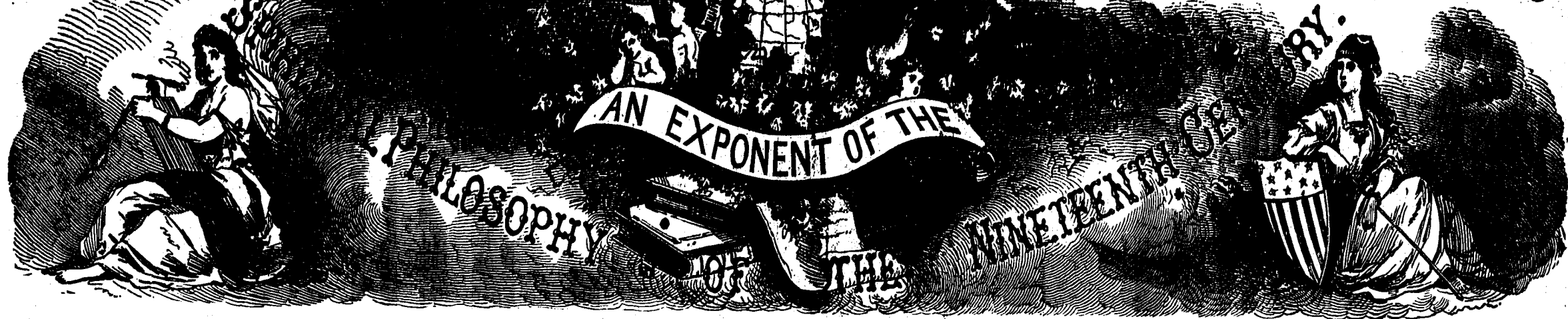


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J. J. MORSE.

Man's Latent Faculties, and What They Teach.

A Trance Address by
MR. J. J. MORSE.
Being the Sixteenth Lecture under the Auspices
of the California Psychical Society.
Delivered at Armory Hall, San Francisco, Cal.,
March 8, 1896.

[Specially reported for the Banner of Light.]

The topic for our consideration on this occasion is "Man's Latent Faculties, and What They Teach." The subject may be approached from several distinct positions. It may be dealt with in regard to those faculties which were latent in the original man, when humanity first appeared upon the stage in this world's life. It may be treated from a consideration of powers latent in man's nature now, and which, when developed, shall have their relationships to other and higher forms of terrestrial life belonging to this world, and so argue a greater development of the possibilities of human nature as generally understood; or, it may be treated from that point of view which will suggest that these latent faculties are in process of development while man is living in this world, so that he may be fitted ultimately to exist upon a higher plane of life entirely, what is usually spoken of as life hereafter. Either of these suggestions would provide ample material for consideration at this time. But we purpose in this connection to take a rough and hasty glance at each of these points in turn, so that we may be able to discover something of the past, of the present and its possibilities, as pertaining to this plane of life, and the future as pertaining to those suggestions and intimations of an immortal man, that have been more or less current in the minds of men ever since the dawn of intellectual life.

You will please imagine that you are in one of the tangled forests of bygone ages. You may say that you have traversed back in your fancy a hundred thousand years. And in this tangled forest of primeval times, you will see strange shapes flitting to and fro. You gaze at them with a feeling of mingled with disgust. You turn from them with a feeling of repulsion, and you say: "What strange, what hideous animals they are!" Beetle browed, coarse featured, stunted in stature, limbs bearing no proportion to the canons of Grecian art, their bodies covered with rough, coarse hair, and presenting an appearance that certainly is startling, not to say affrighting. These denizens of that primeval forest, living almost as lived animals around them, ignorant of the use of fire, scarcely conceiving the possibility of shelter for themselves, and all unconscious of that other faculty of clothes-making, with which you are so familiar—these hairy, coarse creatures were the first men of the human race. "Ah! but that is a fairy tale of science," some one says. "It cannot possibly be true. For was it not the case that man was made some six thousand years ago, and that he was made perfect in form and feature, and endowed with all the graces which the heavenly artificer implanted in his nature? These fairy tales of science must be dismissed. Why, this world did not exist a hundred thousand years ago. What an awful sweep of time it is. Oh! no. These men of science are presumptuous. They strain their function too severely when they ask us to believe that a hundred thousand years ago the world was filled with such brutes as these, who are said to be the ancestors of our worthy selves." Six thousand years ago is a long time, and yet the student of geology knows, if the text book of the rocks be true, that six thousand years is but as a second in the ticking of the eternal dial. And to ask him, in the face of the revelations he gathers from his studies, to limit the coming of man to a period dating only six thousand years ago, is to ask him something that perchance excites a smile, and makes him marvel how man can still cling to those Hebraic legends and so woefully misinterpret the actual history of the world. To talk like this, of course, is to excite hostility, we know, and make men think that science is opposed to religion, and then that old time battle is inaugurated once again, and warring clerics, clashing with their own beliefs against the revelations and speculations of scientific thought, stir up the accustomed doubts, and the issue of truth is obscured thereby. But the ground is clearing, the fog is lifting, and frantic efforts are being made from time to time to reconcile the seeming discrepancies of nature's revelations and theological speculations. Alas! that it should be true that many a man whose intellect might have been engaged in a better cause, has endeavored to reconcile the facts of nature with the creeds of

churches, and failed, as they ever will fail, whenever such an endeavor is undertaken.

Oh! this hairy monster, this man, ay, this male and female, the ancestors of the race! Whence came he? Shall we say, with Topsy, that "he grewed"? There may be more of truth than poetry in it after all, if we take her definition. He grew out of the conditions that produced him, as much a flower upon the tree of life as the rose upon the bush to-day, and as much an orderly product on that great tree of life as that rose upon the lesser shrub that bears it. He grew in accordance with that wondrous law to which men have applied the name "evolution," and there he marks the first passage over the border line that separates him, and forever, from the purely animal ancestor whence he has been derived.

But let us look at him. What knows he of the use of fire? of the building of houses? of the planting of seeds? of the reaping of grain? What knows he of clothes, of tools, of arts and crafts? Nothing! His dull eye scarce sparkles when the sunlight falls athwart his path, his sluggish nerve scarce thrills with a passing emotion; his sole attention and activity are concentrated upon feeding himself; for the first and last lesson that Mother Nature teaches you is that of personal nutrition. He has a female with him. What knows he of that mysterious law called the solemnization of matrimony as by the Episcopal Church,

for instance? If he inclined in any direction, he might incline to the doctrines that were once flourishing in a neighboring State, and instead of being a monogamous creature, he may perhaps have been polygamous. And yet from this dull source, from this turbid stream, what waters were destined to flow in crystalline purity. He is the ancestor, remember. His hand untrained, his eye unskilled, that grosser brain of his throbbing in a dull, insensate sort of fashion, his purely animal appetites and physical necessities the greatest inspiration of his life. Remember, natural selection has played its part; evolution has done its work, that mighty and mysterious something that has combined all the phenomena of life, has worked through selection and evolution, and lifted the destinies of that hairy ancestor up slowly and surely, not by miracles, not by miraculous interposition; God's hand has not descended and guided the child of the race, but the laws that omnipotence has established have fulfilled their purposes. And the brain grew finer, its convolutions deepened, the nerves grew sensitive, and the eye brighter, and this most marvelous tool that man possesses, the human hand, grew more complex, till at last this brutal man, with yet some remains of his purely animal ancestor, unfolds his nature one step higher: the hair grows less, the eye grows brighter, the body grows more amenable to that something that is behind it, and slowly he learns certain lessons. Not only does he strive for food, but he strives for shelter; not only the shelter that he finds beneath the leafy groves or in the hollows of the earth, but that shelter which he may make for himself to house him and to clothe him, and each step he takes in this direction is something gained for future humanity; and something thus gained is held because of its utility to those who own it, becomes incorporated into their nature, and so is by them handed forward as a possession and inheritance for their successors.

But, you will say, what has this to do with the latent faculties in man? Must we again iterate the statement we have so often made, that there has been nothing put into this world since its birth; that there has been nothing put into the nature of the race since the foundations of the race were laid? The faculty to conceive the necessity of food, of shelter, of clothing, of fire, the faculty that enabled man to rise beyond the level of his semi human nature, and bid adieu at last to the brutal elements in them, and merge into barbarism, with all its strange wonders, must surely here be borne in mind. The faculty was a latent faculty in that hairy monster whom we claim as the ancestor of the race. And could you have perceived it, as you were wandering with us in this day-dawn of the past, gazing upon these strange beings, could you have looked upon that low-crowned skull, could you have penetrated that imperfect brain, could you have looked at the mystery of the things there, you would have seen therein the latent elements that afterward laid the foundations of empires, evolved religions, created philosophy, ordered civilization, and lifted man immeasurably by the evolution of his intellect beyond the brute kingdom through which he had formerly passed. The latent faculty that you would then have discovered would have taught you that inevitably as this man unfolded himself, the world's conditions would also improve, and the argument would be, in a sentence: The improvement of the race ran side by side with the evolution of the faculties in man.

Hence, then, this primeval man contains the lesson that the potentialities of human nature were at that time in process of unfolding.

Let us look at the question from the present. It is not a fairy dream of science that man stands at the summit of all organic development. It is a tolerably well defined and settled opinion among men of science who think upon the experience they are acquainted with. Nature, in producing man—the organic, physical man—has accomplished her purpose under that principle alone. It is scarcely to be expected that she will ever produce a better physical man than she has produced. This, however, may sound as a somewhat noxious statement, and it may be challenged; for we shall be told that it can be demonstrated that this so-called perfect man is by no means the equal of many of the brutes and birds; that in many things the birds and brutes excel him. They can see a longer distance; they can smell more acutely; their nervous systems vibrate more rapidly to causes that scarcely affect men. The fish can live in the water; the bird can live in the air; insects can live in the ground; worms, even, can crawl into the soil. Yet man cannot for any length of time do these things. But the friend of man will say: "He can do a great many things a great deal better and more important, and therefore he can well dispense with those unnecessary things that belong to creatures inferior to himself. If he has reached, organically and evolutionarily, the highest point of physical development, and there is no further progress for his organization, how can you suggest the consideration of latent faculties? All that is

required is made manifest. Therefore it would seem that there can be nothing that is not made manifest."

The weakness of the argument, however, is this: If the present conditions of human life are the only conditions that will ever prevail, then, of course, the present developments of human life, fitting men to live in this condition, are quite sufficient. But if there may possibly be still other conditions not yet manifest, then we shall have to assert that there must be a corresponding variation of unfolding in the organization of man to fit him to live in those possibly-to-be-developed conditions. Is there any suggestion that this may be the case? Let us go back a little. We must remember that when nature had succeeded in making the prototypes of the human race, those creatures that lie on the outside of the line were but the means whereby the line was crossed, and she, when that line was crossed, left behind the scaffolding by which her building had been erected, so to speak; she had no further use for the agencies in that particular connection and direction, and therefore she left them behind. But as she had created a higher type of organization, it was necessary that a higher type of control for that organization should be evolved. And the leaving behind of the old meant the beginning of the new. The law of evolution is constantly marked by endings and beginnings; and the ending of one series of operations nearly always marks the beginning of a new series of evolutions. So that when she had evolved an organization that rendered possible intelligent man, that intelligence necessarily manifested itself as a consequence of the requirements and the circumstances of the occasion. When, then, that organization has been perfected, the question arises: Is the perfection of the organization to be accepted as an indication of the fulfillment of the developments of the powers inherent to the organization? In other words, Is the perfection of the organization synonymous with the perfected development of the intelligence behind it? May it not be in this case, as in the one already cited, that the perfection and fulfillment of one series of operations which marks their ending may but be the beginning of a still further development of evolution upon a correspondingly higher plane of expression? In each case we may suppose that there are still things to come out of the man beyond the apparent perfection of his organic development, which is only the foundation or scaffolding upon which the future temple is to be built or erected.

But we will confine the question to this plane of life for the present. Has man any latent faculties in his nature? We think he has. And, curiously enough, the arguments we may adduce in support of our supposition may strike you as somewhat inappropriate. Man is dissatisfied—no new statement; of that we are quite well aware. He is desirous of gaining knowledge. The old fable of the Tower of Babel does not appal him in the slightest. He keeps on building his towers, story upon story, and is determined, as determined as of olden times, to get right "up there" and find out what is there. No matter how often he fails, no matter how often his tower, by being clumsily built, comes clattering about his ears, he is persistent and insistent; he will go on. He cannot see far enough, he cannot see steadily enough, he cannot see minutely enough. So he builds him a telescope, he constructs himself a camera, he manufactures a microscope, and so endeavors to see "out there," to hold his eyes steadily on what may be out there, and to look into that wondrous world of miniature, and find out what is doing down there in the crannies of life where his eye cannot penetrate. And some are even bold enough to confess a still deeper desire for sight, for sight that shall penetrate the very walls of matter, strike through the things of sense, and see what there is on the other side of that barrier that he thinks hems him in on every side. Does it not seem that this innate unrest, this quenchless thirst for knowledge, which makes him supplement his physical eye by instrumental agencies, does it not argue that he is half conscious that he feels within himself that there must be another sight, a keener sight, a more powerful understanding, comprehending, knowing of the vast things of life, than he can reach with the agency of his material eye? Take his history all through: Is it not a constant effort to annihilate space, to make all things subservient to his will and minister to his pleasure, his virtue and his well being? In every direction do you not see the effort that is being made to compel the universe to come within the compass of your hand and render up its treasures? The mind that can conceive the telescope, the mind that can conceive the camera, the mind that can conceive the microscope, the hand that can fashion these aids of human vision must be greater than the things it makes; must be greater than the things it bends to its service—things that in the long ages of the past men did not comprehend and had not the means to make. If these, then, are the evolution, as indeed they are, of the latent faculties of conception and perception in the minds of men, may we not assume that there is a still undeveloped faculty of perceptive intellect in man's nature that may become a stupendous faculty when developed in coming ages?

Let us stop here for a moment. Some may be inclined to ridicule the suggestion we have just offered to you as being simply absurd, or at best but amplified speculations. But let us put it to you in this form: When, by the evolution of man's mind, formulated in useful inventions, the straits of life have been lessened, and man is relieved from many of the anxieties that oppress him to-day, will he not have more leisure wherein to gain that knowledge that he so desires? To make those investigations he is determined to engage in? and, having leisure then, will not his thought be less hampered, in less conflict with his conditions, than it is to-day? and instead of an Edison appearing as one marvel in a generation of men, most men will become, relatively speaking, and by comparison, marvels on their own account; and there will be such an evolution of intellectual faculties, of conception and perception, that it will leave the life of the race as far beyond its present sordid plane of operation as it is to-day lifted beyond that plane of animality that was the life of your hairy ancestors in that primeval forest a hundred thousand years ago. This is purely, you see, from an ethical point of view; and if this development of intellect takes place there must be a corresponding elevation or evolution of brain, of nerve, of organic structure; and the very matter of your being must undergo a further evolution, and the latent qualities within must be brought to the surface to provide the functional means for the expression of these higher qualities of intellect that are latent in the nature of mankind to-day.

This looks, of course, to the entire change of the conditions of human life. We take it there is not one person within the sound of

the speaker's voice to-night who would for a single moment deny that the present conditions of life do not require change. But there is another aspect, too, which leads us midway between our second and third considerations. The evolution that we have been referring to of the latent faculties of mind will necessarily functionalize itself; and those phenomena which are rare and obscure to-day—the transference of thought, the communicability of sensation, the development of that perceptive faculty sometimes called intuition, sometimes called clairvoyance or clear-seeing, sometimes called merely second sight, will become ordinary experience. The world will consequently become very much smaller, distance will be abolished, you will come into closer psychological relationships with each other, and those marvelous experiences of affinity and antipathy which so largely regulate your social intercourse to-day will be definitely understood, the laws will be comprehended, and people will be able to live much more happily in consequence. There will not be so many false friendships. There will not be so many unwise marriages. There will be a great deal fewer divorces, and an infinite increase of happy home life.

Under such conditions, then, the development of these latent faculties in man's nature will inevitably place man upon the psychological plane of life—will make his world a better world, socially, politically, morally, religiously—humanly, in a word. You are in a transition period still. Transitive periods are always times of strife and of conflict. It is only when the battle is won and peace assured and the relics of the strife cleared away that the world begins to enjoy the fruitage of its struggles in the past. That is the border-line—a border line that excites more or less of contemptuous pity in the mind of the average scientist and philosopher of to-day. You have only to mention such things to those people, and they look at you with a sort of benevolent skepticism in their faces, and wish they had the power to laugh such nonsense out of your head. But it is the presence of such nonsense that is going to save the world from being frozen to death by the arctic materialism of modern science. That the world needs to be saved from this polar wave of materialism is unquestioned to those who look carefully over the field of modern scientific thought.

On this border-land, then, we find the exhibition, possibly, of latent faculties which will disclose a wealth of reserve and ability in human nature that seems to day prophetically foreshadowed in the sporadic experiences that are taking place all over the world. But what we wish here to most emphatically enforce upon you is this, apparently, generally speaking, there is as little probability of these results being made manifest in nature, looked at to-day, as there was for all that you are now enjoying through that ancient ancestor of yours away back there in the primeval forest. And the contrast is no greater in the one case than in the other. The triumph or achievement or fulfillment will be no more miraculous in the one case than it has been in the other.

Finally, what does the evolution of these latent faculties really point to as pertaining to that mysterious bourne, the beyond, from which Shakespeare somewhat unwisely or rashly said "no traveler returns"? What may the evolution of man's latent faculties point to in that direction? If the mind is rising beyond the service of the body, by conceiving instruments to extend its functions and to supplement its powers, as we have already pointed out to you, may there not come a time in the history of that intelligence when it shall be able to rise superior to the bodily organization altogether? Does not thought transference supersede sight? Does not clairvoyance supersede sight? Do not these mysterious functions that are made manifest in psychological experiments extend the boundaries of sensation beyond the ordinary limits, as popularly understood? Do not these things point clearly and conclusively to the idea that, in the course of progress, the mind may be able to supersede its physical environments by bringing into operation faculties that are beyond the range of the faculties of that physical individual, and so open up the suggestion that there may be other planes of phenomenal activity for the human mind to exercise itself upon besides that plane which is related to the nervous and bodily organizations? If so, shall we limit the existence of that supreme intelligence to the continuity of the bodily organization? We are entering into no consideration to night, if you please, as to the origin of that intelligence, or as to the nature of that intelligence. We are merely accepting its existence, without any question. Again we ask, shall we limit the continuance of that existence to the continuity of the human organization? If so, farewell, most wondrous thing, when the pale angel knocks at the door, enters the house, stands by the side of the sick, and lays his icy hand upon that fevered brow, chilling with the frost of death the life blood that flows within those veins. Farewell, oh mighty, mighty mystery of mind! The one chilling thrust that closes the natural gates of the body dissipates thee absolutely. And man and his mind, locked in the icy embrace of death, shall never know each other more. But if so, why should he have the possibility of latent faculties? If so, why should the whole career of the race manifest progress, evolution, and why should that nameless longing, that nameless something that lifts and urges man forward, the intelligence, the desires for life and knowledge, the reason and intellect, be in their natures? It cannot be true. All nature gives the lie to it. All experiences contradict it. The sublime truth of evolution opposes it on every side. To-day is the foundation of to-morrow. One order of evolution in its fulfillment lays the foundation for the next that rises beyond it, and in those border-land faculties you have the very evidence before you that the law fulfills itself again in man, since they are the intimation of what may arise from the wreck of the organization that you now possess.

They are the functions of the higher man. They are the manifestations of the consciousness of man in relation to higher grades of organic functioning. And death may be, not the destruction of the individual consciousness and intelligence, but the release of it from an organization that can no longer serve it, because it finds itself possessed of a higher degree of functioning which lifts it to a higher plane of operation.

Here, then, the three aspects of the case that we have elected to consider to-night are placed before you. Each of them in turn is found to be prophesied, one of the other. The fulfillments of each precedent prophecy laid the foundation of each succeeding evolution. We only ask you to carry the logic of the case to its ultimate conclusion, and feel, nay, realize, that in the culture and development of man's faculties, or shall we put it in another form, the manifestation of the occult phenomena of intelligence, you catch glimpses of the mani-

festation of the latent functionings of man's nature, and these latent functions are the argument, and will in time become the evidence of the existence of that higher man that theologians affirm but cannot prove, that material science denies, but cannot disabuse your minds of, and which all of you would give much more than you can conceive in words to know for certain really did exist. The latent faculties of man are the stepping-stones to higher knowledge, the key that unlocked the mysteries of the yet-to-be, and through the darkness and distress and doubt of the present men are groping their way in hopes that they may find some answer to their questionings.

Oh, ye latent faculties, arise and shine with starry glory in the darkness of human despair. Shed your beauty into the very hearts of men! Illumine their intellects! Inspire their lives! Be as angels leading them through the sorrow and sadness of life, through the darkness of death, out beyond the wild waste of night, into the dawn and glory of the eternal day. And when at last you find rest and peace in that real life, on that higher plane of consciousness, personality and being that lies just beyond the boundaries of time and sense and matter, you will there realize, in the fullness and glory of the faculties that will then be in operation, the fulfillment and manifestation of those prophecies of which your imperfect knowledge of man's latent faculties has already made you the possessors. [Applause.]

Remarks by Mrs. A. E. Sheets.

At a meeting of the Helping Hand Society, in Boston, Mrs. A. E. Sheets, being introduced, made the following remarks: While sitting here this evening I have been noticing the flowers scattered about—pinned upon the coats of our young people, and of the old ones, too—and it reminded me of something that impressed itself very strongly upon me.

Some of you will remember that, when journeying from Pittsburg to Washington, via the Pennsylvania road, you pass through a long, dark tunnel. Just before entering the tunnel I looked out of the window and saw a little novel. I could see evidence there of a mother's presence and of children, judging from the display upon the clothes line. There were many things that suggested home-life, but my attention was attracted by the window, which was filled with plants. It left upon me a very pleasant impression as the cars dashed into that dark tunnel, and the memory of those flowers remained with me till we emerged into heaven's sunlight once more. But what do you think first met my glance? A liquor saloon! Up near the skies, where the air and all things should be purer, sweeter and better. We cannot get away from these contrasts in life—the lovely and the unlovely—the darkness and the light. They seem to be a part one of the other—a home filled with flowers and sunshine, a saloon filled with vice and rum! Which is the more attractive place for our young people?

How many fathers and mothers are doing all that can be done to make home the sweetest, dearest and fairest spot upon earth for their boys and girls—the garden flowers that bloom there? How many mothers have kept the confidence of their girls even unto womanhood—made them feel from childhood that mother's heart was large enough, her sympathy deep enough, her tender love sufficient to survive even the faults and missteps that a daughter could possibly make—that mother was the one to go to always? Mothers, if your daughters have ever drifted from you, there is a fault close at home!

Nor do I think it is all on the mother's side. It used to be considered that mother had everything to do with the raising of the children, and instilling into them the sentiments of virtue and goodness, but we are beginning to realize that the father's responsibility is as large as the mother's. Fathers are beginning to realize that when at their offices, or out in the busy world, their wives are confined in the comparatively narrow sphere of their household, and that it is the duty of the husband and father to take some of the pleasant world home with him at night, and broaden the sphere of that home which at times is almost a prison for the wife and mother.

When this is fully realized, the insane asylum will not be so full of wives and mothers, too often because of the selfishness of those who love them best.

The spiritualizing influence of our beautiful religion is broadening woman's sphere, and is bringing unselfishness and happiness into the dark places of this world.

I should like to give just a word of encouragement to our young mediums. There will be times when you will be very much disheartened; times when you will feel as if the gift of mediumship has entirely left you, but often these are only periods of rest which your physical and mental nature requires, and at the proper time your powers will return, perhaps with greater force.

All my life I have been able to see spirits, and when a young girl in school, those spirits would assist me in my school work; problems that I would wrestle with during the day, and could not solve, would be made clear to me at night. But after I grew up I became engrossed in other things. I had my cares and duties, as all wives and mothers have, though they did not last long in my case. When sickness and sorrow, and everything that seems to be the lot of human beings, came to me, there was one old hymn that used to comfort me: "One Sweetly Solemn Thought." I would go to my instrument, play and sing it, and some baptism of the spirit would seem to rest upon me; the burdens grew lighter, and I could go about my work with new courage. I know now that the sweet spirit of the music made conditions about me so the angel-world could come and uplift me.

I would say to every one, when sad and disheartened, and when the whole world seems to have turned against you, turn to a good book, music, flowers—whatever appeals to you most. You will be carried into the spiritual part of life; you will attract to you the purer, higher influences, and your troubles will be for the time forgotten.

I think one of the secrets of happiness is to know how to enter into the holy solitude of our inner selves and find there that which is food for the spirit. Then all material things become secondary, life assumes a new aspect, and we realize more and more the latent powers within us.

Mrs. Sheets closed her remarks with a very interesting account of her personal experience as a medium and platform speaker.

For the Banner of Light.

WITH ONE ACCORD.

A SPIRITUAL ROMANCE.

BY W. J. COLVILLE.

CHAPTER XIII.—CONTINUED.

Miss Leech knew her subject well, and perhaps she offered nothing entirely new to a portion of her audience, but so admirably did she re-state propositions that had doubtless been stated many times before, that to all present the statement of ideas seemed like a new revelation.

In substance she gave utterance to the following thoughts: Beloved friends, we are here gathered with an end in view so great and so wide-reaching that it embraces in our hopes, our prayers and our resolves nothing less than the establishment in this great cosmopolitan city of a centre of thought and radiant influence which may well be compared to a lighthouse on a hill, from whose friendly tower flashes of light are to be constantly sent forth as guides to mariners who may be tossing upon the agitated billows of the surface of the sea of existence, fearing they know not what, but dreading the worst calamities their fevered imaginations can depict.

The lighthouse is a familiar metaphor, but I want to say one thing to you all about lighthouses which I have not often heard uttered. Lighthouses may be built too low down, but they may also be built too high up, for clouds and mists may obscure the light if the lantern in the tower is too far above the crest of the billows.

There are some systems of philosophy extant to-day which are in themselves transcendently beautiful, but they are so abstract, and seemingly so far above the grasp of the mass of the people, that they apparently edify only a small minority.

We desire in this College and Sanitarium—and this institution will, we trust, combine the necessary features of both—to present spiritual doctrine in such a light that food may be given to all classes of seekers after truth. The promoters of this institution have convictions to stand by, and colors to exhibit, but happily in our understanding of the term *definiteness*, it is in no way synonymous with limitation.

In the Department of Healing Philosophy—Theory and Practice—over which I have been called to preside, at the outset of this undertaking we shall set to work not only to designate but to prove the claims so often made on behalf of the power of right mental suggestion to overcome every weakness which oppresses the race and holds the individual in bondage.

We have boundless faith in the inherent goodness of human nature, and, because this confidence is ours, we shall set to work hopefully and fearlessly to demonstrate the sublime theory which we intend to reduce to actual practice. Theory precedes practice in the order of our recognition of the twin, which are in essence one.

Before any of us can reasonably expect to accomplish anything, three things are necessary. First, we must feel certain that it is right and reasonable for us to attempt it. Second, we must exercise unflinching faith in the operation of the changeless universal law through whose agency our work is to be crowned. Third, we must tirelessly persist in our effort, whether we can at once behold the flower springing from the seed or not.

As there are many erroneous views extant regarding the nature and office of mental suggestion, it will come within our province to dispose of these by clearly explaining the basis and nature of our work.

In our training classes and at our clinic we shall be so explicit in the ventilation of our philosophy that the press of the city will surely have a perfect opportunity to represent us to the world in our real light.

As we assemble, with good will in our hearts toward all humanity, we expect no persecution and we shall encounter none. We are here to do a work to which we are called; to do it as the spirits move us—not to interfere with any other work carried on by any other people.

We who are called to the front in this undertaking have our special message to deliver and work to perform. We trust solely in the working of the immutable law of attraction, therefore we do not and cannot come into collision or unfriendly competition with any one.

Let this assurance guide us all in all we do, and no belief in "hard times," "financial stringency," or any other bug-a-boo, will affect our usefulness or mar our peace.

Just as our dear friend Mr. Fittlemonhoff has been moved to consecrate his worldly substance to this work after being healed of sore distresses of long duration, so will others be moved likewise.

We have but to do our work in perfect faith, and the results are sure.

After more music of an equally delightful character with that which preceded the address, the united testimonies were given in rich profusion. Some of these were truly marvelous, and many brought tears of joy to the eyes of the faithful workers, whose sole delight it was to know that through their faithful agency so many sorrows had been cured and burdens lifted.

CHAPTER XIV.

TESTIMONIES.

AMONG the most remarkable of the cases related was that of a lady who had been paralyzed for fourteen years. In early life she had received a terrific mental shock, and this had so disturbed her general equilibrium that she lost the power to use her limbs, either in walking or in any employment requiring the slightest manual dexterity.

When she first saw Miss Leech she had to be lifted in and out of a carriage, taken up the steps to the front door of the house in the arms of the coachman, and deposited in an easy-chair, from which she could not possibly rise without assistance.

When she first heard of mental healing she dictated a letter, which her companion wrote to Miss Leech, asking that lady on what terms she would undertake to visit Mrs. Lampon at her residence, and combine instruction in Divine Science with metaphysical treatment.

To the extreme surprise of Mrs. Lampon and her companion, Miss Fitzroy, Miss Leech insisted in polite, but emphatic terms, that if she undertook the case at all, the invalid must undergo the exertion of traveling to and from Cozwell House whenever she received a lesson or took a treatment, for, explained the teacher, "it is highly essential that one who has been long confined in an atmosphere redolent of disease, should be emancipated therefrom as quickly as possible, and by your coming to my house, instead of my going to yours, the work of healing will be completed much more rapidly."

"As to terms, speaking from the monetary side of the question, every one who applies to me for help does just what is right in all such cases, and as some of those who come to me are wealthy, others in very moderate circumstances, and others again decidedly poor in earthly goods, compensation of a financial sort for services rendered always comes to me in exactly the right proportion; I therefore never designate the amount any one should contribute. Knowing your willingness and ability to pay even a large sum for lessons and treatments were I to ask it, I could easily put money in my pocket by driving to your house and back daily, at no inconvenience to myself, as my barouche is always in readiness, but it is not my purse but your welfare that I am considering, therefore I tell you that you must make the necessary effort to come to me, and in coming you will be richly blest."

Miss Fitzroy, who was devoted to Mrs. Lampon, and, like many other anxious friends, was altogether too nervously solicitous for her employer's welfare, undertook to answer Miss Leech's letter in person, trusting that through the agency of direct persuasion she might induce that lady to reconsider her decision and visit Mrs. Lampon at least once; then, after seeing her actual condition, she would be in a better position to judge of the fitness or desirability of

calling upon the poor invalid to take the exertion necessary to comply with her written demand.

Miss Fitzroy was a bright, energetic little woman, possessed of great conversational powers, on which she prided herself considerably, and not without reason; but though her eloquent phrases and genial smiles usually won the case for which she was pleading, she found Miss Leech absolutely unmovable.

Arriving at Cozwell House, Miss Fitzroy was immediately impressed with the simple beauty and artistic grace of all that met her eye; and when the hostess met her, clad in an exquisite garment of white lace trimmed with pink satin, she felt indeed that the handsome frame was well suited to the still more attractive living picture.

Miss Leech listened to Miss Fitzroy; she neither interrupted nor contradicted her; but she remained utterly unmoved by her recital and her pleading.

When Miss Fitzroy had really exhausted her arguments and intercessions, which were both cogent and numerous, Miss Leech responded:

"My dear friend, you are, I know, deeply interested in the dear being of Mrs. Lampon, but you have not my knowledge, for you have not had my experience in dealing with cases such as hers. You are indeed the very embodiment of kindness in all your relations with her, but you are unwise in that you do not see the way to lead her out of her present bondage to the thrall of error. As you have applied to me for advice and assistance, I must either follow my own perception in reference to the case or dismiss it, because it is a matter of principle with me either to act out my intuitions with regard to a patient, or else decline to attempt what I might not be able to perform. Probably as I understood you to refer to psychic experiences of some sort, you have an idea of what some people call psychometry. Now in my case, when I receive letters from applicants for my services, I get distinct revelations concerning the people who write to me; their necessities are laid bare before my mental gaze. I do not see diseases, but I diagnose necessities, and in the case of Mrs. Lampon the conviction came to me with great force and persistency that she required to come into the home atmosphere of this house, rest in this sanctuary, and imbibe the healing force with which these apartments are saturated. Were I to go to your residence, I should have to go through a lengthy process of changing the psychic conditions of your dwelling place; and were I to perfectly succeed, it would not be anything like so advantageous to the one who needs help as though she broke through the bars of the cage of her present retirement, and came into a new, helpful atmosphere."

Finding Miss Leech relentless, though very kindly, Miss Fitzroy withdrew her objection, and promised to bring Mrs. Lampon the next afternoon at 3:30. Though the unusual excitement of the carriage drive and the anticipated interview with Miss Leech made Mrs. Lampon very tremulous, and almost in a fainting condition, when she was shown into the pink drawing room at Cozwell House she was instantly impressed with the sweet restfulness of the very air she breathed.

In her own words, as she told her story at Dromedary House, her cure began instantly, and continued to progress with astounding rapidity till that day she could stand upon both her feet, lift both her hands above her head, and shout with gladness of heart and strength of lung.

"I am well. Thank God! I am healed, and oh, so happy." Standing in the midst of the assembly, giving testimony to her perfect restoration to health, and more than simple restoration, Mrs. Lampon looked a young woman, though sixty years had passed over her once bowed head.

"You ask me," she said, "what my first feelings were when I entered the home of my beloved benefactress. I will tell you. At first I felt dazed; I could scarcely realize where I was. A kind hand was holding a cup before me, out of which I drank the most delicious tea I had ever tasted. Then I felt at ease, and dozed for about an hour in a soft, luxurious chair, which to me seemed to be all alive with gentle, soothing electricity. When I awoke, I felt as though I had taken a new lease of life. Again that kind hand offered me tea, accompanied this time by a pleasant sandwich. Miss Leech and I seemed to have known each other for years, we were so perfectly in harmony from the moment of our first interview. I could not understand her method of treatment on that first day, but when I went again the next afternoon, she gave me a beautiful lesson, and, as she explained to us (Miss Fitzroy was with me) the true basis of divine healing, I responded to her words, as thirsty earth drinks in refreshing showers."

Following the above came other grateful testimonies to the healing power exercised not only by Miss Leech, but by many other healers, living not only on the Pacific Coast, but in Chicago, Boston, New York, Philadelphia, and elsewhere.

Among the most striking cures narrated was that of a crippled boy, who had been compelled to walk with an iron ever since he was five years old, till at the age of thirteen he was introduced, accidentally, as it seemed, to Mrs. Josephine McAllister, who was living in San Francisco at the time, though her home was in Montana.

Conrad Littlejohn was a newsboy, and as he was tired one evening after selling papers for several hours, he sat down to rest on the steps of a quiet-looking house on O'Farrell street. When Mrs. McAllister returned to her home for supper, after having spent the afternoon in Oakland, she espied the little fellow seated on her doorstep, and at once saw that he was one of the many waifs of a large city who need mothering. Being a very kindly woman, and in no way afraid of inviting strange boys into her quiet, well-appointed home, she asked the little news seller to come in and refresh himself in her kitchen, while she prepared supper for herself and her aged grandmother, with whom she lived in peace and tranquillity.

As real kindness, which children immediately discern from that which is simulated, instantly wins its way to their receptive hearts, this afflicted, motherless lad at once responded to Mrs. McAllister's kindly overtures, and told her all his pitiful story.

Though she was of truly sympathetic nature, she knew how to discriminate wisely between two kinds of sympathy which are too often confounded. She did not tell him how sorry she was that he was probably crippled for life; on the contrary, she at once held up to him the hope of perfect recovery of the use of his injured leg, which was broken by a fall eight years previously, and had never healed sufficiently to enable him to walk without artificial support.

Her kindly words and beaming smile, in addition to the palatable food she gave him, so far won his heart and heart together, that little Conrad was, in less than fifteen minutes, a deeply-interested pupil and most receptive patient.

After visiting Mrs. McAllister at her home every day for three months, he was entirely cured; and when, three years later, he stood up, a tall, handsome youth of sixteen, to testify to the blessing conferred upon him, no one would have ever suspected that one of his limbs had ever been less vigorous than the other, and both then appeared well able to carry his lithe figure not only at a good walking, but at a smart trotting pace.

No special theory of hypnotism, or of anything else technical, seemed to have impressed itself upon the intellectual faculties of these testifiers to the efficacy of spiritual healing, who stood forth one by one with artless simplicity to relate their own happy experiences.

Miss Leech, in summing up the testimony and making a few comments upon the gist of it, did attempt some sort of explanation of how the cures were effected, but she only spoke very generally concerning ways and means in special instances, declaring that the ways of the Spirit in all their fullness are, indeed, past finding out, at least so long as we are confined to our present area of knowledge; "but," continued she, in her closing words, "we are not justified in supposing that the slowly won mysterious is the adjective to be used in the dismissal of this infinite subject as beyond our present ken."

"God works through law, and we who wish to know the law have a right to search until we find it out. I venture to say that of all the cases reported here to day not one can be properly referred to the domain of the strictly marvelous."

"Nature is the instrument through which divine power accomplishes all things; therefore, were any one to come in here and say that all we have heard recited gives testimony to the working of natural law, we could not, nor should we wish to, refute his statement. All I should maintain would be that the Divine Spirit works through this unchanging order men call law; consequently I give God all glory."

As Miss Leech ceased speaking, Mr. Fittlemonhoff rose, and, advancing to the platform, said:

"Many of you have known of me for many years. I—the cynic, the misanthrope, the selfish recluse—have been transformed into a humble lover of mankind and worker on behalf of my fellow-beings through that heavenly power of which we have all heard so much and so beautifully this afternoon. Though I am but a little child—a babe, I might say, in this divine science—I know its power, and I cannot let this occasion pass without declaring that, under God, I owe my debt of gratitude especially to dear Miss Sherrington, whose fidelity has been phenomenal, and I have yet an added word to say: my dear boy, who has been many years in spirit, has been revealed to me in all his deathless affection, intelligence and beauty through Mrs. Parrot's mediumship and in other ways. As I have been selected as an humble instrument to help in the glorious work begun here to-day, I must ask you all to keep in mind the blessed thought of the intimate nearness of our loved ones who have crossed the threshold and are simply on the other side of a very gauzy veil which separates the 'two worlds' from mortal vision."

"Charlie is with us, rejoicing to-day that he and many with him have been privileged to assist in opening wide the gates of the knowledge of immortality not alone to me but to many others. This I want to say, on behalf of the demonstrated Spiritualism I represent: I have found in my own life that nothing so much conduces to the happiness and usefulness of a terrestrial career as such knowledge as serves to lift the mind out of the fogs of dim speculation into a certain consciousness of the object and destiny of our existence."

"Go forward, dear friends, I say, in any line of action to which you may feel you are called, but in whatever section of the great vineyard you labor, forget not that angel eyes are ever on you in love, that angel hands are ever stretched out to shield you, and that regardless of whatever may befall, 'Never walking heavenward, can you walk alone?'"

As the earnest, pleading tones of the aged man died into a departing echo, the assembly felt indeed that though two hundred men and women had participated in the events of the day outwardly, many times that number were doubtless present in forms unseen by mortal eyes, lending assistance, and, maybe, in some instances, also receiving help themselves through participation in such noble and inspiring exercises.

(To be continued.)

ASTOUNDING PHENOMENA

BY THE RENOWNED MEDIUM, DEWITT C. HOUGH.

Physical, Mental and Chemical Phases.

To the Editor of the Banner of Light:

On the evenings of Oct. 18th and 19th special sittings were held at the residence of Mrs. Stoddard Gray, 323 West 44th street, New York, to large and appreciative audiences.

These sittings were given for the purpose of explaining the erroneous report which had appeared in the *New York World* of Sunday, Oct. 4, and which contained many absurd statements which any Spiritualist would understand at a glance. The principal error of that report was the statement that Mr. Hough dematerializes out of his garments and leaves them standing alone. This peculiar assertion is due to the fact that the lady reporter, being innocently ignorant of the science of Spiritualism, wrote something that she did not understand; and Mrs. Gray decided to correct the error in the most practical manner for the benefit of the general public by demonstrating that instead of her son dematerializing from his clothing, it is the clothing that is dematerialized from himself.

After the audience were seated, a committee was chosen to represent them, and to report on the phenomena produced through the medium. This committee consisted of one of the chief reporters of the *New York World* (a gentleman from San Francisco), and two others, who one and all confessed that the phenomena were entirely beyond their explanation.

After examination of the cabinet, which consisted of a light framework covered with dark cloth, and securely bolted to the floor, the committee bound the medium with stout cords, tied his hands behind him, and so firmly roped him to the chair that he could not move; he was placed inside the cabinet, and musical instruments and bells laid on a chair by his side. The curtain was dropped but an instant, when the instruments began to play various pieces of music—the bells ringing and clanging. The door was quickly thrown open, and the bells were seen to fall from the roof of the cabinet—the medium being securely held in the position he was in. The committee then placed a knife in the pocket of the medium, and a few moments later the instruments commenced playing well-known tunes, and the bells began to fall from the roof. On quickly throwing open the cabinet the bells were thrown down from the roof, and one of them thrown into the room—the medium still securely bound in the wire armor and unable to move a limb. Closed up again for a moment, the stool, which had been left on the floor, was found placed on top of the wire helmet. Left alone again for a moment, the stool was removed from his head, and the medium's arm through one of the cross bars of the stool, as he sat there before his hands were tied down to the chair. On being closed up again for a few seconds the controls were desired to remove all the bonds from the medium, and he quickly stepped out in front of the audience.

Another test was that of placing the medium inside the cabinet with a piece of cord around his knees, and requesting the controls to bind his wrists so that the committee could not unbind. This was done in a few seconds, and the committee were unable to untie the knots, as they were found to be out of sight, and between the wrists, where it was impossible to get at them.

The next part of the manifestations was perhaps the crowning miracle. A seat was secured down to the medium with strong linen thread, the sleeves sewn together across his breast, and he was placed back in the cabinet but a few moments when the coat was found on his lap, without a thread having been cut. The committee, on being requested to place the coat back on the medium, said it was utterly impossible, because the space at the collar was too small for his head to pass through. On being closed up again the controls were requested to place back the coat, which was accomplished instantly, and the committee had to cut the stitches before they could remove it from him.

This remarkable phenomenon can only be explained by stating that there is nothing solid in nature—that the unseen intelligences who have passed to the life beyond possess a far more comprehensive and perfect knowledge of chemistry than we mortals do—that they will take an keen interest in the affairs with which they were associated in this life, and come to give these demonstrations to convince us of the greater and more advanced knowledge yet to be gained—if not in this life in the next.

The method of removing the garments, and releasing the medium from his bonds, is very clearly stated by Spirit Theodora Parker through the medium of Mrs. Stoddard Gray (deceased) at the *BANNER OF LIGHT* Circle in the year 1885.

The next part of the séance was devoted to materializations in full form, in which Mrs. Stoddard Gray, being also one of the mediums, takes part—remaining with the audience outside the cabinet. The medium having first been taken by the committee into an adjoining room, and his clothing removed, to satisfy them that there was nothing concealed about him, was placed inside the cabinet, the lights turned down to render the conditions negative, and after a little harmonious singing the spirit-forms commenced to appear—stepping out into the room in full view of the audience; the Lady Superior of a convent at Champigny in France coming first to give strength to the others. Many more followed, all of whom were recognized by friends in the audience, some of whom were joyfully embraced their parents—some sat down and wrote letters for those not present; others the departed wives; then came some children—after which a mother came bringing her babe in her arms—the late wife of Rev. Don Heriada, a Mexican minister. Dr. Baker materialized from the end of the piano outside the cabinet, in black evening dress; after him came several other gentlemen of different stature, and different style of dress. Some of these were desired to dematerialize outside the cabinet in view of the audience, and one tall, portly gentleman did so, and immediately, from the same spot, another form, that of a lady, materialized in her beautiful white spirit robes.

"Princess Alice," one of the controls of a gentleman present, has formed a strong attachment to these sittings, keeping a record of them. She is associated with a large band of advanced and enlightened spirits, who are, and have been for many years, working out a great mission for the advancement of the Cause. She always brings such a heavenly influence that it is worth a great sacrifice to be present and partake of the elevating conditions and purity which seem to be shed around from herself and the great band associated in her work with her.

After the conclusion of this part of the séance, Mr. Hough demonstrated other phases of his rare mediumistic gift by accurately forming various members of the audience their names, the location of their homes in different parts of the globe, the names of deceased or departed friends and relatives—such as, for instance, the maiden

name of the mother-in-law of one of the gentlemen present, and the name of the great-grandfather, on the mother's side, of another gentleman present. He also rapidly and satisfactorily answered questions concerning matters known only to the questioner.

Without a single exception the entire audience were highly pleased with the very satisfactory demonstration of the séance, and the marvelous exhibition of mediumistic gifts by Mrs. Stoddard Gray and her son, Mr. DeWitt C. Hough.

The answering of letters is another important phase of the mediumship. The writer of a letter wishing for information will address the letter to the person concerned, state his question, and then fold the paper neatly until it assumes a shape about an inch square. This he places in the medium's right hand, which is lightly closed over the paper. Presently a hand materializes, and grasps that of the medium, which commences to write the answer—and, in every case, a full, complete and satisfactory reply is given.

These profoundly mysterious phenomena have been investigated by scientists of the Old and New World, and Mr. Hough subjected to the closest scrutiny and to tests of the severest character by self-confessed gentlemen, and also by members of the press throughout the United States, who have unanimously acknowledged that the manifestations are inexplicable on known laws.

Mr. Hough has been a medium from the days of his cradlehood, and he and his mother, Mrs. Gray, have been constantly before the public for the past forty-three years.

J. KNAFTON THOMPSON, C. E.,
Fellow Society of Science and Art.
New York City.

For the Banner of Light.

Special Thanks.

J. J. MORSE, Esq., *Hotel Bella Vista, San Francisco, Cal.*: Dear Sir and Brother—It affords the greatest pleasure to inform you that your most encouraging report of the present status of the great spiritual movement in Great Britain was received with acclamation by the entire body of delegates and visitors assembled this day in Masonic Temple during the morning session of the second day's proceedings of the Fourth Annual Convention of the National Spiritualist Association. It is with feelings of heartfelt gratitude that we learn of the great progress which has recently been made in England, not only as concerns the platform and literary phases of spiritual propaganda, but particularly with reference to the flourishing condition of the Children's Progressive Lyceum, the cause of which has been so substantially aided through the regular publication of the *Lyceum Banner*, of which you are the beloved and honored editor.

We also take extreme pleasure in responding to the truly fraternal spirit which you have manifested toward the work of the National Spiritualists' Association, and the Cause in general in the United States of America.

Taking note of the admirable work introduced in your report under the heading of "Spiritualists' Benefit Society," we would respectfully remind our English brethren that the good work in which they are engaged in providing a benefit fund for those who have been active workers, to sustain them in the event of disability, and to provide them with pensions in the event of superannuation or other equally pressing cause, has its counterpart in the enterprises of the *Veteran Spiritualists' Union* of America.

The number of active Lyceums now operating successfully in England compares more than favorably with the immediate standing of the Lyceum movement in the United States; and as we should always take a good example presented by our friends elsewhere and embody it in our conduct, we express to you the fervent hope that the good results accruing from active Lyceum work on English soil will fire with renewed zeal and energy the many societies in this country which are still sadly in need of an effective Sunday school for children and young people where the sublime truths of the Spiritual Philosophy may be inculcated, with the assistance not only of competent teachers, but also of such excellent Manuals as you employ.

We note with genuine gladness the ever-increasing sentiment of fraternity which is now so happily uniting the two hemispheres of earth and ushering in the era of universal brotherhood and sisterhood, in which all the nations of the earth will blend in spiritual union and sincere cooperation for the general weal.

The excellent English newspapers, *Light*, and the *Two Worlds*, are by no means strangers to American readers; and as from the columns of our own papers we have learned with great delight of your success on these shores, especially in California during the past year, it has given us equal pleasure to read in the journals of your native country of the cordial reception given during the past few months to Mrs. Helen Temple Brigham, of New York, a lady who for many years has occupied, with distinguished credit to herself and the Cause she so ably represents, an influential place on the spiritual platform of the United States.

We note with great pleasure that the honorable name of Mrs. Emma Hardinge Britten appears in your report. She is not forgotten by her hosts of American friends, many of whom are encouraging the hope that she may again visit these shores, where an enthusiastic welcome always awaits her.

We are not forgetful of the good services rendered here by Mr. E. W. Wallis, whose editorial policy in connection with the *Two Worlds* calls forth much appreciation in this country, as well as across the seas.

We pray you, honored sir and brother, to convey in person to Mr. E. Dawson Rogers, the able editor of *Light*, to the officers and members of The London Spiritualists' Alliance, and the members of the English National Spiritualists' Federation, and all the other organizations mentioned in your report, our fraternal greetings, assuring them of our vital interest in their work, including the Marylebone Association of Spiritualists, as well.

It gives us further pleasure to note that England and America are standing together on the question of affording legal as well as moral protection to all honest mediums, and for discountenancing all dishonest attempts to counterfeit genuine phenomena.

Your remarks on "Jesuit" spirits, "obsession," and other mooted points affecting the safety of the Spiritualist movement in general, and mediums in particular, called forth the fervid applause of the large gathering of delegates and others present during the reading of your report; our sentiment is that pure lives and noble aspirations, coupled with an earnest study of the law of spirit intercommunication, affords the best, and indeed the only sure protection against any and all abnormal and aberrant manifestations of psychic force.

We have but to add that your report was unanimously and gratefully accepted, by a rising vote, by the National Spiritualists' Association of America, and we trust next October to have the pleasure of greeting you personally in our midst.

Heartily wishing you God-speed, and angel guidance wherever your path may lead you, we have the honor to remain your sincere friends and well wishers:

(Signed) MRS. CORA L. V. RICHMOND,
MRS. IDA P. A. WHITLOCK,
GEORGE A. FULLER,
J. V. MACINTYRE,
W. J. COLVILLE.

Masonic Temple, 9th and F streets, Washington, D. C.,
October 21, 1896.

A Letter from Mr. Ewell.

To the Editor of the Banner of Light:

The early part of October found me crossing the plains eastward to attend the Convention of the National Spiritualists' Association at Washington, as delegate from the First Spiritual Church of Denver; and after continuous travel of three days and nights I found myself once more among my many friends of New York City. While there I had the pleasure of listening to one of the ablest as well as practical discourses I have heard for years through the voice of the earnest worker Mrs. Palmer-Jones.

I found the First Society most pleasantly located in their new quarters, and was warmly welcomed to their midst by my old friends Mrs. Newton and Mrs. Rathbun, both noble workers and staunch advocates for the right.

Of course, one familiar with the Society in the past could not but miss the genial presence of our old friend Bro. Newton, but we both know and feel that he was not away from his post of duty, but still a sentinel nearer than ever, I could but answer "All is well."

The afternoon service was, as usual, devoted to manifestations of the phenomena, and, as many were in the city on their way to Washington, they were gladly welcomed among the number.

Mrs. J. W. Storr of Hartford, so well known in the East, responded to the call of the President, and gave such evidence of her powers as delighted as well as interested the large audience. Mrs. Florence White added her contribution of mediumship, excellent, as it always is. A short address by myself regarding the work of the National Spiritualists' Association, followed by an appeal for a collection in its behalf, met with favorable response; after which I gave a number of tests, meeting specially to hear Bro. Emerson, and were delightfully interested in both lecture and tests; after which the worthy President invited me to speak of the National work, which I was most happy to do, and found the congregation deeply interested to learn of its increasing power in the country.

On Monday morning, through the kind courtesy of J. B. Hatfield, Jr., I was able to join the New England delegation and journey with them to the capital, thereby having the opportunity to meet many old time friends as well as make many new ones, and enjoy a most pleasant trip in their special car.

Of the work of the Convention due report has been made, and it is needless to say more than, as a necessarily, good work must have been done by the intelligent and representative body of men and women assembled there.

I was obliged to leave the city before the close of the Convention, to meet my home duties Sunday morning, and so I would convey to the many delegates my sincere and best wishes for their future at this time.

On my arrival home I found preparations in progress for active work during the coming winter, and a general desire to come closer together and do all for the Cause possible.

During my absence Mrs. M. A. Gridley, Dr. Sara L. Hard and Mrs. Ewell filled the platform most acceptably, and I later found, but planned to surprise me with a happy gathering of the friends as a welcome home, which was most successfully carried out.

Mrs. E. L. Wise Teed of Ithaca, N. Y., has arrived to our city to locate for the winter, and we are all glad to greet her as an able worker and true medium.

I must not close without mention of Mrs. Jennie Darrell, the medium for materialization, and Mr. Harry Shazron, a fine slate-writing medium, who are creating much interest in our city through their wonderful manifestations.

I join my own with greetings from "Starlight."

G. C. B. EWELL.

LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

Will Conductors of Lyceums throughout the United States send to this Department an outline of their method of conducting their Lyceums, as applied to the younger Groups?

Written for the Lyceum and Home Department.

UNIVERSAL LOVE.

BY MARY L. PORTER.

All nature works in unison, love guiding and controlling,
The reasons why their gifts on all alike bestowing;
The treasures hid by mother earth are free for all
Earth's seekers,
The harvests of the land and sea lie waiting for the
tillers,
The same great love benign that holds the stars in
place,
That stores the mighty tree of oak in acorn's heart of
tiny space,
That keeps the ocean's waves, the mountain's base, in
confines ever true,
And gives each part and parcel in nature's harmony
its work to do,
Will give to man the apex and the crown of all life's
grand creations,
The gift of Universal Love that he shall feel for fellow
man in all conditions,
That love that calls the God within to meet the God
without,
The God whose name and attribute is love we cannot
doubt,
Will conquer sin, subdue all ill, illumine the world with
light
That comes from charity and love. The bond that
binds with greatest might
Scul unto soul, will come in evolution's wake,
To soften hearts in helpful service for love's dear sake,
Oh! wonder-worker, purifier, blessing of mankind,
Life-giving love, as dew to parched flower divine,
Divine, as sun to fading life
Not rare but universal shalt thou reign in time to
come, strife,
War and famine shalt thou master in thy time,
Universal Love, thou conqueror, king, thy subjects,
all mankind.

Gentleman Jack; or, The Power of Kindness.

A Reminiscence of the World's Food Fair Held in Mechanics' Building, Boston, Oct. 5 to Nov. 7, 1896.

Gentleman Jack is none other than the trained shepherd dog owned by Mr. Joseph A. Wilson of Chester, Vt., and exhibited in the Subway Plaisance of the World's Food Fair. I say Gentleman Jack, because Jack was a gentleman in behavior, always gentle and kind, receiving every one with the same gracious greeting, faithful to his master's interests, ready and willing to do his part, even though I know he must have been very tired at times, still he never seemed to hold back from what was expected of him, but was always encouraged by the gentle pat of appreciation from his master, which was never wanting.

In conversation with Mr. Wilson I learned that when he first began to train Jack he had had no intention of exhibiting him; but just for the pleasure of seeing him perform, he used to train him to walk up ladders in the barn, and move a barrel by walking on it, and many other cute ways.

Jack seemed to enjoy it as much as any one, and when the traveling men who came from Springfield and other places stopped there, Jack would of himself go to the barn and begin his performances, much to the amusement and entertainment of those present. Those who witnessed Jack's intelligence suggested that Mr. Wilson should travel with him and give exhibitions, which he finally did, and has visited and given exhibitions in Rutland, Vt., Fairhaven, Springfield, Vt., Plattsburg, N. Y., West Point, N. Y., Malone, N. Y., Philadelphia, Pa., Pittsburg, Pa., Cincinnati, O., Chicago, Ill., Minneapolis, Minn., Milwaukee and Madison, Wis., Burlington, Vt., Portland, Me., Worcester, South Framingham, Marshfield, Boston, Fitchburg, Athol, North Adams, Mass., New York; took part in the Children's Celebration provided by the city of Cambridge, July 4, 1895, and Children's Celebration, Cambridge Common, June 3, 1896.

The beauty of it all is, no one can witness a performance of Jack's feats without realizing the bond between master and dog. Kindness is the dominant power; every action of the dog shows it; his loving obedience to his master's glance shows that fear, as a result of cruelty, has not entered into his training, and child nor grown person cannot but receive a lesson in kindness to animals by witnessing these performances. They are refined and helpful, as well as attractive, and I would recommend them to Lyceums and societies as attractive entertainments.

I sincerely wish for Gentleman Jack a long life and many exhibitions in the future, knowing that they are educators along the line of the bettering of humanity. God bless Mr. Wilson for his kindness to Jack. J. S. S.

The Duty of Being Pleasant.

BY SUSAN TEALL PERRY.

"I wish we had company all the while, mamma," said little Alice, as she saw the front door close behind a friend who had been spending the afternoon with her mother.

"Why do you wish to have company all the while, my dear?"

"Because, mamma, you are always so pleasant when other people are here, and somehow everything seems to be nice."

The little girl went to her play, and the mother sat down with her basket of mending. Her little daughter's words made a deep impression upon her. It was too true that she was quite irritable at times when she was alone with her own family, and that she fretted and chafed over the duties which should be the most sacred and dear, those home duties toward those we love the best of all on earth. She did not wish to make an unfavorable impression on her outside friends, and acknowledged to herself that she could put on "company manners," and do her petty fault-finding garb in a very short time. That night she took up her little book of daily reading, and read: "You have not fulfilled every duty unless you have fulfilled that of being pleasant." Alice's mother was one who "looked well to the ways of her household." She saw to it that the necessary requisites for the physical well being were supplied. She was orderly and painstaking; her home was always attractive and everything in its place. But she had a habit of nagging the dear ones and worrying over the work she had to do. The child's words were true—it was pleasant in the home when company came and the mother was on dress parade. She had never seen herself in such an unfavorable light

before, and she resolved with God's help to make home just as happy and peaceful when only her family were present, as if she had the critics of the outside world making up their verdicts of her character.

Oh! how many persons there are in the world like Alice's mother. They keep their pleasant ways and kindly, well-chosen words for strangers and guests. We feel that those who are dearest to us, and who are bound to us by kinship and love, will put up with our disagreeable ways with them, and not expose us for the sake of family reputation. We may do our duty to our family in certain directions, but if we have done our work with fretful words, and oftentimes sharp ones, and gone about the house with frowns and protesting looks on our faces, we have not fulfilled our whole duty. It is true that we are often overtaxed and weary, and wear, as it were, our nerves on the outside of our bodies, but it is not soothing to them or restful to our spirits to be irritable and unkind to those with whom we live—most especially toward the little children, who are not expected to understand the daily round, and who are so trying sometimes. "A soft answer turneth away wrath, but grievous words stir up anger," is true in our dealings with our children as well as with grown people. We often provoke our children to wrath by our impatience and cross words.

The older we grow, the more is the truth borne in upon us that "cheerful people in the home are like sunny days." Lubbock says: "The world would be brighter and better if we would only learn the Duty of Happiness, as well as the Happiness of Duty, for we ought to be as cheerful as we can, if only because to be happy ourselves is a most effective contribution to the happiness of others." A happy face about the home and pleasant words and ways have an influence for good and happiness in a family that cannot be estimated. Let us make it our aim to cultivate cheerfulness and pleasant manners as an every-day duty to those who live with us, until it becomes so natural to us that we will not have to make any changes for the better when company is announced.

Many years ago there was a dear wife and mother in whose family it was my privilege, as a young girl, to be for a short time. This dear woman had peculiar trials which youth, of course, could not comprehend, but which in later years have caused a halo of glory to be cast over the memory of that patient saint. It was her custom to get up very early in the morning, before the day's flood-tide of work began, and go in a little room by herself. It was quite curious to the younger ones why she did this, and later in the day we looked about the room to see if there was any kind of work which she did so early and kept hidden there. One day we heard her opening her heart to a friend, who asked her to tell her the secret of her keeping so untroubled in the midst of so much hard work and care. "I go up to the Mount of Vision early every morning," she said, "and talk to my Lord. Then I come down into the valley and he sustains me in my daily rounds."

That was the secret of her sweet ways, of her patient toil and her uniform cheerfulness in the home. Her influence is still with those who dwell with her, although she has long been in the home of the Father. In days of trial and vexation that "Mount of Vision" she spoke of comes to remembrance as a place of rest and strength.

Fathers and mothers, make home the happiest, brightest and most hallowed place on earth. The home nest will all too soon be broken up; the little ones will learn after a time to use their wings and fly away. Let them take away from their hearts the sweet influences of a happy, cheerful, God-loving home. Let us all remember that too often

"We have careful thoughts for the stranger,
And smiles for the sometime guest;
But out for 'our own' the bitter tone,
Though we love 'our own' the best.
Ah! brow with curve impatient,
Ah! brow with look of scorn;
'T were a cruel fate were the night too late
To undo the work of morn!"

Evil Speaking.

1. I will speak no unkind or harsh word of any one.
2. I will repeat no unkind remarks I hear of any one, and discourage others, as much as possible, from saying unkind things.
3. I will judge my neighbors leniently, remembering that my own faults are probably far greater.
4. I will never say one thing to others, and think quite differently; this is hypocrisy. "Deceive not with thy lips."
5. I will make no injurious remarks on the failings of others, remembering these words, "Consider thyself, lest thou also be tempted."
6. I will put the best construction on the motives and actions of all my neighbors.
7. I will act unselfishly, peaceably and forgivingly, obeying my Master's command, "Love one another."—The Presbyterian Review.

DON'T.

- Don't complain
About the weather
For easier 't is, you'll find,
To make your mind to weather
Than weather to your mind.
- Don't complain
About "the sermon,"
And show your lack of wit,
For, like a boot, a sermon hurts
The closer it doth fit.
- Don't complain
About your neighbor;
For in your neighbor's view
His neighbor is not faultless—
That neighbor being you. —Selected.

The Boston Spiritual Lyceum.

Considering the stormy weather Sunday afternoon, Nov. 8, the session of this Lyceum in Berkeley Hall was well attended.

"How Can we Interest the Parents in the Lyceum Work?" was the question considered. Emily Granville thought "that if we work for the Lyceum and show our parents that we are interested, they will want to come and learn the cause."

Eddie Hatch said "that he was fortunate enough to have parents that were already interested in the Lyceum work, as all Spiritualists should be. Spiritualism is to hold its own." Mrs. M. A. Lang read a paper on Lyceum work and its importance. Other excellent answers were given by Estelle Granville, Charlie Hatch, Mr. Packard, Mr. Snow and Mrs. Waterhouse.

The subject for the little ones was "Intelligence," and every one had an answer. Winnie Ireland's was this: "We show our intelligence if we pay attention and try to understand what is said to us."

Mrs. A. E. Shetts, the speaker for the Boston Spiritual Temple the present month, visited the Lyceum and gave the children a very interesting talk.

Recitations by Lillie Maud Armstrong, Ansel Haynes and Willie Sheldon, interspersed with a piano solo by Mr. F. H. Watson, and a song by Winnie Ireland, made a most enjoyable musical and literary program.

Mr. Warren of Hudson, Mass., was called upon, and spoke of Francis B. Woodbury, the Secretary of the National Spiritualists' Association, as a Hudson boy he had always taken a great interest in. Dr. W. A. Hale made brief remarks.

Mr. Lang, in behalf of the Entertainment Committee, announced that arrangements had been perfected for a fancy dress party for the benefit of the Lyceum in Premier Hall, 724 Washington Street, Dec. 7.

Subject for Nov. 22, "What is the Significance of Thanksgiving?"

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THANKSGIVING DAY.

Come to us cheerily, Thankful-day,
Out of the frost and the snow,
Hearts are happy and laughs are gay,
Flowers are blooming along the way,
E'en in the frost is the sign.

Come to us hopefully, Thankful-day,
Out of the frost and the snow,
Stars are steady and sure to stay—
God is watching forever and aye—
E'en in the darkest gloom!

—Will Carleton, in Every Where for November.

November Magazines.

THE ATLANTIC MONTHLY.—This magazine makes a strong showing for November. An important paper by J. Laurence Laughlin, Chicago, gives a cogent inquiry on "Causes of Agricultural Unrest"; Col. T. W. Higginson furnishes "Cheerful Yesterdays," his issue beginning with "A Cambridge Boyhood"; "Reminiscences of Bret Harte" are treated by Charles Warren Stoddard; "Out of the Book of Humankind," by Jacob A. Riis, is an account of Jewish tenement life; "Dust," by Lafcadio Hearn, is in some ways a most unusual article; covering less than half-a-dozen pages, it explains the Eastern conception of death in language at once so clear and beautiful that, aside from its philosophical qualities, it is one of rare literary excellence. Other matter, as travels, etc., is contained in the number; fiction is represented by the first instalment of "The Juggler," a new novel by Charles Egbert Craddock; the dramatic conclusion of Kate Douglas Wiggin's "Marm Lisa," and a short story of unusual merit by Charles D. G. Roberts, entitled "Stony Lonesome." These with the regular departments make a fine number. Houghton, Mifflin & Co., publishers, Boston and New York.

NEW ENGLAND MAGAZINE opens with a thoroughly illustrated article upon "John Eliot, the Apostle to the Indians," from the pen of Rev. James De Normandie, who is now minister of the First Church in Roxbury, of which Mr. Eliot was the first minister. Mr. E. P. Powell contributes a valuable paper on "Harriet Martineau in New England." "A New England Village in the Southern Pines," is the subject of an important article by Benjamin A. Goodridge. "Bath, the City of Ships," is the city chosen for treatment this month in the series of articles on New England cities. A new serial by Dorothy Prescott is begun in this number of the magazine, entitled "An American Love Story." There are other stories and the usual number of poems. The "Editor's Table" is full of interest. Warren Kellogg, 5 Park Square, Boston, Mass.

McCLURE'S MAGAZINE.—"The Daguerreotype in America" is a very interesting paper by Mrs. D. T. Davis, with original portraits of Daniel Webster, Horace Greeley, Edward Everett, Holmes and others. "Captains Courageous" is a story of adventure among the Gloucester Fishermen (Chapters I., II.), by Rudyard Kipling. "The Battle of the Snow-Plows" is a true story of railroaders in the Rocky Mountains, by Cy Warman. There are other papers of interest by prominent writers, and a poem, "Home from the City," by Hamlin Garland. The S. S. McClure Co., 141-155 East Twenty-fifth street, New York City.

SCRIBNER'S MAGAZINE.—The opening article is by C. J. Mellis, of the 9th Bombay Infantry, on "Panther-Shooting in Central India," with illustrations by Van Meyden. Frederick Funston graphically describes a trip "Over the Chilkoot Pass to Yukon," with illustrations from photographs. Mrs. Mary Gay Humphries writes on "Women Bachelors in New York." There are other papers of interest, also several bright stories, notably "An American Mother," by the late Mary Lammam Underwood. Mr. Barrie brings his story, "Sentimental Tommy," to an end. Charles Scribner's Sons, New York, N. Y.

LADIES' HOME COMPANION.—Clever writers and clever artists contribute to make the current number particularly interesting. Cora Stuart Wheeler's discussion on "The Wisdom of Women's Clubs," is very instructive. The second of Jessie Ackermann's series of articles on "Three Women in Iceland," is full of information. H. Z. Kiah Butterworth's Thanksgiving story, "The Haunted Cornfield," is a quiet elaboration of an old New England tradition. There are other interesting short stories and poems by well-known writers, and the departments are well cared for. Published by Mast, Crowell & Kirkpatrick, Springfield, O.

THE HUMANITARIAN has as its opening paper an interview with Max Nordau on "The Woman's Movement in Germany and France," by M. A. Belloc. "The Financial Crisis in America" is by the Editor. There are other papers of interest by the following writers: Grant Allen, W. B. Wallace, G. M. Went, C. S. Bremner, S. A. K. Strahan, M. D., Capt. Frank Thatcher, and S. M. Arnold, and the Departments are full of interest. On sale at Brentano's, 31 Union Square, New York.

THE THEOSOPHIST for the current month has its usual number of papers from such writers as H. S. Olcott, H. P. Blavatsky, Dr. H. Baraduc and Bertram Keightley, R. Anantakrishna Sastry. The Departments are well cared for. Published by the proprietors at the Theosophical Society's Headquarters, Adyar, Madras.

RECEIVED: The Phenological Journal, Fowler & Wells Company, 27 East 21st street, New York. The American Kitchen Magazine, The Home Science Publishing Company, 485 Tremont street, Boston, Mass. Miscellaneous Notes and Queries, published by S. C. & L. M. Gould, Manchester, N. H. Housekeeper, published by the Housekeeper Corporation, Minneapolis, Minn.

Association of Speakers.

To the Editor of the Banner of Light:
After consulting with several Spiritualist lecturers, I have decided to publicly agitate the policy of organizing a Conference or Association of Speakers.
An Association of mediums of all phases is a great necessity, and exists in some States. But it is not almost imperative that the speakers as a class, whether mediums or not (those who hold public meetings locally, or by engagement with societies), should confer together once each year. It has become necessary to protect local societies, and to better regulate their methods of labor. A thousand items of mutual interest can be discussed and planned. And from the Speakers' Association can come a better solution of the ordination problem, and to regulate the worthy applicant for railroad rates granted to the clergy. From them would come an expression regarding Spiritualism which, when uttered in convention, would carry force to the public.
The National Spiritualists' Association is a delegate body to help local associations. It cannot take the essential action necessary at all times to the lecturer. And the latter is fully represented in the delegation. An Association of Speakers would not detract from the National Spiritualists' Association. Let be a great help thereto.
Means to the end of making our platform work more effective can be discussed and planned. And from the which would widen and help the united body of speakers.
I do not desire to discuss the idea now—but only to call for an expression of consent or dissent, so that, if agreeable, we can hold such a meeting in 1897.
If not for permanent organization, then to meet once for mutual conference, much good would result.
G. W. KATES.

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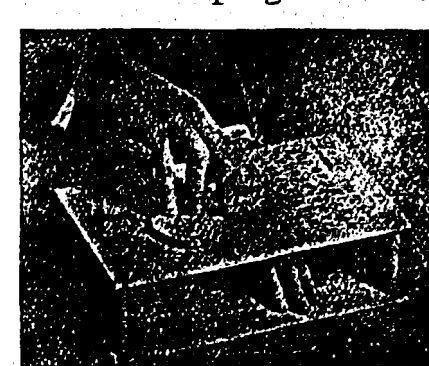
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Terms Cash.—Orders for Books to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid O. O. D. Orders for Books, to be sent by Mail, must be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

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

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open to the expression of individual opinion thought, but we do not endorse the varied shades of opinion which correspondents may give utterance. No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to pre-empt or return cancelled 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 21, 1896.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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Fred G. Tuttle, Treasurer.

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

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

Two Dollars Per Year.

The management of the BANNER OF LIGHT has reduced the subscription price of the paper to Two Dollars per year (former price \$2.50). The reduction commenced with the issue for March 7, which is No. 1 of Vol. 79.

We trust that Spiritualists all over the country will cooperate heartily with us in the step taken by THE BANNER in recognition of the demand of the times, which everywhere calls upon magazines, newspapers and current literature for some reduction of former prices.

Will the regular subscribers for THE BANNER make an effort to increase its circulation? It would be an excellent and practical plan if every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1896.

It is our desire to maintain the heretofore high standard of THE BANNER, and to add to the value of its contents and the practicality of its work, wherever opportunity shall be given us; and we hope the Spiritualists of the mundane world will work with us, to strengthen our hands for the service of that world of spirits, whose Cause this paper has so long defended.

BANNER OF LIGHT PUBLISHING COMPANY.

Thanksgiving!

Thursday, November 20, will be devoted, by Proclamation, to a social remembrance of this festival. In common with the rest of the community THE BANNER Establishment—store, counting room, and office—will remain closed on that date.

Spirit Companionship.

As we are ourselves spirits in fleshly raiment, it is wholly reasonable that spirits out of the flesh should all the time bear us company. Hence we ought to strive to live by the spirit every day. No subject could well be of greater interest or importance to us. We are here both flesh and spirit. The mystery of the union may not be comprehended by us, but it none the less behooves us to study with the closest care the dividing line between the two, that we may understand more clearly which is the superior, which vibrates to the law of external sensation and which remains fixed and real. No writer has drawn this distinction with more impressiveness than has Paul. He saw that man was a being composed of two parts, flesh and spirit; and he saw and proclaimed that the flesh is the perishable part, but the spirit is immortal. Where people ordinarily saw but one person, he saw two persons; and he declared in unmistakable terms that the one was set for the final conquest of the other. Through the lower there comes first sensation and then discipline to the higher. The spheres of the two are separate and distinct. One drags down, while the other aspires. The spirit must conquer and subjugate the flesh, and that is the school in which we are placed to learn.

On the one side stand appetite and desire; on the other aspiration and duty and all that tends to honor and freedom. The conflict between them is constant, and without rest or relaxation. Because one leads to death and the other to life—life all the time advancing and expanding. Paul saw all this as clearly as mortal spirit-eyes can behold it. "He that soweth to the flesh," wrote he, "shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." It is the great privilege of our being to sow to the spirit, and to do it daily. And as we do it, we silently invoke the help of spirit. That implies spirit-companionship and co-operation. That is indeed salvation—the sal-

vation of the soul. The serious question whether we are striving to save the soul or are careless of its loss, in the great life question proposed to us for our answer. Salvation has no basis of fear; it is no selfish escape from hell and getting into heaven. Such a scheme or purpose for mortal life is wholly selfish, and in no recognized sense spiritual. Salvation is sacrifice, and sacrifice is but a giving that always brings a larger return. We may even be willing to enter hell, in this sense, in order to save the lost.

But we do nothing without spirit co-operation and assistance. God is spirit, and in him we live and move and have our being. Therefore we are always in spirit company and under spirit care. "As a man thinketh in his heart, so is he." That is to say, that we exist only in spirit and are only what the spirit is. The body is but the servant to execute the spirit's decrees. What the spirit thinks and dictates, that the body performs. The action proceeds from the within without. The internal is before the external. The one is real and substantial, the other is unreal, vibratory and changing. Hence if we have help it must be from the spirits; otherwise we are helpless and ineffectual. It is well for the humble people, those in a lowly lot and an humble vocation, to remember this fact continually. It is not to any special walk in life that the operation of spirits is limited. The humblest home is as capable of entertaining them as any other, the highest. It is not in externals that they take delight, for these are but unrealities and soon change and pass away. They enter into the thought, so that it becomes intuition. They vitalize the consciousness, clear the perception, create a new companionship, work in co-operation.

We can accomplish almost anything with spirit-help, just as we can accomplish nothing without it. What we each one of us specially need is to know that we can have spirit-help all the time by seeking for it and accepting it. Not until then shall we be able to recognize it. We are spirits ourselves now; what we are clothed upon with is not spirit, is not we; then why should we not be all the time in spirit-company, be surrounded with spirits who are ready and waiting to help us? If we only were willing to put off this illusion of the senses for a time and make an effort to realize that we are spirits only, though chained for a time to the flesh, through which we see through a glass darkly, how much more elevated and real would our lives become as being consciously a part of the ever-sustaining Divine Life and belonging to the great company of spirits with which the creation of God is populous. The flesh is but the manifestation of the spirit. Things are not what they seem to the outer vision. The flesh is not life, only animated by the spirit, which is life. Our daily tasks would be wonderfully lightened for us if we were to take this spiritual view and live in it every day and hour. Then all would be well, and joy and sorrow would be one.

Work may be made to seem to be what it really is—a blessing, and no curse. The lowliest task is possible to be ennobled, if the spirit so determines. What is called drudgery is so only as we think it so. We find no labor in any work that we do for love, for love dissolves all limitations of thought and sets all free.

Medical Ignorance of Diseases.

The medical crisis of the last century is discussed by a physician in *The Arena* for November, in which he makes the assertion that practical medicine is an old hulk out on the professional sea without sail, oar, rudder, compass, or north star; that it has no head; that it has no body, unless we accept as such the conglomerate mass of discordant elements seen in the opposing schools—the allopaths, eclectics, homeopaths, hydropaths, etc.; and that its reliance is on its voluminous tail—a prehensile tail—by which it clings tenaciously to old-time theories and dogmas. Practical medicine, continues this medical writer, has no head, while its body, composed of a half-dozen hostile school of medicine, and presenting the paradox of life emanating from disorganization, has not even the impulse-centre of the star-fish. It looks to its prehensile tail, with its old theories, dogmas and traditions, for impulse and guidance. When Hippocrates, called the father of medicine, lived and founded the medical profession, about four hundred and fifty years before Christ, the nervous system was unknown. He based his plan of treatment on the blood. His three indications for treatment were blood-letting, roasting, and starving. At length Aristotle discovered the motor nerves.

Herophilus followed with the discovery of the sensory nerves. New interest was awakened in the study of anatomy and physiology, and in the practice of surgery and obstetrics, but no good came to the department of practical medicine, where the acute epidemic and chronic diseases are encountered. That was a dark and unexplored region. All was uncertainty. Nothing was known of the three classes of diseases above-named, save their uninvited and alarming presence. Their coming was a mystery, their course a painful reality, their termination an enigma to be guessed at in spite of medicine. Why the inflammation, fever, loss of appetite and intense prostration—the doctors could not tell. Out of this confusion sprang the division into opposing schools. The empirical sect—the methodic—the eclectic—the pneumatic—and all their successors. But they all accepted the leading Hippocratic error that all diseases were of the blood. As the centuries came and went, the Dark Ages found Galen ready to receive and uphold the pernicious doctrines of the Hippocratic school. He guarded and fortified them. The destructive tendency of medical practice was increased in the fourteenth century. Patients were salivated with mercury without the slightest reason. Then they were generally salivated without distinction of disease. The dogmatic triune theory of treatment—blood-letting, roasting, starving—now became a quartet, whose deadly career was to abridge human life for four centuries more.

The span of life was decreased, and a depraved condition of the physical body was produced that was transmissible. Heredity handed down the curse upon the unborn, the result appearing in the crippled, the unsymmetrical in form, the stunted in growth, the physically, mentally and morally warped in their make-up; while others, on the same line of inherited tendency, suffer more acutely from rickets, hip-joint disease, Pott's disease, club-foot, and other surgical diseases that are precipitated by slight provocation. Many of the chronic diseases now treated medically sustain the same relation to the old-time practice. The professional trade-mark—Hippocratic-Galen-

ical—is stamped on all this fearful work in the medical department that reaches back to a period four hundred and fifty years before Christ, and is strictly "regular." But at length in the eighteenth century the sunlight of reason smote the old time fallacies. A higher range of thought gave new light. The old theory began to fade from sight. The quartet of blood-letting, roasting, starving and salivating was put upon the defensive. Stahl, the German, taught that the rational soul of man controlled the entire economy of his body. Hoffman, a professor in the University of Halle, earnestly opposed Stahl's theory, advancing the physiology of the nervous system as a guide to medical practice. Hoffman was unable to outline and measure the full significance of the theory.

In surgery we never look for death to follow the fracture of a limb, but our fevers, which are far less serious at the outset than a compound fracture, have a death rate of from five to fifty per cent. without any complications. To bring down the death rate in fevers to its surgical level in compound fractures, the physician must understand the pathology of fever as well as the surgeon does that of compound fracture. But that is impossible while the old-time ignorance of the real nature of the acute diseases continues to exist. That the death rate is about the same in all the medical schools, though they are sharply antagonistic in creed or practice, is strong proof that they are all wrong. They have no reliable guide for the administering of medicine, because they have never been taught what disease is. The physician is the only man in the wide world who has charge of a machine—the human body—without having been taught what its power is, and how it is secured, applied and controlled. And this machine is the acme of all mechanism! Now if the Allopath and the Homeopath in their practice will put aside external appliances and rely wholly on the internal use of medicine, those systems which use no medicine, but acting upon the body through the mind, will save proportionately as many patients as in either of the other cases. This, concludes the writer, is proof of the uselessness of the internal administration of medicine on the present lines of general practice.

Thanksgiving Again.

It would be wholly proper to say that the coming week in which our yearly Thanksgiving festival is celebrated is the week of grateful gladness for all. It is specially and notably rejoicing in families, and in feasting and celebrating. It is a time for the scattered and separated elements or units of our social life to come together again and renew the old relations and reestablish the old bonds. The governing spirit for the time is the spirit of affection, of friendship, of reviving memories and restored associations. The family is a unit, and of such units is the state composed. And the annual festival now close at hand witnesses to the rehabilitation of these units in a grandly attractive form, namely, that of the social state. It is the symbol, practically wrought out, of a great family of contributory separate families, signifying a brotherhood for which no other occasion in the entire year's round furnishes so complete an illustration. Only let us strive, even while sitting at the family festival, to clothe it with its interior and deeper meaning, and rise above mere material delight and sense enjoyment to the plane of the spirit's higher gratification. The sense pleasures will only be intensified and refined thereby.

Grand Announcement.

By reference to another column it will be seen that the Veteran Spiritualists' Union is about to take a step to the front: The announcement is made in the notice that an estate has been secured in Waverley, Mass., which is to be devoted as a home of the Society, wherein to afford residence on the part of those who have no homes, and medical aid, as far as possible, for the suffering—under the management of the committee of this institution. The reader's attention is called to the statement of the President, and the remarks of Mr. Dole, Treasurer, and Mr. Banks, Clerk, therein contained. The desire of every one who purposes contributing to the Union's aid can be met by addressing Mr. Dole.

Let all readers of THE BANNER, in Massachusetts or elsewhere, remember this "Call" and come forward in its support. The plan arranged is excellent and feasible.

We had a call, during the week just passed, from Harrison D. Barrett, President of the National Spiritualists' Association, who since the Convention has been resting for awhile—though the East has finally captured his energies. *The Pathfinder* (D. C.) remarks: "Pres. Barrett, of Lily Dale, N. Y., made the notice in his annual report that the semi-centennial of Modern Spiritualism is at hand. March 31, 1898, is the date, for just fifty years prior to that date the first formally recognized communications from the dead by 'rappings' were had at Rochester, N. Y. . . . President Barrett now proposes to have a semi-centennial celebration in March, 1898. He advocates the securing of two kinds of protection—first of the genuine spirit mediums against the fraudulent imitators, and second of the public against imposition. He advises Spiritualists to go back to the simpler forms of manifestations and not seek to gratify the craving for the marvelous. To this end he recommends the re-establishment of the 'home circle' and the foundation of psychic schools. The Association has now 150 chartered societies and is in a flourishing financial condition. The national headquarters are at 600 Pennsylvania Avenue, Washington, D. C."

A correspondent writes: More than four thousand school children and their teachers listened to the sweet tones of the late Old Bull famous Cremona violin at City Hall, Gloucester, Mass., Saturday afternoon, 7th inst. Prof. J. Jay Watson, and his daughter, Miss Annie A. Watson, were the principal artists. This wonderful violin has been made and eighty years old, having been made in 1816. Hon. David I. Robinson, Mayor of Gloucester, presided. This is the beginning of a series of annual entertainments to be given under the name of Sawyer Public School Day.

Physicians deprived of their right to practice should call on or address Prof. T. A. Bland, of the Independent Medical College, and Secretary of the American Health Club. His address is 120 West Concord street, Boston, Mass.

In the report of Wigwam Hunter's Moon Festival the presentation of slates reads, "presented by Col. Dexter," which is a mistake, as the slates were presented by Mr. Foulke.

Mrs. Bliss states that Sunday evening and Saturday afternoon are to be added to her announcement; she has discontinued Tuesday evening.

Read and Ponder.

The VETERAN SPIRITUALISTS' UNION has, through its officers, on the fifth page, a word to Spiritualists of every degree. The plan proposed seems excellent; give it a careful reading, and afterward, an earnest response.

On the first page, present issue, will be found the report of an excellent lecture by Mr. J. J. Morse. The English speaker writes us:

"On the 25th, 26th, and 27th of Nov. I speak in San Diego, and on the 28th at Los Angeles, leaving there on the next day, en route for the 'Hub'."

I arrive in Boston on Saturday, Dec. 5, and speak at the evening meeting at Berkeley Hall on the following evening; and the ladies of the 'Helping Hand Society' give me a reception at their regular meeting on the following Wednesday night. I leave the city on the midnight train immediately after."

The *Dawning Light* congratulates the Port Thawing Union on having secured the services of Mrs. Jennie B. H. Jackson to occupy their lecture platform. She is a fluent speaker and sound reasoner, and will greatly benefit the Cause in that city.

W. J. Colville's engagements in the vicinity of Boston have been numerous and highly successful.

During the present month he has addressed fine audiences in Brockton, Stoughton and Haverhill.

On Sunday next, Nov. 22, he is to speak in Waltham at 7:30 p. m., and in Haverhill Tuesday, N. v. 21.

An Appeal to the Spiritualists of America.

The VETERAN SPIRITUALISTS' UNION was incorporated in 1891, under the laws of Massachusetts, for the purpose of enrolling and organizing Spiritualists for cooperative action in promulgating the truths of Spiritualism, to solicit bequests and donations from all Spiritualists who desire through its agency to alleviate the necessities of the sick or destitute—a work which it has carried on to the full extent of its means, having sent out nearly six hundred checks and post office orders, ranging in amount from three dollars to fifty dollars, into fifteen States of the Union, from Maine to California, to sick and destitute Spiritualists, who, but for the assistance received from the Union, would have suffered for the necessities of life.

The Union is not local in its membership, or in the bestowal of its bounties—its members being from nearly every State of the Union, and even from Europe, and its beneficiaries in nearly half the States. There are many old people among Spiritualists who have outlived relatives and friends, and are dependent upon the cold charities of the world and many more who have been ostracised and abandoned simply because of their belief, and in many cases, are without home or friends to care for and sympathize with them in their declining years. Many of them have drifted to us. To whom else could they go?

It was for these unfortunates the Union was organized. It was for the fixed purpose of providing a "Home" on a large scale, commensurate with our needs. The Union has steadily worked to acquire the means to accomplish its purpose, and has at last reached the point of action.

Believing that the time has fully arrived, and the needs of the hour call for immediate action, the Union, in accordance with the objects for which it was organized, proposes to establish and equip a "Home," in which to care for the aged and destitute, and in connection therewith, as soon as practicable, a Hospital building, in which to treat the sick, in accordance with the most advanced ideas in hypnosis, magnetism, and kindred remedies.

It has also been proposed to care for orphans as soon as our means will allow.

It is with great pleasure that the "Union" announces that after six years of persistent effort, it has succeeded in procuring a tract of land, with building thereon, peculiarly adapted to the purposes of a Home.

The establishment is situated in one of the most beautiful suburbs of Boston, known as Waverley, in the town of Belmont.

This property, known as the "Campbell Mansion," has been purchased from Mr. Henry F. Campbell, a gentleman who is deeply in sympathy with the objects and purposes of the Union, and a member thereof, and who accompanies the sale with very generous gifts of both land and money. The estate immediately adjoins the "Beaver Brook" reservation (so-called) of the new "Metropolitan Park," and embraces within its limits a part of the celebrated "Agassiz Moraine" and "Agassiz Oaks," well known to scientists throughout the country.

The grounds also contain a grove in which to hold open-air meetings in the proper season, which will undoubtedly be a marked feature of the movement, and a valuable aid in disseminating the truths of Spiritualism. Within a radius of nine miles are the cities of Boston, Somerville, Cambridge, Waltham, Newton, Woburn, and the towns of Belmont, Watertown, Winchester, Arlington, Stoneham, and the historic battlefields of Lexington and Concord, and embraces a population of nearly or quite a million of inhabitants; thus opening a vast field in which to sow the seed of the new gospel of Spiritualism.

The executive work of the Union is done gratuitously by a board of fifteen Directors, and no member receives any pecuniary compensation for services rendered. Having assumed the large pecuniary obligations of this purchase, the Union confidently relies on the great spiritualistic public to sustain it, without whose aid success will be impossible.

Let every Spiritualist in the land join hands with us to support this movement and contribute according to his or her means, believing it will redound to the interests of our grand Cause, remembering that THE POWER TO DO IMPLIES THE OBLIGATION, AND THAT "HE GIVES TWICE WHO GIVES QUICKLY."

The terms of membership in the Veteran Spiritualists' Union are: Life, twenty-five dollars; yearly, one dollar. All Spiritualists are cordially invited to join. All applications, accompanied with the membership fee, to be sent to William H. Banks, 77 State Street, Boston.

All contributions for the Hospital and Home fund to the Treasurer, Moses T. Dole, No. 71 Perkins Street, Charlestown District, Boston, Mass., will be acknowledged in the BANNER OF LIGHT, with the names of the donors.

CHRISTOPHER C. SHAW, Pres.

MOSES T. DOLE, Treas.

WM. H. BANKS, Clerk.

Providence, R. I.

To the Editor of the Banner of Light:

The People's Progressive Spiritual Association held its meeting in B. T. Hall, No. 728 Westminster street, on Sunday evening, Nov. 15, having for their speaker Mr. F. H. Roscoe.

Mrs. Ida E. Downing was invited to assist at the meeting. The hall was filled to overflowing, and May Bell, the control of Mrs. Downing, never gave better tests.

Miss Gertrude Laddlaw, who has been the guest of Mr. and Mrs. Roscoe for the last three weeks, sang two solos—most acceptably. Miss Olive Hunter sang two of her charming solos. Prof. Joselyn, the pianist of the Association, played two very fine piano solos. These meetings are increasing largely in numbers every Sunday, under the able management of Mr. F. H. Roscoe.

We hope to have Mrs. Wm. S. Butler occupy our platform on Sunday, Nov. 22.

WILL CARLTON'S NEWSPAPER MAGAZINE, composed largely of poems and sketches by himself, with the addition of other literature, comes to hand monthly. Only fifty cents a year. Address Every Where Publishing Co., Brooklyn, N. Y.

Prof. Charles Eliot Norton of Harvard College says: "It would give me much satisfaction to assist in promoting public interest in cremation."

MEETINGS IN BOSTON.

Golden Spiritual Temple meets in Berkeley Hall every Sunday at 10:45 a. m. and 7:15 p. m. Speaker for November, Mrs. A. E. Abner of Grand Rapids, Mich.; tests by Mrs. J. J. White of Cambridge. H. Lawie, President; J. W. Hatch, Jr., Secretary, 74 Hymus street, Boston, Mass.

First Spiritual Temple meets in Berkeley Hall every Sunday at 11 a. m. All are welcome. Read the chapter, I. J. Hatch, Jr., Conductor; A. Charles Armstrong, Clerk, 17 Liberty Street, Dorchester, Mass.

The Helping Hand Society meets every Wednesday afternoon and evening at 7:30 p. m. in South Hall, a Roylston Place, Mrs. Carrie L. Hatch, President; A. Augusta Eldridge, Secretary.

First Spiritual Temple, Exeter and Newbury Street—Spiritual Fraternity Society, Conventions at 10:45 and 7:15 p. m. on Wednesdays. Meetings, through the mediumship of Mr. and Mrs. O. L. Concanon, at 12:45 p. m., lecture through the mediumship of W. J. Colville, every Tuesday evening, at 7:30 p. m., conference and other meetings. Other meetings announced from the platform. A. E. Sherman, Sec'y.

Rathbone Hall, 694 Washington Street, corner of Kneeland—Society of Ethical and Spiritual Culture (Ethical Spiritualists). Meetings Sundays at 11, 12:45 and 7:15 p. m. at 3 o'clock. Mrs. M. Adeline Wilkinson, President.

Holts Hall, 3—The United Spiritualists of America (Incorporated) hold meetings Sundays at 11 a. m., 12:45 and 7:15 p. m., and Tuesdays at 7:15 p. m. G. W. Jones, Pres.

Elwyn Hall, 890 Washington Street—Meetings Sundays, 11 a. m., 2 p. m., and 7:15 p. m.; Tuesdays, 7:15 p. m.; Wednesdays, 2 p. m.; Fridays, 2 p. m.; Saturdays, 2 p. m. Mrs. A. R. Gilliland, Conductor.

Engle Hall, 616 Washington Street—Meetings at 12:45 and 7:15 p. m. Sundays, Thursdays at 7:15 p. m. Thomas Jackson, Conductor.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening—supper at 6 p. m.—at 24 Tremont street. Mrs. A. E. Barnes, President. Carrie L. Hatch, Sec'y, 74 Hymus street, Boston.

Winchester Hall, 241 Tremont Street—The Gospel of Spirit Return Society—Minister M. Soule, Pastor—will hold services Sundays at 2 p. m. and 7:15 p. m., Thursdays 2 p. m. and 7:15 p. m., Saturdays 2 p. m. and 7:15 p. m., conference meetings free in the evening.

Harmony Hall, 724 Washington Street—The Band of Harmony Meetings, Sunday 11 a. m., 2 p. m. and 7:15 p. m., Tuesdays and Thursdays, 2 p. m. Mrs. K. E. Parnell, President.

The Ladies' Spiritual Industrial Society meets the second and fourth Fridays at 831 Massachusetts Ave., Cambridge Lower Hall, Cambridgeport. Mrs. M. M. Nichols, President.

The Veteran Spiritualists' Union meets the first Wednesday of each month in South Hall, No. 3, Boston Clerk, No. 77 State Street, Boston.

Commercial Hall, 694 Washington Street, corner of Kneeland—Meetings every Thursday, 2 p. m. N. P. Smith, chairman.

Friendship Hall, 12 Kneeland Street—Meetings every Sunday at 11 a. m., 2 p. m. and 7:15 p. m. N. P. Smith, Chairman.

American Hall—Meetings Sunday morning, afternoon and evening. E. N. Cobb, Chairman.

Facets Meeting, 724 Washington street, every Monday, at 8 p. m. Supper at 6 p. m.

The Home Bostons—Spiritualist meetings will be held every Sunday and Thursday evening at 7:30 o'clock. Dr. E. M. Sanders, President, 121 Soles street, Charlestown.

Good Templars' Hall—1 John Avenue, Charlestown District—Wednesday and Friday evenings. Mrs. E. J. Peak, Chairman.

Chelsea—Spiritual meetings every Sunday evening at 7:15 at 206 Broadway. Charles H. Weaver, Chairman.

Grand Army Hall, 573 Massachusetts Avenue, Cambridgeport—Sundays, 11 a. m., 2 p. m. and 7:15 p. m. Mrs. L. L. Akerman, Conductor.

Cambridgeport—591 Massachusetts Avenue, Temple of Honor Hall: At 2 p. m. and 7:15 p. m. Settled speaker, Mr. J. W. Kenyon, and test medium, Mrs. J. W. Kenyon.

Owing to the great increase of meetings in Boston, THE BANNER—in defense of the rights of its readers outside of Massachusetts—is reluctantly compelled to announce that reports of services held on Sunday only can be noticed in the columns hereafter, though an exception will be made in the case of Societies which hold only week-evening meetings.

Our directors of Boston meetings will, however, be continued as heretofore.

Boston Spiritual Temple, Berkeley Hall—J. B. Hatch, Jr., Sec'y, writes: Another large audience gathered at this hall Sunday morning, Nov. 15, to listen to the third morning lecture that was to be given by Mrs. A. E. Abner of Grand Rapids, Mich.

The meeting opened with congregational singing, which was entered into with much spirit by the audience. Miss Grace E. Warren then sang, "Oh Fair, Oh Sweet and Holy."

Mrs. Sheets then read a poem, after which she took for her subject, "Materialism," which we give below, as reported by Miss Coffey for the BANNER OF LIGHT:

"Whatever knowledge we have with regard to the spirit-world and the occupations there, has been given to us through the avenue of mediumship. Were it not for mediumship we would have nothing to base our philosophy upon. In the spirit-world there is nothing more upon which to build the fabric of our philosophical structure, and would be obliged, as are they, to rest upon faith alone."

We believe the time will come when in every home there will be one or more whose lives are so en rapport with the higher conditions that these messages from the other life will be brought into every home circle.

As we spoke last Sunday in regard to homes in spirit-life, it seems fitting that we should refer to the occupations there. We cannot conceive that man changes when released by death, except in dropping some of that which is a burden to the soul, and which holds him to the material part of his being is dropped and he passes on to the next world. No other change has taken place; he has his love for this world and its attachments, and all else that his past has given him. What more natural, then, that he should drift to the scenes in the earth condition, and give him the most happiness and satisfaction, and through the law of suggestion, the influence of mind over matter—in other words, the laws of mediumship—continue to some extent the life he lived when on earth.

This we believe to be the condition that many find when they enter spirit life. They cannot at once take up the life of the new world as they find it. They are not in the spirit-world or in the spiritual condition, still dwellers in the earth's atmosphere, and living over again in part the life of the material.

You can easily understand this is not the ideal condition, but it is the most common one. These people do not take their religion, their philosophy, into the occupations of their earthly life, and will continue to be till they themselves become dissatisfied, and ardently desire something higher and better. There is, then, no limit to the possibilities before them, and there are ever angel helpers and guides ready to assist them.

If there is one thing more than any other that Spiritualism has done for the world, it has placed men and women upon a foundation where they recognize the need of self endeavor.

It has given us a clearer conception of right and wrong; has brought us face to face with every problem of human life, with every reform movement, and we know that, as men and women, we have something to do more than to seek personal communications, or sit in the dark séance room, where the air is so impure that a spirit from the spirit realm would find it utterly impossible to enter, and a communication that could in any way lift us above the barriers that hold us here. Can we hope to receive pure thoughts in a place where the atmosphere is tainted by the fumes of tobacco—perhaps liquor—where the very air is polluted not only by evil conditions and elements, but by the very thoughts that man wants to escape from? The desire to reach over the barriers and to receive something that will enable him or her to have material prosperity, and that which they cannot or do not care to honestly earn themselves?

philosophy, we shall see written upon the wall the doom of Spiritualism.

Mrs. Sheets was followed by Prof. H. D. Barrett, President of the National Spiritualists' Association, who paid glowing tribute to Mr. J. B. Hatch, Jr. for his earnest, active work at the time of the National Convention in Washington.

In coming here as a representative of the National Spiritualists' Association, said Prof. Barrett, we wish to find out what is necessary to be done to ascertain our will, because we are your servants, and if you have a mission from God, we will follow it.

He referred to the fiftieth anniversary of Spiritualism, and said the National Association purposes holding a grand celebration at Rochester, because it was there that these subtle progressive sounds first struck upon the walls of the hearts of humanity, tapping out the glad intelligence that there is no such thing as death.

He touched upon the subject of ordination, saying he wished to correct a misunderstanding extant concerning the position of the National Spiritualists' Association.

The National Spiritualists' Association, at the last Convention, through Mr. Moulton, amended the constitution, and added to itself on record as drawing a loud protest against ordination if it means drawing Spiritualism downward.

Another thing the National Spiritualists' Association has been talking about, he said, and while they talked concerning the foundation of a home for indigent mediums, the Veterans' Union of Boston has been doing it, and founded a home in Waverley. While the Veterans' Union has a mission on us, said he, we are not going to be put down, but are going to take hold and help the Veterans.

Prof. Barrett then dismissed the audience with the words of Mrs. Colby Luther:

"As we part, may we all be inspired to so live and act that we may have Americanism without creeds, and liberty without God."

In the evening the largest audience that has attended any meeting of this Society this season was present. Long before the time for commencing every seat was taken, and many were turned away, as there was no available standing-room.

With such a speaker as Mrs. Sheets, and a medium like Mrs. Whitney, our hall is not half large enough; then, she said, add to the above what she said, the Hon. H. D. Barrett with us; can any one wonder why there were so many people present?

The exercises opened with a piano solo by Mr. Watson, followed with an invocation by Mr. Barrett. After singing by Miss Warren, Master Harry Moore and Mrs. Sheets gave a very interesting lecture, receiving good applause.

Mrs. J. J. Whitney followed by giving many of the best tests ever given in this hall. Each evening her guides seem to be at their best, and each night goes far ahead of the previous one.

After a few words of greeting, Prof. H. D. Barrett dismissed the meeting with the words: "Think purely, speak truly and act nobly, that we may earn for ourselves a home in the land beyond the cloud-drift."

Many strangers were at the hall, anxious to receive a message from some friend. Mr. and Mrs. John Wheeler came from Orange, Mass., just to hear Mrs. Whitney, so they told the writer.

The sheets that add to the above, what she said, the Hon. H. D. Barrett with us; can any one wonder why there were so many people present?

The early comers must remember that while waiting they can pass away the time in no better way than reading the BANNER OF LIGHT, which is always for sale at this hall. Get a BANNER for a complete list of Prof. Lockwood's lectures to be given at this hall during December.

The subject for the first lecture will be: "The Spiritualization of Nature's Elements and Forces." Demonstrated.

The Helping Hand Society.—Mrs. A. A. Eldridge, Sec'y, writes—met, as usual, Wednesday, Nov. 11, in Gould Hall, 3 Boylston Place, President Carrie L. Hatch in the chair.

Supper was served at 6 p. m.; a large company gathered in the banquet hall. The social was largely attended, and every one was happy.

At 8 p. m. the Veterans' Spiritualists' Union Society met, Mr. C. C. Shaw, President, in the chair.

BANNER OF LIGHT on sale at these meetings.

First Spiritual Temple, corner of Exeter and Newbury Streets.—A correspondent writes: The Sunday morning and evening séances through the mediumship of Mr. and Mrs. O. L. Connean are drawing large and intelligent audiences, many coming from distant parts of the country to witness the manifestations.

At 2:30 p. m., W. J. Colville spoke to the largest audience at a lecture of the season. [A synopsis of the lecture will be printed next week.]

Next Sunday, Nov. 22, Mr. and Mrs. Connean will be present at 10:30 a. m. and 7:30 p. m., and Mr. Colville's guides will speak at 2:30 p. m. Mr. Colville's subject will be "The End of Earth," introducing a review of Prof. Lloyd's extraordinary book, "Etiology."

The lectures on Monday and Friday evenings are being very well attended.

W. J. Colville speaks on Friday, Nov. 20, on "Spiritual Lessons Taught by Emerson," and on Monday, Nov. 23, on "Every One His Own Doctor."

Each evening commences precisely at 7:45. Seats for collection.

W. J. Colville's class in Spiritual Science meets on Tuesday, Thursday and Saturday, at 45 St. Botolph street, at 2:30 p. m. Lecture on Astrology at the same place, on Saturday, Nov. 21, at 7:45 p. m.

The Ladies' Lyceum Union met as usual. Abbie F. Thompson, Sec'y, writes, in Arlington Hall, Wednesday afternoon and evening, Nov. 11.

Business meeting called at 5 o'clock. President Mrs. M. A. Brown in the chair. After the usual routine of business it was moved to adjourn.

The children took up the time from 8 o'clock with fine piano solo by Lottie Western; song, Alice Levett; Little May Williams gave us two readings; recitation, by Harry Williams.

President Mrs. M. A. Brown, after a fine reading, told the children she had good news for them, namely: The Children's Progressive Lyceum No. 1 would reopen its doors Dec. 6, in Red Men's Hall, 514 Tremont street, and she hoped to see every child of the Lyceum present. Her remarks were greeted with loud applause.

The reason our Lyceum has not opened before was want of funds. But the young people are now coming to the front, not only willing to work for the Lyceum, but are putting their hands deep in their pockets and helping us in a financial way.

Vice-President Mrs. M. J. Butler made some very pleasing remarks. She always has something not only pleasing but interesting to say. This closed the program of the evening.

Next Wednesday is whist night. All are welcome.

First Spiritualist Ladies' Aid Society.—Carrie L. Hatch, Sec'y, writes—met at 241 Tremont street Friday, Nov. 13, with Mrs. A. E. Barnes, President, in the chair.

The exercises of the evening consisted of piano solo by Mr. Francis; vocal duet, Mrs. Burnham and Mr. Forsythe.

Mrs. Sheets was the guest of the evening, and she made some very appropriate remarks, and told the Society of the work the Ladies' Aid in the West was doing. She spoke in relation to the Home the Veterans had secured, and urged all to assist in making it truly a home.

She spoke of the quilt the Ladies' Aid had donated to said Home, as the first article, to be given by a society, and hoped all societies will follow our example.

Mr. Shaw, President of the Veterans' Spiritualists' Union, spoke briefly, and in behalf of the Union thanked the ladies for the quilt. He spoke in regard to educating the poor so they would be able to care for themselves.

Mr. Hatch, Sec'y, made brief remarks; sketch, by Mrs. Burnham and Mr. Forsythe; recitation, Willie Sheldon; piano solo, Mr. Francis. Congregational singing closed the evening session.

Rathbone Hall.—A correspondent writes: Sunday morning, Nov. 15, séance for physical manifestations was given by the Messrs. Foster (father and son). A number of skeptics in the audience were taken to the cabinet, and sat by the medium, one on either side, holding him fast by the hand, when the manifestations were wonderful.

The Fosters will be here next Sunday morning, and every Sunday morning until further notice.

Afternoon session opened with song service led by Mr. Bartlett; prayer, by chaplain; a song, by Mr. Bartlett; quite a number of mediums participated in giving readings and tests, which were all very satisfactory.

Evening service began with the usual exercises. Prof. Carpenter gave the opening address, which was very interesting. After a song the following mediums spoke, gave psychometric readings, also tests: Mr. Tuttle, Mrs. Woods, Mrs. Nutter, Mrs. Deery, Mr. Bartlett, Mrs. Treen and Mrs. Butler.

BANNER OF LIGHT for sale.

Band of Harmony, Harmony Hall.—A correspondent writes: Morning developing circle attended by increased numbers and power. Mrs. J. Woods, Mr. Emerson, Mr. Matthews and Mrs. M. E. Wood assisting with good results.

Afternoon—subject, "Conceptions of God"; readings and tests, Mr. Emerson, Mrs. Woods, Mr. Watson, Mrs. Carbee, Mr. Hersey, Mr. Qulmbly, Mr. Marlock.

Evening—subject, "The Trance State." Speaking and tests by Mrs. J. Woods, Mrs. J. Davis, Mr. Baxter, Mr. Hersey, Mrs. Moody.

Mrs. K. E. Parnell, President; Mrs. M. E. Moody, musical director.

BANNER OF LIGHT for sale Thursdays and Sundays.

Holla Hall.—Louis Cohen writes: There is decidedly a new interest being created in our meetings. Prof. E. F. Pierce led the singing throughout the day and evening, on Sunday, Nov. 15. Mrs. Fairbanks

acted as pianist. Mrs. Butler was present in the evening and gave an impressive address.

These meetings will be continued permanently.

America Hall.—A correspondent writes: Circle on Sunday morning last was of an exceedingly interesting nature; many fine mediums were present, and the tests, readings and poems were of a high order.

At our afternoon and evening meetings the following took part: Chairman Eben Cobb, Dr. O. Hoot, Mrs. E. D. Adams, Mrs. A. P. McKenna, Mrs. E. J. Peck, Mrs. A. F. Brewster, Mrs. M. G. Knapp, Mrs. B. Sears, Mr. C. Elliott, Mrs. B. C. Cunningham, Mrs. M. M. Reed, Mrs. N. Thomas, Mrs. A. Howe, Mrs. H. A. Berry closed the meeting with some noble thoughts. Music by Prof. Peak and Pierce.

BANNER OF LIGHT on sale at each session.

Eagle Hall, 616 Washington street.—A correspondent writes: Sunday morning, Nov. 15, developing circle at 11 o'clock. Organist for the day, Mrs. Sawtell. The following mediums took part: Mrs. Fanny Stratton, Mrs. Mellen, Mr. T. J. Jackson, Mr. Hersey, Dr. W. H. Amerige, Mr. Jas. McLean, Mr. W. B. Lott.

Afternoon, song service, reading of a chapter from the Bible by the chaplain, Mrs. E. A. French; prayer, by Mr. T. Jackson. The following mediums gave readings, remarks or tests: Prof. Jas. Billings, Mr. and Mrs. Osgood F. Stiles, Mrs. A. Woodbury, Mr. Thos. Jackson closed the meeting with tests and benediction.

Evening services, Dr. Wilde gave a very interesting lecture, the subject of which was "Divine Revelation"; song by Mrs. Judson; Mr. D. C. Heath made remarks and gave a few tests; Mr. T. Jackson closed the meeting with tests.

Mr. Jackson will hold his Thursday evening meetings at Eagle Hall, 616 Washington street, until further notice.

The Ladies' Spiritualistic Industrial Society.—S. Fitz Appleton, Sec'y, writes—met at Arlington Hall, Thursday, Nov. 12. Business meeting was held at 5:30.

Mrs. Shirley opened the evening meeting with remarks. A poem was read by Mrs. Brown, followed with tests. Mr. and Mrs. H. A. Bates were assisted by Dr. Hunt; psychometric readings by Mr. Tuttle and Mrs. Kenyon.

MEETINGS IN MASSACHUSETTS.

Lynn.—T. H. B. James writes: The Spiritualists held services in their hall, 33 Summer street, Sunday, with large audiences.

At 2:30 p. m., test, healing and developing circle. Mrs. M. K. Hamill, Prof. Charles L. Walker of Salem and others rendered fine services. Mrs. D. E. Martin, invocation, and remarks on "Spiritualism," tests and messages. Captain J. Balcom spoke on "Unfolding of Mediumship and the Good That Comes from Spiritual Circles and Meetings." Dr. S. M. Forbush, remarks on magnetic treatments, also tests and magnetic treatments. Dr. L. E. Pierce spoke on "Spiritual Work in the Past and Present," tests and magnetic treatments. Alice M. Letourneau, tests and spirit communications; Mr. P. A. Thorne (of Marblehead), Alfred E. Warren, Jesse H. Bickford, and others, magnetic treatments.

At 7:30 p. m., selections by Misses Lena and Elsie Bursar. Mr. F. W. Foster, interesting remarks on "The Different Phases of Mediumship." Mr. B. F. Foster, séance in full light and under spirit test conditions, satisfactory.

Next Sunday, at 2:30, test, healing and developing circle. At 7:30, short addresses, tests and spirit-messages; y good mediums.

At Mrs. Dr. M. K. Dowland's meeting Tuesday evening, and Mediums' meeting Friday evening, there were fine audiences, and good work was done for the Cause. Capt. J. B. Balcom, Mr. Ann J. Brennan, Mrs. L. A. Prentiss, Mrs. Florence A. Jampher, Dr. E. E. Pierce and Prof. Fred A. Heath.

Mr. Dr. Dowland gave many reminiscences of how she became a medium, and compared Spiritualism and mediums of the past and present. Her remarks were well received. All mediums are invited to take part in these meetings, and skeptics should attend.

Cadet Hall—Lynn Spiritualists' Association.—Mrs. A. A. Averill, Sec'y, writes: Sunday, Nov. 15, at 2:30, there was a conference and facts meeting. After an invocation by L. D. Milliken, remarks were made by President Kelly, Mr. Pike, Thomas R. Nichols, O. A. Adams, W. A. Estes, C. Metzger and Mrs. Cross.

At 7:30 Prof. Holden of Salem presented his well-known entertainment, "Chariot of Art and Song," consisting of a very beautiful collection of stereoscopic and dissolving views. He was assisted by Prof. E. A. Heath, the blind vocalist of Boston, who rendered some very fine selections. This is an excellent entertainment, and worthy the patronage of societies.

Nov. 22 we shall have with us Mrs. A. E. Cunningham, test, medium.

Worcester.—Mrs. D. M. Lowe, Cor. Sec'y, writes: Each succeeding Sunday of Prof. Peck's engagement shows increasing audiences. The largest congregations of the season listened to his lectures last Sunday on "Thought Transference," and "Vicarious Attainment." His morning lecture was in answer to a question from the audience, "Cannot all so-called spiritual phenomena be explained upon the hypothesis of mind-reading, thought-transference, mental suggestion?" etc.

Mr. Peck reviewed the profound general interest now being manifested in psychic science, and gave many authenticated instances of the transmission of thought over many miles of space without the use of physical means. He said that thought, like electricity, sound and light, moved in waves or vibrations, and impressed itself upon brains tuned in harmony with it.

A medium may be influenced by a mind in the body as well as out, and the only way to determine the source of the communication is by the mental characteristics of the controlling intelligence, and the matter in the message.

Mr. Peck presented the claims of THE BANNER, and announced that it would be on sale each Sunday in the hall. All the copies sent us were sold, and a larger number will be required next Sunday.

Mr. Peck's subjects next Sunday will be "The Philosophy of Evil," and "Life and Death."

The Woman's Auxiliary will meet Friday afternoon and evening this week at Mrs. Ballou's, 78 Chatham street.

Prof. Peck, assisted by local talent, will give a dramatic and musical entertainment in U. V. I. Hall, Wednesday evening, Nov. 25.

Salem.—N. B. P. writes: Sunday, Nov. 15, Mrs. Ida P. A. Whitlock of Providence, R. I., was speaker and medium for the First Spiritualist Society. Her subject in the afternoon was "Salvation Is Free," and in the evening, "Spiritual Relation Between Old Mother Eve and the New Woman."

Both subjects were handled in a very clear and intelligent manner, and the audience was very much interested. We are very sorry this is her last appearance with us this season. She gave a number of tests in the afternoon, and psychometric readings in the evening, and all were recognized.

Sunday, Nov. 22, Mrs. Nettie Holt Harding of East Somerville will grace our platform; a very nice speaker and a very accurate test medium.

THE BANNER OF LIGHT for sale and subscriptions taken: 50 cents quarterly, \$1.00 semi-annually, \$2.00 per annum.

Please try our trial subscription, 50c. quarterly.

Springfield.—T. M. Holcombe writes: We feel greatly encouraged in regard to the Children's Progressive Lyceum organized in this city Nov. 8. Sunday, Nov. 15, the number of children in attendance was more than that of the first Sunday. The same can be said of the adults.

In the evening Mr. W. H. Bach delivered a fine discourse, taking for his subject "Think Gentily of the Erring." We were favored with the presence of Miss Lizzie Harlow, of Haydenville, upon our platform, who gave a fine invocation, and closed the meeting with a benediction.

We anticipate the presence of Mr. H. D. Barrett, President of the National Spiritualists' Association, upon our platform next Sunday.

Cambridgeport, G. A. R. Hall, 762 Massachusetts Avenue.—Sunday, at 11 a. m., a correspondent writes, morning circle opened with harmony and good power.

Afternoon: Invocation by Mr. Nichols; test-readings by Mr. Clark, Mr. Farnum, Mrs. Fanny Stratton, Mrs. Mellen, Mrs. L. J. Akerman.

Evening: Invocation by Mr. Nichols; Mr. Clark, Mr. Farnum, Mrs. Stratton, Mrs. West, Mrs. Randolph, Mrs. L. J. Akerman and "Serita" read many articles; singing and tests, Mrs. Sanders.

Lowell.—Geo. H. Hand, Sec'y, writes: The First Spiritualist Society held its regular meeting in Odd Fellows Hall, with Chas. H. Harding as lecturer and test medium. As a lecturer, he ranks high; as a test medium, conversely, he ranks low.

Good audiences at both services, and an increasing interest in the work.

BANNER OF LIGHT on sale at our meetings.

Waltham.—A correspondent writes: Mrs. A. J. Pettengill had the pleasure of filling her second engagement in Waltham on Sunday, Nov. 15. The audience was large. Many of the thinking people are interested.

Malden.—M. E. Wellington, Asst. Sec'y, writes: Mrs. Abby N. Burnam gave a fine lecture before a full house, followed by descriptive tests. Dr. W. A. Hale will speak for us Nov. 22.

The Assyrians first introduced the heel for security and comfort in walking.

The Veteran Spiritualists' Union.

To the Editor of the Banner of Light:

The public monthly meeting of the Union was held on Wednesday evening, Nov. 11, at Gould Hall, No. 3 Boylston Place, President C. C. Shaw in the chair. The record of the previous meeting was read and accepted. The audience sang "The Home Over There," Mrs. M. F. Lovering, piano accompanist.

Mr. Theodore F. Price made the first address. He spoke of commencing his work as a lecturer twenty-seven years ago, while editor of a paper published in Lawrence, Kansas; was a co-worker with those old veterans, Warren Chapman and E. V. Wilson, when they were in the far West carrying on their successful labors; felt that he was well entitled to the name of veteran, and pleased to know that the Union had secured a home for needy Spiritualists, and closed by a forcible appeal to further the practical work.

Mr. James H. Lewis, Mr. F. D. Edwards, Treasurer Mr. T. Dole, Mr. E. L. Allen, Mrs. Waterhouse, Mr. E. H. Tuttle, Mr. Hebron Libbey, Mrs. Clarke and Dr. N. P. Smith all made brief addresses in a line of appeal for funds for the purposes of carrying on this home for needy Spiritualists and for payment in full for the property. Each speaker commended the work of the Veteran Spiritualists' Union in the past, and felt assured of the success of this new home—but labor and funds would be necessary to bring this about. Some of the speakers recommended that a concert be given, and others that a fair be held. It was voted that it is the sense of this meeting that a public concert be held for the benefit of the home, and that the Directors arrange for the same at an early date. Mr. Fred H. Watson spoke heartily in favor of this plan, and believed he could have the liberal assistance of Manager Keith in aid of the same.

At a meeting of the Directors, which was held preceding this meeting, it was voted that an appeal for our Home Fund be made through the BANNER OF LIGHT, Light of Truth and Progressive Thinker; also, voted, that Mrs. John Woods and Mrs. Mary F. Lovering, of our Board of Directors, be a committee to solicit subscriptions to the Home Fund, and that they invite other ladies of this and other societies in the State to cooperate with them.

Donations are solicited, also memberships—life memberships at \$25, annual at \$1 each.

The meeting was closed with a piano solo by Mr. Fred H. Watson. Thirteen memberships were obtained, and a collection of \$3.65.

Our next meeting will be held on the first Wednesday of December, at 7:30 p. m., at Gould Hall.

Wm. H. Banks, Clerk.

No. 77 State street, Boston.

True Words.

To the Editor of the Banner of Light:

Your issue of Oct. 31 has just come into my hands, and among the many good things it contains, none gave me such deep satisfaction in the reading as did J. J. Morse's letter to Harrison D. Barrett, under the caption of "Spiritualism in Great Britain." Not alone because of the information it gives of the progress of our Cause in England, but for the writer's expressions on the protection of mediums, etc.

The utterance of these ideas by some of our speakers from the rostrum, has been met by considerable hostility, until some have wondered whether they were paid to preach what they felt to be true, or what they thought would be agreeable to their hearers. To these Mr. Morse's succinct, forcible words are like a draught of clear sparkling water, refreshing and invigorating:

"By strengthening our Cause within itself, by educating our workers, writers and adherents in all that makes Spiritualism and Spiritualists broad-minded, personally pure and strong, we can so protect our Cause that the fabled hordes of hell could not prevail against us or it."

Blatant words—words pregnant with power, that ring out like a clarion note of challenge and defiance to the ignorant and bigoted without our camp, and a reveille to the apathetic and narrow within.

Good-speed to such fearless writers as Bro. Morse.

HELEN STUART-RICHINGS.

Dr. Watkins.

Desires us to say that owing to extra demand on his time at his home office, he will have to for a time discontinue his visits to the Boston office, which will still be in charge of Dr. Banks. All of Dr. Watkins's patients who require magnetic and massage treatments will always find Dr. Banks at 357 Columbus Avenue, on week days, between the hours of 9 a. m. and 3 p. m. All who request a diagnosis of their cases, please send age, name, leading symptom, and sex, to Dr. C. E. Watkins, Ayer, Mass.

Movements of Platform Lecturers.

[Notices under this heading, to insure insertion the same week, must reach this office by Monday's mail.]

J. C. F. Grumbine of Chicago, Ill., will occupy the platform of the First Spiritual Temple for December and January. He will follow the ministrations of W. J. Colville. While in Boston, and at the Temple, he will hold classes in the following sciences at the stated times: At the Temple, corner Exeter and Newbury streets. He can be consulted at the Temple, Psychometry, Mondays and Wednesdays, 2 p. m.; Clairvoyance, Tuesdays and Thursdays, 2 and 7:30 p. m.; Inspiration, Mondays and Wednesdays, 7:30 p. m. All these teachings are inspired by the guides, and refer to development in them. They are not simply lessons, but constitute a mode of spiritual development by which the sensitive becomes aware of his clairvoyant powers. Mr. Grumbine's ministrations in Boston begin Dec. 6.

G. W. Kates and wife have some open time in 1897. They offer services upon such terms that any Society can accept. Address during November, 16 Greig street, Rochester, N. Y.; and during December, 283 Seventh street, Buffalo, N. Y.

Mrs. Celia M. Nickerson, formerly of New Bedford, has open dates that she would like to engage—Dec. 13, 20, 27, or near Boston, for Sundays or week-evenings. She is one of the best and trained and inspired spiritual speakers in the field. She is now filling engagements in Michigan. Address her at Lansing, Mich.

Mr. J. W. Kenyon will lecture in Pawtucket, R. I., Nov. 22. He is open for engagements for camps, societies, attend funerals, etc. Address 146 Green street, Cambridgeport, Mass.

Writing from 529 Chatham street, Philadelphia, Penn., Moses Hall says: "As yet I have no appointments to take the place of those lost for December 13 and 20. It begins to look as though, like O'Connell, my occupation would soon be gone. I hope the tide will soon turn, and Spiritualism will again get on the up-grade."

Dr. J. Edward Bartlett of Boston addressed a large audience in Chelsea Sunday, Nov. 18.

Mrs. Nettie Holt Harding wishes for engagements with societies for Nov. 29; also open dates for February and March.

Mrs. J. W. Kenyon held test séances before the Spiritual Society of Lynn, Nov. 8, at 2 and 7 p. m.; Ladies' Union, Nov. 9; in Temple of Honor Hall, Cambridgeport, Nov. 15. Friends desirous to engage Mr. K. for the camp-courses of '97 and for test séances, address her, 146 Green street, Cambridgeport, Mass.

Mr. J. Frank Baxter is successfully working in Titusville, Pa., and vicinity, at present, to continue through November, and will conclude his work there on Sunday, Dec. 6. Sunday, Dec. 13, he will be in Salem, Mass. Unexpectedly obliged to postpone engagements for Dec. 20 and 27, he solicits calls for those on January and February, 1897. He will lecture in St. Louis, Mo., March, in Pittsburg, Pa., April and May, in Columbus, O., June, Greenwich, Mass., and places in Connecticut. His summer time is filled, excepting one Sunday, until middle of September, 1897. Address him at 181 Walnut street, Chelsea, Mass.

A Tobacco-Poisoned Heart

Is a frequent coroner's verdict on sudden deaths. To overcome the desire for Tobacco, take SURE-QUIT, an antidote chewing gum. 25c. a box, nearly all drugists. Booklet free. It is an honest remedy highly recommended. Try it to-day. Eureka Chemical Co., Detroit, Mich.

The medical practice of the future will be preventive, hygienic and dietetic. When the medical professions of to-day get through with their petty squabbles and jealousies and their silly speculations, with the theoretical microbes of diptheria, phthisis, cholera, etc., it may be hoped they will turn their attention to the positive causes of bad ventilation, bad food, bad homes, and bad habits which invite disease and shorten human life.

NEW SOUTH WALES.

Newcastle.—Albert Card, President, writes: Our Society here is steadily but surely growing in point of numbers and influence, and the general interest in things spiritual is increasing rapidly.

Our trance medium, Mrs. Hodgson, is still with us, and working well; her lectures are of an extremely interesting and instructive character, and well appreciated.

Necessarily in this district our platform resources are very limited; in fact beyond our trance medium and the occasional inspirational addresses of our President we have no help. We have a well-attended development circle, and are about starting one for materialization, in the hope of being able to bring some one or more of our sensitives to the front.

We tender fraternal greetings to our brethren in the United States of America and wherever your paper circulates.

December Excursion to Florida a Success.

To the Editor of the Banner of Light:

All who wish to go to Florida by the December 2 excursion should write at once to me for price of tickets, etc.

I have the necessary number already booked for the excursion to receive the very lowest rates. The Conqueror (Clyde line) leaves Pier 29, East River, New York, at 3 p. m., Dec. 2, on which my party is to sail.

H. A. BUDINGTON.

91 Sherman street, Springfield, Mass.

If Your Food Distresses You,

Take Horsford's Acid Phosphate.

It aids the stomach to digest the food, and does away with that full feeling after eating.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 4.

For Particulars how those employed during the day can acquire a medical education, and the legal right to practice, call on or address PROF. T. A. BLAND, of the Independent Medical College, 120 West Concord street, Boston. Nov. 21.

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.</

SPIRIT Message Department.

SPECIAL NOTICE.

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

JOHN W. DAY, Chairman.

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Oct. 9, 1896.

Spirit Invocation.

Oh, Spirit Divine, thou all knowing and penetrating force, we commit ourselves to thy care; we bring ourselves in an humble way to ask dir-ctious, that thou, Spirit, may teach us wisdom and knowledge.

This morning we have met again in our Circle-Room to open up the gates, that the spirit may enter and communicate with the loved ones on earth. We feel that we, like one of old, are seeking our own development by bringing consolation to others; how true it is that while we assist others we assist ourselves. We not only seek wisdom and knowledge for our own self and to gratify our own desires, but to make others more fit subjects in giving forth knowledge unto others.

We recognize this morning the great anxieties that seem to overshadow human life, the great cares and responsibilities that rest upon humanity—and we oftentimes feel there is much expected through the spirit that returns; yet from our standpoint of life we realize that there is more expected through the human family than there ought to be, for we put such stress and weight on the human brain that the physical body is many times not strong enough to battle with the environments and supply what seems to be in demand from this morning.

Oh, Spirit of Love, draw near us this morning; draw close to those, especially, who feel that they have more than they can bear, more than they can battle with. We know in the time of need, in the time of adversity, in the time of shadow and disappointment, only thou canst be a comforter, only thou canst give strength. We know that the victory is thine, now and forever. Amen.

INDIVIDUAL MESSAGES.

Francis Reed.

Good-morning, Mr. Chairman. I am very pleased to be here this morning, and I am more than thankful for the opportunity that presents itself to me. I will try and improve the opportunities that are set before me—for I think that is one of the stumbling-blocks the mortal has oftentimes to look at, that we do not always, while inhabitants of the earth plane, take advantage of the opportunities that oftentimes present themselves. We see the beauties of these opportunities after we pass out of the body more than we do while in the body, and hence we do not make the progress that we might, neither do we enjoy as much as we might our earth life.

I have those still in earth-life that are interested in Spiritualism, and I am interested in them. I was somewhat familiar, Mr. President, with your grand Philosophy, and I know that I was well paid for the investigation I made; for if there was any place on earth that I enjoyed, it was at a good séance or at the meeting where the spirit could express itself from the standpoint that they comprehend. I sense many times, as I travel around this familiar place and come in contact with those who were familiar with me, that they have wondered why I have not made myself better known than I have—why I have not had more to say about what I had found in spirit-life. But, friends of earth-life, let me say in spirit we find it many times as we do in earth-life—that we cannot always do as we desire, as law governs the spirit-life the same as circumstances oftentimes control the material life. We cannot always find the organism that we can control, and demonstrate the identity. We can many times come in contact with instruments that we cannot overshadow, that we cannot send forth our thoughts; we cannot imbue them sometimes with our desires; but we can always speak to you as we desire, hence in sending forth our thoughts and desires and good wishes, and it being expressed through another voice, you are very apt to interpret the voice and sound that you get and not the characteristics of the expressions.

I should like to say, Mr. President, that my experience in spirit (although not so very many years ago since I passed on) has been great. I feel that there are many things that I yet have to learn, but I have not got time to tell all now. I would like to say to the dear loved ones left behind—especially the dear companion and relatives, and some who are not familiar with our beautiful Philosophy—that I would be still more happy to manifest if we could make them understand how hard it is sometimes for the spirit to prove its identity beyond all doubts.

Would like to say my daughter is with me in spirit, so is mother and father, and I have so many over on the spirit-side that they seem too numerous to mention. I want you to know that Francis Reed is not dead, as the world calls it, but that I am as active and as natural and have got my faculties as much and more so than I had while I was clothed in mortal. I wish all to know I have an interest in the work; I have a special interest in the out-growth of THE BANNER. I always was interested in its pages, and I am more so now, for I see how much good is done through its pages, for how many will pick up a paper and will read it—read the account of spirit manifestations and wonder at it—and oftentimes are led to investigate, which they would

not have done without looking at it. Here I want to say to you, Mr. Chairman, and also all concerned in your paper, I wish you (God-speed, and I hope the times will come, and I feel like saying they will come, and not far distant, when your paper, and your workers that have been connected with it from the beginning, will begin to realize the weight and happiness of your service.

I will not delay you longer this morning, Mr. President, for it seems when we return there is no end to our desires—one thought brings another—but I am reminded time is precious, and all good things are precious, and hence I will withdraw and bid you a good morning. My home was in Winchester, Mass. I was known in Derry, N. H. I shall be known also in other places, but those especially.

Henrietta M. Jacobs.

It seems to me this morning that it is somewhat hard to come in and identify yourself as still in existence after you have passed through the change called death. It seems a good deal to me like being two people, but I am trying to do what I can—for I am very anxious to have Clara know, and also Fred, that mother has not left them. I cannot say, like the spirit that preceded me, that I was familiar with your Philosophy, for I was not—in fact, I do not know as I ever heard much about it while I was in the body, and also did not seek for it. Perhaps that made some difference. I have been out of the body quite a long time, and many changes have occurred since then.

I am anxious to bring the same consolation to the children who are yet in earth-life, because we realize that, passing through these hard times and financial embarrassment, all mortals have more or less anxieties. It seems to me so many times when I stand by and see the worriment and the fretting, struggles and trials of the mortals in their trying (seemingly) to find out what is best, and then are not always successful, I wish they would look for a higher power to lead them, and beware more of their own indifference, and seek the guidance of spirit power.

I want to say to the dear ones of earth, not to think that their papa or mamma could be of any particular benefit to you in earth life, but we can bring an influence with us that understands your case and will help you if you will only seek. When one stops to think, there is something more to life than many consider.

Oh, Mr. President, I am so anxious this morning to express myself, for I want to bring them to a consciousness and awakening of the changes that are around them. I want to bring them to a consciousness wherein they must be cautious in their undertakings. I want to say also to others who are connected with my husband—for he is in spirit, and he wants them to know that he has also an interest in the business that he was interested in, and that my son is now interested in—that all is well; times will change, and you will find things to your advantage. I don't want to go into personality this morning, Mr. President; neither do I want to expose their conditions; for I think your paper enters the neighborhood, and, as we were well known, I think that my family and friends will see it, and it will set them to thinking, even if they don't believe in it. You can put me down as Henrietta M. Jacobs, and where I want this letter especially to go is in Vermont. I shall be known in different places, but especially in Montpelier; if they will seek a private interview, I will try and make myself known, so that they will realize that I am not dead nor yet unconscious of what has been going on in earth life. Perhaps to make this a little bit more plain, I should say I passed away with cancer in the breast.

Frank Mayo.

Good-morning, Mr. Chairman. We realize there is no time to be wasted, because as one steps out another comes in. This morning having the privilege given me, I want to send forth also a few words of consolation and encouragement to those that are in earth-life. I should like to say it is the earth ones that need comfort and consolation—that the spirit is all right—and I would like to meet with those that were very close to me by nature, and especially my own associations.

My wife being very sensitive I feel I can impress her with many thoughts, but she does not seem to fully realize it is myself. I have taken this way to impress upon her, not directly for the belief, because our belief changes so often. I wish to make her feel that while I left things very unsettled, as I had a very sudden call, and did not have an opportunity to fix up my business affairs, and also being one of a naturally close-minded nature, I did not make others familiar with my doings, hence I can see my shortcomings, and where if I understood things as I do now, perhaps I could have avoided some little trouble; but that is done now, and cannot be undone. I would like to say to you, Emma, that if you will give me an opportunity, it will be so that I can impress you that all will come out well.

I have an uncle that is very much interested in Spiritualism, and one that takes your paper, and I think my message there will be received. I hope to give encouragement and enlightenment and strength to them that have not got anything to comfort them. I never was much of a hand to talk, so I hardly know how to word myself, but when I sat down with a person I could converse very well. It is hard to place your thoughts in words, and have them understood, but I am not going to send a long message this morning.

As I said, I was called out of the body very suddenly, and did not have much time to prepare for what they call death, but would like to say to them all, I am perfectly satisfied as far as what I found in spirit-life, and I would like to say to those that are interested in Spiritualism: "I find that you were not as much fools as I used to think you were."

I say this, Mr. President, because I had a tendency to be prejudiced and ignorant while in the body, and I used to make considerable sport of those that believed in the spirits; so I am merely identifying myself to make them feel that I have now seen for myself, and feel I can believe. I want them all to know that Frank Mayo is all right. I shall be known in Boston, and also in New Hampshire, especially in Concord.

Will say if they will give me an opportunity I will try and do better. Good-morning, Mr. President, and I am very, very much pleased to have the privilege of saying that "Dead men can bring back tales!"

Samuel F. Ferrol.

Mr. Chairman, I want to speak for one man who comes here this morning, because the Spirit

Chairman says he don't dare to let him take control of the medium. He met with a railroad accident, and the physical body was so much bruised that he would have left the effects on the medium, and he thought I had better give the communication for him. He wants me to send love and good feelings to his wife and two children, and he says that he never knew any pain or ache or had any suffering after he met with the accident, as death seemed almost instantaneous. He is very anxious to reach his family, because his wife has been very much broken up and is feeling very bad; and yet he says it is over two years ago since it happened.

It seems, Mr. President, that this gentleman was a traveling man, and traveled on the railroad, and he was away from home when the accident happened and his family never saw the body—that is, the undertaker felt it was best not to expose the body—and she has always regretted not insisting on seeing him; he wants her to know it is better she did not see him; that if she had she would not have been nearly as reconciled as she is now. He wants her to know that the raps and sounds that she has heard around her, and the pounding that she has in her head, are conditions, and he is anxious that she should know that it is all for the best. That is what has brought him here this morning. He too has a brother William in earth life, who is both a medium and a Spiritualist, and William's wife is in spirit land; her name is Clara, and it is Clara who has brought him here this morning to send this public communication, so that they may see it. As he could not take control personally I said I would hold the organism, and give, just as near as I could, what he told me to say.

He wants his little boy Frank not to be frightened, because papa will come back to him and he will sense him, because he is extremely sensitive; and he also wants father—I should say his own father in earth-life—to feel that all things work together for good.

He comes in contact with so many, and he says there has been a good deal of talk as to how the accident happened; he says he don't want to give the account of it now, but he says to tell William what I have given through this brain is correct, and I will prove it through another's if I can find some one I can talk with.

Mr. President, I want them all to know, he says, that I feel better, and I don't feel the shock except when I try to come too close to earthly things. He gives me the name of Samuel F. Ferrol, and his home is in Pittsburg, Penn.; he says the accident happened close to Chicago, Ill., but the body was brought through for burial.

Clara Millet.

Mr. President, as long as I am in here, there is a little papoose comes to me, and she wants me to talk for her too. She says she was only a little bit of a child when she went out of the body, but she has been in spirit some little time; she says she wants to write her papa and mamma away off in California, and she says that her mamma gets your paper, and that is why her grandma wanted her to come and identify herself through your paper; she wants the earth-friends to know that she has grown in the spirit, and that she has learned to love them, and that she has grown quite a good-sized girl now in spirit. Her mamma has not been very well lately, and so that is why she wants to come and make herself known; she could not hold the organism herself, and so, Mr. Chairman, I was told that while I had control of the medium I might give forth her message. She says her mamma is somewhat sensitive to spirit-power, and would like for her to feel happy; she wants them to know that she can come here and speak to her and send a letter to her. She has got quite a number with her; her grandma's name that she gives me is Grandma Millet, and she is with her, and that is her name, Mr. President; it is her father's mother that is here this morning, and she says her name is Clara Millet, and her mother's name is Emma. I got it right, and her father's name is John, and she wants this to go to Peles, Cal. That is the way she gives it. She says that will do; that will make mamma feel good; and she sends her lots of kisses, and papa, too.

Clara H. Banks.

It is a pleasure for me to be in this room, watching the various spirits as they communicate. To me, this morning, it seems as if that little child, in all its beauty and innocence, was desirous to send forth a communication, that it is glad to know we are all children of the living God, and to feel how close and how happy we can be when we put ourselves in the child-like manner. It seems so strange, Mr. President, perhaps more so to you than the spirit—and yet how anxiously the mortal will search the columns for some familiar figure, or some expression that will bring some comfort home to their own soul. How few there are to respond to the identity, or to acknowledge the comfort and consolation they get! And yet we realize that those especially that are familiar with the laws of control should throw off or take on conditions of others—try to encourage others. I feel this morning more like the little child, more in humbleness, seeking strength, and seeking wisdom, and seeking knowledge; yet we know in giving strength and encouragement to others we can assist ourselves; and I want to send forth my greetings and my small tribute of love and affection to those I have left behind me in earth-life, especially to those that I love so dearly.

I want to send my love to my husband, and to the dear ones that watched over me in my last sickness. I want to send also encouragement to all our co-workers—to all those that are laboring in the field of Spiritualism. We do not finish our work when we lay our garments aside, but take it up, and thank God and the good angels—take it up with better conviction, better opportunity to bring the full extent of our work about. Not that we have better opportunities to develop, but we are not held back as we oftentimes are in earth-life by our sensitive feelings. It is a glorious education, and often developed in the spirit-world and in the mortal world.

I want to send greetings to the various spiritual societies that I have been so oftentimes called upon to visit and minister unto. You will realize that the spirit is still interested in the welfare of humanity. I should like to say, Mr. President, this morning, we have a great many of our old co-workers here. We had many golden opportunities in earth-life, and many experiences. You see how many are anxious to return the first time.

My heart was so touched by the little child that tried to send its loving message to the dear mother in earth. Over such an inspiration I could not resist coming and giving forth my few feeble words. I will say that there are

many others that would like to do likewise, but we will not stop to let them in this morning.

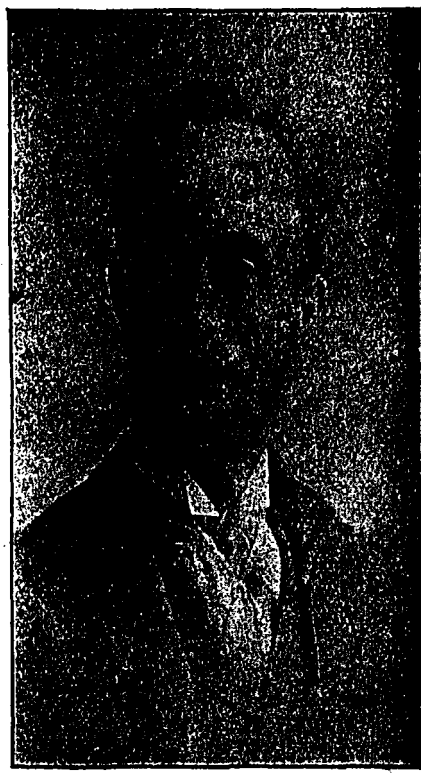
Put me down as Clara Banks, and you will also realize that I voice for all. In due season you will hear from others. Thanking you very kindly, Mr. Day, I will bid you a good-morning, and send forth my whole affections, as far as I am able. Clara H. Banks, Haydenville, Mass.

Messages to be Published.

Oct. 16.—Benjamin Harris Bates; Rebecca Perkins; Agnes Davis Hall; Harry Adams; Hazel Kirk Morgan; Ruth Ward E. Walden.
Oct. 23.—Elm Willard; Joshua True; Sarah Lovejoy; Arthur Jones; Annie Josephine Kelly; Ella Wheeler; "Mother" Helen Woodhull.
Oct. 26.—David Carpenter; Israel Piper; Jennie A. Stamps; William J. Brown; Mary Donahue; Caroline Tompler; Luther Colby.
Nov. 4.—Horvey Van Waggoner; Lewis B. Wilson; Sarah Otis; John Warren Tuttle; Idaline F. Martin; Amasa Bailey.
Nov. 12.—Mary Le; Capt. Albert Cummings; Charles P. Temple; Elizabeth Norris; Mary Elizabeth Cook; James McOlellan; Alfred Frederick Morton.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Q.—[By T. H. Garland, Chicago.] Are there cases of persons being obsessed by undeveloped spirits? If so, can anything be done to free them from such control?

ANS.—There are many persons highly sensitive to the pressure of unseen influences in general, who are seemingly obsessed, and will continue to appear so until they are removed out of their present mental state of inharmoniousness and rendered at peace with their surroundings.

The word obsession is an unpleasant one, and strikes terror to the minds of many who hear it, because it usually suggests evil and malicious spirits gaining control over weak and unsuspecting innocent persons.

We teach a less dreadful doctrine than is proclaimed by some, for while we admit that there are disorderly influences holding control in many places, we do not characterize individual influences as evil, nor do we presume that because discord prevails anywhere there is necessarily any worse cause for it than a generally unbalanced condition of thought and action.

The one only remedy with which we are acquainted for obsession and all that is kindred thereto, is mental treatment of the right sort, viz., powerful suggestion to the effect that every one is properly his own governor, and through communion with the spirit-world is quite orderly within certain limits, arbitrary usurpation of the body of another should never be permitted.

The root of the obsession lies nearer home than many obsessio-nists believe, for they often teach that foreign influences are exclusively responsible for the annoying phenomena, whereas we have discovered in numberless instances that the chief cause of the disturbance has been the inharmonious allowed, and even encouraged to exist secretly, if not openly, between members of a family or a community.

Our relations to the unseen universe are regulated entirely by psychical, and therefore not at all by physical conditions. Outward surroundings of refinement and beauty are no safeguards against subjective distresses, for the reason that only by producing the required interior state can spiritual influences of any grade approach near enough to occupy a situation.

In the first place it is necessary to remark that timid, susceptible persons, greatly lacking in individuality, are extremely prone to yield, unconsciously, to every sort of influence included in the sum of their environment. When "obsession" is obstinate in a crowded city, it often disappears in the quiet of the country; and again, when attacks are violent, so long as the sensitive lives among people who are perturbed and inharmonious among themselves, they often cease entirely with a complete change of home atmosphere.

Many highly mediumistic children fly into unaccountable rages at one time, burst into tears on other occasions, and again show reasonless joy, simply because they act as reflectors of the mental states of those about them.

The following general directions may be profitably followed wherever a case of seeming obsession needs to be treated:

1. Secure the assistance of some strong, capable practitioner of "suggestive therapeutics," either professional or otherwise, one between whom and the afflicted person there springs up at first meeting a feeling of mutual good will. If you introduce a number of persons in succession to the one who requires treatment, do not select any one of the number to officiate as healer until you have good grounds for deciding that the patient feels comfortable and happy in the presence of the one who is to make the needed mental suggestions.

2. Having chosen the right type of healer for the special case in question, the treatment administered should invariably be of a character to awaken the dormant individuality of the one who has unwittingly come under the control of antagonizing forces.

Sample formulas, to be used in such cases as are most commonly met with, are such as follows: You are free to live your own life, to associate with whomever you please. I pronounce you at liberty to enjoy such communion with the spiritual realm only and always as will prove most conducive to your own welfare and that of all with whom you are in any way connected. Be of good courage; you are safe in the keeping of kind angels who love

you; you are safe at all times everywhere, for heaven envelopes you. If at any time lower influences approach, it is for you to help them upward; therefore regard them as your pupils to instruct or as wanderers whom you can guide aright.

Whoever makes the above or any similar suggestions, either orally or silently, or sometimes in one way and sometimes in the other, must feel strongly the truth of what he affirms; therefore it is not every good natured or well-disposed person who can effect a cure; at the same time we boldly declare that whatever any one knows or does not know concerning psychic law is of minor importance in comparison with the influence he exerts as the inevitable result of his own interior condition.

A great many people who are constitutional peacemakers and harmonizers are instrumental in curing the most obstinate cases of obsession, even while they have no idea of what they are accomplishing, the reason being that as obsession is the result of discord, whatever induces harmony is its necessary antidote.

We ought to add that in many instances people are obsessed solely on account of their own prejudices and ill-will toward somebody or something, or they are possessed with insane fear of something.

When such is the case the remedy is in their own hands, for they have but to resolutely conquer their own errors by substituting contrary mental states. Affirm love where you formerly felt hate; declare courage where you formerly yielded to timidity, etc., etc. But we will further add that one who has already reached a degree of attainment in any line can always be specially useful to one who has not yet gained a like victory. It is always extremely helpful to one who feels the need of mastering a special weakness to associate, at least in thought, as intimately as possible with one who has already gained the victory.

There is an immense field opening in this line for intelligent mental practitioners, who are indeed healing mediums, working in concert with bright intelligences in spirit-life, whether they are conscious of such fellowship or not; and as lunatic asylums are filled with senescent whose mediumship is aberrant, to heal cases of obsession privately, outside asylum walls, is a work to which our best energies can be profitably devoted.

Q.—[By A. K. Venning, Los Angeles, Cal.] 1. How do those in the spirit world see us and our surroundings? their eyes not being constructed the same as ours, they cannot see things as we see them.
2. Is the spirit and body born or conceived at the same time, or when does the spirit enter the body?
3. I have been told by two or three mediums that I draw terribly from them, whilst others say they do not experience anything of the sort; what is the meaning of this drawing? and what is the reason that I can very seldom get a good test from a medium? I have been to some of the best-known test mediums, but they can give me nothing.

A. 1.—Those in spirit life who are entirely detached from the mortal side of things have no knowledge of the material conditions of their friends on earth, except in so far as those friends think of material objects, and plan them out mentally before they become physically externalized.

Though the spirit-body has no eyes through which to see material things, your spirit-friends who are near to you in affection do most distinctly see your thoughts, particularly those with which their present interests are in any way closely related.

Mind reading, and everything connected therewith, is possible in the spirit-world to a far greater extent than it has yet been carried out on earth; therefore, though you may be thinking intently of some material object as it appears to you, it is not the physical but the psychical side or aspect of that object which appears to your unseen friends.

Thought reading not only enables spiritual beings to know what you have already done, but also to become acquainted with what you contemplate doing, as they see the mental concept in your thought-sphere before it even begins to take form materially.

A. 2.—The spirit body commences with the physical body, and the former is the vitalizing principle of the latter.

When the mortal shape is dropped the spiritual form continues to exist, therefore we have all of us spirit-bodies, whether we are on earth or in the spirit spheres.

The material body cannot exist without the spiritual, as it has no life in itself, but receives life by influx from the spiritual body, but the spiritual body can and does exist without the physical frame because it is vitalized by influx from the spirit, which is the individual.

A. 3.—The experiences of this particular questioner are in no sense peculiar, but common to a large percentage of investigators. If you draw from certain people, and they feel weak and disturbed in consequence, it proves that you and they are not adapted to pursue psychical pursuits together, or that those particular mediums are too sensitive to the conditions of their sitters to sit for the public without detriment.

In cases where you and an extreme sensitive are naturally in harmony you benefit each other, and whenever you feel loss of vitality you are being warned that you are in your wrong place.

This is a question of polarization, and needs experimental study; it cannot be answered off-hand, because personal indications are either warnings or encouragements to all who are willing to heed them.

The same cause which makes some people "draw" upon sensitives prevents their receiving good test communications, or any sort of convincing phenomena. Three classes of people are apt to draw heavily upon delicate mediums:

First, those who are intensely anxious and excited, and whose mental outgoings are in consequence of an irritating and exacting quality, though they may be amiable and exemplary characters.

Second, those who are extremely critical, and ready to doubt everything that is offered, instead of giving encouragement to any phenomena they desire to witness, and then re-

AYER'S
THE PILL
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INDIGESTION
BILIOUSNESS
CONSTIPATION

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 21, 1896.

Mass Convention OF THE Massachusetts State Association of Spiritualists, AT SPRINGFIELD, MASS.

(Reported for the Banner of Light by G. A. Fuller, M. D., Worcester, Mass.)

The Massachusetts State Association of Spiritualists held its Quarterly Mass Convention at Springfield, in Grand Army Hall, Thursday, Nov. 12. The meeting was called to order by Pres. George A. Fuller.

After a piano solo by Miss Magoon, a most beautiful invocation was offered by Mrs. Hortense G. Holcomb of Springfield. Another selection of music, then Dr. Fuller, the President, spoke in substance as follows:

Ladies and Gentlemen: A pleasant duty devolves upon me at this time to extend a most hearty and cordial welcome to all who are present at this Convention. We have met in the interest of a more thorough and systematic organization of the forces of Spiritualism. In the name of the Massachusetts State Association, and also that of the National Association of Spiritualists, we are convened at this hour, for that which is of interest to all of us, and which is of interest to the world, as they are intimately bound together with a common destiny before them. Never has there been such widespread interest in the cause of organization as that manifested at the present. The cry now is no longer that of individualism, but of the unification of the masses. A healthy reaction has set in all over the country, demanding a more thorough and systematic organization for Spiritualism.

The past year has seen many converts to this idea. Those who have most bitterly opposed it are now its warmest advocates. We have been very slow to learn these important lessons, although the church had set us the example; we have been afraid to organize, for fear that we might be called "fanatics," and "superstitious." But to me there seems no great danger in this direction, for it is not high time that Spiritualism should assume some form as a distinctive phase of religious thought? At least we ought to be able to state intelligently the basic principles of our philosophy.

The outcome of our organic efforts must result in a healthy growth for Spiritualism, which is the door of the modern world, and ask for respectable recognition. This can be brought about only by conforming to the uses and customs of society. The church has become the religious home of earth's tolling millions; and it must mean to us Spiritualists our religious and spiritual home, where we can hold communion not only with our spirit-friends, but also the Divine Spirit, and our service must be to the cause of the devotional, and less of the sensational, in order that we may command the respect of the growing intelligence of the century. More definite plans of work among the young should be one of the outcomes of organized efforts; and this subject of Sunday schools under the management of our Spiritualist societies, should be most thoroughly discussed at this meeting.

But, friends, at this time I am not here to offer suggestions to you as to the work necessary to be done. It is your meeting, and suggestions at any and all times will be in order. I am here only to welcome you to this meeting, and to express my sincere sympathy in the struggle that Spiritualism has taken in the past year. And now, upheld by science, accepted by the great philosophers and geniuses of the world, it moves steadily onward from victory to victory. Not only does its light illumine the pathway of those who are well up the mount of human progress, but it also penetrates the dense and light the pathway of those who are still in the valley. Not only do the songs the angels sing heard by those enabled to touch the trembling chords of nature's most secret harmonies, but not a mother weeping over the casket containing the form of her first born, but hears the angels singing the glorious song of its welcome into a new life.

Therefore, at this hour I again welcome you to this Convention, created in the interest of science, philosophy and religion that establishes beyond all controversy the great fact of the continuity of life beyond the change called death.

The Chairman of the Committee on Enumeration, Mr. F. A. Wiegman, reported in writing that the committee had been unable to do any work along that line since the report presented at the April Convention. The report was received and referred to the Annual Convention for action.

Remarks were made by Mr. J. B. Hatch, Jr., who had under his charge the New England delegation to the National Convention, relative to the important work accomplished by the delegates, and the success of his labors in creating sufficient interest so that a large number were enrolled on the list of those who attended the same from New England.

Mrs. Carrie L. Hatch, appointed by the Board of Directors at its last meeting as Special Committee on Missionary Work, reported as follows:

President and Friends: In regard to missionary work, your Secretary has corresponded with Spiritualists in eight different towns, stating that if the Spiritualists would furnish a place of meeting and take up a collection to help defray the expenses of speakers, the Massachusetts State Association would furnish the speaker or medium. I have received replies from four towns saying that they cannot do anything. The individual will say, "I am not ready," and the other three have made no answer at all.

This report was received and referred to the Annual Convention for action.

This concluded all the business that could legitimately be before the Convention. Mrs. Dillingham Storrs of Hartford, Conn., being introduced, offered in substance the following remarks:

We have come here from Connecticut to be baptized by the enthusiasm that is ever manifested in Massachusetts. My sympathies are with all the grand work being carried forward in your State. I feel that it is an honor for me to stand with those who know of immortality and are ready and willing to proclaim it at all times. Now we are getting into line and organizing our forces for even grander work than we have been able to accomplish in the past. Let us work together in peace and harmony, and grand will be the results.

Then followed a very finely rendered recitation by Miss Lillian Thall of Peabody, Conn. The choir followed with "God hath endowed us with Wisdom," most beautifully executed.

Mr. W. H. Bach, the regular speaker for the Ladies' Aid Society of Springfield, Mass., delivered the address of welcome. In behalf of the Ladies' Aid Society he extended a most cordial welcome to the Massachusetts State Association of Spiritualists. He spoke glowing words of praise for those connected with the Ladies' Aid Society who had served as committee to complete the arrangements for this meeting. He also pronounced a eulogium upon Springfield, speaking of its many attractions, and emphasized the fact of its being one of the great industrial centres of New England. He concluded by extending to the officers and members of the Massachusetts State Association of Spiritualists the most cordial welcome that could be expressed.

The speaker selected to respond to this address of welcome was that young and rising star among our New England workers, destined to do a great and good service for the Cause all over the country, Miss Lizzie Harlow of Haydenville. She extended her thanks and the thanks of all those present for the privilege of the hour, and said, in substance, it is time that more devotion to the cause of true Spiritualism should be manifested; our societies ought to pay more attention to the devotional element in their meetings, and give less to the sensational. I had only known that I have been selected for this place, as I am not even a member of this Association. But my heart is full of enthusiasm for the Cause we all love so well, and I do not feel like shirking any responsibility that may be placed upon me. The hour is certainly a propitious one. The times demand more earnest work on the part of all Spiritualists. Our interest in the promulgation of truth should never lag. The fires must

be kept burning through our individual efforts; and we at this time feel most thankful to the Ladies' Aid Society of this city for all their efforts to make the meetings of this day a success.

The President then introduced Mr. H. D. Barrett, President of the National Spiritualists' Association. As Mr. Barrett stepped to the front he was greeted by such a chorus of applause that he was obliged to bow his acknowledgments of the generous reception several times before the applause abated. His remarks were very brief, as the hour of adjournment was at hand. He simply said that he brought the greetings of the National Association of Spiritualists, and likewise those of the newly organized Society in Toronto, Canada; and concluded by saying that he knew that the cause of organization was safe in Massachusetts, and his statement was proved by the fact that there were more local Societies in the State than there were in the Union, unless it might be that California outnumbered them in this respect.

At this time a telegram was received which read as follows:

DEVER, COL., Nov. 12.—The Colorado State Association of Spiritualists, in session now, sends its greeting. Success be yours.

This was received with applause.

The Committee having the Convention in charge were instructed to return the friendly greeting of the Association to this youngest of all aspirants in this direction—this day being its natal day.

The session closed with a benediction pronounced by Mrs. Juliette Yeaw.

The afternoon session was called to order at 2. After a piano solo rendered by Miss Magoon, a very inspiring invocation was pronounced by Mrs. Carrie F. Loring of Braintree.

The choir rendered in a most artistic manner "God is Spirit," and then the opening address of this session was given by Mrs. Laura A. Cummings of Springfield. She spoke as follows:

Mr. Chairman, Speakers and Friends: It is seldom that we are favored with so much fine talent as we are to-day, beside which local ability must seem very meagre; therefore I propose to say but a few words.

In assembling ourselves together here to-day I believe we are in the midst of two Conventions: one of the sea, and a grander and greater Convention of the unseen. And to me it is a beautiful thought that our unseen friends are keeping pace with the movements of organized Societies, and are standing shoulder to shoulder with us in every good work.

It is a beautiful truth that they can and do come in close touch with our wants and our needs, and are trying every opportunity to lift us up to higher planes of thought, where we can live broader lives and be more helpful to humanity.

As organization is the watchword along all the lines of successful work to-day, I believe every Spiritualist should stand firm in his or her God-given strength, to do the work needed to be done—that of higher manhood, and the rule of old-time theology of the unseen, and of freedom and spirituality. And in order to do this we must set aside our own selfish inclinations and work for the upbuilding of humanity.

It matters not so much what the inscription is upon our banner, as whether the spirit that carries the banner has set up a high standard of excellence and is true to itself.

There are many people who claim to be Spiritualists, who, when weighed in the balance, are found sadly wanting. For I believe that true Spiritualism, or true spiritualism—which term I like better—covers all the graces. From it springs true kindness of heart, respect for our neighbors' rights, charity for all opinions; in fact, it covers all the grand and noble qualities of the human mind and heart. And in order to do this we must set aside our own selfish inclinations and work for the upbuilding of humanity.

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strengthen the hearts and hands of its promoters on both sides of life.

"We have no creed—we need no sectarian dogma—our organization is not crystallized into fossilized opinion. Each member has the right of private judgment, and to express honest conviction. Our line of action is: 'Each for all and all for each.' Come over and help us!"

The next address was by Mrs. Hortense G. Holcomb of Springfield, who spoke as follows:

"I wish it were possible that only beautiful thoughts could be uttered here to-day, and that through those beautiful thoughts the purposes of this Convention could be known and accomplished."

"Now, friends, we, the Spiritualists of America, and I might say, the Spiritualists of the whole world, are meeting toward the semi-centennial of the birth of our beautiful religion."

"I believe the committee is already appointed to arrange for the great celebration to be held at Rochester, N. Y., when we are going to celebrate. We are going to celebrate a perfect success, extending over the whole fifty years? I declare No! I believe the bravest man or woman is he or she who dare admit his or her own mistakes. All have to learn by experience. I believe in the people enough to know fully that they have profited to a moderate extent, and will profit more later on."

"We have proved to the world immortal life, and he or she who has not investigated the phenomena of Spiritualism has no right to deny what we assert. It is the fruit of the knowledge which we possess. I know that the platform of Modern Spiritualism has been the privilege of the people to see every thing through sensationalism. I believe that if every individual who is a medium to-day had had a thorough knowledge of our philosophy previous to their mediumship, grander phenomena would be given at the present time."

"The all-important issue before the American Spiritualists is the question of the future. We are organized we are not fitted to take up further issues for our welfare, and we need intelligence and money to carry along the work. It is not pleasant to speak of our imperfections, but we are making mistakes, and as we become conscious of those mistakes, we must rectify them along the way."

"In this so-called 'land of liberty' we are not yet free; we are asking for liberty in free America. Spiritualism and Spiritualists are not recognized by the public according to their true value. But we are marching on. We are becoming stronger every day. Spiritualism is making a demand upon the people to come to a higher, more beautiful plane of existence in the present day. We are asking for something more, and may we so harmonize ourselves that we can invite the angels to come at any time. Let us on with the light. Let Love be our weapon—our victory truth."

Mrs. Storrs of Hartford, Conn., then read a poem entitled "The New Era," which was as follows:

address was then made by H. D. Barrett, President of the National Spiritualists' Association. It would be impossible for any one save an expert stenographer to report the address—so rapid is the delivery of Mr. Barrett. He outlined the work of the National Spiritualists' Association; showed the progress of the cause during the past year, and spoke briefly of the work that lies before it in the near future. He urged upon all Spiritualists to interest themselves in the Lyceum work, and congratulated the Ladies' Aid Society upon the work that had just commenced in this direction. Incidentally he spoke of his four trips across the continent during the past year, and the countless everywhere shown him by the secular press, and that there was assuredly something indicative of a healthy growth on the part of Spiritualism. He also referred to the semi-centennial celebration at Rochester, N. Y., in 1898, of the advent of Modern Spiritualism, proposed by the National Spiritualists' Association, and asked for the hearty cooperation of all Spiritualists throughout the country.

The sweetest of Mrs. M. Myers and Mrs. Stone to the great need, on the part of the State Association, for funds to carry forward its work. As a result of his efforts a generous collection was obtained.

Mr. W. H. Bach then gave an inspirational poem upon the following subjects presented by the audience: "Harmony," "Eternal Life," and "Organization."

Then followed some very remarkable tests through the mediumship of Mrs. Carrie F. Loring, all of which were fully recognized, and the session closed with a benediction pronounced by Miss Lizzie Harlow.

The Evening Session was called to order at 7:30. Miss Magoon rendered in a most acceptable manner a piano solo. The invocation was pronounced by Mrs. Juliette Yeaw. The choir rendered a song in English, "The March of Progress," then Miss Lizzie Harlow addressed the Convention.

I have been one of those who did not believe in organization. Some ten years ago I was born into Spiritualism in the home of one who now has passed into the life beyond. I have been a Spiritualist ever since, and will to-night join the Massachusetts State Association and try organization for one year and see if it is a good thing. It is time that we work for principle—that we lay all our petty differences one side and unite for the advancement of the highest principles of the Spiritual Philosophy. Unless you build individual temples, you are only building a house of cards. The great spiritual law of life buildeth true womanhood and true manhood. Purity and truth are what we need most at the present time. Let us, then, labor to produce these results.

Mr. T. M. Grimshaw was next introduced, and spoke in substance as follows: "I was entrusted to extend to you the greetings of your English countrymen. True Spiritualism is not limited by the boundaries of countries, for we are all brothers, black, white, bond or free. The English Spiritualists wish to have me say to you that they are with you in spirit. The time has come for us to do something other than to wage war with existing faiths—something other than to denigrate the continuity of life after the change called death."

We ought to give to the spirit-world a practical demonstration of the teachings we have received from that world. If we want the world to respect our religion, we must prove to them that we have a religion that will spiritualize. I am glad to meet with so many people who are sincerely working for organization, and who are trying to do good to the world. If we continue to isolate ourselves from one another we will never be able to do that good we shall when we work in sympathy with the principles of cooperation. The spirit world has ever been impressing upon our minds that the only way for us to obtain salvation is by trying to do all the good we possibly can. We must meet our duties as they come, and try to do them with regard to the laws that govern the manifestations in the circle-room, and it is only through organization we shall ever be able to found schools that shall give to the world the highest expression of our philosophy. The Vice-President, Mrs. E. S. Loring of Pittsburg, Mass., was called to the chair, and Dr. Fuller addressed the Convention. He spoke in substance as follows: "The great need of the great need of the great need of medical reform, but we must give all schools credit for what they have done toward developing the grand science of medicine. Many who masquerade under the name clairvoyants and magnetic physicians are a disgrace to Spiritualism, and oftentimes their ignorance of the principles of medical science are most lamentable. Here education is most certainly needed. In every phase of mediumship something more is demanded now than wonderful demonstrations for the power from without—something is demanded from the power of spirit within which holds and shapes human character. There must be a cultured and enlightened mediumship, for the demand is ever for higher development."

Spiritualists must never fall behind the great liberal churches—the Unitarians and Universalists—in their work for social justice. Let us come forward and establish grand educational institutions in the name of Spiritualism. I most fully believe in a religious as well as a financial basis for all our organizations. The Children's Progressive Lyceums are important features of our movement. By all means keep up the influence in them. The growth of our movement must be necessarily slow, but every day our vista grows broader. Let us begin now and here, and find out the possibilities of our own being, and then we shall be better able to understand these messages that come from the spirit world to us from the higher life."

Mrs. Hortense G. Holcomb then spoke very briefly concerning the needs of organization, and urged all present to unite with the State Association.

Instrumental music—piano and guitar trio by Mrs. Bach, Mr. and Miss Potter; a most exquisite rendition of "Soliloquy" and "Prelude."

The President of the Association, Mr. H. D. Barrett, then spoke of some of the most pressing needs of the hour. We need better places to hold our meetings; instead of climbing up three stories, our meetings should be held nearer the ground. Libraries should be connected with all our societies. The spiritualists should be better situated than it is today. Rochester is the watchword of the century, and now Spiritualism has caught up its glad refrain. We need music equal to that which we have heard in this Convention in all our meetings. When will Spiritualists awake to the needs of the hour?

He was followed by Mr. W. H. Bach, who said: "You are here, and talking about organization; without it this meeting could not have been. Modern Spiritualism is now nearly fifty years old, and it seems wise that we should take that occasion to hold a grand celebration at that time at Rochester, so that we can show the world what we have accomplished. There is but one side to organization. No argument can produce the truth. The attitude of some Spiritualists toward the Bible

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is untenable. Ridicule is not argument. Anything can be ridiculed. I like to use the Bible as a weapon of defense against those who oppose Modern Spiritualism, for the Bible is full of spiritual manifestations. Our aim should be to not tear down other denominations, but instead build upon the foundation of truth our own belief.

Instrumental music, entitled The B. Thema March: Two mandolins, two guitars and autoharp.

Remarks by Mrs. J. Juliette Yeaw.

My words will bring you down to the world: I want to say one word for the children. Is it right that we should be so beautifully fed, and our children fed, on the old dry husks of the past? Can your children be spiritually fed upon the bread baked in the old theological oven? The Lyceum educates men and women who go out into the world and become centres of the spiritualization of the world. It is very clear that we owe certain duties toward the children. We should not be as selfish as we are in this direction; we should not fire over the heads of the children, but instead should bring our teachings down to their comprehension. This Association should aid in every effort that is made to place the Lyceum on a sure footing.

Then followed some most excellent remarks by Mr. J. B. Hatch, Jr., on organization, and he concluded by proposing that this Association extend a vote of thanks to the Ladies' Aid Society of Springfield for their untiring efforts to make this meeting the success it has proven to be.

The motion was unanimously carried.

The choir rendered the benediction song; and the meeting was brought to a close by the benediction pronounced by Mrs. Hortense G. Holcomb.

The meeting from commencement to the end was a most perfect success. All the sessions were largely attended. In the afternoon and evening the hall was crowded.

The Ladies' Aid Society also deserve credit for the beautiful repast in the way of substantial things to minister to the wants of the inner man that they spread before us in the banquet hall at noon and night. All who attended the Convention feel that it was not only a most enjoyable occasion, but also a most perfect success in every sense that term can be used.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings at the Berkeley Lyceum, 4th street, between 5th and 6th Avenues, where the B. B. of Love can be heard. Services Sundays 11 A. M. and 8 P. M. Afternoon meetings for facts and phenomena at 3.

Meetings in Yonkers, N. Y.—Yonkers Spiritualists Society holds its meetings in the College of Music Hall, 14 Gettysburg street, every Friday evening at 8. Alfred Andrews, President; Titus Merritt, Secretary.

The First Society.—Mrs. Milton Rathbun, Cor. Sec., writes: Under the ministrations of Mrs. Carrie E. S. Twine and Mrs. Maggie Waite, our Society is growing in strength and numbers. Mrs. Twine's lectures and tests morning and evening are of great good; Mrs. Waite at the afternoon meetings astounds the circle and converts the sorrowing.

The sweetest of Mrs. M. Myers and Mrs. Stone is also an attraction at all our meetings, including the séances, and not to be overlooked.

Mrs. Maggie Waite will continue the exercise of her marvelous mediumship at our afternoon meetings during December and January.

As has been announced, Mrs. Twine will be with us until January. They prove very interesting.

We have decided to hold a weekly séance in the Berkeley Lyceum Hall, conducted by Mrs. Twine and Mrs. Waite. The first was held Monday evening, Nov. 3, and was successful. Both Mrs. Twine and Mrs. Waite gave startling evidences of the presence and identity of spirit-friends.

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