies of which lie before me: "Buried Alive," "A Grewsome Narrative," "Premature Burial," "Mistaken for Dead," "A Woman's Awful Experience," "Almost Buried While Alive," "A Woman Buried Alive," "Revivification After Burial," "A Lady Nearly Buried Alive," "Sounds from Another Coffin," "The Dead Alive," etc.

It would appear that women are more subject to trances than men. How often do we read of sudden deaths of persons going to bed perfectly well, and found apparently dead in the morning—verdict, heart disease, followed by prompt burial. Dr. Hartmann's investigations show that in many instances the supposed deaths are really cases of trance or catalepsy, from which the unfortunate victims would have recovered had they not been buried alive. The London Cremation Society has pointed out the importance of reform, and requires two independent medical certificates of death; and the highest authorities now affirm that advanced putrefaction is the only sure indication that life is extinct."

Stilted Ignorance Exemplified.

To the Editor of the Banner of Light:

The Pall Mall Gazette undertakes to enlighten its readers on spiritual matters in a review of Hudson's book on "The Law of Psychic Phenomena." One of the most lamentable things in modern journalism is the gross ignorance of the editors and writers of leading newspapers, who assume to disseminate general intelligence among the people. There are plenty of intelligent men and women who are capable of enlightening the masses on most matters of general interest without making a public exhibition of their self-conceit, but of such rare writers like those of the *Pall Mall Gazette*.

As a specimen of the stuff doled out to its readers, take the following: "It has never yet been proved in the history of the world that any man could read the contents of a sealed envelope, or a closed book, unless he was previously acquainted with them!"

Scanty indeed must be the general information of scribblers for the press that make statements like these. But we must wait till the public demand a higher order of intelligence than emanates from such sources as the above, and consign such writers to a well-merited oblivion.

FRANKLIN SMITH.

Her Clock Stopped When She Died.

—The Rochester Democrat and Chronicle reports that Miss Emma Haischer, aged twenty-four, daughter of Frederick Haischer, died in that city recently from a lingering bronchial trouble. A clock which had been purchased as a present by the young man to whom she was engaged to be married was in the room near the bed, and had been running regularly until the young lady passed to spirit-life, but stopped at the minute she drew her last breath!

A Yankee, tired of digging for bait, has, it is said, patented an "indestructible angle-worm."

All infections of the blood are removed by Ayer's Sarsaparilla. Sold by all druggists.

November Magazines.

SCRIBNER'S.—A new portrait of Walter Scott opens the current issue. "Landmarks of Manhattan," by Royal Cortissoy, is the first article. It is finely illustrated. Harry Perry Robinson has a paper, "The Late War in Europe;" "Some Thanksgiving Fancies," are very true illustrations of the famous holiday time. "Professor Von Helmholtz," is written of by C. Ribourg Mann. Joseph Jastrow has a paper, "The Logic of Mental Telegraphy." Florian comes in for a faithful description in the "Wood Engravers" series. Robert Grant concludes "The Conduct of Life," with interest. E. Benjamin Andrews writes of "The Plumed Knight and His Joust," in the series of "A History of the Last Quarter Century in the United States." Will H. Low has a sketch of Frederick Macmonnies, "The Amazing Marriage," continues its interest as it draws to a close. "The Colonel's Tea-Party," is a pretty story by Bessie Chaudler. "The Point of View"—always good—has many nice things in it. The poetry of this number is by Andrew Lang, Ethelwyn Wetherald, Archibald Lampman, Inigo R. De R. Deane and H. B. Brunner. Charles Scribner's Sons, New York.

THE QUIVER.—"Back to the Old Home" is a pretty frontispiece, preceding "Among the Russian Jews in the East End," by Robert Garfield. "Hard Driven" and "The Warden's Daughter" come to an end. "Punch and Judy" is a pretty London story. "Ideal Brothers and Sisters" is good reading. "Geoffrey's Harvesting" is a fine pastoral love sketch. This number closes the eleventh volume. The Cassell Publishing Co., New York.

MISCELLANEOUS NOTES AND QUERIES.—"Bode's Law Applied to the Satellites" is the opening article, followed by "Rostrocuetan Letter of Benjamin Joelha." "Historic Quotations" are good. A literary curiosity appears in a clipping of 252 transpositions of the line "The Ploughman Homeward Plods His Weary Way," from Gray's Elegy. There are many other interesting papers and short paragraps. S. C. & L. M. Gould, Manchester, N. H.

THE MAGAZINE OF ART.—"The Falconer" is a fine photograph by Goupil & Co.; Claude Phillips has the opening paper, "Sculpture of the Year"; M. H. Spielmann writes of Charles Henry Bennett in the series of biographies; Garnet Smith has a sketch of Eugène Fromentin, reproducing several of the artist's paintings; "The River Eden" is by E. Kimbault Diddis; F. G. Stephens has a good sketch of the late Alfred Downing Tripp; "The Chronicle of Art" is up to the times, and has many fine illustrations. There are several full-page engravings. The Cassell Publishing Co., New York.

LATE OCTOBER MAGAZINES.

BORDERLAND.—One of the first articles which Spiritualists will turn to in the present number is the illustrated one on "Spirit Photography," which is exceedingly readable. "Spiritualism—A Record of Séances," is another valuable paper. "The Marvels of Psychometry" is interesting, as is also "The Law of Psychic Healing." Some of the other readable articles are those touching upon Astrology, Theosophy, "Dreams and Dreaming," "Is Man Immortal," "The True Basis of the New Catholicism," besides many other selections and original matter. 125 Fleet street, London, E. C.

THE SPIRITUAL REVIEW.—The latest issue has "Mrs. Mellon, Mediumship and the Psychical Researches"; "The Higher Spiritualism," A. F. Tindall; "My Invisible Love," G. Frankland; "Friendship," Kate Taylor-Robinson; "Prayer, Aspiration, Progress," A. F. Colborne; "Some Experiences in Mediumship," Rev. C. Ware; "Marvelous Materializations," F. Craddock. The editorial department is well cared for. Horatio Hunt, 113 Edgware road, London, W.

Letter from Charles T. Wood.

To the Editor of the Banner of Light:

Advanced thought on spiritual lines is commanding itself more and more each day to those who have been identified with progress and the evolution of the human soul.

It is pleasing in this connection for the writer to recall a recent visit to Providence, R. I., to address the society of which the well-known lecturer, Dr. F. H. Roscoe, is President. The accomplished musician, Prof. Josselyn, the beautifully arranged hall, with its comfortable ante-rooms and its neat and tasty decorations, the cheerful atmosphere of the place and the superior acoustic properties, combined with one of the most intelligent audiences ever gathered to listen to a spiritual discourse, made it a pleasure to speak.

Our good Bro. Roscoe should be commended for his zeal and personal sacrifice in this good work, and receive the support of all laborers for a pure Spiritualism.

Boston, Oct. 24, 1895. CHARLES T. WOOD.

Only largest souls are able to discern and love sincerity of purpose amid the bungling feebleness of achievement.—George Elliot.

Passed to Spirit-Life.

From her home in Boulder, Col., Oct. 9, 1895, Mrs. ADRIAN B. MACKY, aged 69 years.

A loving wife and mother, and faithful friend. She was born in Hartford, Conn., June 22, 1826. She was married to Mr. Joseph C. Dickinson, of Providence, R. I., who passed over in 1885.

She crossed the Plains in 1867, with all the trials and "comforts" of the early settlers, remaining in Denver for a short time, but soon selecting Boulder for her home.

She was married to Mr. A. J. Macky in March, 1870, who, with a son by the previous marriage, survives her. She was an ardent Spiritualist and medium.

In her last hours of suffering she said to the son's wife: "White flower" is here talking to me, so that a previous promise of the little child of Mrs. Celia D. Dickinson that she would be with her and help her to the "New Birth" was fulfilled—Mrs. D. also witnessing the transition, which was a beautiful sight. "What good has Spiritualism done?" The fear of the change called death has been removed, and we have an assurance of a life beyond the grave.

Lovely flowers in place of camp, and the usual black decorated the home outside and inside, and were placed upon the casket—the plate upon which was inscribed with the words "At Rest."

The writer was called to officiate, whose inspirations, given by two spirits in poem and words of comfort, left the peace which passeth all understanding with the family and the friends who crowded the large room and hall.

DR. LUCY BARNICOAT.

Aug. 22, 1895, Mrs. BETSY WILLIAMS (née Watson), beloved wife of Abiah H. Williams, in the 78th year of her age. She was a native of Bangamon, Me. She became a Spiritualist forty-six years ago, and her consistent and upright life was a daily exemplification of her belief. In her memory a series of resolutions was passed at the Chicago Spiritualists' Union Camp Meeting, held in Central Grove on Saturday, Aug. 24, 1895, by her friends and Spiritualists assembled from all parts of the world, and in recognition of her sister, Aunt Betsy Williams, sending out to her in her spirit-home our best and most loving thoughts and remembrances.

Resolved, That we tender to Father Williams, and to her family, relatives and friends, our sincere wishes and deepest sympathy in this hour of their sorrow for the loss of so loving a wife, mother and friend, with a heartfelt expression of our own sense of appreciation of her many good works.

[Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Two words on an average make a line. No poetry admitted under the above heading.]

Sickness Among Children

Is prevalent at all seasons of the year, but can be avoided largely when they are properly cared for. *Infant Health* is the title of a valuable pamphlet, accessible to all who will send address to the New York Condensed Milk Company, New York City.

"THE CENTURY is the best-balanced of all the magazines." "THE CENTURY stands at the head of the world's periodicals." BALTIMORE AMERICAN.

THE ANNIVERSARY NUMBER OF THE CENTURY MAGAZINE

THE NOVEMBER CENTURY is a richly illustrated issue celebrating the twenty-fifth anniversary of the founding of the magazine, beginning the use of new type and new paper, and containing first chapters of

MRS. HUMPHRY WARD'S NEW NOVEL, all serial rights in which, for America and England, have been secured by THE CENTURY. Also:

A Story by Bret Harte. "THE ARMENIAN QUESTION," By Hon. James Bryce, M. P.

"THE ISSUES OF 1896," The Republican View, by Hon. Theodore Roosevelt. The Democratic View, by Hon. William E. Russell.

ILLUSTRATED ARTICLES. "The Painter Vibert," and his famous picture "The Missionary's Story," contributed by Robert Louis Stevenson, and his "Wings," by Mrs. Schuyler Van Rensselaer. "Mural Decoration in America," with illustrations by Ida Farge, Sargent, Abbey, Simmons, and Dewing; a superb frontispiece from Titian, engraved by Cole; an article on Eleonora Duse, etc.

"EQUALITY AS THE BASIS OF GOOD SOCIETY," By W. D. Howells.

Opening of the New Napoleon Series. "NAPOLEON I., EMPEROR OF THE FRENCH."

With many other interesting features. Sold everywhere. Price, 35 cents.



THE COMING YEAR of THE CENTURY will contain a great number of attractions, many of which cannot yet be announced. Besides "Sir George Trevelyan," by Mrs. Humphry Ward, there will be printed

FOUR NOVELETTES BY POPULAR AMERICAN WRITERS. A story of Santa Fe life, by W. D. Howells; a novel of the American laboring classes by F. Hopkinson Smith; and novelettes by Mary Hallock Foote and Amelia E. Barr.

SLOANE'S LIFE OF NAPOLEON, which, with November, reaches the establishment of the Empire and the most picturesque part of Napoleon's career, will be continued in '96.

MARK TWAIN AND RUDYARD KIPLING will contribute during the coming year.

George Kennan, the Siberian traveler, will tell interesting stories of the Mountaineers of the Eastern Caucasus; Captain Alfred T. Mahan, author of "Sea Power upon History," will write of famous naval engagements; Marion Crawford will contribute a striking group of articles on the city of Rome, which Castiglione is illustrating; Dr. Albert Shaw will write of city government in the United States; and Henry M. Stanley will preface a series of articles from the material left by the young African traveler, E. J. Gervais. A group of short stories by the leading writers of fiction, and a number of novel papers on art subjects, will appear.

BEGINNING MRS. HUMPHRY WARD'S NOVEL

TWO YEARS FOR \$5.00. Subscription price, \$4.00 a year. Begin with November. For \$5.00 new subscribers can have a year's subscription from November, '95, and all the numbers of the past twelve months from the beginning of Professor Sloane's Life of Napoleon. All dealers take subscriptions and supply numbers, or remittance may be made directly to THE CENTURY CO., Union Square, New York.

MEETINGS IN BOSTON.

Boston Spiritual Temple, at Berkeley Hall, Old Fellows Building, 4 Berkeley Street, at 10 A. M. Lectures at 10 A. M. Speaker for November, J. Clegg Wright, Wm. E. Banks, President; J. B. Hatch, Jr., Secretary, 74 Sydney Street, Savin Hill.

The Helping Hand Society meets Wednesdays in Gould Hall, 3 Boylston Place, Sunday at 2; supper at 8; social in the evening. Mrs. C. P. Pratt, President.

Boston Spiritual Lyceum at Berkeley Hall, 4 Berkeley Street, every Sunday afternoon, at 2:30. Lectures at 2:30. Bringing the children. J. Browne Hatch, Jr., Conductor. Irving Pratt, Sec'y.

First Spiritual Temple, Exeter and Newbury Streets. Spiritual Fraternity Society Sunday, meetings for children and investigators at 1 A. M. Lectures at 2:30 and 7:30 P. M. Speaker for October and November, Walter Howell. Wednesday evenings at 7:30, sociable, conference and phenomena. Other meetings announced from the platform. A. H. Sherman, Sec'y.

Veteran Spiritualists. Union will meet the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, at 7:30 P. M. H. B. Storor, President, 406 Shawmut Avenue.

Children's Progressive Lyceum meets every Sunday morning in 10 Tremont Street, at 10 A. M. All welcome. Charles T. Wood, Conductor.

The Ladies' Lyceum Union meets every Wednesday, 10 Tremont Street, at 4 P. M. Supper at 6. Entertainment in the evening.

First Spiritualist Ladies' Aid Society, 21 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 7 P. M. Mrs. Carrie L. Hatch (44 Sydney Street, Dorchester), Sec'y.

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

Bathhouse Hall, 694 Washington Street, corner of Kneeland. Spiritualist meetings every Sunday at 11 A. M., 2 P. M., and 7 P. M. meeting in Commercial Hall. Thursday at 2 P. M. N. P. Smith, Chairman.

Elysian Hall, 890 Washington Street. Meetings are held every Sunday at 11 A. M., 2 P. M., and 7 P. M.; Tuesday at 7:30 and 10:30 P. M.; Wednesday at 7:30 and 10:30 P. M.; Thursday at 7:30 and 10:30 P. M. W. L. Lathrop, Conductor.

America Hall, 784 Washington Street. Meetings Sunday at 10 A. M. and 2 P. M. Good music, fine music. Eben Cobb, Conductor.

Harmony Hall, 844 Washington Street, one flight up. Sundays at 11 A. M., 2 P. M., Tuesday and Thursday, and meetings. At No. 604 Tremont Street, Wednesday and Saturdays, 8 P. M., Friday, 8 P. M. Seating capacity, 100 persons. S. H. McKee, Conductor.

The Ladies' Lyceum Union. Industrial Society meets every Thursday at Dwight Hall, 514 Tremont Street. The first Thursday in each month a social, the fourth, a dance; other evenings, speaking and tests. Supper served at 6 o'clock every night.

Alpha Hall, 18 Essex Street. Society of Ethical and Spiritual Culture (Bible Spiritualists). Meetings Sunday, 11 A. M., 2 P. M., 7 P. M.; Tuesday, 3 o'clock. Conference meeting Saturday, 2:30 o'clock. Mrs. M. Adeline Wilkinson, Pres.

Holls Hall, 780 Washington Street. Meetings on Sundays at 11 A. M., 2 P. M., and 7 P. M. J. Milton White, Conductor.

Hiawatha Hall, 241 Tremont Street. United Spiritualists of America (Incorporated), Sundays, at 2 P. M. and 7 P. M. Mary C. Weston, President.

Friendship Hall, 12 Kneeland Street. Circles are held every Sunday at 11 A. M., 2 P. M., and 7 P. M. Mrs. Bruce, Conductor; W. B. Amery, Assistant Conductor.

The Home Rostrom (21 Boylston Street, Charlestown, E. M. Sanders, President). Meetings Sunday, Tuesday and Thursday evenings, at 7:30 o'clock.

Chelsea. Spiritual meetings every Sunday evening at 7:30 at 206 Broadway. Mr. Geo. F. Sligh, Chairman.

First Spiritual Temple, Exeter and Newbury Streets. A correspondent writes: Sunday morning, Oct. 27, a very large attendance came to witness the marvelous phenomena through the mediumship of Mr. Pierre L. O. A. Keeler. These morning meetings draw a large class of inquirers, many of whom are greatly impressed by what they hear, and others are convinced of spirit return through the manifestations.

The afternoon and evening services are well attended, and while the audiences are not so large as at the phenomenal meetings, we observe the highly intellectual character of the congregations.

It is believed there is a growing interest in the lectures delivered through the mediumship of Walter Howell. The discourses of Sunday last were pronounced the finest he has yet given. The afternoon subject was "The Open Church." The speaker introduced his lecture by referring to the Open Church movement among the orthodox denominations, but said that branch of the subject was not the one he intended to review. The broad church movement was then glanced at and its influence considered. The incongruity of a clergyman taking the broad church view while acknowledging allegiance to the old creeds and confessions of faith, was then strongly presented. The ultimate state of affairs appeared clearly to be that regard the creed of the past as non-essential, and thus open the church doors to those now outside, or to demand allegiance to the creed, and thereby open the church doors to let the honest, truth-loving souls out. Intelligently the church must advance if it desires to live; morally, it needs to go back to Jesus if it wishes to make ethical progress, for his morality is not conventional, it does not lead in any great reform movement. The speaker did not regard the moral teachings of Jesus as final; but he said the church does not come up to these, and it must before it can surpass them. The church must also go back to Jesus, if it would escape the influence of modern superstition, and find those who are above and beyond us.

Our organist renders fine selections, and it is a treat to hear so magnificent an instrument so splendidly handled as it is by Prof. Ryder. Mrs. Ayer sings very sweetly those songs which are echoes from the Summer Land. Mr. Ayer preaches with dignity and his earnestness impresses all and should inspire all to work as sincerely for the Cause as we all love so much.

Walter Howell's subjects for Sunday next are: afternoon at 2:30, "The Law of Psychic Phenomena," a review of the theories advanced by Thomas J. Hudson in his book bearing this title. Evening at 7:30, "The Education of Conscience."

Mr. Pierre L. O. A. Keeler will be with us again Sunday morning, Nov. 3 at 11 o'clock.

Boston Spiritual Lyceum. Albion R. Wallt writes: The Lyceum last Sunday was largely attended, and had Mr. Tisdale and Mr. Maxham with them.

Mr. Tisdale, in his talk to the school, emphasized the importance of the place, where children have the conditions to unfold morally and spiritually their mediumship to the world. Mr. Maxham sang twice.

The Lyceum opened promptly with song, and invocation by Mrs. Hatch, who also led the responsive reading of the lesson; Dr. Root, Instructor, made an address; Mr. Watson played a fine solo; Irving Pratt gave a vocal selection; recitation, Willie Sheldon; addresses by Mr. Lewis, J. B. Hatch, Jr., and Mrs. Alice S. Waterhouse.

An invitation was extended to the adults to join the two classes to be formed next Sunday, when Dr. Raud of Washington will tell about Indian children.

Boston Spiritual Temple, Berkeley Hall.—J. B. Hatch, Jr., Sec'y, writes: An audience that completely filled the Hall listened to the closing lecture given by A. E. Tisdale.

The exercises opened by A. J. Maxham singing "I Shall Be Satisfied," after which Mrs. Carrie F. Loring delivered the invocation. Mr. Maxham then sang "Row Us Over the Tide." Mr. Tisdale took for his subject, "The Necessity of Physical Mediumship." He declared that it would take a whole course of lectures to do justice to the subject, but he would endeavor to do his best to make it plain to his hearers. In one short discourse. In part, Mr. Tisdale said: We are not only believers in but know of the truth of the Spiritual Phenomena. As Spiritualists, we are the highest, the highest order. Subverses of labor beyond phenomena in the invisible land. The visible forces us to seek the counterpart in the invisible. True science ever rests upon natural law. The laws of Spiritualism are the objects of investigation of the scientific skeptic.

What artificial means is there, known to science, that can produce a spirit? Mr. Tisdale produced an egg. The Spiritual Philosophy supplies the only answer to the materialist.

At the close of the lecture Mr. Tisdale received great applause.

Mr. Maxham sang "Rock Me to Sleep, Mother," Mrs. Carrie F. Loring, Braintree, Mass., then gave many illuminations that were very convincing and readily received. Mrs. Loring ought to be heard often in Boston.

Our hall was again filled to the doors in the evening. Mr. Maxham sang "An Honest Man." Mr. Tisdale gave the invocation. After another song by Mr. Maxham, Mr. Tisdale took for his subject: "What Proof Have Spiritualists that If Man Die He Shall Live Again?"

He gave a very masterly lecture and received applause several times during the delivery of the same. At the close of the lecture Dr. H. B. Storor, on behalf of the Boston Spiritual Temple, presented the following resolution, which was passed:

Resolved, That the thanks of the audiences gathered in Berkeley Hall, during the past month, are due to Mr. A. E. Tisdale and his guides for the eloquent illustrations of Spiritualism and his teachings, from the standpoint of neutral and philosophical science.

That we recognize the master minds of his controls, not only in the perfect and unanswerable arguments which they advance, but their familiarity with the great names of science, from which they have quoted so aptly.

And we desire to recommend Mr. Tisdale as a teacher, whether in the halls of Spiritualists or before any body of thinking men independent minds who are seeking for the truths of nature.

Dr. Bland made a few remarks upon the lecture. Mr. Maxham sang "We Shall Not Pass This Way Again," by request. Mr. Tisdale then dismissed the audience, and brought to a close the most successful October the Temple ever had.

J. Clegg Wright will be the speaker for the month of November, and in sure of a good reception.

The Lyceum, which meets in the hall Sunday afternoon at 1:30, is gaining in numbers each Sunday, and bids fair to be a success. All Spiritualists are invited to pay it a visit, and to send their children.

The Helping Hand Society, Ida Jacobs, Sec'y, writes, met in Gould Hall, 3 Boylston Place, Wednesday, Oct. 23. Business meeting; 3; supper at 8. The evening session opened with a song by A. E. Tisdale, followed by remarks by Mr. Hatch, Mr. Redding and Dr. Bland; tests by Mrs. Buck. Mr. Wood gave fine illustrations of what he called "the Language of the Lower Animals."

First Spiritualist Ladies' Aid Society.—Carrie L. Hatch Secretary, writes: Friday, Oct. 25, the regular meeting of the Society was called to order by the Vice-President, Mrs. Butterfield. A public circle was held at 3 P. M., with a good attendance. In the evening Mrs. Alice S. Waterhouse presided. Dr. Bland made interesting remarks in regard to the Indians and their language. Remarks were also made by J. B. Hatch, Jr. and J. B. Hatch, Sr., related incidents in regard to Washington, D. C., and spoke of the many who are now outside, and thus open the church doors to those now outside, or to demand allegiance to the creed, and thereby open the church doors to let the honest, truth-loving souls out. Intelligently the church must advance if it desires to live; morally, it needs to go back to Jesus if it wishes to make ethical progress, for his morality is not conventional, it does not lead in any great reform movement. The speaker did not regard the moral teachings of Jesus as final; but he said the church does not come up to these, and it must before it can surpass them. The church must also go back to Jesus, if it would escape the influence of modern superstition, and find those who are above and beyond us.

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Boston Spiritual Lyceum. Albion R. Wallt writes: The Lyceum last Sunday was largely attended, and had Mr. Tisdale and Mr. Maxham with them.

The Children's Progressive Lyceum No. 1, C. T. Wood, Conductor, writes, held its usual session at 514 Tremont Street, on Sunday, the 27th ult., at which there was an excellent attendance of both children and adults.

The lesson for the day was upon mediumship, its various phases, and an explanation of "Why Spiritualism is a Religion." The audience gave close attention to the remarks made by the Conductor, Assistant Conductor, and others.

Mrs. Corey, the well-known medium, was present. Also Mrs. Kimball, a sensitive, and both spoke very pleasantly of their experiences with us, and of the Washington Lyceum, which they have organized, and which they are carrying on successfully, and of which Mr. Corey is Conductor, Mrs. Corey, Guardian, and Mrs. Kimball, Assistant.

Mr. N. B. Austin, the Assistant Conductor, made

excellent address; Mrs. Burnham, Mrs. Ricker and Mrs. Maggie Walte also made pleasing remarks. Fine recitations were given by little Misses Lottie Weston, Josie Gerriell, Marie Gale; song by Miss Lillian Rich and Master Joseph Forsyth, and a sweet little song was rendered by little Miss Evelyn Williams. The session was a long one, and of unusual interest.

Harmony Hall.—James S. Higgins writes: Tuesday's developing and test circle was the largest of the season. Test given by the lately-developed mediums were fine, as all were recognized. Mr. N. Keeler's assistants were Mr. W. B. Wood, Mr. Hatch and Mrs. Saunders.

Thursday's meeting exceeded in regard to patronage and test all expectation. Mr. N. Keeler's address on "Spirit Control" was a new revelation to all present.

Sunday's developing circle was very large. At 2:30 and 7:30 the hall was filled with eager listeners. Mr. N. Keeler's addresses are a great attraction. At 2:30 he spoke on "Spirit Communication"; at 7:30, "Materialization." Mediums who assisted were: Mrs. J. A. Woods, Mrs. Collins, W. B. Wood, Mr. Brackett of Philadelphia (the prescribed medium), Mr. Hatch, Mr. Haeverner and Mr. Gaylord, a new medium of great power, developed through Mr. N. Keeler's scientific methods. Music, vocal and instrumental, was furnished by Miss B. Lomb. Master Charles Sloan and Mr. W. E. Frank, who assisted in the work.

The BANNER OF LIGHT, as usual, found a large sale at the hall, and Mr. N. Keeler's, 604 Tremont Street.

Elysian Hall.—"L. S." writes: The Elysian Society of Spiritual Progress, W. L. Lathrop, President, held an excellent week of meetings, showing marked increase. Mr. A. J. Maxham sang finely for us. Mr. and Mrs. O. F. Stiles, Mrs. Gilliland, Mrs. Hutchins, Mrs. Akerman, Dr. White, Mr. Hilling, Mrs. O. R. Hatch, Mr. Ibel, Mrs. Saunders, Mr. Lathrop and others were the mediums.

Friday proved a day for us in our work. Our developing circle in the morning was exceptionally good, and the other meetings gave grand spiritual enlightenment. Mrs. Hancock, Mrs. Nason, Mr. Wright, Miss Calahan, Mrs. Gilliland, Mr. Ibel, Mrs. Hutchins, Mrs. Akerman, Mr. Redding and Mr. Lathrop all gave recognized tests.

Hiawatha Hall.—United Spiritualists of America—M. F. Palmer, Sec'y, writes: Oct. 27 the morning circle was well attended, and much fine work was done by the mediums in the healing and developing work.

Afternoon meeting at 2 P. M. Tests by M. Hardy, Mrs. Hill, Mrs. Rich, Mrs. Bellows; song, Miss Lillian Rich; reading, Mrs. Kuehland. Charles Abbott gave short tests; D. W. Brown, Mrs. Buck and Dr. Hunt, remarks.

At the evening meeting L. J. Brackett of Philadelphia gave remarks and tests; reading, Mrs. Leavitt; tests, Mrs. Farrah; remarks, W. B. Sanders and L. L. Whitlock, remarks and tests, C. A. Smith; tests, Mrs. Hughes and Mrs. Irwin.

BANNER OF LIGHT on sale at each session.

Alpha Hall.—Mrs. Wilkinson writes: Tuesday, the 22d, Mrs. Carlton gave some fine musical selections, followed by Mrs. Nutter, Mrs. Moody, Mrs. Gutierrez, Mrs. West, Mrs. Stewart, in tests and spirit descriptions. Saturday afternoon the conference meeting was very interesting. "Cyrus the Persian," Mrs. Trean, Mrs. Bishop, Mrs. Nutter, Mr. Chas. Day, Mrs. Trask, Mrs. Wilkinson, Mrs. Cunningham, Mr. Badger, Mrs. Jones, Mrs. Kneeland took part. Miss Brigham, organist.

Mrs. French, Mrs. Trean, Mrs. Knowles, participated Sunday morning, Oct. 27. In the afternoon, Mrs. Ricker, Mrs. Annie Hanson, Mrs. Akerman, Miss Wheeler, Mrs. Cutler, Mrs. Woods, Mrs. Nutter offered. Evening, song service, led by Mrs. Carlton; Miss Brehm, Mrs. Hill, Mrs. Bellows of Brockton, Prof. Wood, Mrs. J. E. Nutter, Little Eddie, Mrs. Stewart, Mrs. Dickinson took part. Indian Council next Sunday, at 11 sharp.

BANNER OF LIGHT always for sale at the door.

The Ladies' Lyceum Union.—Mrs. Charles T. Wood, Sec'y, writes—held an interesting session at Dwight Hall, 514 Tremont Street, Wednesday, the 23d inst. The President, Mrs. M. A. Brown, officiated with dignity and grace at both the business and entertainment meetings.

Supper was served at 6:30, as usual, with large attendance, and a bountiful supply of the choicest refreshments.

The exercises in the evening commenced with a song by Mr. Geo. Cleveland, with accompaniment by Miss Louise Horner; reading, followed by Mrs. Brown; song by the audience; Mrs. Ida E. Downing of 89 I street, South Boston, gave tests to the number of fifty, which were clearly recognized.

The young people have a social dance on the second Wednesday in November. Come and join with us, and thus help along a worthy cause.

America Hall.—A special reporter writes: The circle Sunday morning was enjoyable. Song, tests, speaking and readings made up the program of the spirits' endeavors.

Our hall was full both afternoon and evening. Eben Cobb, Dr. C. Huot, Abby Burnham, David Brown, Mrs. M. W. Leslie, Mrs. B. Robertson, Mrs. A. P. McKenna, Mrs. A. Forrester; Mrs. A. Hatch, Mrs. G. M. Hughes, Mrs. A. Howe, E. J. Peak, Mrs. S. O. Cunningham, Mrs. J. B. Waterhouse, Mr. Knowles, Mrs. E. Dickinson, F. A. Heath took part. Music by Professor Frank, Mrs. Peak and Mr. Huxley. BANNER OF LIGHT on sale at each session.

Bathhouse Hall.—A correspondent writes: Thursday, Oct. 24, 2:45 P. M., Miss Webster, tests; Miss Annie Hanson, N. P. Smith, Mrs. M. A. Chase, Mrs. Akerman, Mrs. S. C. Cunningham, psychometric delineations; Mrs. E. R. Brown, tests; Mrs. Mary F. Lovering, singer.

Commercial Hall.—Sunday, Oct. 27, circle at 11 A. M., 2:30 and 7:30 P. M., large attendance; N. P. Smith, Dr. Alpheus Ricker, Mrs. A. Woodbury, Mr. Ibel, Mrs. M. Knowles, Dr. Stiles, Miss Annie Hanson, Dr. J. Milton White, Miss Katie Butler, psychometric readings; Mrs. Julia Davis, Miss Webster, Mrs. E. R. Brown, tests; Miss Katie Butler, musical selections.

The Ladies' Lyceum Union.—Mrs. Charles T. Wood, Sec'y, writes: Friday, Oct. 24, President Davis presiding. Supper was served at 6:30, with a large attendance. The dance in the evening was well patronized and greatly enjoyed.

The next will be held on Thanksgiving night. The Society proposes holding a "Pink Supper" and Social Treaty, Nov. 1.

Red Men's Hall.—Mrs. Maggie Walte, platform test medium, held a largely attended session at this hall last Sunday evening—many evidences of spirit presence being at once recognized by her audience.

The hall had another meeting of this nature next Sunday evening.

The Latest from Philadelphia.

To the Editor of the Banner of Light:

As Chairman of the Finance Committee Mediums' Defense, I hereby report: The Grand Jury found true bills against our mediums, and some of them have been summoned to appear at court.

We have engaged a lawyer and commenced in earnest to prove our determination to push the case and find out whether the officers of the law can go into our homes and arrest the mediums, when they have committed no crime. The time has come when we must stand by genuine mediumship, or cease to call ourselves Spiritualists.

We appeal to all to send us contributions to help defray expenses. Full particulars of the progress of case will be published later. Let a generous response prove your sympathy to these mediums in their hour of trial. Address—Mrs. M. E. CADWALLADER, P. O. Box 446, Philadelphia, Pa.

Strong Testimony for Materialization.

To the Editor of the Banner of Light:

I was at Mrs. Bliss's séance last night; and my mother appeared in materialized form, so perfectly that I could not be mistaken.

Another very dear friend, who passed to spirit life some thirty years ago, also appeared in perfect form and feature.

My mother was a brunette, while the friend who came with her was a blonde. Both identified themselves by the few words they uttered, as well as by their forms and features.

Other members of the circle received proof positive of the fact that their dear friends still live in spirit, and can clothe themselves in material forms under proper conditions.

T. A. BLAND.

The Rutland, Boston, Oct. 28, 1895.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth Street. Meetings Sunday, 10 o'clock. Good speakers and mediums. Mrs. M. Evans, President.

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

The Advance Spiritual Conference meets every Saturday evening in Suite 201 of 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, 516 Fulton Street, Mondays, 8 P. M. Prominent speakers and mediums. Augusta Chambers, President.

Fraternity Hall, 89 Bedford Avenue, near Myrtle Avenue. Meetings Sunday at 3 and 8 P. M. J. Edward Bartlett, Medium and Conductor. Other mediums regularly present.

The Woman's Progressive Union holds meetings Friday and Sunday evenings, at 8 o'clock, at Small's Parlors, 327 Franklin Avenue (near Green).

1188 Bedford Avenue. Spiritual meetings are held every Sunday evening at 8 o'clock. Services, vocal and instrumental music, recitations, readings and tests. S. Van Brocklin, Chairman.

The Woman's Progressive Union.—"Hope" writes: Frank B. x'er's labors for us are crowned with success.

On Sunday evening Oct. 20, the audience was unusually large and composed of many who had never been identified openly with Spiritualism. Several members of the legal and medical professions were present, and at least one prominent city clergyman. Among the auditors were Hon. A. H. Duley and Dr. E. A. Smith, President of the Vermont State City Park.

Mr. Baxter's lecture, "Fact or Fiction," was a forcible presentation, and elicited much favor from the large audience. His selections in rhyme were in consonance with his subject, and the introductory poem a sermon in itself.

At the close of the discourse, Mr. Baxter gave descriptions of spirit mediums, and presented a list of names, calling answers by name and giving correctly and in full the names also of the spirits depicted.

On Monday evening, Oct. 21, Mr. Baxter was tendered, in Dr. J. Cole Blake's parlors, a surprise reception, they being filled with a brilliant company of gentlemen and ladies, members of the Woman's Progressive Union and other friends. They were the selections rendered by the Graham brothers. Without entering into detail, it will only say it was an evening of pleasure, to be happily recalled by both Mr. Baxter and the many friends.

On Friday evening, Oct. 25, occurred the regularly established supper, sociable and dance of the Union. The supper, served till 8 o'clock, was unusually patronized, and the sociable was a pleasant affair. For one hour speeches, recitations and music, both instrumental and vocal, were offered. Mrs. Kurr, the able President, made a capital address, and then made it personal in directing her words to the Union's guest, Mr. Baxter, speaking most truthfully and happily of Mr. Baxter's gifts, powers and work, and particularly of his labors and their results during the month in Brooklyn.

Mr. Baxter responded, and was followed by Judge Daley and others in further words of encouragement and best wishes of Mr. Baxter.

From 9:30 till midnight the time was occupied by dancing, while ice cream and cake were served to the sitters.

These Friday evening "socials" are to be a regular feature weekly throughout the season.

Mr. Baxter was announced to conclude his present engagement in Brooklyn on the Sunday evening to follow, and it is assured, if pleasant, that every available member of the Union will be in attendance in anticipation, is "Spiritualism and the Church Face to Face."

Passed to Spirit-Life.

From Lima, O., Friday, Oct. 8, 1895, "LITTLE NINA," the four-year-old daughter of Mr. and Mrs. R. Campbell, of Washington, D. C.

The premature transition of this little one came as the result of an accident in her babyhood, and a more recent fall. "Little Nina" was a very beautiful child, bright and intelligent at beyond her years, loved on by her parents, and greatly beloved by all who knew her.

The mother and child were rusticating in Lima, Ohio, the place of Mr. Campbell, who arrived just in time from the field of his late work in Western Virginia, to the Government Geological Department) to see the little sufferer pass away. Both parents were full