

Written for the Banner of Light.
CREED

**The National Association
of Spiritualists,
Assembled at Washington, D. C.**

The majority of the delegates to the Fourth Annual Convention of the National Spiritualists' Association having arrived in the city, they gathered at the Ebblitt House, in attendance upon the reception given on the evening of Monday, Oct. 19, by the Board of Trustees, for the declared purpose of "getting better acquainted." The affair was quite informal. Secretary F. B. Woodbury of Washington made the presentations to President H. D. Barrett and the other officers, and it was not long before there was no need of introductions. Refreshments were served during the evening. Of course, the main topic of the hour was the Convention to be held on the 20th. One of the delegates said: The business of the Convention will include the changing of some of the articles in the By-Laws, and adopting such resolutions as will, if possible, affect the laws of the several States which have operated against the rights and business interests of that class of people who possess natural gifts of healing, clairvoyance, etc. The Spiritualists as a body, while they had had local organizations, did not, until during the World's Fair, realize the importance and necessity of national organization. The movement includes both radicals and conservatives.

country as "an evidence of their appreciation of the work of the Secretary.

Mr. Woodbury was taken by surprise in receiving the gift, and made a reply in a brief speech to the compliment given him.

The Association then adjourned until two o'clock.

The Afternoon Session.—The Convention reassembled at two o'clock, but as the report of the committee on credentials was not complete, it was necessary to delay the reading of half an hour, when Mr. J. Walker of New York read a report from the committee on credentials, and the report of the committee on rules was made, the latter fixing the hours for the following sessions as follows: 10 A. M. to 1 P. M.; 2 P. M. to 6 P. M.; 7:30 P. M. to 10 P. M.

President then appointed the following committees:

On secretary's report—E. W. Gould, Missouri; Mrs. A. M. Gladling, District of Columbia; Mrs. C. L. Hatch, Massachusetts; L. C. Hutchinson, Ohio; J. D. Storr, Connecticut.

Treasurer's report and auditing.—John Muller, District of Columbia; F. E. Freeman, Illinois; Mrs. C. P. Pratt, Massachusetts.

On finance, ways and means.—Dr. O. G. W. Adams, Iowa; Mrs. Bessie Asplundh, Minnesota; Mrs. E. F. Kurl, New York; Dr. E. E. Conant, West Virginia; J. H. McLaughlin, Michigan.

On amusements.—John Durchein, Michigan; Mrs. J. Whitney and Mrs. Magare Walte, C. W. Horria. Mrs. Zoe F. Prior, Canada; C. W. Stengler, Mar. laud.

tion of mediums, in the public estimation, from the class known as fortune-tellers, whose calling is condemned by law.

The report was referred to the committee on resolutions.

Dr. G. B. C. Ewell, of Denver, announced that valuable literature in the shape of the original constitution and by laws of Spiritualism would be presented by Mrs. Henry J. Newton.

Dr. E. Robinson then made her report on the mass meeting held in New York. She said New York had been in a lethargy, so far as Spiritualism is concerned. However, a subscription of \$100 was received from Mrs. Pettengill, and thus those in charge had more encouragement.

She said that Spiritualism in New York is now in a more flourishing condition. Many thousands of circulars about Spiritualism were distributed throughout the city. She then submitted the financial report.

The President appointed W. H. Bach as reading clerk.

The letter was read from J. J. More, of London, England, which gave an account of the work of Spiritualism being done there—(the full text being given on pages 1 and 6.)

Mrs. Richmond moved to indorse the sentiments expressed in the letter, which was unanimously carried.

The next letter read was from Ernest S. Grepa, of California, who sent his greetings to the Convention.

M. W. H. Bach obtained the floor, and gave quite

Mr. Theodore J. Mayer and Mr. B. B. Hill agreed each to give \$10,000 toward the Temple fund. If the Spiritualists can raise the remaining amount of \$10,000, the Temple will be named "The Flower of Washington." Mr. D. C. had promised to donate \$500 for this purpose, and that she would bequeath \$2,000 additional for the same object.

Before adjournment, Mrs. M. E. Cadwallader asked permission to make a personal explanation. She had been accused of raising funds for the *de-facto* of mediums, and various rumors had gained currency regarding the manner of accounting for the money. Mrs. Cadwallader explained the method she had adopted for accounting for contributions, and it involved so simple a system of checks that all appeared well satisfied with her business methods, and she was loudly applauded.

The *Evening Session* served to draw the largest crowd that has yet been present at the sessions. Many of those present were not Spiritualists, but had been attracted to the meeting for the *de-facto* of mediums, and some for themselves. Mr. Harrison Barrett conducted the meeting, and introduced the many speakers who expounded the doctrines of the Spiritualists.

The meeting was opened with a piano solo by Miss M. E. Cadwallader, and a singing service was given by Mr. D. J. Corbin of California, who spoke of Spiritualism in general, and told of the gradual spread of the belief, until now it has attained almost wonderful proportions. A violin solo by Mr. Whitney of Wash-

honor to be proud of, feel assured that you will be
accepting the greetings I send you in the same spirit of
fraternal affection which prompts me to write you, so let
me add thereto the greetings of my brethren at large,
and, say, as I am sure I may for them, that you
in Britain join in their joy, rejoice in your suc-
cesses, address, and your devotion to your work and
witness your God speed in all your present and future un-
dertakings for the welfare of our Cause within its own
ranks, and for the extension of its operations and in-
fluence on the community at large. May the fraternal
bonds which you have never been sundered. So much
more, then, by way of greeting; now for matters of
more and general importance.

Having referred to the fact that your last year's re-
port contained no statement of the condition and posi-
tion of Spiritualism in Great Britain, it may be ac-
cepted that material for your report of your proceedings for
1896? To that end.

"I would read unvarnished tale deliver,"
trusting that it will prove alike useful and interest-
ing, as well as serving to show that we are steadily mak-
ing progress along the lines that lead to success, and
we hope to the ultimate triumph of our facts and
principles.

THE PRESENT CONDITION OF THE CAUSE IN GREAT
BRITAIN.

My first consideration shall be directed to offering
you a bird's-eye view of the present condition of the
Cause in Great Britain.

New England Delegates.

The New England delegation that visited Washington, D. C., to attend the Convention of the National Spiritualists' Association, consisted of the following people:

Mr. and Mrs. J. B. Hatch, Sr., Mr. and Mrs. J. L. Hatch, Jr., Masters E. W. Hatch and C. L. C. Hatch, Dr. George A. Fuller, Mrs. C. P. Pratt, Mr. Hebron Lobley, Mrs. M. E. Young, Mrs. Mattie Albree, Mrs. Burns Stewart, Mr. and Mrs. H. Mackenzie, Mrs. and Mrs. B. F. Wen'worth, Mrs. Flavia Thrall, Miss Leonaue Thrall, Mr. and Mrs. J. W. Storrs, Mr. N. U. G. Smith, Mr. and Mrs. Rand, Mrs. Mary Ann Smith, and Mrs. G. W. Fowler, Mr. F. W. Smith, Mr. A. H. Blackinton, Mrs. A. B. Pinney, Mrs. A. Holman, Mrs. Emma Grant, Mrs. A. E. Perce, Mr. and Mrs. J. J. Whitney, Mrs. Hattie Penney, Mr. M. A. Warren, Mr. Fred Woodbury, Mr. C. W. Sullivan, Mrs. Mattie Allen, Mr. and Mrs. S. H. King, Mr. and Mrs. H. Hawkes, Mr. W. H. Bacon, Mrs. Anna Olen, Mr. and Mrs. Smith, Mrs. Potter, Mrs. Sherman, Mrs. Sarah Gilg, Dr. E. B. Ewell, Mrs. Maggie Waite, Mr. Mullen.

Mrs. A. E. Sheets returned with the party.

The party traveled in their own private car, and much praise was expressed for the Royal Blue Line manager, Mr. Webb, in the manner that his excursion was handled. Everything went like clockwork.

J. B. HATCH, JR.

Thanks.

The New England Delegation to J. B. Hatch, Jr.,
Greeting:
 We desire to express our hearty thanks to you for the pleasure of our Washington trip, and for the labor expended in arrangements made for the same, as we realize fully that the trip would not have been nearly as pleasant had we gone singly and without the arrangements made by you.
 The thanks and well wishes of the New England Delegation to the N. S. A. Convention in Washington, D. C., of 1896 are hereby extended to you.
 [The Delegation separated at New York, or the names of the entire party would have appeared.]
 W. H. Bach, V. A. B. Band, T. F. Rand, F. W. Smith, A. B. Blackinton, Matt. Sullivan, H. V. Woodbury, M. C. Warren, G. W. Potter, Fred. Woodbury, M. A. Warren, G. W. Fowler and wife, Mattie Albee, Wm. B. Hawkes, Hebron Libbey, H. Mackenzie, S. P. Smith, Mrs. J. J. Whitney, J. J. Whitney, Miss W. Sullivan, Carrie P. Pratt, M. A. H. Chamberlain, Miss C. F. Sherman, Mary B. Young.

[Continued on eighth page.]

SUGGESTION WITHOUT HYPNOTISM:

An Account of Experiments in Preventing or Suppressing Pain.

BY C. M. BARROWS.

[Concluded.]

LETTER FROM THE MAN WHOSE ANKLE WAS SPRAINED.

BROOKLINE, Mass., Nov. 29, 1895.

DR. RICHARD HODGSON: Dear Sir—At your request, I send the following particulars of a cure, due, as I believe, to psychical suggestion, made by Mr. C. M. Barrows, of this town.

In June, 1893, as I was hurrying to take a train at the Brookline station, I met with an accident in this wise: As I stepped from the platform upon the track which I must cross to reach the train which was on the track beyond, having my little girl, six years old, raised in my hands, which prevented my seeing where I was to step, I suppose I stepped on the edge of a tie, which turned my foot, throwing us both to the ground.

I picked up my child unhurt and hobbled into the train, which was waiting, not realizing the extent of my injury, and thinking the pain would soon cease. Such an occurrence was not uncommon with me, as that ankle had bothered me for years in that way, as the result of a sprain in my boyhood. On reaching Boston I took an express train for Worcester; but, as the pain rapidly increased, I tried to obtain relief at the first stopping place, which was South Framingham. As the train was late, no stop could be made, and, having a brother in Ashland, the next station, I left the train there and called a surgeon, Dr. Redfern, of that town. The ankle being badly swollen, it was impossible to tell whether any bones were broken or not. The doctor bandaged the ankle and gave me a liniment, saying he would give me a year in which to get over it. I borrowed crutches and started for Brookline. On reaching home I did not call another physician immediately, as Dr. Redfern had said "that it did not make much difference what remedies were used, as the cure would be simply a matter of time." As time went on, my ankle improved, but, for some reason, I could not put my foot to the floor without intense pain through the whole limb below the knee; it was cold, also discolored. It was about four weeks after the accident that Dr. J. H. Woods, of this town, offered to take me in to Boston to consult Dr. Burrell, of the Massachusetts General Hospital. I accepted his offer, and saw Dr. Burrell.

After a thorough examination, in which he found that the flat bone on the outside of the foot had been split open (as he could feel where it had knit together), the two doctors had a private consultation from which I was excluded. Dr. B. said that the pain and discoloration were caused by stagnation of the blood, and recommended plunging the limb into hot water and cold alternately, one minute in each; and said that when the limb resumed its normal color the pain would cease. This treatment I followed for several weeks, until the discoloration was nearly gone; and it certainly afforded me much relief, but did not entirely banish the pain. This continuous pain, added to worry about my business, which I was unable to follow for several months, affected my nerves and head to a very great extent; I could neither eat nor sleep, and fell unconscious two or three times. I was reduced in weight to about one hundred pounds, my usual weight being from one hundred and twenty-five to one hundred and thirty. I did not take any medicine to ease the pain or cause sleep. At this time Dr. F. B. Percy, of Brookline, sent me away [from] home, as the only thing to be done in the case; I was gone a month, and came back with my nerves somewhat steadier, and general health improved, but not rid of the pain in my ankle, which seemed to puzzle the doctors. When I first talked with Mr. Barrows in the last of September of the following year, 1894, the pain was as intense as ever, with no prospect of cessation; it was continuous day and night; it was just below the outer malleolus of the left ankle. Mr. Barrows came into my store and talked with me about my health, and inquired about my ankle. I told him my ankle seemed to be all right, except [for] the pain, which was still there; he then said: "You had better come up and see me, and let me take away the pain." I called on him by appointment, Oct. 9, 1894, and he gave me a treatment with no apparent result. I called again Oct. 10; no change. Oct. 11, I noticed between the two treatments, that day and the day before, there were three or four hours in which I was free from pain. Oct. 12, the pain left for a few hours [after treatment]. Oct. 16, no apparent change. Oct. 18, the pain moved to the other foot. Oct. 23, when I left Mr. Barrows, had no pain. Oct. 24, I did not call on Mr. Barrows, but my foot ached very hard, especially on the back of the ankle. Oct. 25, called again, had much pain in my leg just above the ankle. Oct. 30, another treatment; since the 25th, have had darting pains, but on this day was nearly free from pain. The next time I called he did not give me a treatment; since that time have been entirely free from that peculiar pain.

Now in regard to the mode of treatment: One-half the time was taken up in discussing the subject; there was no laying on of hands, neither was any spell cast over me. I was absolutely free all the time Mr. Barrows was treating me; just what the treatment was, it is impossible for me to say. I will say this much: I was thoroughly prejudiced against it when I went there, and had no faith whatever that Mr. Barrows would help me, but was desperate and ready to try almost anything that offered, even the slightest prospect of relief.

CHAS. W. MORSE.

FROM DR. H. L. BURRELL, AN EMINENT SURGEON OF BOSTON, AND WELL KNOWN TO ME.—R. H.

22 NEWBURY STREET, BOSTON, MASS., Jan. 3, 1896.

MY DEAR HODGSON: I am very glad to give you the notes on Mr. Morse's case. The history is essentially the same as he gives; the "Physical Examination" is: "The right foot from the middle of the leg anteriorly to the middle of dorsum of foot is swollen and ecchymosed. There is no fracture, but much tenderness about the external malleolus. To try massage, passive motion and bandage. Favorable prognosis given."

The length of time that elapsed between the injury and Mr. Barrows' treatment makes me suspect that the pain which occurred in his left ankle was similar to that which occurred in his head, [referred to in the letter which follows] both of which were mental, and which, it is very probable, Mr. Barrows did relieve by suggestion.

I am very much obliged to you for sending me this account of the case, for I am personally strongly of the belief that suggestion will cure patients. If there is anything more that I can tell you about it, please let me know.

Very truly yours, HERBERT L. BURRELL.

A SECOND LETTER FROM MR. MORSE.

BROOKLINE, MASS., Nov. 29th, 1895.

DR. RICHARD HODGSON: Dear Sir—I send the following particulars of a cure, due, as I believe, to psychical suggestion, made by Mr. C. M. Barrows, of this town.

A few months after the treatments mentioned in a former letter to you, I went to see Mr. Barrows again, while suffering from intense headache. I have been subject to severe headaches for years, but at this time they were more frequent than usual, occurring every week for several weeks, and lasting two or three days at a time, rendering me unfit for everything. Whether Mr. Barrows' former treatments had had any effect on my head, I cannot say; but one thing I do know, that the one special treatment he gave me at this time of which I am speaking, cured me; and I have been almost entirely free from headache since that time. Just when I received that treatment I cannot say, but it was about the last of March of the present year.

CHAS. W. MORSE.

[I find a note that this treatment was given March 12, 1895, with result as Mr. Morse has stated.—C. M. B.]

LETTER FROM THE GENTLEMAN LIVING ON WEST CHESTER PARK, WHO WAS SUFFERING FROM RHEUMATISM.

HEMENWAY AND BROWNE,
NEW YORK AND BOSTON.
BROWNE, BECKWITH AND CO.,
VALPARAISO.

47 CEDAR STREET, NEW YORK, Nov. 20, 1895.

DR. RICHARD HODGSON: Dear Sir—I am pleased to place before you, at the request of Mr. C. M. Barrows, a certain case of sickness for which he treated me.

It was in January, 1892, when I was then living in Boston. I had been suffering for about a week with acute rheumatism, and had been unable to get much, if any, sleep at night. I was not able to get relief from any source, and decided to call in Mr. Barrows. He came in the evening, and after his treatment I enjoyed a refreshing night's sleep; the pain entirely disappeared, and since that time I have had only infrequent returns of the rheumatism.

Yours truly, J. R. CHADWICK.

Dr. Hodgson writes with reference to the case of Mr. Chadwick:

Mr. W. L. Parker, residing in Boston, well known to me, and also an Associate of the American Branch of the S. P. R., was a partner in the firm of Hemenway & Browne, in which Mr. Chadwick is an employé. At my request Mr. Parker, on a visit recently to New York, questioned Mr. Chadwick closely about his experience, and reported that he is a man of shrewdness and intelligence, and of good judgment; had already weighed the various other considerations offered to account for the cessation of his pain, etc., but was unable to attribute it to any other cause but the treatment of Mr. Barrows.

R. HODGSON.

LETTER FROM MRS. MEYERS.

53 UNIVERSITY ROAD, BROOKLINE, MASS.,

April 16, 1896.

DR. RICHARD HODGSON: Dear Sir—I very willingly comply with the request of Mr. Barrows to corroborate his statement in regard to my son Willie. He had been troubled with a twitching of the face for several weeks. His father and I had tried to break him of the habit, but could not. I told Mr. Barrows about it, as he says, one morning last September, and Willie had no more twitching after that day.

Respectfully yours, BERTHA MEYERS.

For the Banner of Light.

WITH ONE ACCORD.

A SPIRITUAL ROMANCE.

BY W. J. COLVILLE.

CHAPTER IX.—CONTINUED.

"Tennyson, and some other recent poets, have received light at intervals from this guardian sphere of peace which overhangs the earth as a border of light, vividly contrasting with the dull hues of the earth's immediate draperies; but as yet the monopolistic and competitive spirit has ignorantly persisted in ignoring the testimony of poets and prophets, because their rhapsodies did not inculcate any ministrations to sordid greed.

"England and America will soon be completely united in spirit, and when the two greatest powers in modern civilization shall have become one in motive and effort, war between other nations will be declared at an end. Great Britain and the United States cannot afford to be enemies, they must be warm friends; and it is futile to argue that because one hundred and twenty years ago there was a dispute between the two countries it must be kept up forever.

"The best minds on both sides of the Atlantic constitute a unit in this regard, and quite early in the twentieth century I am assured an outward union will take place; but by union is not meant amalgamation, but wise cooperation, in which the interests of each nation will be considered; but though they remain distinct they will be harmonious.

"It is very important that amalgamation be not confounded with cooperative enterprise in popular thought, for with the amalgamation of races the incoming cycle has less to do than many suppose. Jews and Gentiles must unite, but they need not intermarry; negroes and white races must interblend, but they are not called upon to obliterate color lines or cease to be distinct peoples.

"I have been shown the symbol of a hand intended to represent humanity. Each one of the five fingers has been shown to me very distinctly removed from the other four, but all five appear equally well formed and in equally good condition. These fingers again have been shown to me as constituted with particularly well-defined joints, intended to teach the definiteness which will prevail in racial expression in the new era.

"There are a few members of the races who are ready to amalgamate and form the nucleus of a coming higher race, but this minority is small in comparison with the very large majority of those who will dwell together side by side in distinct nations, but all cooperating in thought and action, so as to secure the common good.

"There may come a time when one hundred stars may shine in the folds of 'Old Glory'; but when that day arrives there will be United States of Europe as well as United States of America. France and Germany may attempt a renewal of hostilities. Russia may seek to swallow up Turkey, and over the entire face of the European continent rumors of war will spread; but I am led to perceive that a familiar quotation from the New Testament, 'There shall be wars and rumors of wars,' at the end of the cycle means more even in its closing than in its opening expression.

"There will be wars here and there, but far more numerous will be warlike rumors than actual sanguinary encounters between the nations of the earth.

"The new dispensation will not be ushered in with anything like the same amount of physical belligerence as accompanied the inauguration of any olden epoch, for a period is now reached in human development where mental instead of physical weapons will be chiefly used in the settlement of all affairs.

"I do not wish to figure as dictator, but the gift of seer-ship is a sacred trust in the hands of all to whom it is committed; and to every prophet of to-day, as it was with seers of olden time, is entrusted a measure of solemn responsibility which neither begins nor ends with the simple delivery of an oracular message. I counsel you all, in the name of the guardians of the destinies of nations, to rise to a sense of your amazing influence in determining the tide of national and international affairs. You may think it strange that to you, who are for the most part quiet citizens and domestic women, such words should be addressed, but you who have become awakened to the power of thought-force are far more influential than potentates in regulating the trend of events.

"There are many sincere, though very mistaken people, who are philanthropic in desire and still cling to the belief of barbarism that errors must be vanquished at the point of a literal sword. Those well meaning but misguided workers can only suffer from chagrin and mortification of spirit as they discover that, though their motives may be as good as the best, their methods of operation are spurious. To the church I say, you who are its leaders have not rightly interpreted the gospels to which you profess to pin your faith, and as your misinterpretations have led to infidelity and blasphemy, you are in a very large degree the authors of what you now bitterly bemoan and flagrantly condemn.

"Why should you condemn people for turning away from an inconsistent creed and an inharmonious practice? The Christian Church will not die, but it will be reconstructed and so entirely remodeled that those who have long clung to its ancient outward forms will scarcely

know it in its changed habiliment. Those who seek to aid in fulfilling the Messianic prophecies in their largest sense are never iconoclasts; they are constructive in all they say and do, yet there are destructive results of constructive activity, at least results which so appear to the sight of those who see only the external side of things.

"Watch the processes of nature every season, when the trees are freshly clothed with foliage. New life flows up from the roots, vital sap enters the trunk and all the branches, new leaves begin to show themselves upon the temporarily barren twigs, and what follows? Dry brown leaves, which have hung on during the winter season, begin to drop off, and one by one they fall to the ground till they have all left the tree. They are not torn off from the outside, they are driven off by an impulse from within which produces the new leaves and brings forth on fruit-bearing trees blossoms and fruit in due season.

"When diseases are healed in the human body it is the same: an inflowing tide of vigorous life builds new cells and fashions new tissue, and, in consequence of this, old worn-out tissue is driven forth and diseased cells are expelled from the renovating system.

"A fundamental fallacy—the same in all cases—lies at the root of every error in theology, medicine, government, and in all departments of social and industrial life. Never before to-day has there been so much talk of studying nature and following nature's methods; but old abuses are but gradually removed, therefore beautiful theories are expounded from platforms and in books, but false measures still hold sway in practice.

"On the planet Mars, which I have been privileged to behold, the intellectual state of the most advanced inhabitants is so high that though Mars is always spoken of on earth as the god of war, warfare has been long since outgrown on Mars in all its physical aspects; for wherever great intelligence abounds, no matter how much mental striving there may be, reason does not permit of bloodshed. From this more advanced planet signals are now being made to the earth, and though some astronomers have rashly stated that the other planets in this solar system are not inhabited, they have rashly reached unwarranted decisions. Flammarion and some other noble scientists are to day quite willing to consider the question of communication with Mars, and this is possible to them, and indeed to all who vibrate synchronously with states represented by a more developed orb. The far-famed races of antiquity, whose whose achievements were marvelous beyond compare, and who are only vaguely hinted at in the pages of modern history, are now dwellers upon Mars, they having passed beyond the orbit of the earth and become ready for life in a more advanced world.

"It is from them that knowledge is derived concerning the future of this planet, for they are prompting in the direction of establishing on a wider scale than ever before a civilized state similar to that which flourished in portions of Central America in the long, long ago.

"Southern California is being prepared to enjoy a season of prosperity such as never visited it in days of old; but past and present methods are false, and will prove futile. A new race is growing upon the Pacific Slope, and it must be governed by new laws and live in cooperative harmony.

"The effete civilizations of the Old World, transplanted thither, will not flourish, for they are on alien soil, and, not being indigenous to the climate, they die out, much to the disappointment and sorrow of those who are deeply interested in their continuance. From California, as a center, will go forth the influence of the new cycle, and it is therefore peculiarly opportune that on the Pacific Slope the great movement has started which called us all together here to-day. The great cities of Oregon and Washington, as well as California, are in the throes of new birth. The people on this coast are at present bewildered; they complain of hard times and of depressed trade, not knowing that the beginning of a new age means the disruption of old conditions.

"It is hard for intrepid, excitable natures to wait patiently for the evolution of a new condition of society, and if total inaction were required of them, the burden would be too heavy for them to carry. But you are not asked to be idle or even silent; you are called upon to work as well as pray, to spread the knowledge you receive, to publish and distribute the literature of the new age, to form centres whence may be disseminated the light which comes to you from the overruling heavens.

"The result is certain; but though nothing can prevent the consummation of the end, you who are desirous of actively helping onward the progress of the race are specially called upon just now to work incessantly and yet quietly for the end in which we are so greatly interested, and in the eventual advent of which you are confident. There are clouds of doubt, dense as those of prejudice, which have to be dispelled. People who do not vanquish their tendencies to disappointed feeling and general discouragement are as much drawbacks to progress, though unwittingly, as those who actively oppose the incoming of the new light. To you who may sometimes feel despondent we utter these words with certain assurance of their truth.

"The coming year, 1897, will be the first year in which the direct influences of the new and brighter age will be clearly felt. But all things grow from small to great, therefore the seed of the new order, though sown and sprouting, will not have become a tree, but enough will be discerned by all who can trace the outworking of the signs to convince them that the back of oppression is broken, and that there are solid grounds for confidence as well as hope that better times are actually here.

"Keep up your silent, earnest affirmations without faltering, for constant trust exerts a compelling and impelling force, and is in itself a creative energy. Through faith we create whatsoever we can form, because by faith in the ideal we render it in objective, speaking it forth from the unseen state into visible objective manifestation."

The fair seeress ceased quite abruptly when she had uttered these words, and a sacred hush fell over the assemblage. Many could see more than they could translate into language, but as there seemed no special call for continuing that particular meeting any longer it soon broke up, after singing the Peacemaker's Doxology, which Mrs. Parrot had written and set to music for the occasion.

DOXOLOGY.

Spirit of Peace, thy children we,
Acknowledge thine unfettered sway,
Our hearts repose with trust in thee,
Acknowledging thy perfect way.
Thou dost direct our every thought;
Thou givest us sweet work to do.
As messengers of peace outwrought,
Our path in gladness we pursue.

CHAPTER X.

A MIRACLE OF HEALING.

ON New Year's Day, 1896, after the large party of invited guests, who had been celebrating the birth of a New Year at Chignon House, had departed to their various homes, and only the family party, consisting of Mrs. Parrot, her sister and nephew, and Miss Sherrington (who had taken up a temporary abode with them), remained seated around the yule log in the large dining-room, discussing plans and venturing predictions for the newborn year, Miss Sherrington passed suddenly into one of her remarkable but infrequent trances, which to all her intimate friends signified that something of unusual character and importance was about to be disclosed. The hour was approaching midnight, and the street outside, as well as the house within, was unusually free from noise and disturbance of every sort, and therefore every sound was heard with unusual distinctness by all in the dining-room.

A few seconds after Miss Sherrington had passed into her trance Harry Paddersleigh exclaimed: "Why, who can tell that be groaning upstairs? The sound seems to come directly from Miss Sherrington's room, and we know where she is, and she always keeps the key in her pocket. Hadn't I better run upstairs and see if any one has got in? But whoever it may be, it is some one who must be in agony and needs assistance."

"Keep quite still and don't talk, or you will disturb the

battery which is forming to relieve the sufferer, who is not in this house at all, but many miles distant," spoke Mrs. Parrot in clear, low, commanding tones, as though she were fully in the secret of the mystery and knew all about the matter, though only a few minutes previously she had been laughing over her experiences with kangaroos in Australia, and seemed to have quite forsaken the rôle of oracle.

"All right, Auntie," responded the young man, who stood somewhat in awe of his imperious relative, though at heart they were sincerely attached to each other.

Miss Sherrington continued sleeping the deep, wonderful sleep of profound entrancement, her features lighted with a mysterious halo, and her lips quickly moving, though no one could distinguish the utterance of any sounds intended to be articulated.

The groaning steadily continued up stairs, growing minute by minute more distinctly audible, as though the sufferer's pains were steadily increasing or he were being moved nearer to the room where the somewhat awestruck listeners were assembled.

Suddenly the door-bell rang sharply, as though the person seeking admittance were on a life-and-death errand. By this time Mrs. Paddersleigh and Harry were growing quite alarmed, and both together sprang up to answer the summons, and to this act of theirs Mrs. Parrot offered no objection, for by this time she, too, had passed into a state of trance, or ecstasy, in which she seemed as oblivious as Miss Sherrington to all that might transpire on the external plane about her.

On opening the door the Paddersleighs were confronted with a pitiable-looking object, Hyena Cateall; the devoted maid-of-all-work who had ministered for the past seven years to the creature comforts of the Honorable Monrovius Fitzlemonhoff, who had dwelt for that length of time in an old barrack-like residence on the outskirts of the city, a martyr to gout and indigestion, appeared, weird and startled, in the entry, as she gasped out:

"Oh, my dear lady, my poor master's a-dying; 'is groans is that frightful they druv me out o' the 'ouse; my sister's a settling lup with 'im whilst I come to beg and himplore you to come 'ome with me himmely to see hif you can't do somethink to hease 'is haggerness; 'e's hoften spoke of Miss Sherrington, the kind lady as 'ave heased 'is pains for many a day, and I took the liberty on my hown shoulders to wake you lup in the dead o' the night, and it looks to me as though Providence was in it, as you haint been to bed nor took your things hof."

"My good girl, come right in and have a glass of hot lemonade; it will do you good after your long tramp!" exclaimed Mrs. Paddersleigh, as her son closed the door behind the trembling form of the agitated Hyena. "Miss Sherrington will, I am sure, do all that is possible; she is sleeping now, but I will inform her of your distress, and she will, I am certain, accompany you back to Owls-grove."

It was now plain to the quickened perceptions of these good people that the mysterious groaning had been heard from afar, and this telepathic certainty was fully confirmed by Harry, who ran up to Miss Sherrington's apartment and found the door locked and no sound coming through the keyhole.

In the dining-room Miss Sherrington and Mrs. Parrot continued sleeping the mysterious sleep of complete entrancement; the groaning was still audible, but growing fainter, and poor, terrified Hyena, soothed by the lemonade and the warmth of the kitchen fire, soon fell fast asleep, and began to snore heavily.

"What shall we do with the three sleepers?" queried Harry of his mother, who hardly knew how to proceed in so enigmatical a situation.

"Do nothing, my dear, but let us be quite quiet," responded she impressively. Perfect quiescence being the only feasible attitude, the Paddersleighs calmly awaited results. For about an hour no change took place in the attitude or appearance of the sleepers, but the groaning gradually subsided, until at length it entirely ceased, and no sooner did it cease than Miss Sherrington awoke placid and happy, a smile of gentle triumph on her kindly features, exclaiming, "Glory be to God, who giveth us the victory!"

Mrs. Parrot did not seem disposed to awaken, and as she was probably enjoying a vision, no one thought of attempting to arouse her.

Miss Sherrington was always calm and self-possessed, one of her distinguished qualifications as a nurse and healer being that nothing unusual disturbed her; her serenity was irrefragable.

It was now about 1 A. M., not a desirable time for a lady to journey to Owls-grove, which was in a lonely and almost deserted neighborhood in the vicinity of Telegraph Hill—by no means in the most inviting section of the city.

Miss Sherrington, however, was so well used to mission and rescue work that she never cared where she went at the call of duty, nor did she ever stop to consider the hour.

As she had not stirred from the dining-room it was an evidence of her clairvoyance when she quietly said, in matter-of-fact tones, "Hyena Cateall is asleep in the kitchen; do not awaken her, for she needs rest. My friend, the Hon. Monrovius Fitzlemonhoff, requires none of her or my assistance, for he is now quite well. The young woman who is in the house with him must be looked after, as her parents are anxious and she is easily frightened. I shall go at once, and prove how great a work has been done during the past hour in the silence.

"While I and Mrs. Parrot have been entranced I have been working psychically in close communion with other members of our order, and the result is that our brother has been completely restored, and more than simply restored; he has been advanced to a state of health and happiness, to which he has been a total stranger for many a long year, if he ever experienced its equal even in the buoyant days of youth, over the departure of which he has sighed so often. I am going at once to Owls-grove, and I do not require any one to accompany me, though I can see by Harry's attitude that he is determined to escort me. Well, I never refuse a kind friend's company in such a situation, and I shall be glad to give him a further insight than he has yet been able to gain into the working of that divine law of healing, which has just operated so victoriously in the case of our once afflicted but now rejoicing brother. Though you are both of you too polite to hint it, I can feel that you quite naturally question the grounds on which my exuberant faith is based, and it will be a stimulus to your own trust in future to see with your own eyes and hear with your own ears the wonderful demonstration of spiritual healing energy which we are now about to witness."

During the forty minutes' brisk walk through the clear, fresh night air which carried Miss Sherrington and Harry Paddersleigh to dingy Owls-grove, the conversation between them was naturally on the topic of the wonderful experiences in which they were participating.

The young man, who was all eagerness to find out more concerning the strange occurrences of the night than he was able to fathom unassisted, plied his companion with questions relative to the trance condition from which she had just emerged, and then about the strange old gentleman they were on their way to visit.

"Concerning my trances," said Miss Sherrington, "I have nothing particular to reveal, and there is nothing whatever connected with them which seems to me either strange or uncanny. I have long felt certain that we live two lives in one. When we are sound asleep we are in the spiritual world, while during our waking hours we are cognizant of outward things alone.

"During my trance of an hour ago I was conscious of being at the bedside of my old friend, who was suffering great distress and kept calling out for me in his feverish delirium. In my second self I was there with him and made myself clearly tangible to his interior senses, though his physical disturbances still continued to clamor for notice on their own plane of action. He was divided for about half-an-hour between these two planes of perception, and, as long as he was thus divided in consciousness, he kept on groaning miserably; but when his inner self at length triumphed over the disorder expressed through the outer frame, he fell into a deeper sleep, during which restorative processes were applied to the rectification of his long-continued state of error.

[To be continued.]

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

THE BANNER OF LIGHT PUBLISHING COMPANY, located at 9 Bowdoin Street (formerly Montgomery Place), corner of Province Street, Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

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 C. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—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 Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 5 cents for any sum under \$5.00. This is the safest method to remit orders.

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

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

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"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. 70.

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.

Homes in the Other World.

The human heart yearns to know what can be known of the homes that exist for us in the hereafter. A lecture on the subject by Mr. J. J. Morse is crowded with interest in an adequate exposition of it. It has been argued in days gone by, said he, that all the priceless treasures of earthly home-life were sacrificed at death, and a man had no need to remember them when enjoying the greater blessings of the country beyond. But if he was the same person after death that he was before, the memory of the dearest place in all his life could not be effaced from his consciousness. The Spiritualist learns from those benign beings who come to him from the heavenly world that death has not destroyed the identity and consciousness of life, that man still lives, and that all that made man in affection and consciousness have gone with him over there, and that he still remembers. And if he still remembers, he will not forget that dearest spot in all his life on earth called his home, and he will ask: "Where is my home here in this new country?" It would rob him of one of his dearest and sweetest privileges to deprive him of a home beyond. It is not possible that he can be so cheated of his joy. One very simple reason stands against it. If he lives as himself, so will they who made the domestic joy and happiness of his mortal life.

They are over there, too, and he and they still live; and, wherever they are, will be a home again, purified and exalted because immortal, but home in the sweetest sense that home can be to man on earth. Why should man have a home beyond? How sad it is to think that people entertain the thought that the life of home that makes the present life so blessed, and lifts us so high, is to be considered as low and poor and useless in the world beyond! We take with us the hopes and desires that we possessed on earth. And if there are homes, there may be houses, and they must be made of something. Hence they will be material, objective things, and thus can hardly be spiritual things. Hence arises the suggestion that there cannot be homes in the hereafter in the sense that there are homes here. But suppose this is met by saying that all things are spiritual things; that this world is as such a manifestation of the divine spirit as the so-called spiritual world; that the whole universe

is but a manifestation of the divine in Nature, varying in quality, character and degree with the grade or plane upon which the manifestation transpires. Thus we recognize the essential proposition that the universe is a spiritual manifestation, and therefore homes are possible, probable, and may be actual wherever they are found.

What kind of homes shall we find over there? How are they built? We build them ourselves in part. Our angel friends contribute their quota, and such as is our life in this world will be the corresponding kind of home and its furnishings that will be ready for us over there. If we have lived a debased and degraded life, devoid of spirituality and refinement, the probabilities are that to a certain extent we shall find ourselves homeless on the other shore. If we have made no effort to provide for that future, we shall land on that shore spiritual paupers, and be dependent on the benevolence of our more fortunate friends. Each one of us, and every one, finds some kind of home and shelter over there, but the character and quality of that home depends almost entirely upon the character and quality of the individual. Though there are certain exceptions, as, for instance, some persons may have been unfortunate in this world, suffering all their lives under bitter and troublous circumstances, and rendered weak and poor. When they die the angel-friends receive them, sustain them in homes that are gladly opened to such poor sufferers, and in such sweet nursing they win back strength and spiritual health, and begin to grow in mind and soul, realizing the growth which harsh circumstances denied them here.

We may divide the homes of the hereafter into three classes: those of the extremely good in the highest and broadest sense, people who were good simply because they were good, and not on account of any association with church, class or community; those who drifted along, without any particular attempt to stem the torrent; and the homes of those who were not only not good but were positively evil. We go to the other world neither better nor worse than we were here. If we have made evil our good here, it will continue to be our good till we can rise beyond it. It is a great mistake to think all wicked persons are sorrowful persons, miserable, unhappy. So long as a man delights in doing evil he will be as happy in doing it as another man, who delights in doing good, is happy in doing good. It is not until conscience asserts itself that the sorrow, anguish and pain begin to reveal themselves. It is to be remembered that the conditions of this world are too frequently so favorable to wickedness and so unfavorable to virtue, that it is no wonder people do live evil lives in this world by the force of circumstances. A man is not to be judged by his act, but by the light of the causes that led to the act. In his story of evil the wicked man is at home; in the courts of heaven he would be out of place. So he finds his companions on the same plane of spiritual and moral development as himself.

With them he finds a companionship and home. It would be the best home that that man could find. It is what he is fitted for, and he is entitled to what he is fitted to enjoy. He is in the spirit-world, but at present his soul is not attuned to its glorious harmonies. He only sees and feels and hears the discords in himself repeated in the world around him. Why, therefore, make such efforts to save men's souls or convert them, when their souls can never be lost, and they will work out their salvation for themselves? The time to offer sympathy and help is when the process of conversion begins—the quiet, wise, brotherly, sisterly sympathy that utters only a word, gives but a handclasp or a passing smile, which are a revelation and an inspiration to the recipient. In process of time the wicked emerge from the lower conditions of homes in which they have lived, cease to suffer from that peculiar affliction which makes them see the record of their own evil lives and thoughts reflected in their own mental atmosphere. It is always the unhappy man who becomes the reformer. If Jesus had been content with the good things of life, and had not felt the woes of the world, he would never have been nailed on the tree. The spirits are charged with not being reliable authorities in describing their conditions. People of various grades of development belong to this class of homes in the spirit-world.

On the spirit-side, even more than on earth, the character of the persons living in the home is comprehended from its conditions, circumstances and furnishings. There are some people in whom the instinct of home is not well developed, being subordinated to other tendencies. All kinds of people in this respect exist on the spirit-side of life. Those tenderest and dearest to us wait for us and are with us in that happiness which makes life so beautiful even on earth. But none can describe the glories of that higher realm of spirit-life where dwell the exalted and the advanced. Who can paint the beauty and the sweetness of the homes, temples, and even palaces that exist there, the grandeur of the peoples, the wonder of their homes, the splendor of their surroundings? Who can tell of the happiness and peace, the treasures of knowledge and wisdom, the fountains of love that are there? Words fail here. The homes of the hereafter meet every condition of mind and soul and character, and have within them the possibilities that ultimately vindicate the innate goodness of human nature, and assure the eternal progress of every individual soul. Serenely and sublimely poised, these shall float in the everlasting realms of Being these spiritual homes, and the tasks and trials that baffle our weakness here shall there be triumphed over. The universe may pass, but God remains. Sweet homes, royal souls, noble lives, grandeur and beauty beyond words to describe—this is what the gospel of Spiritualism offers, these the homes awaiting us in the hereafter.

On the sixth page of the present issue of **THE BANNER** appears a message from Spirit JOHN W. EMERY, given through the mediumship of Mrs. Jennie K. D. Conant. We are assured by parties who intimately knew Mr. Emery for many years in earth-life that the personal characteristics of the gentleman are strikingly portrayed in the communication. He was, as he says, for a long time actively engaged in literary pursuits, and the localities named and other incidents mentioned are all correct, he having been postmaster in a town in Minnesota, and likewise connected with the Boston Custom House. The relatives alluded to in the message are much pleased that he has been able to communicate with them.

We shall print in our next issue a full report of George A. Bacon's speech during the first day of the Washington Convention.

Benefits of Clean City Streets.

Moral as well as sanative reasons urge upon the governments of our larger cities the necessity of keeping their streets scrupulously clean. It was but a short time ago that New York was pronounced one of the filthiest cities of the world, but under a reform administration of municipal affairs, in the course of little more than a year, things have become much changed for the better. The work of cleaning was proceeded with according to scientific methods. The result so soon entitles New York to be called almost a model in respect to its streets. The gratification is so universal that no organization of corrupt interests would venture to propose a return to the old order.

There will be no more politics in the street-cleaning business of New York after this. The experiment has proved to be an object-lesson for the other cities of the country to carefully study. Dr. Albert Shaw, in his recent publications on the municipal governments of Europe, says that the triumph of the Paris system is its complete and simultaneous collection and removal, at an early hour every morning, of all domestic waste throughout the entire metropolis. The task is ended every morning by half past eight.

Berlin's thoroughfares are swept and scrubbed continually, under a perfectly organized system that costs less than half a million dollars a year. The flexibility of the system provides a prompt increase of workmen in bad weather, and is never helpless in the presence of a sudden snowfall. The central streets of all the leading German cities are thoroughly cleaned once a day, either at night or very early in the morning, and flying columns of street-cleaners are on constant duty to remove horse manure and other accumulations. The property-owners, or occupiers in the residence quarters of many German cities, rest under an obligation to see that street sweeping is done.

In Glasgow, Scotland, are one hundred and eighty-one miles of streets, which are swept nightly. What is done in European cities can just as well be done here. The cost of street-cleaning is no more for being done thoroughly and scientifically, while in some cases it is less than under the careless and slovenly methods followed in most American cities and large towns. Enough cannot be urged as to the benefits of clean streets to the public health and comfort and the general well-being of the community. They are numberless. Cleaner streets in the New York tenement districts have already lowered the death-rate in those districts, and it is expected to go much lower. The experiment is a necessity of our vaunted civilization.

The Labor Church in England.

Mr. John Trevor addresses an unspoken appeal to the foreign members of the International Socialist Congress held in London in July last, on behalf of the Labor Brotherhood. His special object is to acquaint the masses with the newer and stronger religious movement which is being developed in England in conjunction with the great Labor movement. He asserts that while the English economic revolution is understood by Socialists all over the world, the religious revolution that has been slowly developing along with it has been either misunderstood or ignored. The foundation has been laid for a great constructive movement, to be carried forward in the coming century by English Socialists in the heart of the great Labor movement. In fact, the Labor movement is proclaimed to be the religious movement of the day. Every individual is free to develop within himself, without parson, creed, tradition or Bible, like science firmly based in the heart of the living facts of to-day. No religious teacher is great enough to give his name to the religious movement, not even Christ. The special character of the Labor Church is its spontaneous development among the masses. The great struggle is with the dying past, as it sucks the blood of the living present, and hinders the development of that higher and freer religion which it is held the progress of the Socialist movement is making possible. The Labor Brotherhood is asked to recognize that the highest inner life is a religious life.

The National Association.

THE NATIONAL CONVENTION OF SPIRITUALISTS has passed into history for another year. On our first page we give our readers a glance regarding the business which came before it, and the manner in which the points at issue were welcomed. We may give additional points hereafter, as we are desirous of presenting to our readers what has occurred.

The Association is now before the public, and will be considered by that body in the light of what it has accomplished; we wish its officers and representatives good success in working out the problems which lie before them.

Evangelist Moody, as he is satisfied to be called, proposes for the future to devote a part of his energies to the reclamation of criminals. The regular jail and prison population of the United States is set down as at the least 750,000, and it is estimated that forty-five million dollars are annually expended in this country for the support of criminal courts and penal institutions. The deeply serious fact confronts us all that so meagre a proportion of those who commit crimes of the graver character ever return to the ranks of honest and law-abiding men. The rule with the great majority of them seems to be, once a criminal always a criminal. The number of habitual criminals is startling. One such was recently sentenced in a New York police court for the forty-fifth time, and another for the thirty-seventh. So frequent are these cases that the thought suggests itself that our criminal courts serve no other ends than as mills for grinding out the same old wretched grist over and over again to keep the jails and prisons going. Once in the fatal hopper, says a competent authority, there is no escape from the round until a grave in the potter's field closes the scene. More charity must be displayed, more sympathy, more kindness toward those who are fighting their way back from prison doors to honest lives.

Prof. J. Jay Watson and Miss Anne Watson may be engaged for entertainments by Societies, Lodges, Army Posts, etc., on terms mutually advantageous, by addressing L. C. Chandler, Manager, permanent address, 328 Main street, Gloucester, Mass.

Letter from W. J. Colville.

To the Editor of the Banner of Light:

Owing to the sudden departure which business of pressing importance forced me to make from California, I was compelled to retire abruptly and without ceremony from my position as special correspondent to the **BANNER OF LIGHT** from the Pacific Coast; but though I have necessarily forfeited that place, I trust I may be able to do really more in the interests of your valuable and ever-improving educator of the public mind and heart, now that I am so much nearer the scene of its publication.

I left California in a rush, with scarcely a day's warning. I was elected delegate to the National Spiritualists' Association by the California State Association of Spiritualists, and at the very time when I received my delegate's credential I was offered a position in New York, which I must either accept or decline immediately.

As all influences combined, both seen and unseen, prompted me to accept that offer, and as other delegates from California could not possibly go to Washington (owing to the expense and loss of time necessary to such long travel), I took my many friends in San Francisco and all about by storm when I announced farewell meetings at the very time when interest was at its height, and audiences so large that on several occasions we could not possibly accommodate the throngs which crowded the halls where our meetings were held.

When I left California my services were more than ever in demand all over the State, and I have bitterly disappointed friends in San José, Stockton and many other places near San Francisco, as well as those in Seattle and other Northern places to which I have been called repeatedly, though I could not respond.

My closing meetings in San Francisco were attended by so many people of varied phases of thought, and such good feeling was manifested among many who had often stood widely aloof from each other, that I do indeed feel that to some extent I was used by the spiritual forces as a harmonizer and a peacemaker.

The Golden Gate Lodge of the Theosophical Society in San Francisco invited me to deliver a course of six lectures in Native Sons' Hall, Mason street, where the attendance was so large that the ante-rooms were thronged through the entire exercises.

On the last Sunday evening I spoke there (Oct. 11). Count Wachtmeister was present, and on the following evening he gave a charming little speech during my farewell exercises in another hall.

From San Francisco to Chicago was just a four days' ride, and a very pleasant time we had on the train, passing through the magnificent scenery for which the Rio Grande route is so justly celebrated.

On Saturday, Oct. 17, when we reached Chicago, it was snowing heavily, and I confess that I did not greatly enjoy the first appearance of that tremendous city so soon after leaving a semi-tropical region where flowers and fruits were growing in luxuriant abundance. The snow cleared away, however, early in the afternoon, and I went to Waukegan to visit my old-time friends, Mr. and Mrs. Dinning, who, though they live very quietly, distribute a vast amount of spiritual literature and do a great deal of effective missionary work.

On Sunday morning I took part with Virchand Gandhi (who greeted me most cordially in true Oriental style), in the service of "The Church of the Soul," held in Schiller Theatre, Randolph street.

Fully one thousand people were present, and a finer audience I never saw anywhere. In the afternoon I shared a platform on the North Side with Mrs. Mattie Hull, in a fine new hall (620 North Clark street), under the presidency of Dr. Willis Edwards. In the evening I spoke to a fine audience on the South Side (2021 Michigan avenue).

On Monday we were obliged to leave by first train for Washington, as Mr. Whitelaw and myself were due in Masonic Temple before we reached it.

You will no doubt receive a full official report of the three days' Convention and all the subsequent meetings, therefore I will only say that from 10 A. M. till near 11 P. M., on all the days, Masonic Temple was crowded with delegates and visitors.

The best of harmony prevailed; the Washington press gave full and accurate accounts of the interesting and important proceedings, and as the Convention neared its close enthusiasm reached the boiling point.

On Friday, Oct. 23, excursions to Mount Vernon and other places occupied the morning; in the afternoon I gave the first of a series of lectures in Winodaghs Hall, 1425 New York Avenue, to a very fine audience, and in the evening a grand reception to delegates was held in Masonic Temple, followed by a fine concert.

On Saturday, Oct. 24, I gave two lectures in Winodaghs Hall, and Sunday, Oct. 25, was appointed as the closing day for the special meetings.

Hon. L. V. Moulton spoke in Masonic Temple morning and evening, and your present correspondent in the afternoon.

I hope to meet everybody in Boston at the Spiritual Temple next Sunday, Nov. 1, at 2:30 P. M.

W. J. COLVILLE.

A Pleasant Occasion.

Was the gathering of between forty and fifty friends at the cozy and prettily-furnished home of Mrs. M. A. Brown, the well-known medium of this city, Suite 2, The Biner, 282 Washington street. It was the twenty-first anniversary of Mrs. Brown's spirit-control, "Lulu Nona;" the day on which "Lulu Nona" reigns supreme; on which she receives and entertains, and right royally she fills her host of honor.

After a very cordial greeting from "Lulu Nona" (through Mrs. Brown) and brief retrospect of the past year, during which she spoke of her efforts and successes in helping those who had sought her aid, others present were called upon for remarks, which were interspersed with music, both vocal and instrumental, finely rendered. "Blackberry," a little colored control of Mrs. Brown's, also added much pleasure to the occasion. Many of the friends expected were absent, owing to illness, either of the person or some member of the family. Mr. J. B. Hatch, Sr., was unable to be present, on account of illness, much to the regret of all.

It was very evident that "Lulu Nona" is a favorite from the many tokens of regard either brought or sent by the friends, notably a beautiful down puff, a lovely yellow chrysanthemum, many rare pieces of china and other dainty bric-a-brac. Among the names of the donors were noticed the following: Mrs. S. A. Appleton, Mrs. Abbie F. Thompson, Mrs. James G. Albee, Mrs. Chas. Hersey, Mrs. Willie, Miss M. F. Bishop, Mrs. Wm. S. Butler, Mrs. J. B. Hatch, Sr., Mrs. Robert Shackley, Miss A. M. Hood, Mr. and Mrs. S. R. Appleton, Mr. and Mrs. Karcher, Mr. and Mrs. Robbins, a friend, Mr. and Mrs. Williams, Mr. J. B. Brown.

After refreshments, at a late hour the friends departed, all feeling that "Lulu Nona" and "Blackberry" were ideal entertainers, and with the hope that there might be many returns of the day.

Among those present were Dr. W. A. Hale, wife and sweet baby Gladys, Mr. and Mrs. Rich and daughter Mildred, Mrs. Abbie Thompson and two daughters, Mrs. Miller, Mrs. Albee, and many others too numerous to mention.

J. S. S.

Light of Truth reports in its issue of Oct. 24 that its office will hereafter be in Columbus, O. Its editors say: "We go to our new quarters with bright hopes of a better future."

Read Albert Edminster's card, fifth page.

Lake Helen, Fla.

To the Editor of the Banner of Light:

All those who contemplate a visit to this place, and who are willing to come by water, will do well to correspond with H. A. Buddington, of 91 Sherman street, Springfield, Mass. Mr. Buddington has secured very low rates via Clyde steamship lines and Florida East Coast R. R. from Boston and New York to Lake Helen, Fla., for parties of ten or more. No concessions have been made by any other railroads yet, except the usual tourist tickets, which will be on sale in all leading cities north after Nov. 1, direct to Lake Helen. If those who arrive in Jacksonville too late for trains to Lake Helen, and are obliged to remain over night, will take the Bay-street car (which always stands at the depot when trains arrive) and go to the Hotel Bristol, corner of Bay and Liberty streets, they will find nice rooms at reasonable prices.

The Bristol is only a lodging house, and meals are not ordinarily served; but parties coming to the camp will be accommodated with light supper and breakfast, served in their rooms at a very small price, if so desired.

Every effort will be made to furnish accommodations for living on the Southern Cassadaga Camp-ground, in accordance with the demands of the people. It has been found that many are desirous of spending a number of months before the meeting commences, during the cold weather North, and of reducing expenses by light house keeping.

The Bond Lumber Co. of Glenwood, Fla., has kindly offered to erect a building for the Association to meet this demand, in which rooms may be occupied, with privilege of cooking stoves; oil stoves may be used in rooms if desired; all bulky furniture will be furnished by the Association, an itemized list of which will be given later, that those who desire more may bring for themselves.

C. H. Gregory will again have charge of the Hotel. Mr. Gregory will also open a restaurant, where cheap meals will be supplied. Home-made bread, pies and cakes will be furnished by Mrs. A. M. Spencer of Orange City, Fla.

Mr. C. E. Parcell, Secretary of the institution, is on the grounds perfecting plans and making arrangements for building the Auditorium and several cottages. The valuable lots are rapidly being taken by a class of people who insure success to any enterprise in which they become interested.

Several parties from the North-east are expected early in November to remain until after the meeting, commencing Feb. 15 and ending March 31, among the number Mrs. Dr. Brigham of Fitchburg, Mass., who will occupy her beautiful little cottage erected last season. Mrs. Brigham will be accompanied by several friends, who will spend the winter on the camp-ground.

Miss Hall of Leominster, Mass., with another party of friends, anticipate an early sojourn in this attractive and healthful spot. Miss Hall has the foundation laid for a large and beautiful cottage, which she intends to finish upon her arrival. The weather is delightful; the sun is never known to hide its face for a whole day in this part of Florida, and the opinion of many visitors to this place is that there is no spot to be found in the entire State more suitable as a winter home or for the founding of a centre for a mighty spiritual work.

Persons who feel interested in this movement might help to expedite this result by taking shares of stock. Money is needed for improvements, which will be made as rapidly as the Association will permit. Let all help who can by subscribing ten dollars for a share of stock, addressing the Secretary, C. E. Parcell, Lake Helen, Fla., for the same. All questions concerning the camp will be freely answered by Corresponding Secretary.

LAKE HELEN, FLA. EMMA J. HUFF.

Movements of Platform Lecturers.

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

Mrs. Putnam, inspirational speaker and public test medium, would like engagements to speak for societies near Boston for the season of 1896-7. She may be addressed at 10 Lower street, Boston.

E. J. Bostell lectured at the Independent Church, Alliance, O., on the afternoon of Oct. 18. Speaks every Sunday morning at Canton, O., until the close of November. Is engaged by the First Spiritualist and Religious Association, Massillon, O., for the Friday evenings in October and Sunday evenings in November. At liberty for other week nights and future dates. Address 402 South Market street, Canton, O.

Oct. 26th, Mr. J. W. Kenyon lectured in Cambridgeport on "The Mountains of Life," given by a member of the audience. Mrs. Kenyon followed the address with many the tests, all of which were acknowledged as correct. She holds a circle Thursday 29th, at 35 Pearl street, Cambridgeport. Holds a test séance in Temple of Honor Hall, Cambridgeport, Sunday, Nov. 1st, at 7:30 P. M. Mr. J. W. Kenyon's subject at the same time and place will be "The Scientific Evidence of Man's Immortality."

Asa W. Drew, lecturer and delineator, would like to make a few engagements for Sundays during December and January. Address him at Woburn, Mass.

Jennie S. Johnson, inspirational speaker, psychometrist and platform test medium, would like to make Sunday engagements in New England during the coming season. She may be addressed at Lock Box 44, Woburn, Mass.

E. H. Tuttle, speaker and test medium, was in South Jefferson, Me., Oct. 18; Lawrence, Mass., Oct. 25. He would like to make engagements with societies desiring his services; also engagements for societies for weekday evenings. Please address him, 9 Bowdoin street, care of BANNER OF LIGHT.

C. L. Willis, inspirational speaker and platform test medium, has closed a month's engagement with the society in Fitchburg. He will be at his Boston address Nov. 1. Has a few open dates. Will fill week evening engagements within easy access of Boston. Would be pleased to hear from societies desiring his services. Address 10 Bond street, Boston, Mass.

Mr. J. Frank Baxter successfully closed his month's engagement before the Boston Spiritual Temple on Sunday evening last. A reception was given to him in Gould's Hall, city, Wednesday evening, Oct. 28. Mr. Baxter will speak throughout the month of November in Titusville, Pa., and vicinity.

W. J. Colville lectured in Washington Sunday, Oct. 25, in Masonic Temple, at 3 P. M., to a large audience, and in Baltimore at 8 P. M. He has also given a course of ten week day lectures in Winodaghs Hall, New York Avenue, Washington; also two additional lectures in Baltimore on Oct. 28 and 30.

Moses Hull writes: "Permit me to say that owing to the hard times, and the consequent failure of the Waterbury, N. Y., Society, I have lost my engagements for next December, April and May. If any society wishes my services during either of these months I will be glad."

Providence, R. I.

To the Editor of the Banner of Light:

The People's Progressive Spiritualist Association had for speaker on Sunday evening, Oct. 25, our beloved President, Mr. F. H. Roscoe, who gave one of the finest lectures ever listened to in B. T. Hall. The subject was: "Thoughts Upon Death as Seen Through Spiritualistic Glasses." It is a wonder to our people how Mr. Roscoe lectures even as much as he does, when we all know that he is a great sufferer and has been an invalid for many years. It is one of the greatest proofs of true spiritual inspiration that an intelligent being can speak for others.

Miss Olive Bunker sang very sweetly—and very appropriate to the lecture was the song—"Not Lost, but Gone Before."

Mrs. H. Comerford gave many startling and satisfactory tests. Mr. Philip Comerford, our Vice-President, presided most acceptably.

Our meetings so far this year have been very well attended, and the society is prospering and doing a good work.

On Friday evening, Oct. 30, there will be a Grand Musical and Literary Entertainment for the benefit of the society, under the management of Mr. and Mrs. F. H. Roscoe, assisted by a host of most excellent talent.

Under the suggestive title of "Out of the Book of Humanity" there will appear in the November number of the *Atlantic Monthly* a series of sketches from life, full of realism and pathos, by Jacob A. Ellis, the author of "How the Other Half Lives."

WORLD'S FOOD FAIR

**And Home Congress,
MECHANICS' BUILDING, BOSTON,
Daily until Saturday, November 7.
10 A. M. to 10 P. M.
Two Hundred Dealers in Food Products Dis-
tribute samples to the People.**

Most distinguished men and women in the land partici-
pate in Home Congress. Mrs. Sarah Tyson Rorer, of Phila-
delphia, lectures every afternoon on "Therapeutics of Diet."
Five "Centurion" Bicycles given away.

Four hundred Souvenir Spoons given away every day to first four hundred women purchasing tickets of admission.
 Beautiful magnificent \$10.00 water color of Niagara Falls on free exhibition.
 A subway filled with attractions for the multitude.
 Salem Cadet, Lafricana's Brigade and Boye O'Reilly Bands, also the Fadettes, St. Augustine Band, Knowlton & Allen's Singing Orchestra, etc. Nothing like it since the Peace Jubilee.

Admission 25 Cents.

Sept. 28. 6W

FAMILY MEDICINE

Dr. A. J. Davis' WILD CUCUMBER PILLS
TRADE MARK

FAMILY MEDICINE.
They cure Constipation, Indigestion, Sick Headache, Biliousness, &c. They produce no pain, and always give relief. Price 35 cents per box. Five boxes, \$1.65.

Prepared only by S. WEBSTER & CO., 63 Warren Avenue, Boston, Mass.
Agents: HUDNETH'S PHARMACY, 235 Broad-

Australian Healer.
W. L. FREEDMAN, the Australian Gifted Healer and
 Magnetist, treats by Spirit Power. Hours 9 till 5
 daily. 739 6th Avenue, New York City. Oct. 31.

DR. C. W. HIDDEN,
 of Newburyport, Mass., whose remarkable success as a

Physician and healer has made his name widely known, has opened an office in Hotel Plaza, Columbus Avenue, Boston, where he may be consulted every Thursday from 8 A.M. to 5 P. M., main entrance; take elevator. Columbus Avenue cars pass hotel.

4w* Oct. 17.

Works on Hypnotism, Animal Magnetism, Spiritualism, Theosophy, Christian Science, Occultism, Astrology and Freethought.

BOUGHT AND SOLD.
H. F. TOWER, Bookseller,
Feb. 29. 312 West 59th street, New York City.

At 1 kinds of news- paper clippings and
acquaintance names. \$50 a thousand. Fac-
ticulars for stamp. NEWS CLIPPING CO., Dept. G H. 314 W. 139th St. N. Y.

Oct. 31. ly

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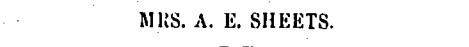
We want to secure a large number of new subscribers to the **BANNER OF LIGHT**, and in order to accomplish this end without fail, make the following liberal offer for a limited time:

To any person not now a subscriber to the **BANNER**, who will send us **50 cents**, we will not only send the paper for three months, but also one copy of

A Fine Musical Tribute

TO OUR ASCENDED WORKERS,

LUTHER COLBY,



Banner of Light,

FROM THE PEN OF HIS CO-WORKER FOR MANY YEARS,

JOHN W. DAY.

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

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

Those who would acquire, in a close-packed, and convenient form for reference, much and valuable information concerning our whose name has been since 1857 a household-

word among the Spiritualists of the world, can find it in this new work.

The chapters are titled respectively

"A MAN-CHILD IS BORN."

A SOUL IS RECOGNIZED.

THE BANNER IS UNFURLED

MR. COLBY'S MEDIUMSHIP.

"GONE HOME."

TRANCE-POETRY.

TRIBUTES--PROSE and POETIC.

In its Dedication the author gives the keynote of the volume:

TO MR. ISAAC B. RICH, the earnest friend and faithful co-partner of Mr. Colby for many years--1

TO THE PIONEERS OF MODERN SPIRITUALISM, a hardy race, now passing rapidly to their well-merited "quarndon in the skies"--1

AND TO THE YOUTH OF THE NEW DISPENSATION, who are reaping in joy what the fathers have sown in grief, who are, while the fathers are now "stewwied in unbelief and unbelief,"

THESE PAGES,
Briefly descriptive of an earnest and practical
life now closed in the mortal, are lovingly dedi-
cated.

The work, in addition to the engraving of Mr. Colby
has a picture of his beloved mother (taken in her eighty
third year), and a fine likeness of William Berry (co-found-
er of the BANNER OF LIGHT); also views of the Fox Cot-
tage, the First Spiritual Temple (Newbury and Exeter
streets, Boston) and the Birthplace of Mr. Colby in Ames-
bury, Mass.

For sale at 75 cents per copy, postage free, at the **BANNER OF LIGHT BOOK-STORE, 9 Bowditch street, Boston.**

The Dear Departed.

BY ED. S. VARNEY.

The "dear departed" receive in this pamphlet a sterling recognition of their good deeds on earth, a memorial of their passage through death, and a recognition of their

Humanity's True Judges.
AN INSPIRATIONAL LECTURE DELIVERED BY
W. J. COLVILLE.
PUBLISHED BY REQUEST.
Pamphlet, pp. 12. Price 5 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

Dr. Bland's Book,
HOW TO GET WELL AND HOW TO KEEP WELL
THIS great book is kept for sale at the BANNER OFFICE, LIGHT BOOKSTORE, or sent post-paid on receipt of \$1.
Sept. 12.

Ingersoll and Bland.
THE great debate between COL. ROBERT S. INGERSOLL and DR. T. A. BLAND on the MOST Questionable

can now be had for 5 cents per copy. It is a most timely work, which every voter should read now.
For sale by **BANNER OF LIGHT PUBLISHING CO.**

Message Department.
SPECIAL NOTICE.

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

SPRIT-MESSAGES,
GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Sience held Sept. 18, 1896.

Spirit Invocation.

Divine Spirit of Wisdom and Knowledge, we again come in contact with thine influence, that we may leave ourselves open, free from all doubts and fears, and seek diligently thy divine teachings—feeling we do not ask, but we know we can receive; we can rest, and we feel we can be assisted for our rest unshaken.

Our strength in the body may seem weak many times, as the body is many times like unto the vessel that is tossed on the billows; the storm may abate; the wind may blow; yet when we realize who is at the helm we have more confidence and more faith—so it is with the body, as it may be tossed on the sea of circumstances and be wrecked with pain and adversity; yet when we have the knowledge of our divine master guiding us, we will then know the unseen will pilot us to a harbor of peace, and bring to our understanding the knowledge and power that gives strength to all things.

We feel pleased this morning that we can have the privilege of meeting in this circle-room and receiving both the mortal and the immortal in conversation—feeling that each is at their post, anxious and willing to do their part. May they be strengthened, that they may realize that truly it is the work of humanity with the human conditions that brings us so closely one unto the other; that is one of the problems of our beautiful philosophy. We thank thee that there is no sex, there is no creed, there is no darkness, but all relationship—the divine Father; may we know that there is a universe, and that we are parts of it here this morning.

Bless each one as thou seest me need; give strength to the instrument, and also to those that seek protection or try to assist us; and we know thy power shall reign now and forevermore. Amen.

INDIVIDUAL MESSAGES.

Samuel H. Terry.

Good-morning, Mr. Chairman. It has not been so very long since I passed out of the mortal body, but in even as short a time as it is it seems to bring changes. I feel pleased this morning to have the privilege of voicing a few of my ideas through this instrument—to give our dear loved ones and friends in the earth-life to know that our religion is not only good to live by, but it is good to die by; that it does bring a consciousness of that ideal life that we desire to make others or to give others an opportunity to investigate and to know what we believe and what is practical. You see, Mr. Chairman, by my conversation I was not a stranger to Spiritualism. I investigated it in many forms, and I was perfectly satisfied with myself as to the consciousness that our friends lived, and that they could communicate with me, as I had quite a long life on the earth-plane—a long life of experience. I knew my spirit-friends were around me, and I knew the dear companion and so many of the dear ones who had passed on before, who had sustained me while I was in the body, and I know there are those still in earth-life who will do the same by others. There are not many of us now, for we have more on the spirit side than on the mortal. I have those in whom I am very much interested through the laws of affection and love, and we are bound by the close ties of relationship and friendship. I wish to return to those this morning, to prove to them that I can come back, as I told them many times while I was in the body—that after I passed over they would hear from me again, and I can see them oftentimes watching the opportunities, especially when they come in contact with mediums, and also when they take your very valuable paper—because your paper is distributed among some of our investigators.

I was very much pleased this morning when your good Chairman gave me to understand that I might take up the time for a little while and give forth what I could. I want to say to my fellow-men that I found all that I expected, in fact, I might say, more than I expected; for spirit-life is like many other experiences: we have to go through it before we can realize anything about it. If a person has not got the thing to convey, with what there is to be known in earth-life, I should advise all to seek diligently, and to use their faculties that God has given them, and develop their own mentality, so that they may feel and know that when the call comes—for it always comes suddenly. It makes no difference how many years a man or woman may live.

I want to say to all, that I am happy, and I want many, many on the other side to know of it this morning, because I feel so happy. I thank you very kindly for helping me even in this small item of knowledge, because it is the small acts of life that sometimes go to make up the great acts, as it is the little drops that make the mighty ocean. You can put me down, Mr. Chairman, as Samuel H. Terry, and my home was in Brooklyn, N. Y.

I think, in fact I know, that I am not forgotten, and I want them to see that Uncle Sam is doing well. I will manifest as often to them as the privilege is given me and the conditions are right.

Laura Wells.

Oh, I am so happy because I have had this

privilege of coming in this morning and sending a few words to my dear children. I have six beautiful children yet in earth life, and I am so glad that they are somewhat of a conception that the spirit does return—that death does not make the separation as in days gone by it used to be taught. I am so glad and so thankful that I was brought to a consciousness of the beautiful universe of life and progress before I passed out of the body.

I was quite sick for some time before I passed out of the body, and, as I lay in my bed, I used to see my husband and the dear loved ones who had gone on before, and I used to say: "Why don't you take me home?" "Why don't you take me out of this sphere?" And I seemed to have a sort of conception of what the beauties and realities of life would be after I passed beyond. But the voice always said to me: "By-and-by, when you have completed your work, when you have finished here—for your home is prepared for your reception in spirit—you will go then, and all will be well." For weeks I was encouraged, and it gave me patience, and I knew they meant what they said; I knew I could trust them, and I knew they did not want me to suffer; and so I felt that the dear ones who were so kind to me in mortal in those weeks and days that seemed to hang so heavily, seem to have a consciousness that it does not rob of a man's life or a father's protection. I sometimes feel to wish I could do more; I wish I could make them understand my own brain. I see them take your paper up week after week, day after day, and they say: "Oh, I wonder why mother does not try, or father, or some one of the dear loved ones, to send us something through THE BANNER," because they look on the communications as a demonstration of our reality in spirit-life.

I want to say: All is well; and I want all the dear friends—for I had a host of them—to know that I want to send back words of encouragement; and tell them we are trying to do all we can, especially with the children, who are struggling and fighting their own battles; the spirit will lead you, and all will come out well. I feel a little of the weakness this morning, for I have been out of the body, as the mortal reckons, not over a year. I sense some of the physical conditions this morning, as I try to control this instrument; but I was so anxious to gratify their request that I have done the best I could, and I want to say, as I grow stronger and understand the laws of control, I will make myself known. I know you realize we are with you.

You can put my name down as Laura Wells, and say my husband joins me in this communication, and his name is Jesse. There are many others, but, as we are very anxious to let the dear ones know we are together, we will let them hear from us again. My home was in Denver, Col.

John W. Emery.

Good-morning, Mr. Chairman. Well, this seems natural, and it seems quite homelike to once more look through the mortal eyes of another, and be to a certain extent back in the earth sphere again.

The only thing that I can say that seems a little hard for me is to hold the organs of this medium and speak as I would if I were using my own. I am anxious this morning to let those that are interested in me know (as the spirit that preceded has already said) that I have arrived well and had a very warm reception, and that I found the spirit-life the same, if not more natural, than I did the earth life; in fact, sometimes it is hard for me to really draw the line between my mortal body and my spiritual body.

I would like to make this remark, for while in earth-life I was very active. I liked to work, I liked to penetrate, I liked news, I loved to collect knowledge and wisdom, because we can all be instructed. I was interested in the newspaper work while I was in earth-life, hence it is very natural for me to be drafted or brought in rapport with the press. I used to love to express my views and sentiments; in fact, I could write really better than I could talk. It is for that reason I would like to let the friends in earth-life know that I am not silent, neither am I dead—I am trying to collect knowledge. Now I find there are many things we think we knew while in earth-life that we don't know as much about as we do after we pass on to the spirit-life.

Well, it seems to me that I investigated Spiritualism and progression somewhat, and I was satisfied that after a man passed out of the body he carried his faculties with him, and to a certain extent a great deal of his memory, and that is why I should like to say to the friends I left in earth-life that I can remember many things, and one in particular. I said to them that if the spirit returns, as I know and am satisfied it does, I will return to you. I could not inform them of just what channel, and as to how or where I would come; but as this is the open place and has a circulating medium, I feel that perhaps I could reach more through it than I could by going to an individual medium. I have made myself known to some already. I am anxious for them to know that there are many waiting for them, and that our experience in earth-life goes to make up a great deal of our life in the spirit—for the further that you are developed and allow your own brain to become developed, the more you are able to comprehend when you get out of the environments of the body.

Mr. President, I think I shall be remembered in a great many places, for I was one of those men that always was working for enterprise. I liked to build up, I liked to gain, and I liked to give strength. I have got three daughters and a companion still in earth-life that I am anxious to know that I have not forgotten them. I might say, Mr. President, I have also a companion in spirit-life, and that I have met father and mother and a great many of my friends, and that I was very much pleased to meet them. To those still in earth-life I would say that we are brought together by the true chord of love and affection—there is no end to it. I want also the earth-ones to know that I am satisfied, and I want them to take advantage of their earth-life, because there are many times the spirit cannot always do just as the earth ones desire, and for that reason I have taken a public medium to demonstrate my own self. I am not sending this as a personal letter, but as a universal one; and I want them all to know that John W. Emery is still in activity. I am well, and still trying to do my own work in my own feeble way. My body was left in Northport, Me., but I shall be recognized, as I have friends in Eastport, Me., Harwich, Mass., and Provincetown, and I shall also be remembered in

Minnesota, where I was engaged in literary or newspaper work. I was very well pleased, for my friends in earth-life (and I had many) were always very confident, and placed many trusty offices with me, for while in the West I had the privilege of being postmaster there; also here in Boston I will be remembered in the Custom House—so that you will see I was what you call a well known character.

Thanking you for this privilege I will now withdraw, so that others will have an opportunity of stating their thoughts. This is not directly intended for one or two persons, but universal, to demonstrate to all that I have taken up life just where I laid it down.

Emeline Day.

I feel I am not so very far from home, but my friends are not Spiritualists. I feel as if I would like to send a few lines, hoping that they may find them and know that after we have laid down the body that we have not laid down all. Oh! I have been so anxious that I could lift the shadows and darkness of death—especially from the heart of mother—and make those I left look on the departure as something of a right and not of a wrong. I have a companion that I am very anxious to let know that I have realized what has been done, and the conditions he has been left in. I want them also to think well, for I find him very sensitive, and I think he is sometimes too sensitive in my presence, and there are other times I don't give what he wants or I cannot demonstrate to him all I want. I find him mediumistic, and if he would only develop his own power and follow out his own impressions we could assist him more than we can when he becomes doubtful.

I want for him to feel that it is all right; that I am more reconciled now to what has been said and done in the change, and I am so much happier. I can see where God in his great work and wisdom doeth all things well. I hear you pray for me many times, and I want you to know I hear your prayer, and I have tried to make you feel that I have not left you—but it is so hard sometimes for me to reach you through the mortal instrument. I don't care to send too much of a personal communication, but I would like them to seek me in private; there are many things I would like to say, and many suggestions I would like to make, where in they would feel a benefit by it.

You can put me down as Emeline Day, and my home was Charlestown, Mass.

Sarah Underwood.

Good-morning, Mr. Chairman. Oh! this is one of the most beautiful channels, and one of the grandest works I think that can be known. I am so glad to be one to identify through it, as I have desired many, many times; I have sat around here so many times and watched the progress and the advancement and the happiness that this gave.

Having still an interest in humanity, and the advancement of it, I was somewhat interested in the grand philosophy of life, and I feel that our knowledge and our experience has been a wonderful school. As we pass into spirit we can see still a larger scope and a larger opportunity for benefiting humanity. Yet after all how many years Spiritualism has been revealed to the world, and how much of the philosophy has been demonstrated. I know there are vast advancements to-day, more than there were years ago; but even now it is really astonishing to see how ignorant they are as to the law that governs spirit-return. It seems to me sometimes when I am looking over the associations of humanity—especially as I take in the masses—they seem to have an idea that when they reach a medium, or if they go, if the medium does not express what is wished in just so many words, or in just the way that their own mind is, they do not think they get anything. Being somewhat mediumistic myself, I had these various experiences in earth-life. I have also great sympathy for those who are still laboring as our co-workers, and I can see so many times that as we extend a hand to heal the heart, and to encourage the soul, that it is like giving the mortal sometimes a tonic; they sometimes take it, and sometimes they won't see it. I don't see what we can do to bring the true knowledge of the value of spirit communion, unless we can bring the individual to realize for him or herself what it costs the spirit to return. I know they desire to make their friends happy, and they are desirous to hear from them; but if one could realize sometimes when the spirit is trying to operate through a certain organism, and it has not been able to carry the effort that they wanted to, the mortal is not only disappointed, but the spirit is many times discouraged, and feels "What is the use? we will not try any more!" Yet we come to that sense of knowledge to try again, and perhaps next time they will do better. And so life goes on, and there is some improvement made; yet the improvement is sometimes so slight that it is almost discouraging to see how slow things go.

I want to say to my brothers and sisters in spiritual cooperation, Fear not, neither must you tremble, for when you are true to your guidance, true to your mediumship, true to the spirit-world, in due season you may be instrumental in bringing some soul to the consciousness of the spirit return.

Now as I send a few kind words to my co-workers and workers, I want to send a little encouragement to the one I love, so closely tied to me by the law of nature—my daughter; also other friends and relatives of the family; for I want them to know that I am still interested in them; they know it; I want to express it here, for they wonder many times why they have not heard from me more often than they have; but I would like to say to them that I saw the change that came around you; I will strengthen you and pray for other spirits to help you, and in due season things will pass on, and you will then see why you have been held so.

I send love and kind greetings to all, and hope and know that by-and-by when we meet in spirit-life all things will then be settled, and we will then know each other as we are.

My name is Sarah Underwood, and my home is in Boston, Mass.

Caroline Brooks.

When all them big folks come and talk, I feel as if I was only a little bit of a thing. I am very anxious to let those in earth life know that little children have a progressive life, just the same as those who have been in spirit-life a long, long time, or even those who lived in the body a long, long time, and I want to send mother and father a little encouragement, for they do not understand much about Spiritualism. I have been out of the body a great while, and know they are a little bit reconciled to it, but I find oftentimes when my grandmother brings me to earth life, and I can see that va-

cant chair, and can see so many times, especially when mother takes anything up that was mine, she seems to always look on me as away off somewhere; and while she has faith and believes that she will meet me in heaven, she sometimes wonders—because when times are so hard, and the mortals have so many things to attend to and so many things to worry them, you know they sometimes feel they are wicked because they murmur so much against God; that is the way with mother, because she wonders sometimes if she will ever be good enough to get into heaven; and that is why I want to come back and tell her that it is not her faith or belief that will carry her to heaven; it is when she feels she is doing right, whether it is as the people teach her or not, because it is her own conscience; it is her own heart when she does right or if she does wrong; it is not wrong; it is the conditions that surround her that make her feel nervous, and you call it wicked, and I call it sick.

I want you to commence and look at God in the true sense of the word, and I know that you will meet your friends on the spirit-side and your little Charlie there, too—that was my brother—and grandma and grandpa, and oh! so many friends I have over here. I want you all to know that sometimes I stand close to your chair, and when you think of my birthday or the day I passed away, I call that my birthday in heaven, and I can see as I oftentimes stand right by you and say: "Oh, mamma, if you could see how happy we are, and how much better off we are than if we had stayed in that cold, dark world. I want you to be happy, and by-and-by papa will do better, and you will find yourself happier, and we want you to go and see some medium, and we will try and encourage you, so you won't feel so sick."

You will do me lots of good, Mr. Chairman, if this letter reaches my mother, and they say it will, for she has a sister who is interested and takes your paper. Tell Aunt Harriet that it is Caroline who is talking this morning. My name was Caroline Brooks, but my home is some ways off. I lived in Baltimore, Md. I was only nine years old when I passed away, but I am quite a young lady now, because I have grown up in spirit.

Messages to be Published.

Sept. 25.—Luther Brigham; Mary E. Bothmen; Ida Morton; Frank W. Plummer; Levi Brown; Mary Gurney Bolce. Oct. 2.—Emily Dodge; Joseph B. Heals; Lizzie Foster; Mary A. Heyen; Philip Emerson; Amanda B. Kendall; Charles Wood. Oct. 8.—Francis Reed; Henrietta M. Jacobs; Frank Mayo; the Control; for Samuel F. Ferrol and Clara Millet; Clara Banks. Oct. 16.—Benjamin Harris Bates; Rebecca Perkins; Agnes Davis Hall; Harry Adams; Hazeline Kirk Morgan; Ishbard E. Wald; John Wilson; Joshua True; Sarah Lovejoy; Arthur Jones; Annie Josephine Kelly; Ella Wheeler; "Mother" Helen Woodhull.

Written for the Banner of Light.

Rambling Reminiscences.

BY MOSES HULL.

Let me see; I believe the last time I footed up my whereabouts I was on my way to the Etna, Me., Camp-Meeting. How time does fly! If some spirit had told me at that time that it would be nearly two months before I made another report I should have disputed him.

The past has been one of the busiest summers I ever saw. In fact, I have been overworking for four months; the result is I got sick, as anybody ought to have done who has no more sense than I had; I say had, for now I would not do the same thing again. You and your readers know the old couplet:

"When the devil was sick the devil a monk would be;
When the devil got well the devil a monk was he."

These lessons have to be repeated very often before we develop sense enough to enjoy good health. By the time we get the lesson thoroughly learned we pass on. The worst of all this was, for months I felt that my stomach, and, as Bro. Colville says, "my very respectable liver," were urging me to stop. I was like everybody else when going down hill, I could not take a halt.

The fit came on and stopped me in my mad career; I paid the penalty. The lesson was dear enough, in every sense of the word; I hope that I will not very soon need another.

If the readers of THE BANNER could even now see me and hear me preach, after I pronounce myself nearly as good as new, they would say, after viewing my saffron complexion, that John Chinaman had left his Celestial Kingdom and come over here to do missionary work among the Americans. Enough of that.

Let us go back and start again. Considering the weather, our Etna Camp Meeting was a grand success. The assemblies in the Tabernacle, three and sometimes four times a day, were much larger proportionally than they average at similar gatherings in the East. On the last day of the Camp it rained continuously from four o'clock in the morning until six in the evening. This kept thousands—yes, thousands away, who had made up their minds to come. Even this failed, however, to keep the inspiration back, or to dampen the ardor of the several hundred Spiritualists who were on the grounds. Better meetings were never held.

Mrs. N. J. Willis, of Boston, Mr. F. A. Wiggin and myself were the speakers from out the State. Mrs. Willis is well-known to all the East, having been in the field about forty years. No word need be said about her, other than that she continues to plow along in the same field and at the same steady gait. She is and always has been as true to Spiritualism as the needle is to the pole. Everybody always knows just where to find her.

Mr. Wiggin is younger in our cause, and should be better known. Educated for the ministry, and having served out a two years' sentence in the Baptist pulpit, he has all the fitting up for the ministry the church could give him. When the church got done with him, in fact, before it had done with him, the spirit-world took him up and made him its minister. If I am not greatly mistaken, there is no better test medium in all our ranks than this same F. A. Wiggin. I am glad to know that his worth both as a preacher and a medium is fully appreciated. He is one of the busiest men in our ranks. His time is now engaged two years ahead.

At the Etna Camp-Meeting they utilize much of their home talent; Mrs. Abbie Morse of Seabrook, Me., now in or near her eighties, is always there; her trumpet never gives an uncertain sound; wherever she sees a head she hits, and she sometimes hits very hard. I believe she is generally controlled by an old Free-will Baptist minister; and any time when she is delivering her exhortations I can shut my eyes, and if it were not that the doctrine is different, I can imagine that I am in the old schoolhouse of my boyhood days listening to old Eld. Fuller. I have to open my eyes to fully satisfy myself that the old elder is not reincarnated in aunt Abbie Morse.

Mrs. Gould Stevens is always there, chock full of the inspiration that brings communications, tests and songs.

The Association at Etna now talk of purchasing the grounds on which they have held camp the past nineteen years, and of making great improvements before another camp season.

From Etna, Me., I went back to Ashley, O., to the Woolley Park Camp. The speakers at that meeting this year were Mrs. Dr. Adah Shehan, Mattie E. Hull, Hon. O. P. Kellogg, Dr. J. H. Randall and myself. This camp is located in the midst of a farming district, and the very wet season had put all the farmers back with their work, so that only a few of them could attend. The result was the camp

was not enjoyed by so many people as it was hoped would attend; but they do say that they never had better meetings on the grounds than this year.

All will be glad to learn that Dr. Adah Shehan intends to partially abandon her large medical practice, and reënter the lecture field. She is a woman of wonderful ability and power, and should be kept steadily at work.

I am also happy to announce that Dr. J. H. Randall has returned to his first love. As "The boy medium" in Vermont, and some other of the New England States, nearly two score of years ago, he was a success. Since the years of his manhood, however, he has only made speaking a kind of side issue. Now he has again buckled the harness on, and thinks of giving up every other business but his work in the spiritual field. He is more than ever interested in the study of Spiritualism from a biblical standpoint, and intends in the future to present biblical Spiritualism to the world.

The Ashley Camp has been injured some by fakeism in the name of Spiritualism; but the people of Ashley and vicinity have the utmost confidence in the Spiritualists who conduct that Camp; they know that the managers would not knowingly endorse a fraud.

Mrs. Hibbits, the trumpet medium of Muncie, Ind., and her husband, went to the Ashley Camp and held one or two séances, which, so far as I could learn, gave universal satisfaction; but the people were poor, and could not patronize the séances enough to make them feel that it was their duty to stay through the camp.

Mrs. Hull had the best working little Lyceum at Ashley this year that I have seen on any camp-ground.

From Ashley, which was the tenth and last camp I attended this year, Mrs. Hull and I went down to Unionville, Mo., where we held several meetings. There is a fine little society in this little out-of-the-way place, and the interest increased from the first to the last meeting. In fact, Mrs. Hull was there one year since, and gave the ball a roll, and it has not stopped rolling since. Esq. Roberts, one of the leading citizens of the place, assisted by his noble wife, and a few other kindred souls, take hold of the work in earnest, and the people believe them to be quite as honest, earnest and intelligent as themselves. It is a great help to have Spiritualism backed by the best men and women in any community. A good speaker or a good medium could establish a very fine circuit, embracing Unionville, Mo., and Ottumwa and Hayesville, Webster and White Pigeon, Ia. I saw a good speaker or medium. No fraud or fake need apply for the situation.

From Unionville we went to Hayesville, Ia., where the Richardson brothers live, and run things spiritual about to their liking. There we had good and large meetings. All urged us to return, as they did at Unionville.

We next went to Webster and White Pigeon, only five miles apart, and less than a dozen miles from Hayesville. Here, under the administration of G. S. Morgan, Esq., and the Gregorays, father and sons, we held good meetings, and were urged to return.

I am somewhat astonished that some good speaker does not get up a circuit in that part of Iowa and Northern Missouri. There is service enough for three or four workers, and as much pay for it as a worker in unpopular truth deserves.

At present I am in Allegheny, Pa., preaching to as good a little society as can be found anywhere. The First Church of Spiritualists, for which I labor, has been passing through the deep waters; but a few of as faithful souls as there are in the Keystone State stand firm; the work will not fail here, though the few faithful ones are laboring against great odds.

There are some good mediums here—among them a Mrs. Demorest and her daughter, Mrs. Riley. My next halting-place will be Philadelphia.

By the way, I cannot feel to close this letter without saying that I have been across the Allegheny river, into Pittsburg, to hear Mrs. Kate Stiles. Mrs. Stiles is justly a favorite there. The Pittsburg Society seems to be prospering.

Also permit me to say that owing to the hard times, and the consequent failure of the Waterbury, N. Y., Society, I have lost my engagements for next December, April and May. If any society wishes my services during either of these months I will be glad.

I may add a note to Camp-Meeting Committees; that is, that every day of my time is already engaged for camps next year. I put this here to save Secretaries and myself the trouble of writing letters.

As a concluding item, I will say that Mrs. Hull and I have decided to rent our home in Chicago for another year and make Boston our headquarters. Somewhat New England agrees with us physically better than the West. Until further notice I can be addressed as of old, 29 Chicago Terrace, Chicago.

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THE SONG OF THE OX-WAGON.

That is the song of the straining span, the tune of the tattered tilt,
Of the slow essays in perilous ways of the wagon stoutly built,
The song that was sung in the ancient tongue, when the days of the world dawned gray,
The creaking croon of the disselboom, the song that is sung to-day.

East and west and south and north the first-born herdsmen spread,
From the waters clear of the high Pamir, from the ancient Oxus bed,
On and on to the plains of the Don their creaking wagons ran,
And the disselboom showed out the doom that has given the earth to man.

Over the sands of the thirsty lands, under a brazen sky,
Where the only law men bow before is the law of the assegai;
Forth and forth to the dim far north where the broad Zambezi flows,
Still to-day in the ancient way the rumbling wagon goes.

Through the forest ways where the wild things graze, the dappled, the fawn, the gray;
Where the tall "Kameel" at sunset steal like ghosts to the silent veil,
Where the lions drink at the reedy brink of the slowly shallow pool,
The disselboom shows out the doom that has given the earth to man.

Slow and slow the wagons go by thicker and thorn and pool,
But their path traced on the home-less waste is the road of the coming rule;
And in dread of that track the wild slinks back, and the thief and the beast give place
To the farm and field and the yearly yield of the men of the wiser race.

East and west and south and north, from the days of the dawn till now,
Ere grass was burned, or sod was turned by the share of the furrowing plow,
This was the tune of the tattered tilt, the song of the straining span,
How the disselboom points out the doom that has given the earth to man.

—St. James's Gazette.

Ayer's
Sarsaparilla

The Remedy with
a Record.

50 Years of Cures

The Angell Prize Contest.

To the Editor of the Banner of Light.

This new departure in Humane Education has already received notice in the BANNER OF LIGHT, in its review of the Book of Recitations prepared by Mrs. Emma Rodd Tuttle for that purpose.

To educate the people out of cruelty is a most worthy object, and no one but must admit the need of such education. Most children, especially boys, are naturally unfeeling and cruel. They take back to the savage; and the primary effort of all instruction must be to eliminate the baser incentives and quicken the restraining influences of thoughtfulness and love. The Humane Education Society has brought about a wonderful change in public sentiment in regard to the rights of animals and the moral requirement of their just treatment. It has distributed its leaflets and other publications by the millions of pages, and maintained a monthly journal which is sent gratis to every editor in this country. In twenty-five years Mr. George T. Angell, who went out like another David alone to fight the giant of ignorance and wrong, has seen his followers gather by thousands and millions. Yet there are multitudes that have not been reached; who do not understand the meaning of the Humane work; who need to be taught the first lessons of animal rights. To these the prize contest directly appeals. They attend and listen to eight or more recitations selected from the book, given in the best manner training can secure. The Chairman before calling on the contestants gives briefly the plan and object of the Humane work, and the entertainment is diversified by vocal and instrumental music. The meaning of the work is presented in a manner so forcible, that the auditors do not readily forget the lessons and the new aspect given the subject.

In the *Lycium Guide*, prepared by the same author, there is special notice given to the Band of Mercy, and its beautiful work. It is recommended that certain sessions be given exclusively to its objects, and there are reading selections and songs for its service. The Humane thus is a part of the Lycium work, and it is most appropriate that Spiritualists be foremost in recognition of the rights of the humble brethren of the forest and the field, well knowing that to be merciful, just and kind, even to the humblest creature, is the beginning of the love of angels.

A beautiful engraved medal in sterling silver is awarded from the American Humane Society as the prize to the one three competent judges decide the best. The most pleasing and instructive entertainment a Lycium can give is a prize contest, and we have no doubt that during the coming winter each will give one or more.

All wishing further information can write to Mrs. Emma Rodd Tuttle, Agent, American Humane Society, Berlin Heights, O., who will also furnish the Book of Prize Recitations, medals and marking cards for the judges.

H. T.

Food—A Neglected Factor in Home Keeping.

The above topic was discussed at the Home Congress, Cotillon Hall, Boston Fair, by Wm. H. Tolman, Ph.D., the General Agent of the New York Association for Improving the Condition of the Poor, which has been copiously with Prof. W. O. Atwater, Special Agent of the United States Government, in charge of nutrition studies.

By way of introduction to the subject, Dr. Tolman presented the usual conditions and environment of the people in New York City living in the tenement-house district, showing pictures of the streets, alleys and courtyards, rent tenements and the general surroundings which present everything approximating to the home. In discussing the food question, proper attention was directed to the magnitude of the supply for a great city like New York.

The importance of good roads for speed and economy in bringing food stuffs to market, as well as the matter of freight charges, without any unjust discrimination against shippers, the absence of any adequate provision for markets, were presented comparatively with the provisions of continental cities. The necessity of a rapid inspection of weights and measures and adulterated was contrasted with the methods employed by the London County Council.

The special work of domestic economy, as managed by the A. I. C. P. was presented in detail, showing the cooking school at Cherry Hill and the practical results which came from it.

In the next steps forward, it was stated that the public school and the various forms of philanthropy should undertake more extended and more practical work in food investigation and instruction. In conclusion, photographs were shown of the new model tenements for New York City, calling particular attention to the closets and cupboard room, so that the tenement might have an opportunity to buy in larger quantities than is now customary.

News Which Is Good News.

It pays every one to follow the thousands who are accepting that remarkable free offer of Dr. Green's, of 34 Temple Place, Boston, Mass., the most successful specialist in curing nervous and chronic diseases. He has established a system of free letter consultation to tell the sick and suffering everywhere just what their trouble is and how to get well. All you need to do is to write him a letter, telling him your symptoms and how you feel. He will answer it, explaining your case minutely, and giving all possible information. And for all this he charges nothing. It is the best opportunity you ever had to consult the highest authority without leaving your home and without paying any fee.

He gives such careful attention to every letter, that you understand instantly just what your ailment is. He makes a specialty of treating patients through letter correspondence, and is having most wonderful success by this method. It was the same successful physician who discovered that remarkable medicine, Dr. Green's Nerve and Blood Tonic. The Doctor's long experience and enormous practice enables him to thoroughly understand your complaint by writing him your symptoms. It is easy enough to try it, and it will cost you nothing. Write him to-day and it will certainly be the means of your getting strong and well.

Passed to Spirit-Life.

From the residence of her son-in-law, A. L. Johnson, Oct. 1, 1896, Mrs. ELIZABETH MASTERTON, wife of the late John Masterton.

She was afflicted with rheumatism for more than thirty-seven years—for nearly twelve years was unable to take a step or even to stand upon her feet, her limbs were so distorted. During these years of bodily affliction she was visited by the varied trials and bereavements incident to earthly life, all of which she bore with a resigned and sustained by the truths of Spiritualism, which truths were made known to her through her organism. From the BANNER OF LIGHT she gleaned spirit comfort through a long series of years.

A few weeks before the release came, all physical suffering ceased, and she lay patiently waiting the hour when the silver cord should be loosed and the golden cord draw her spirit onward and upward. Being a woman of heaven and of earth, she was gentle—peaceful. Her faith and knowledge of the unseen world were a great comfort to her. She was at rest from earth-life, but active and joyful in "home." A triumphant Spiritualist has passed through the weary years.

On Friday, Oct. 2, NORMAN FINNEY, aged 85 years and 6 months.

He was a Spiritualist for many years, and did not fear the change, for he longed to meet the loved ones waiting to greet him. He leaves a wife and a son and daughter to mourn his loss.

Mr. Finney was highly respected by the citizens of his community, who gave him large numbers of letters of respect and esteem to the last rites of burial service performed by the writer.

The death of Mrs. CORA MACOMBER, although expected for many months, was a sad surprise to her large circle of friends.

She was stricken with consumption, and taken from her beautiful home, her husband and daughter, at a time when life held forth most promise. She was gentle, spiritual, and exceedingly generous in her hospitalities.

Mrs. Emma Rodd Tuttle sang selections of her sweet songs and gave an appropriate recitation. Hudson Tuttle addressed the large audience with words replete with the consolation of the Spiritual Philosophy. He cleared the memory, by the blessing of assurance, "that there could be no place in Paradise for anything so beautiful and good as she who before them, and the wisdom and beneficence of the plans and purposes of the Infinite, as displayed, when rightly viewed, in all his works and ways."

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

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BY HON. A. B. RICHMOND.

The article of Mr. A. B. Richmond on his published review of the Seybert Commissioners' Report, which recently appeared in THE BANNER, appeals strongly to the deep interest of all readers who have a demonstrated knowledge of the community of spirit-existence and incarnate.

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FRANCIS B. WOODBURY, Secretary.
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VON USEG.

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Für Vielen, das als übernatürliches seither betrachtet wurde, wird die Wahrheit der Existenz, und die Bedeutung eines neuen Feldes der Forschung eröffnet, welches ein Segen für die Menschheit zu werden verspricht. Das Fortbestehen des geistigen Lebens nach dem Tode ist klar und vernünftig, ja sogar an der Hand völlig materiellen Wissens, nachweisbar. Die geistige Welt ist nicht zu trennen von der irdischen, sondern eine Fortsetzung der Gemüths- und Verstandeswelt, bestimmt, uns über die Plackerien des täglichen Lebens zu erheben. Es giebt uns mehr als die Hoffnung, es giebt uns die Gewissheit eines ewigen Lebens und gewährt uns einen Einblick in jenes geistige Reich, welches wir das ewige Leben nennen.

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Marshall O. Wilcox.

Spiritualism in Great Britain.

(Continued from first page.)

assembly by our people in London, and only equalled by that used by one of the Societies, the International Union of Birmingham.

Another important fact, also, has been the International Correspondence Society, also has its home in the metropolis. This Society was formed by Mr. J. Allen, who has succeeded in establishing correspondence in nearly all parts of the world, among whom is your present Vice-President, Mrs. Cora L. V. Richmond.

A fourth establishment of note in London is one known as "Morse's Library and Reading Room," the proprietor of which is the present writer. The active Librarian is Miss Florence Morse, who has in her care some six hundred volumes of our literature, with a regular supply of all our periodicals in the English language for the use of the members. During the winter season regular public meetings are held every Friday evening, at which various mediums attend, and the writer also gives courses of lectures under control. Several social receptions are also held during the winter, and welcomes are given to visitors from afar, as occasion may arise. Connected with this undertaking is the "Morse's Spiritualists' Hotel," the only establishment of its kind in the United Kingdom, if not in the world. It is under the management of Mrs. Morse, and is frequently patronized by visitors from this country. Indeed, as a social center these undertakings have proved a marked success.

While I am, I must not forget to mention that London is the home of that excellent periodical, "Light," so admirably edited by Mr. E. D. Rogers, whose name has been previously mentioned. This journal is one that is a credit to our cause, and is thoroughly high-class in every particular.

There are numerous other efforts in full and useful operation in the metropolis, but considering of time and space forbid a detailed enumeration of them. But enough has been said to show that London is a vigorous and healthy center of activity, and that it stands well to the front in our work.

The city of Manchester is the other focus of our spiritual orbit, and most worthily it fulfills the duties of its position. Within the Mancunian territory there are no less than fourteen active societies—the oldest being the Manchester Society of Spiritualists, one of the oldest, if not the oldest, of the existing societies in the Kingdom, if I mistake not. Within a radius of a dozen miles of this important city some twenty other societies exist in the densely populated area named Manchester has always been known as a center of progressive thought, from and before the great Chartist agitation of fifty years ago right down to the present time. Indeed, it has passed into a proverb that "What Manchester thinks to-day England does to-morrow." Hence it is quite in the natural order of things that this city should afford fertile soil for our great and progressive gospel.

It is in this city that the second of our papers has its home—second in age only, for in all other respects it is fully abreast of the times. It is some years younger than its metropolitan contemporary, but it exceeds it in circulation, while it exercises a great and constantly increasing influence upon the growth and importance of our Cause, as its tenor is always in harmony with the needs of our work, within and without our ranks. It is ably edited by my old and valued friend and co-worker, Mr. E. W. Wallis, who is a speaker of proved ability and power and a man of most excellent report. Since his occupancy of the editorial chair of "Light," the cause has been greatly benefited. Emma Hardinge Britten, he has succeeded in placing the paper on a sound financial basis and in making it a thoroughly representative journal. This paper, "The Two Worlds," is the property of a joint stock limited liability company, composed entirely of Spiritualists, and is managed by a board of directors, under the efficient presidency of Mr. S. C. Chiswell, an eminent worker in the neighboring city of Liverpool, where he occupies the responsible position of manager in a large business corporation. As a matter of fact, this paper and the National Federation owe their existence to the initiative and enthusiasm of Mr. E. W. Wallis, so it can readily be surmised that he is highly esteemed and the confidence of the Cause is placed in him. Mr. H. Wallis, his wife, a very able and cultured speaker and estimable lady, proves an admirable co-partner with him in all he does for the Cause they both have so much at heart.

There are numerous media practicing in the city, with satisfactory results to the Cause. But last year the experience of Philadelphia was repeated in Manchester, the matter of police prosecutions. But the "fortuitous" cry was the peg the authorities based their action upon.

Among the various towns where Spiritualism flourishes with ever-increasing vigor may be mentioned Leicester, Nottingham, Belper, Liverpool, Huddersfield, Leeds, Bradford, Wakefield, Manchester, York, Lincoln, Oldham, Sowerby, Bridge, Burnley, Accrington, Sunderland, North and South Shields and Rochdale in England; Cardiff and Newport in Wales; Glasgow, Edinburgh and Aberdeen in Scotland, as places that are most noticeable. The foregoing are all large centers of population, but in many smaller towns the Cause has a firm root and flourishes well. From this which is as premised, but a bird's eye view, you can judge that the Cause generally is doing well.

SOME SPECIAL FEATURES OF OUR WORK IN GREAT BRITAIN.

It may prove of interest and value if I now present you with an account of some of the special features of our work in the United Kingdom. By so doing you may be able to get an even clearer idea of the position we have reached in the matter of our work for the sustaining of the Cause within its own ranks. As to my mind, the question of organization is ever paramount in this connection. I will first deal with our National Federation. Various efforts to form a National body have been made, from 1864 downwards. Nothing of particular value to the Cause resulted until 1872, when, at Liverpool, was formed a body called the "British National Spiritualists' Federation." The promise of that attempt did not realize the expectations of its friends; so, at a few years of more or less useful life, the organization changed its name, character and original purposes, and entered upon a more modest phase of existence as the "London Central Association of Spiritualists," which was not until 1890 that the hope of national unity was renewed. In that year a "call" was issued for a General Conference of British Spiritualists to meet in Manchester. In response thereto a large and representative gathering assembled in the above named city. A committee was appointed and instructed to act in forming a constitution, and in any other way that would assist in forming a National body, and to report at the next meeting, in the following year, at Bradford. This was done; the constitution was submitted and adopted, but it was not until the following year's Conference at Burnley that the Constitution assumed its present form and accepted shape, and in which it now governs the Federation, the full title of which is: The Spiritualists' Union.

The objects of the Federation are succinctly set forth in the introduction to the published Constitution, which reads as follows: "This organization consists of affiliated Spiritualists' Societies and Associate Members. Its objects are to unite Spiritualists of all strengths, to meet by annual general conferences, by private and public work in new districts; by cooperation with existing Societies to spread the truth; by the distribution of literature; by public and semi-public meetings; and by such other methods as may be found necessary."

The per capita tax for Societies is \$2 per member, and the fee for Associates is \$20 per year, due in advance. The annual assembly of delegates and associates, all of whom have one vote on every question. This year the Conference met at Liverpool, and was attended by twenty-eight associates and fifty-five delegates, representing three thousand five hundred people.

In 1895 the Conference appointed an Organizing Secretary, which position was most admirably filled by Mrs. James Swindell. During the nine months covered by his labors he held 125 public meetings, addressing, it is estimated, over 23,000 people. His work was very nearly self-supporting from the collections taken up. He also strengthened the Federation by obtaining 51 new associates, forming four new societies, restoring several to the National roll, and he traveled over 4,300 miles. When the limited area of Great Britain is considered, I venture to aver that the foregoing results will compare most favorably with the work done in this country.

Financially, too, our Federation is doing well. Its income for the past year was \$38,000 a dollar day, and there was a credit balance of \$30 when the accounts were audited. Not a large income, it is true, but it maintains no office, does not pay its President, gives its Secretary but a merely nominal honorarium, for its officials are not required to give their whole time to the duties of their offices.

Among the pressing question at the late Conference were proposals to establish a Board of Examination for aspirants to the Speakership, and the possibility of what is known to us as the "Legal Hundred" question, i.e., the obtaining of an act of Parliament to incorporate the Federation as a legally constituted body, so that it can become the National Trustee of the entire movement, as regards property, donations, bequests, etc. The Conference appointed committees to consider and report on these matters next year. As our laws are, a Spiritualist Society, as such, cannot hold property, nor can it be incorporated. It must declare itself as a religious body, with definite religious principles, and before the law will recognize it. When we are incorporated it will then be impossible for our buildings or funds to be diverted from the purposes for which they have been obtained.

The Federation, in conjunction with The Two Worlds Publishing Company, has this year issued a "National Spiritualists' Year Book" for use at our meetings. This is a very fine collection of over 750 selections, suitable for all kinds of gatherings. In addition it contains a very admirable short service for interments. The book is neatly and substantially bound in cloth, and sells at the remarkably low price of 25 cents, a better bound copy costing a little more. Mr. E. W. Wallis was again the prime mover in securing this valuable addition to our literature.

SOME OF OUR WORKERS.

A word or two may now be said as to the workers engaged in furthering the Cause in Great Britain, their servants of the angels and evangelists of human progress. While, of course, their numbers are not as great as

those of this land, yet in zeal and earnest devotion I am sure they are unequalled by any personally known to you here. We may not have an Edgar W. Emerson, a John Slater, a Maud Freligh, a Joseph D. Hillis, or a Mrs. J. Whitney, or an Ada Foye, but we have, nevertheless, many excellent platform mediums, tests, psychometrists, clairvoyants, etc., whose gifts are as fitted to win as any group. I may mention Mrs. M. A. Wallis, Mrs. Green, Mrs. J. A. Standfield, Mrs. V. A. Hillis, Miss A. Rowan Vincent, Miss McCreadie, Mr. J. J. Vanko and Mr. James B. Telford, each being eminent in his above named phases of mediumship, and who have each afforded conviction to numerous skeptics and consolation to hosts of the bereaved. While as speakers of proven ability and long-continued service there are Mrs. E. H. Britten and Mrs. Wallis, Mr. James Swindell, Mr. W. E. Linn, Mr. J. Veltou, Mr. H. Hunt, Mr. William Johnson, Mr. P. Atherton, as among those who came to us from all parts of the country, as well as those who were born in the country. The writer has also done his part during the past twenty-six years. It may also be mentioned that Mr. W. J. Colville, Mr. J. Clegh, Mr. Wright, Mr. Walter Howell and Mr. T. Grimshaw are each products of British Spiritualism, though now residents of this country.

THE CHILDREN'S LYCEUM. The next of our special work is that of the Children's Progressive Lyceum. Of the importance of this branch of our efforts there can be no two opinions, nor is there in Great Britain, which, as doubtless you are all aware, is the birthplace of the "Sunday-School" movement, in connection with our brethren of the orthodox churches. Thirty years ago there was but one Lyceum in Great Britain, meeting in the town of Nottingham. To maintain it was more than difficult. Spiritualists in those days were not awake to its importance, and money to support it was hard to get. It was only by the dogged perseverance of the early workers, and their undiminished enthusiasm, that the effort was kept alive. Now all that is changed. Lyceums dot the land as do the stars of the sky. Indifference has given place to interest, the work is enthusiastically supported, means are readily obtainable, and ultimate and great success is well in sight.

In line with the course now pursued by the societies, the Lyceum work has been consolidated and has its "British Lyceum Union," the formation of which preceded that of the National Federation, holds its Annual Convention and possesses its monthly official organ. These satisfactory results have largely been attained through the indefatigable and sustained devotion of Mr. Fred Kilson, the Secretary of the Union, who, though a man of humble circumstances, was undoubtedly selected by the angels for the important work he has accomplished. Once again we find the old truth re-emphasized—that all reforms spring from the people, are born in suffering, nurtured by adversity, and grow strong on the unselfish devotion of their originators.

At the present time there are eighty-four Lyceums in full operation in the United Kingdom. While as a proof of the fact that they appreciate the benefits of organization, I rejoice to say that twenty-four of these bodies are in affiliation with the Union and that the Union is in affiliation with the National Federation. The Lyceum in San Francisco is a member of our Lyceum Union, and I hope that example will be emulated by other Lyceums in the United States before very long. In conducting our Lyceums there are over eight hundred officers engaged every Sunday, and there is an average of five thousand members engaged on each Sabbath. It is no small matter to the workers to have their services so fully appreciated and given without other reward than the consciousness of doing good can confer upon them.

The development of our Lyceum work has been most markedly assisted by the publication of four invaluable works, first in being the "British Lyceum Union," issued by Mr. A. Kersey of Newcastle-on-Tyne, in the compilation of the "Lyceum Manual," issued by Mr. Kersey, and the "Lyceum Songster," also issued by Mr. Kersey. This is a handsome book of words and music, and is sold for one dollar, but also at a lower price to Lyceums. Since its first appearance nine hundred and fifty-five copies have gone into circulation. The third work is "The Book of Words," which contains all the pieces of music used in the Lyceums, and is sold for one dollar, and is also published by the aforementioned gentleman, and of which thirty-three hundred and eighty-five copies have been sold. Mr. Kersey generously donates a moiety of the profits of these works to the Union's funds. The fourth work is the "Outlines of Spiritualism," written by Mr. Alfred Kilson, but now issued by the Union. The price of this book, handsomely bound in cloth, is thirty cents. It contains seven hundred and eighty copies of the present edition have been sold. The "Manual" and the "Songster" have entirely displaced all the earlier works in our Lyceum teaching, since they are better adapted to our needs.

I have already mentioned the Lyceums possess their official organ, "The Lyceum Banner," which periodical was founded under split impulse by the present writer six years ago, and who, in conjunction with his daughter, Miss Florence Morse, as assistant editor, has been editor and publisher down to the present time. During my absence the paper is in the able care of Mr. Thomas Oliver, of Sunderland. It was the official organ of the Lyceum Union from its birth. Since its establishment over one hundred and fifty thousand copies have been sold. It is the only journal devoted to Lyceum work in the world, and as is usual with most Spiritualist papers, it has been issued at the personal loss of its proprietor, though there is evidence that the proverbial corner has now been almost turned. All the labor involved has been entirely gratuitous.

One special feature of the paper is deserving of notice. Each month it contains a tabulated Lesson Plan, accompanied by a Synoptical Synopsis of all the Lessons in the schedule. This feature has proved invaluable to the Conductors and Leaders, as it provides them with a lesson plan every Sunday. This plan is almost general in use.

Another feature of a special nature is a department known as "The Golden Group," conducted by "Aut Editha," the object of which is to unite the children of Spiritualists in a Society for the promotion of "Kindness, Temperance and Purity." There are upwards of one hundred children enrolled upon the "Big Book," as the Register is called, each member receiving a pretty certificate. The young people of the United States are invited to join; some thirty recently did so in San Francisco.

The journal has a circulation in the United States, and is taken in the last named city, as well as at Boston and New Bedford. We are greatly indebted to Mr. Alonzo Danforth, of Boston, Mass., for a valuable series of "Golden Chain" recitations, which he has supplied us for many months, and which regularly appear in the paper. We also send a copy for file to the Library of the National Association at Washington, D.C. Many of our friends desire that we make this an international organ, and there is no valid reason why such a result should not be achieved.

A SPIRITUALISTS' BENEFIT SOCIETY. The last special feature pertaining to our Cause in Great Britain that I will call your attention to is "The Order of Progressive Spiritualists' Sick Benefit and Pension Fund," an Association originated by Mrs. M. H. Wallis, and to which she is the Honorary Secretary. This effort has its headquarters in Manchester, and the fee for the past year has disbursed over two hundred dollars in sick benefit and pension to the sick and old members of the kind ever established for our people in Great Britain, and it is in every way well deserving of support, and its promoter deserves every praise for her endeavors.

From what has been said, it will be seen that, although as a movement Modern Spiritualism is in a healthy, vigorous and active, and growing condition in its island home across the Atlantic; while as to its organizations, its platforms, its press, its mediums and speakers, we have every reason to congratulate ourselves upon the stability, service, efficiency and ability displayed in each and all of those departments; and that with a lesson plan every Sunday, this plan is almost general in use.

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The journal has a circulation in the United States, and is taken in the last named city, as well as at Boston and New Bedford. We are greatly indebted to Mr. Alonzo Danforth, of Boston, Mass., for a valuable series of "Golden Chain" recitations, which he has supplied us for many months, and which regularly appear in the paper. We also send a copy for file to the Library of the National Association at Washington, D.C. Many of our friends desire that we make this an international organ, and there is no valid reason why such a result should not be achieved.

A SPIRITUALISTS' BENEFIT SOCIETY. The last special feature pertaining to our Cause in Great Britain that I will call your attention to is "The Order of Progressive Spiritualists' Sick Benefit and Pension Fund," an Association originated by Mrs. M. H. Wallis, and to which she is the Honorary Secretary. This effort has its headquarters in Manchester, and the fee for the past year has disbursed over two hundred dollars in sick benefit and pension to the sick and old members of the kind ever established for our people in Great Britain, and it is in every way well deserving of support, and its promoter deserves every praise for her endeavors.

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MEETINGS IN MASSACHUSETTS.

LYNN.—T. H. B. James writes: The Spiritualists held very interesting services at 23 Summer street, Sunday, Oct. 25.

At 2:30 P. M. there was a large and appreciative audience. Appropriate selections were rendered by Mrs. M. K. Hamill, and Mr. Walker of Salem. Dr. B. H. Furber spoke on the B-sides of Spiritualism. He also gave many tests and magnetic treatments. Mrs. Alice M. Lefavour, Willie A. Bates, Miss F. Isabel Hancock and others gave many recognized tests and spirit messages. Dr. I. A. Pierce, Alfred A. Warren, J. E. Bickford, Warren A. Kimball and others gave magnetic treatments to many.

At 7:30 P. M. there was a full house, every seat being taken. Misses Lane and Elsie Burns rendered appropriate music; F. N. Foster, spirit photographer, gave an able lecture on the different phases of mediumship and their manifestations; then Mr. B. F. Foster gave one of his remarkable and convincing physical demonstrations of the all-wise life and under the closest test conditions, that precluded all idea of collusion or trickery.

Next Sunday, at 2:30, development, healing and test circle by many mediums. At 7:30, test séance by Mrs. L. A. Prentiss and others.

The mediums' meetings, which are held at Mrs. Dr. M. K. Dowland's Tuesday and Friday evenings, are attracting many from the church-noble of the city, and all so away satisfied that they have had a message from their friends.

Tuesday evening Mrs. Dr. Dowland spoke on "Spirit Embodied in Matter." Her remarks were most interesting. She also gave tests. Mrs. Vina F. Goodwin gave many recognized tests and messages. Mrs. Florence A. Lamphier closed the meeting with tests.

Friday evening Mrs. Elmo M. Stevens rendered fine selections; Mrs. Dr. Dowland made an able address, "Nature's Laws Not Understood." Mrs. Vina F. Goodwin gave many recognized tests and messages. Mrs. Florence A. Lamphier closed the meeting with tests.

Cadet Hall.—Mrs. A. A. Averill writes: The Lynn Spiritualists' Association met Sunday afternoon, Oct. 25. After singing by President Kelly and invocation, Miss Lizzie Harlow took for her subject, "The Advantages of Truth." Mr. Osmond Sibley of Boston gave a number of very satisfactory tests and messages.

The evening service opened with an invocation, followed by singing by Mr. and Mrs. Kelly, after which Miss Harlow took for her subject, "The Problem of Life." It is to be hoped that societies will make an effort to secure the services of this speaker; they will surely be well repaid.

Our autumn meeting was most interesting. Mrs. May S. Pepper, after the opening remarks by Mrs. Russeque, gave many accurate tests, which were promptly and fully recognized by those in the large audience who were so fortunate as to be singled out by their spirit-friends. Judge A. H. Dalley of Brooklyn, upon being called upon, followed in a few well-chosen utterances.

At the close of the evening lecture Mrs. Pepper kindly gave a few tests, which were fully recognized and appreciated.

During November and December Mrs. Carrie E. S. Twigg will grace our platform, and for the afternoon meetings of December we shall have Mrs. Maggie Waite, who is so universally known as a public medium. The solos and duets by Mr. Myer and Mrs. Stone go far in making our meetings interesting, harmonious and successful.

The Berkeley Lyceum proves a most attractive meeting place, and many express themselves pleased with our new quarters.

NEW YORK SPIRITUAL TEMPLE.—J. F. S. writes: This Society, lately inaugurated, meets every Sunday at 10:30 A. M. and 3 and 8 P. M. in the Columbus Avenue Academy, corner Columbus Avenue and 65th street, New York City.

Sunday afternoon, Oct. 18, the meeting was opened with practical remarks from the Chairman, Mr. Sanford, and Mr. J. F. Sibley, for so many years President of the New York Spiritual Society. Excellent tests were given freely and abundantly, with great satisfaction to the receivers by Mrs. Mary Wakeman (437 West 57th street), Mr. G. A. Stryker (157 West 23d street), Mrs. Sprague, and Mr. J. H. Rushton of New Orleans.

The spiritual public cordially invited.

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

MEETINGS IN BROOKLYN. The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South 10th street, Meetings Sunday evenings, 8 o'clock. Good speakers and mediums, Mrs. M. Evans, President.

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

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1188 Bedford Avenue. Good speakers, every Friday evening at 8 o'clock at the hall, 127 Franklin Avenue, Shull's Parlors, near Greene Avenue, Mrs. E. F. Kurl, President.

Fraternity Hall, 889 Bedford Avenue, near Myrtle Avenue, Meetings Sunday at 2 P. M. Mrs. L. A. Olmstead, Medium. Other mediums regularly provided.

Mediums' Progressive Meetings.—Sundays, 3 P. M., Arlington Lodge Room, Gates Avenue, corner Nostrand Avenue. Mrs. E. A. Cutting, Manager.

Jackson Hall, 515 Fulton Street.—Mrs. L. A. Olmstead holds a Spiritual Case every Wednesday evening at 8 o'clock.

MEETINGS IN PHILADELPHIA. The First Association of Spiritualists (founded 1825) meets at Warner Music Hall, Broad and Wallace streets, every Friday evening at 8 o'clock at the hall, 127 Franklin Avenue, Shull's Parlors, near Greene Avenue, Mrs. E. F. Kurl, President.

Philadelphia Spiritualists' Society meets at the northeast corner of 3rd and Spring Garden streets every Sunday at 7 and 7 1/2 P. M. Hon. Thomas M. Locke, Pres.

MEETINGS IN CHICAGO. First Society of Spiritual Union meets at Irving Hall, corner of Madison and South Paulina streets, entrance 107 South Paulina street. Services every Sunday 11 A. M., 7 and 7 1/2 P. M. Mrs. Mary C. Lyman, speaker. Harmonical Circle, 111 South Paulina street, every Wednesday, 8 P. M.

First Society of Spiritualists meets at Hooley's Theatre, at 11 A. M. Speaker, Mrs. Cora L. V. Richmond. Band of Harmonium, Thursday, 7 1/2 P. M., Orpheus Hall, Schiller Theatre.

WASHINGTON, D. C. The Washington Spiritualists' Society meets at the Metropolitan Hotel, every Sunday, 11 A. M., 7 P. M. M. E. Edson, Pres.

MILWAUKEE, WIS. Spiritual Union Society meets at P. M. Auditorium, 555 Jefferson street, every Sunday at 7 1/2 P. M. and Thursday at 8 P. M. J. C. Hiler, President.

MEETINGS IN NEW YORK.

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Meetings in Flanders, N. Y.—Yonkers Spiritualist Society holds its meetings in the College of Music Hall, 4th street, every Friday evening at 8 P. M. Alfred Andrews, President; Titus Merrill, Secretary.



MRS. CARRIE E. S. TWIGG.

The First Society.—Mrs. Milton Rathbun, Cor. Sec., writes: Sunday morning and evening Mrs. Palmer-Russeque held the audiences in rapid succession. We congratulate the Society to Providence, over which she is regularly installed, upon their good fortune in securing so able a leader. May she be spared many years of continued usefulness.

Our autumn meeting was most interesting. Mrs. May S. Pepper, after the opening remarks by Mrs. Russeque, gave many accurate tests, which were promptly and fully recognized by those in the large audience who were so fortunate as to be singled out by their spirit-friends. Judge A. H. Dalley of Brooklyn, upon being called upon, followed in a few well-chosen utterances.

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LINENE REVERSIBLE COLLARS and CUFFS. ARE NOT TO BE WASHED. Made of fine cloth in all styles. When soiled, reverse, wring again, then discard. Ten collars or five pairs of cuffs for 25 cents. They look and fit better than any other kind. ASK THE DEALERS FOR THEM. If not found at the stores send six cents for sample collar and cuffs, naming style and size. A trial invariably results in continued use. Reversible Collar Co. 91 Milk St., Boston, Mass.

Mediumship AND ITS DEVELOPMENT. BY W. H. BACH. This book is written for the express purpose of instructing mediums and those who wish to develop mediumship how to fit to assist the influences in bringing about the different