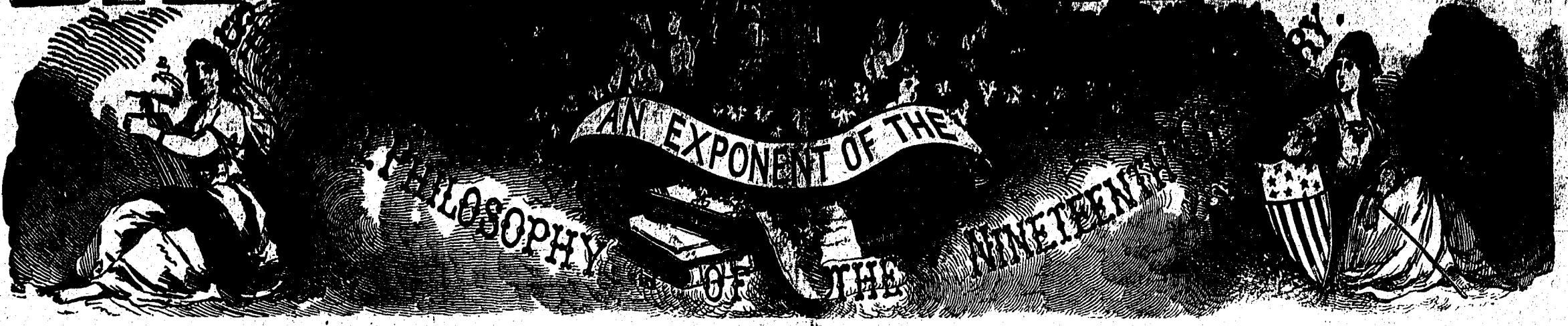


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NO. 6.

NATIONAL SPIRITUALISTS' ASSOCIATION.

The National Spiritualists' Association.

In view of the fact that the third Annual Convention of the National Spiritualist Association will be held in Masonic Hall in Washington, D. C., Oct. 15, 16, 17, it seems proper at this time to present to the readers of THE BANNER a brief résumé of the history of that Association, as well as a statement of its aims and purposes.

THE ORIGIN OF THE NATIONAL ASSOCIATION.

For many years Mr. John B. Wolff was a prominent citizen of Washington, D. C., and one of the leading Spiritualists of the nation. He was, for a long time, the efficient President of the Society there, and contributed to all of the Spiritualist papers in England and America. He was an ardent advocate of organization, hence wrote and talked upon that important theme. About ten years since he entered spirit life. Prior to his transition he was heard to say that he should work for Spiritualism and for national organization, just as earnestly in spirit-life as he had done upon earth. His earth life closed with a full record of good deeds wrought while within the body, and he took up his duties in spirit-life with the same zeal that marked his efforts here. He frequently controlled mediums, and gave excellent advice in regard to the best methods of advancing Spiritualism, always urging that a strong national organization would ultimately be a necessity. During the winter of 1892-'93 Mr. Wolff frequently materialized through the mediumship of Mrs. H. V. Ross in Washington, and told the friends to whom he appeared that the time was ripe to move for a National Association. One of the attendants at these séances was Maj. R. A. Dimmick, to whom Spirit Wolff especially directed his remarks. Maj. Dimmick was informed that he was the man selected to take the initiative in this important movement. Considering the magnitude of the task set before him, we do not wonder that Maj. Dimmick hesitated to undertake it. He was repeatedly urged to do so, and finally being impelled by a strong band of spirit-helpers behind him, he communicated the idea to a party of gentlemen with whom he was conversing upon the subject of Spiritualism. They urged him to act at once, agreeing with Spirit Wolff that the time was ripe for a national organization, and that that could be compassed through a National Convention to be held during the Columbian year in the city of Chicago. So thoroughly were they convinced of the practicality of this plan that they determined to appeal to the Spiritualists of the United States to see if others felt as they did in regard to the matter of a National Convention through which could be inaugurated a national organization. They set to work immediately, and organized a committee of five, through the instrumentality of which the pulse of the Spiritualists of the nation could be felt in regard to the subject.

Of this committee Hon. Milan C. Edson was Chairman, Major Robert A. Dimmick, Cor. Sec'y, and Mr. Henry Steinberg, Treasurer. The other two members were Theo. J. Mayer, present Treasurer of the National Spiritualists' Association, and Mr. Oscar W. Humphrey, one of the staunchest friends of the National Spiritualists' Association in the United States. This committee held a number of meetings, and no little work was done by them in order to enable them to carry their cherished plan into effect. Almost at their first meeting the question of the kind of convention that should be held confronted them. Some friends of Spiritualism favored a mass convention through which a National Association of lay members could be established; others felt that the Convention should be a delegate body, made up as are the national conventions of the Unitarian and other religious bodies, of duly elected delegates from the various local societies in the United States. After mature deliberation the committee decided, by a unanimous vote, to try to call a Convention on the delegate plan. They then issued a call to the country.

This was virtually an appeal for funds with which to defray the expenses of the Convention when it should be held. It was freely predicted that no response would ever be received to that appeal, as the Spiritualists of the land cared nothing for associated effort, and did not wish for a National Convention. Not a few discouraging remarks were made to the members of the committee, trying to induce them to yield their idea of a convention as a thing wholly chimerical in its nature. Letters of a most discouraging tendency came to them, yet they persevered and pushed their ideal plan with all the earnestness of souls devoted to the truth. No one can enter into their emotions during the winter and spring of 1893, as they met difficulty after difficulty with a steadfastness of purpose and an indomitable courage, of which staff the heroes and martyrs of all ages have been made. They had an intuitive feeling that they were in the right, hence held tenaciously to the idea that a convention must and should be in vain. Soon after the call for funds had been issued, pledges for contributions in cash began to flow slowly in. One of the first societies to report was the First Church of Spiritualists, in Pittsburg, Pa., whose officers enclosed a check for fifty dollars. Other societies sent in smaller sums from one to ten dollars, as did the S. E. & P. Union of Lily Dale, N. Y., while individuals vied with one another in their generosity to the movement. Names of men and women from all sections of the country are on record in the National Spiritualists' Association office, as having given various sums to make a National Convention possible.

The spirit of organization was in the air, and once having breathed it, the Spiritualists responded as their loyal hearts prompted them. The collection of some of these pledges was a difficult matter. At one time in the summer of 1893 it seemed as if some of the pledges would not be redeemed, and Secretary Dimmick set to work to offset the apparent losses by an income from another source.

He made a personal canvass from house to house among the Spiritualists of Washington, asking for contributions to the National Convention funds. Day after day, despite the intense heat of a Washington summer, Major Dimmick kept at his self-imposed task. His devotion and perseverance were rewarded by generous contributions from his fellow Spiritualists in the national city, added to which were occasional sums from individuals residing at great distance from Washington.

In many several hundred dollars in pledges

had been received, which the committee deemed to be more than sufficient to meet the expenses of a three days' convention in Chicago. Accordingly the following call for a National Delegate Convention was issued by the committee:

A Delegate Convention of Spiritualists of the United States will be held at Chicago, Sept. 27, 28 and 29, next, for the purpose of organizing a National Association of a permanent character and the selection of a National Executive Committee, with sub-committees, on all important subjects vital to our welfare.

As this is the first body of this special character to meet, with the intention that its influence shall be far-reaching in its relations to the present and future of Spiritualism, it is of the greatest moment that every society shall be represented in its deliberations and decisions.

The hall selected for the Convention is commodious, capable of seating twelve hundred persons, with modern conveniences, in a central location, and easily accessible to the World's Fair.

Arrangements will be made for board and rooms for delegates, at moderate rates, within easy distance, and all steps taken to provide for the comfort of those who attend the Convention.

You will bring this to the notice of your Society at once, and request action by selection of the delegates or delegates as follows: Where the Society numbers



HARRISON D. BARRETT.

less than fifty it should send one delegate; for each fifty members, or fractional part over that number, one additional delegate.

If the Society has suspended services for the summer, and finds it is impossible or inconvenient to hold a special election for delegates, then the officers of such Society should select them in conformity therewith, and all delegates be accredited to the Convention, with proper credentials furnished by the officers.

When delegates have been selected, the names and addresses should be reported at once to the corresponding secretary of this committee for record. Information will be furnished relative to accommodations for delegates, or upon any other matter respecting the Convention. Every Society in the United States should be represented on this occasion, as matters of the greatest importance will be considered, and extra exertion should be made to secure a Convention successful and harmonious in the highest degree.

Trusting that your Society will be represented on this occasion, and that you will cause immediate action to be taken respecting the selection of delegates in pursuance of this call, we remain,

Yours fraternally,
THORODRE J. MAYER,
O. W. HUMPHREY,
HENRY STEINBERG,
ROBERT A. DIMMICK,
Committee.

ROBERT A. DIMMICK,
Corresponding Secretary, Washington, D. C.

This call for a convention was followed by the receipt of scores of letters from prominent Spiritualists in the United States and Canada concerning the work of the committee, promising moral and financial support. When it was apparent that a convention would be held, the idea took firm hold of the public mind. Secretary Dimmick now had his hands full, as did also Treasurer Steinberg. Letters poured in by the hundreds, and the Secretary man aged to reply to all of them that were addressed to him. Sixteen and eighteen hours of labor were not infrequently to him. His sole anxiety was now to make the Convention a success. His feelings were fully shared by the other members of the committee, who vied with one another in their efforts to push onward the good work. Mr. M. C. Edson was then and now is an employee of the United States Government, hence eight hours per day were perforce spent at his official desk. After office hours, however, he was found busy at work perfecting plans for the coming convention. Mr. Edson put his whole soul into the work, and invoked the aid of advanced spirits from the other side who had given the world the idea of a human brotherhood, to help him and his coadjutors in their high aim and devotion to principle. Messrs. Mayer, Humphrey and Steinberg were none the less zealous, and through their united efforts the way was opened to the great Convention at Chicago.

The committee asked for a delegate convention, as the reader will see by perusing the foregoing call. In response to this call the various societies elected their full quota of delegates. Credentials attested by the proper officers were filed with the Secretary, and every State in the Union in which Spiritualist societies existed, with the possible exception of six, sent in credentials, with due notice of the election of delegates.

It looked as if it would be a convention of colossal proportions, and the hopes of the committee rose to the highest pitch. They were not disappointed, for when the 27th of September dawned upon the city of Chicago, hundreds of devoted Spiritualists from all parts of the United States, as well as Mr. Eduard Schlochau, who was a delegate from the Sphinx Spiritual Alliance, Berlin, Germany, were in attendance at the Hall, 77 31st street, Chicago, Ill. It is true that many of the delegates elected earlier in the season failed to appear, but other sections responded and delegates arrived armed with proper credentials from hour to hour, and were duly seated in the Convention.

In many states no Spiritualist organization existed, hence no one appeared to represent them; but it was the invariable rule to admit no one without proper credentials, which rule was fully observed.

THE FIRST CONVENTION.

The first Convention was called to order at 12 M. by Hon. Milan C. Edson, Chairman of the Committee of Arrangements, who read the formal call. At the conclusion of the reading, on motion of the Hon. F. P. Baker of Kansas, seconded by J. W. Dennis of New York, Hon. Milan C. Edson of Washington, D. C., was elected temporary chairman, and Maj. R. A. Dimmick, temporary Secretary of the Convention.

Mr. Edson thanked the Convention for the honor conferred upon him, in a well chosen address replete with earnest thought, in which he set forth briefly the advantages to be gained by organization. He also outlined the plans of the committee, and presented them to the delegates for their consideration. His address was listened to with deep interest by all the delegates, and he was warmly applauded.

Mr. Edson then called upon Mrs. C. L. V. Richmond to deliver the address of welcome on behalf of the city of Chicago to the visiting delegates. This address was full of fraternal greeting, and gave each delegate the feeling that he was at home in the Queen City of the West. Mrs. Richmond's address was frequently applauded.

Mrs. Dr. Adah H. Sheehan was then introduced and responded to the address of welcome on behalf of the visitors from abroad. Her remarks, as well as those of Mrs. Richmond, teemed with bristling thoughts, proving that the speakers as well as all of the delegates were thoroughly alive to the importance of organic effort. A few words from each are not inappropriate here:

THE SPIRIT OF THE ORGANIZERS OF THE NATIONAL SPIRITUALISTS' ASSOCIATION.

"With full hearts and reverent faces turned toward the hovering hosts of beloved spirits, we sense the presence of a great spiritual wave, increased and intensified by the accumulation of pent-up energies of this most magnetic, and therefore the most dominant of all continents. The flood-tide of the wave is now here. It is wise and timely for us, as assembled delegates from the spiritual centres of the nation, to seize upon this opportune moment to form and perfect a Central National Organization, which shall prove so practical and so wise in all of its working parts as to insure its continued and permanent growth, and bring to us, as an aggregate body of gifted people, an ever-progressing, harmonious movement toward the accomplishment of a mighty work."

"It has been the peculiar province of Spiritualism to bring prominently before the world woman as a minister, teacher, counselor and guide. On our rostrum everywhere, how nobly she has demonstrated her entire fitness for the work!... Her true mission as savior and regenerator of mankind is to be demonstrated beyond peradventure. With the commencement of the twentieth century comes the beginning of a new cycle, and with it woman's golden era..."

"My beloved brothers and sisters, fellow-delegates to this Convention, let us make haste to



THEODORE J. MAYER.

band ourselves together, and through the medium of our organization spread broadcast the great white light of this beautiful and wonderful truth. We have found the law of the healing of the nations... Among the many important reasons why we, as Spiritualists, should organize, the following stand prominently forth: No great work can be accomplished without harmonious cooperation. The grand law of co-operation lies at the basis of all social and industrial success. With spiritual achievements it should be and is the same. Therefore let us be prepared to take advantage of that law."

Milan C. Edson.

"It is our pleasing duty at the outset, and before any one knows what will be the result of this Convention, to welcome you as Spiritualists to Chicago; to welcome you as the representatives of the grandest, freest and most blessed light that heaven has ever given to man..."

Twenty-five, thirty or forty years ago, to talk to Spiritualists about organization was like talking to one who had escaped from prison about going back again, or like shaking a red flag in front of a very formidable quadruped; but Spiritualists now know there are organizations and organizations, and although we recently heard in that great assembly, the Parliament of Religions, one very great worker in his line say that he was less and less in favor of organization, we did not wonder at it in view of the fact that all things connected with human life have been organized to death.

"But, friends, the view that now seems to present itself is this: When the sunshine is offered by the Infinite, when the atmosphere is offered for you to breathe, when all the blessings of the earth and air are at your command, it is not shall we organize sunshine or fresh air, or whatever blessings are given, but it is necessary to organize to prevent them from being taken from us? We seem to think by our presence here that it is."

"When you make the final report, this



HEADQUARTERS BUILDING.

should represent the highest testimony of the truth that the spirit-world has brought you: "That you organized for unity in carrying forward the light of the spirit-world as it has been brought to you, and that you restrain, restrict and in no wise bind any one in the organization or its auxiliaries either to see the light as you see it, or to pursue it as you pursue it, so long as no human being infringes upon the rights, privileges, aspirations or highest life of any other individual."

"Truth was organized before you, or we, or any human lives were born; but those who accept a truth may, under the guidance of that truth, combine for the better observation, the better bringing forward of that truth in unity. There is but one truth that Spiritualism needs to emphasize, and that is SPIRITUALISM. No qualification is necessary. It is neither Christian nor Pagan, it is neither physical nor religious, it is not essentially scientific or theological, it is Spiritualism, pure, simple, unalloyed, and applies to every heart as the sunshine does to the earth, whereof every flower, and all the trees of the forest, and every living thing, shall appropriate as much, and the sun shine that is needed for the individual growth."

Address of Welcome to the delegates by Mrs. Cora L. V. Richmond.

"I want to show our friends in Chicago, and the committee who have at this time called the attention of the Spiritualists throughout the world to the necessities for organization, that we are awake. We have listened, I say, with our hearts and minds intent upon a larger possibility for spiritual unfoldment and acknowledgment by the world at large, we pledge ourselves as delegates to honestly work not for self, but for the great cause which we have been sent here to represent."

At the conclusion of Mrs. Sheehan's address, the temporary chairman appointed the following committees:

Committee on Credentials.—H. D. Barrett of



FRANCIS B. WOODBURY.

New York, Mrs. Mattie Hull of Illinois, and John H. Lohmeyer of Pennsylvania.

Committee on Nominations.—J. W. Dennis, Buffalo, N. Y.; Dr. A. W. Edson, Lansing,

Mich.; Mrs. H. S. Lake, Cleveland, O.; Henry Metzger, Pittsburg, Pa.; H. C. Nick, Milwaukee, Wis.; Mrs. Cora L. V. Richmond, Chicago, Ill.; Hon. L. V. Moulton, Grand Rapids, Mich.

Committee on Rules.—Hon. F. P. Baker of Topeka, Kan.; George P. Colby, Lake Helen, Fla.; Wm. C. Hodge, Chicago, Ill.

Committee on Organization.—Capt. E. W. Gould of St. Louis, Mo.; Dr. S. N. Aspinwall, Minneapolis, Minn.; Mrs. Olive A. Blodgett, Davenport, Ia.

Committee on Speakers.—Hon. Henry Dalton of Chicago; Mrs. Danforth, Chicago; James E. Coe, Chicago; Thomas J. Skidmore of Lily Dale, N. Y.; Mrs. Effie Joselyn, Grand Rapids, Mich.

Committee on Resolutions.—Hon. J. S. Drake of Chicago, Ill.; Dr. W. S. Rowley of Cleveland, O.; and A. P. McKee, of Anderson, Ind.

Committee on Finance.—Dr. A. W. Edson of Michigan, Henry Metzger of Pennsylvania, D. M. King of Ohio.

The Committee on Credentials requested and received copies of the credentials of all delegates in attendance, which credentials are now on file at the headquarters in Washington, D. C. After the examination of these credentials the committee reported the following persons as entitled to seats as delegates:

Adams, Dr. E. A.	San Francisco, Cal.
Allen, J. Madison	Liberal, Mo.
Allen, Lydia W.	Sumner, Minn.
Bach, Wm. H.	St. Paul, Minn.
Baker, Hon. F. P.	Chicago, Ill.
Barrett, H. D.	Lily Dale, N. Y.
Beard, J. E.	Columbus, O.
Bushnell, Dr. Lewis	311 Sixteenth street, Denver, Col.
Bushman, Stephen	412 Upper Eighth st., Evansville, Ind.
Benton, Dr. C. T. H.	6236 Morgan street, Englewood, Ill.
Bingham, E. C.	Midvale, Conn.
Bitts, Dr. J. C.	Rockchester, Minn.
Black, Mrs. Carrie McCall	St. Paul, Minn.
Blodgett, Mrs. Olive A.	503 Onondaga Ave., Davenport, Ia.
Bowen, Hon. Geo. S.	New York, N. Y.
Bowser, A. P.	261 East Third st., St. Louis, Mo.
Boylan, Mrs. M. E.	St. Louis, Mo.
Boydton, D.	Riverside, Mich.
Brooks, George H.	Elgin, Ill.
Brooks, Mrs. George H.	St. Paul, Minn.
Brown, Mrs. M. L. W.	Onondaga, N. Y.
Bruce, James	3235 Calumet Avenue, Chicago, Ill.
Bruner, J. E.	Anchorage, Ind.
Bushnell, Dr. Lewis	431 W. Randolph street, Chicago, Ill.
Cadwalader, Mrs. M. E.	1418 Somerset st., Philadelphia, Pa.
Carpenter, Dr. G. W.	125 South Clark street, Chicago, Ill.
Cherry, Edward H.	Owosso, Mich.
Cholvin, Frank	Elroy, Wis.
Coe, James E.	308 Park Avenue, Chicago, Ill.
Cole, Mrs. Elizabeth	Columbus, O.
Colby, George P.	Lake Helen, Fla.
Conant, Sarah	Villa Ridge, Ill.
Cotton, Dr. J. C.	Vineyard, N. Y.
Cowling, Mrs. R. S.	1107 G Street N. W., Washington, D. C.
Dalton, Hon. Harry	555 State street, Chicago, Ill.
De Buchsanne, James	Lehigh, Pa.
Dennis, Joseph W.	120 Thirteenth street, Buffalo, N. Y.
Dent, Charles E.	Nick-hart, Mich.
Dimmick, Robert A.	310 E street N. W., Washington, D. C.
Donovan, F. M.	525 McMillen street, Cincinnati, O.
Dorcas, Hon. J. S.	24 State street, Chicago, Ill.
Dorman, Mrs. M.	118 Towell Avenue, Chicago, Ill.
Edson, Dr. A. W.	Lansing, Mich.
Edson, Hon. Milan C.	1728 New Jersey Av., Washington, D. C.
Eichelberger, George W.	212 Sixty second st., Chicago, Ill.
Engler, Mrs. Mary	57 Marshall Avenue, Delia, Tex.
Eysa, George D.	Francetown, N. H.
Estabrooke, Gen. E.	411 Seventeenth street, Omaha, Neb.
Fitch, Rev. E. B.	605 E street S. E., Washington, D. C.
Faye, W. C.	Seward, Neb.
Fisk, R.	Wenewood, Wis.
Foot, Mrs. P. A.	51 Lehigh street, St. Paul, Minn.
Ford, Dr. C. E.	20 Clinton street, Cincinnati, O.
Ford, Mrs. C. E.	20 Clinton street, Cincinnati, O.
For, Mrs. Flora W.	Rockchester, Minn.
Fox, Samuel W.	107 Swiss Avenue, Dallas, Tex.
Gebauer, Dr. Frederick	42 W. 7th street, Cincinnati, O.
Gebauer, Dr. Mary A.	42 Broadway, Indianapolis, Ind.
Gill, Mrs. S. J.	426 Broadway, Indianapolis, Ind.
Gilman, E. M.	107 Swiss Avenue, Dallas, Tex.
Gilman, Mrs. S. E.	107 Swiss Avenue, Dallas, Tex.
Gould, Capt. E. W.	123 South Grand Avenue, St. Louis, Mo.
Grimshaw, Thomas	Pittsburg, Pa.
Harding, Miss Flora	Anderson, Ind.
Harris, Mrs. G. B.	479 Vine street, Cincinnati, O.
Hart, E. B.	Clinton, Ia.
Harvey, Mrs. J. M.	Maquoketa, Ia.
Hastick, Mrs. Sara A.	Port Huron, Mich.
Henderson, Mrs. O. H.	1418 Washington Ave., St. Louis, Mo.
Hewson, Mrs. Thomas	1418 Washington Ave., St. Louis, Mo.
Higbee, Henry M.	62 E. T. Avenue N. W., Washington, D. C.

fore the commissioners, which cannot be dismissed for any want of evidence, nor thrown out because of some slight technical errors in the papers. It will of course require means to

much-beloved brother, LUTHER COLBY, editor of the BANNER OF LIGHT, therefore.

Resolved, That in his birth to a higher condition, we are now permitted to mourn. We have lost from mortal activity one of the noblest workers in our glorious Cause; one whose life-long labors for the great truth of Spiritualism have made it possible for this Convention to assemble.

Resolved, That words are inadequate to express our appreciation of the generous heart, the ever-ready and active brain, the hand extended in charity, always, and the unflinching fidelity to and defense of the Cause that was dearer to him than life.

Resolved, That we cannot fail to recognize the irreparable loss in his removal from the duties that he so loved to perform; still do we know that he has joined that noble band of spirits who aided the great work performed by him as editor of the BANNER OF LIGHT from its inception, and that his influence and presence will still be the abiding and controlling power of its future usefulness.

Resolved, That we tender our sympathy to his associates in the BANNER OF LIGHT publishing house, and to his relatives and friends, though we realize that their loss is his gain. Be it further

Resolved, That these resolutions be inscribed upon the Minutes of this Convention, and a copy of the same sent to the Spiritualists' papers for publication.

W. H. BACH.
M. E. CADWALLADER.
MRS. C. L. V. RICHMOND.
L. P. WHEELER.
DR. I. T. AKIN.

On Wednesday, Oct. 10, the day of the funeral services of Mr. COLBY, the Convention held special memorial services at the same hour in Washington. This was a well-deserved tribute to the memory of a noble man.

The reports of the President and Secretary showed that the National Spiritualists' Association



HON. L. V. MOULTON.

ation had fought a hard battle during the previous year, but that it had lived through every storm, and had a small surplus in its treasury. The reports of the delegates proved that the cause of Spiritualism was advancing in nearly every section, and that the outlook for the future was quite promising. The evening sessions were mass meetings, which were addressed by some of the ablest talent in the ranks, present at the Convention, assisted by Messrs. White and Altman, and Miss Maggie Gault as test mediums. Several important amendments to the Constitution of the National Spiritualists' Association were discussed at length, and a few of them were adopted. The date of holding the Annual Conventions was changed from the second to the third Tuesday in October. The notifying local societies of proposed amendments to the Constitution was changed from ninety to thirty days, while the plans of organizing State Associations were completely changed, as were also the methods by which said State Associations could unite with the National Spiritualists' Association. No little discussion was evoked by a proposed amendment changing the basis of representation from one hundred to twenty-five, and another abolishing the per capita dues. Both of these amendments were indefinitely postponed after an animated discussion lasting several hours. The best of feeling prevailed, and no delegate felt aggrieved even though some cherished plan was tabled by a decisive vote. It was principles not personalities that these delegates were standing for.

The routine business of the Convention occupied three full days, during which the delegates did not see an idle moment. In acting upon the President's report, in which he advocated the appointment of an Honorary Board of Trustees of two from each State in the Union, also the appointment of missionaries for the purpose of pushing the work forward more rapidly in various sections of the country, the delegates voted unanimously to adopt these recommendations. The Honorary Trustees were duly appointed, and some of them have rendered the National Spiritualists' Association efficient service in their respective States. The following are the Honorary Trustees of the National Spiritualists' Association:

- HONORARY TRUSTEES.
- H. C. Berry, Portland, Me.; Mrs. Kate Pishon, Augusta, Me.
- Mrs. Addie Stevens, Washington, N. H.; Geo. F. Rumrill, Manchester, N. H.
- A. E. Stanley, Leicester, Vt.; Emma Paul, Morrisville, Vt.
- Wm. Foster, Providence, R. I.
- Mrs. M. T. Longley, Massachusetts; Mrs. Carrie F. Loring, Massachusetts.
- G. W. Burham, Willimantic, Conn.; E. C. Blingham, Milldale, Conn.
- Frank Walker, Hamburg, N. Y.; Mrs. Emily Ruggles, Brooklyn, N. Y.
- Mrs. M. E. Cadwallader, Philadelphia, Pa.; H. R. Barnes, Pittsburg, Pa.
- Miss Belle Bush, Belvidere, N. J.
- Hon. J. B. Bramhall, Georgetown, Del.
- Mrs. Rachel Walcott, Baltimore, Md.; Paul F. De Gournay, Baltimore, Md.
- Clara Field Conant, Millwood, W. Va.; Col. T. S. Spauls, Clarksville, W. Va.
- D. S. Fournay, Allenton, Va.
- P. B. Babcock, Greenville, N. C.
- Rev. E. Case, Beaufort, S. C.
- Mrs. M. S. Thomas, Kirkwood, Ga.
- Samuel W. Fox, Jacksonville, Fla.
- H. H. Hough, Birmingham, Ala.; R. E. Webster, Anulston, Ala.
- J. Kuhn, Biloxi, Miss.; Jerry Robinson, Charleston, Miss.
- William Brodie, New Orleans, La.; P. Galvin, China, La.
- H. H. Stockell, Nashville, Tenn.; E. Ryber, Chattanooga, Tenn.
- Mrs. A. E. Sheets, Grand Lodge, Mich.; A. W. Edson, Lansing, Mich.
- Frank Cholviv, Waukegan, Wis.
- W. H. Bach, St. Paul, Minn.; N. C. Westerfield, Minn.
- Dr. O. G. W. Adams, Dubuque, Ia.
- Capt. E. W. Gould, St. Louis, Mo.
- Alonzo Thompson, Omaha, Neb.
- Dr. R. B. Richardson, Delphos, Kan.; F. P. Baker, Topeka, Kan.
- J. R. Aiter, Stuttgart, Ark.
- H. D. Orvis, Church's Ferry, Dak.; Hon. W. W. Barrett, Lakota, Dak.
- Prof. F. D. Gilbert, Madison, So. Dak.
- E. M. Gilman, Dallas, Tex.; Ben M. Cooley, Marshall, Tex.
- W. H. Myers, Van Wert, Ind.
- J. E. Bruner, Aurora, Ind.; Mrs. Colby Luther, Chesterfield, Ind.
- Carrie McCall Black, Canton, Ill.; Maj. W. Packard, Bloomington, Ill.
- John Mabius, Covington, Ky.; Dr. Thos. McAbay, Louisville, Ky.
- Prof. J. S. Loveland, Summerland, Cal.; Dr. A. S. Hudson, Stockton, Cal.
- J. Henry Brown, Portland, Ore.; Thomas Buckman, East Marshfield, Ore.
- John Bruce, La Cerna, Wash.; Dr. P. C. Mills, Edmunds, Wash.
- Mrs. E. Flake, Boise City, Ida.
- John A. Jost, Salt Lake City, Utah.
- R. C. McCauley, Atlantic City, Wyo.
- Joseph Wolfe, Boulder, Col.
- Dr. R. B. Tripp, Ft. Thomas, Arizona.
- Mr. M. J. Dean, Clayton, New Mexico.
- William Silverthorn, Nev.

The following missionaries also were appointed:

Mrs. M. E. Cadwallader, Philadelphia, Pa.; Clara Field Conant, Millwood, W. Va.; Dr. P. Babcock, Greenville, N. C.; Mr. and Mrs. Bach, Aberdeen, So. Dak.; Mrs. Ida Whitlock, Providence; E. W. Sprague, Jamestown, N. Y.

Mrs. Virginia Barrett, Indianapolis, Ind.; Mrs. Carrie Taylor, Westfield, N. Y.; Mrs. Tillie Reynolds, Troy, N. Y.; Mrs. F. A. Logan, Cal.; Dr. G. O. B. Ewell, Cal.; Mrs. Clara Nicker, N. Y.; Dr. O. G. W. Adams, Dubuque, Ia.; F. Allen White, Ill.; Prof. H. W. Lincoln, Ohio; Corion F. Brown, St. Paul, Minn.; Mrs. Carrie F. Loring, Braintree, Mass.; Mrs. M. T. Longley, Dorchester, Mass.; Emily B. Ruggles, Brooklyn, N. Y.; at large, Scotland, England, etc., Mrs. M. Parker.

These friends have rendered loyal service to the National Spiritualists' Association, and have done much to present its claims to the world in a proper light. They uniformly report a deep interest in the National Spiritualists' Association on the part of the people, when its aims and objects are properly placed before them.

The matter of ordaining mediums and speaking by the National Spiritualists' Association was also discussed at length. By a practically unanimous vote the Convention decided that the question of ordination was one that should be settled by the various local and State associations, and that the National Spiritualists' Association ought not to have anything to do with it. This line of policy has been followed by the National Spiritualists' Association officials, and we are informed will be continued so long as the present management continues in office.

The protection of mediums was also discussed at length. The trustees were instructed to appeal to the country for funds with which to defray the expenses of worthy mediums in their legal battles. This appeal has been made from time to time during the last two years, yet for some unknown cause the people have failed to respond as generously as the friends of the time seem to demand. The exigencies of all mediums hope that this crying need will be obviated in the near future. It is more than probable that some plan looking forward to this end will be adopted at the Convention next week.

At the close of the last business session, the following officers were elected for the year ensuing: President, H. D. Barrett, Lily Dale, N. Y.; Vice President, Mrs. Cora L. V. Richmond, Rogers Park, Ill.; Secretary, E. B. Woodbury, Roxbury, Mass.; Treasurer, T. B. Mayer, Washington, D. C.; Hon. Milson C. Edson, Washington, D. C.; Hon. J. B. Townsend, Lima, Ohio; Hon. L. V. Moulton, Grand Rapids, Mich.; and Mrs. Olive A. Biedgett, Davenport, Iowa, additional and associate trustees. Mrs. Marion H. Skidmore of Lily Dale, N. Y.; Mrs. M. E. Cadwallader of Philadelphia, Pa.; and Mrs. R. S. Lillie of Cincinnati, Ohio, were unanimously elected Hon. Vice Presidents of the National Spiritualists' Association. This was a graceful and fitting compliment to these ladies for their untiring efforts in behalf of the National Association.

These officials were chosen by a practically unanimous vote, thereby proving that the delegates at the Convention were united in thought and action in regard to the work the National Spiritualists' Association had in hand.

The Convention was also most successful in raising funds, thanks to the energy and influence of Dr. O. G. W. Adams of Dubuque, Iowa. Nearly three thousand and five hundred dollars were pledged for various purposes. Dr. Adams is a thoroughly practical Spiritualist, and demonstrates his religion in practical ways.

The second Convention closed most harmoniously, and with bright skies of promise for the future usefulness and prosperity for the National Spiritualists' Association. This Convention attracted widespread attention at the hands of the secular press, and deepened the interest of the Spiritualists everywhere in the idea of cooperative effort. Notices of the Convention and its work were published in all the leading newspapers of the land. The four leading dailies of Washington were especially fair and impartial. They vied with one another in giving correct accounts of the daily proceedings, and commented favorably upon the personnel of the Convention. One of the papers opened its columns to a critical review of the work of the Convention, and its importance in the religious world, from the pen of Rev. Alexander Kent, who wrote from the standpoint of friendship and broad fellowship. This review, as well as the impartial daily reports, attracted the attention of the most cultivated and scholarly people in the land, and gave Spiritualism a fairer hearing than it had hitherto secured at the hands of the secular American press.

The work for the year 1896-5 was voluminous in its proportions, and for the first month the President, Secretary and two stenographers were kept busy from twelve to sixteen hours per day. Societies all over the United States sought information in regard to the National Spiritualists' Association, and the methods of uniting with the same. As before noted, the primary units of the National Spiritualists' Association are the various local, camp and State associations chartered by it. To become connected with the National Spiritualists' Association, the secretary of the local society should forward five dollars to the National Spiritualists' Association for a charter. He should also state the name and location of the local society, the names of its officers and any other information he may have at hand of interest to Spiritualism. Camp and State associations should make similar applications, accompanied by a fee of ten dollars for the charter, that being the sum required from all large associations covering a wider extent of territory than the locals. There is but one charter fee, and after receiving the charter the local society is only required to pay the sum of twenty-five cents as annual dues upon each enrolled member, and to take up one general collection each year. Therefore the cost to a member of any society chartered with the National Spiritualists' Association is the sum of two and one-half cents per month for the benefit of the National Spiritualists' Association. Thus it will be seen that the Association does not seek to become a burden to the local societies, but merely endeavors to work with them for the advancement of the best interests of Spiritualism. It leaves each local society free to manage its own affairs, assumes no right to dictate in regard to the employment of speakers, nor does it attempt to interfere with its members in their respective spheres of action. In passing this point let us say that the National Spiritualists' Association hopes in time to be able to establish short circuits for the speakers and mediums, so that weary railroad journeys and consequent expense of travel may be avoided. This will also save the waste of vital energy in the tire some trips that our workers are now forced to make. When the National Spiritualists' Association is properly endowed and has an assured income, it will no doubt be able to keep a large corps of speakers and mediums at work as missionaries in various sections of the country.

Provision was made at the Washington Convention to keep the President of the National Spiritualists' Association continuously in the field during the year ensuing. President Barrett retired into his work with great zeal, and was twice prostrated by excessive toil. His first illness was of three weeks' duration, and the second was nine weeks. Up to Sept. 29, 1895, Mr. Barrett had delivered one hundred and thirty-six lectures, not counting the many ten-minute talks made by him upon various occasions. During his first year's service he delivered one hundred and twenty-four addresses in behalf of the Association, to whose interest he has devoted his time. The calls made for his services have been numerous, and we believe he has faithfully tried to meet as many of them as was in his power. The first year's work was performed without the hope of pecuniary reward, and its close found him several hundred dollars out of pocket. At the Convention of 1894 an attempt was made to provide a fair salary as a missionary.

Early in the winter of 1894-5 vicious attacks were made upon many of our best mediums in several of the different States. The well-known slate-writer, Mr. Pierre L. O. A. Keeler, was arrested in Boston for holding a show without a license. As he was simply giving a séance for spirit manifestations, he claimed to be holding a religious meeting, and refused to pay for a license. He was taken before the court, subjected to no little annoyance, and made to feel keenly the peculiar position in which he was placed. Believing his case was a good one upon which to test the rights of Spir-

itualist mediums to hold séances as a religious service, the officers of the National Spiritualists' Association urged Mr. Keeler to make a strong fight for his rights, promising him its moral and financial support. Mr. Keeler did not feel able to lose the time a trial would necessarily cost him, and finding that the law would be construed against him, in every essential particular, he decided to pay his fine and leave the State. The National Spiritualists' Association stood ready to aid him, and would have done so had an opportunity been offered. Its will was good, but nothing could be done by it unless it had a case on which it could act.

Two mediums were arrested in one of the Western cities early in March for fortune-telling. One of them appealed to the National Spiritualists' Association for assistance. The mediums' defense fund was then very small, hence no financial aid could be given. This case was not suited.

Our readers will see that the National Spiritualists' Association has in all cases been seriously handicapped by the lack of funds with which to carry its beneficent objects into practical effect. It is impossible to do something with nothing, hence the National Spiritualists' Association cannot be blamed for not doing that which the Spiritualists themselves have made it impossible for it to do.

At this point it is well to consider what is meant by the defense and protection of mediums. Under the law in many States, mediumship and fortune-telling are held to be identical. In fact, the judges upon the bench are wont to rule them to be identical in law, despite any and all evidence to the contrary. As fortune-telling is no part of Spiritualism, Spiritualist mediums ought not to advertise their gifts in a way that would cause them to be considered fortune tellers. The law is very explicit against the harpies who prey upon humanity under the name of fortune tellers, and it is not the purpose of the National Spiritualists' Association to protect or defend any form of charlatanism, fakism or fraud. But when such mediums as Keeler, and others, are held by the courts to be what they are not, and have never claimed to be, it is time to protest. It is the aim of the National Spiritualists' Association to push the claims of genuine mediumship until the courts are led to discriminate between the genuine and the counterfeit, now unhappily classed together. It has been urged that genuine mediumship can always prove itself, hence needs no protection. If men in official positions were governed by facts instead of by prejudice, genuine mediumship would have no cause for fear. But so long as courts have the power to class them among the fakirs and mountebanks of the land, just so long will it be necessary for Spiritualists to rally to the support of the chosen and proven instruments of the spirit world. The National Spiritualists' Association recognizes this necessity, and proposes to uphold the cause of truth and justice by standing firmly by the mediums, whose vocation it is to remove the sting of death from the hearts and souls of suffering humanity.

In this connection it is also well to mention the fact that organization is necessary for other good and sufficient reasons. In nearly every State in the Union medical legislation has been enacted, directed especially against magnetic and clairvoyant healers. If the law can prescribe the physician the citizen shall employ, it can also state what butcher, what baker or merchant, shall receive his trade. The National Spiritualists' Association protests against all forms of special legislation in behalf of the few against the rights of the many. It also claims that the people can, through associated effort, make themselves more forcibly felt by the law-makers of the land than by individual effort. It is also a noteworthy fact that courts



B. B. HILL.

have a profound respect for all legally incorporated bodies, therefore the Spiritualists of the nation have a better chance to secure their rights through the National Spiritualists' Association than they possibly could in any other way. The National Spiritualists' Association stands as a watchful sentinel over all halls of legislation, and warns the people of all attempts to deprive them of their rights, or will do so when its officers have funds at their disposal to enable them to do this very important work. Our readers will also note the fact that every reform movement that has ever blessed the world has come through the law of cooperation. Those who thought alike acted together. The repeal of the English corn laws, and the abolition of human slavery in America, are cases in point. The National Spiritualists' Association is a continual request to all Spiritualists to unite in a grand endeavor to prevent the enactment of unjust laws, and secure the repeal of those now in existence, and to form a strong moral bulwark of support for all the humanitarian workers in the cause of Spiritualism. "Deeds, not creeds," is one of its mottoes; "In union there is strength," is another. The fact that fifty or more mediums have been arrested during the past two years in the United States alone should make all thoughtful Spiritualists pause to consider whether they have any rights at all under existing laws.

In one State, Massachusetts, Spiritualist speakers and lecturers have no right to perform the ceremony of marriage over those desiring to have those of their own faith officiate on such occasions. A Sunday law has been enacted which, if strictly enforced and strictly

[Continued on sixth page.]

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MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, where the BANNER OF LIGHT can be had. Services Sundays, 10 A. M. and 7 P. M. Afternoon meetings for facts and phenomena at 2 P. M. Henry J. Newton, President.

Adolph Hall, 53d Street, between Broadway and 7th Avenue.—The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 7 P. M. Mrs. Helen Temple Brigham, speaker.

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

Carnegie Hall,—"M. A. N." writes: The meetings at Carnegie Hall opened on Sunday, Sept. 15, with the accomplished scholar and speaker, Mr. Giles B. Stebbins, who occupied the platform for the remaining Sundays of the month.

No one can listen to Mr. Stebbins without being not only greatly interested but instructed as well. Every discourse was listened to with marked attention; but the one giving a history of "Witchcraft," going back two hundred years and over, was so filled with incidents, culled from reliable sources, that we hope Mr. Stebbins will soon prepare an article for publication embodying these historical accounts of the persecution and murder of the so-called witches—the mediums of bygone days.

We now have with us the wonderful medium, Mrs. J. J. Whitney, whose platform tests are most remarkable. She leaves this week for Washington. At the meeting this afternoon a hearty vote of thanks was extended to herself and guides, with the sincere wish that she speedily return to New York as soon as her duties in Washington are fulfilled. She is a delegate from the Pacific coast to the Convention.

Mrs. Rogers, wife of Dr. Henry Rogers, the medium, also gave excellent tests. Every name given was recognized, as well as circumstances attending the passing away of the spirit from earth. Last Sunday was her first appearance before the public as a platform test medium. Her success is assured in that line. Mr. Stryker, recently from California, was present, and also gave very satisfactory tests.

Mrs. Gage, from Chicago, rendered additional interest to the meeting. Several years have passed since she was last with us, and the announcement that she was in the hall called forth a hearty greeting. She kindly consented to call on us with exhibition of her mediumship—which is singular in Italian—in a very accomplished manner. In her normal state she knows not a word of the Italian language. She also plays her own accompaniment.

Prof. W. F. Peck-to-day (Oct. 6) commenced a three months' engagement with our Society. He is a very earnest worker in the Cause of Spiritualism, a forcible speaker, having the happy faculty of presenting his ideas in a manner to be perfectly comprehended by his listeners.

The subject of the morning discourse was "The Angel and the Demon in Man," showing that we have the power within to make ourselves either good or the opposite, as we call to our aid the angels of light and wisdom, or by leading a purely selfish life attract the lower or undeveloped spirits.

The subject of the evening discourse was "The Vicarious Atonement."

Next Sunday afternoon there will be an exhibition of the type-writing phenomena in our hall, through the mediumship of Dr. Henry Rogers. This will be the first public exhibition of this wonderful manifestation of spirit-power.

Dr. Henry Slade in Saratoga.

To the Editor of the Banner of Light:

This veteran in the Cause of Spiritualism has been in Saratoga for several days past, and has given many sittings in that wonderful phenomenon of slate-writing.

The sittings are held at times above the table in full sight, he holding one end and the visitor the other, while the writing is going on within the closed slates, which can be distinctly heard by all present.

There is no chance for mistake or fraud. These things occurred in my presence, while the raps occur loud and frequent in different parts of the room. At times the slates would be taken from our hands and carried around the room, and afterwards brought back by the invisibles to our hands.

I hope the friends of the Cause will extend their aid and sympathy to this great worker, wherever he may travel.

On Sunday, Sept. 22, he gave two public lectures in the Grand Army Hall, which were appreciated by an intelligent audience.

Ill-Tempered Babies

Are not desirable in any home. Insufficient nourishment produces ill temper. Guard against fretful children by feeding nutritious and digestible food. T. Gall Burden Eagle Brand Condensed Milk is the most successful of all infant foods.

of the best talent and awakened a great interest among all classes, and has won praise even from disbelievers for his earnestness and devotion. He was one of the oldest, earnest and near-sighted men and lecturers, none other than Mary M. Wood of renown, co-worker with Elizabeth Bilen, Lizzie Doten and Lita Barney Sayles.

The Veteran Spiritualists' Union.

The first public monthly meeting of the Veteran Spiritualists' Union for the season was held on Wednesday evening, Oct. 2, at Gould Hall, 3 Boylston place, Dr. H. B. Storer, presiding. Record of previous meeting was read and accepted.

The Longley Quartet sang, after which Mr. Rose, a native from the west coast of Africa, made an address, stating that he had been in Boston two months and was solicited aid for his people in that far-off, benighted country. While here, under the guidance of Mrs. Mary F. Longley, he had visited several spiritualist meetings and had become much interested in what he had there seen and heard. He desired to learn more of our beautiful philosophy, and take this truth home to his people. In answer to President Storer, Mr. Rose said his people believed in immortality and a good portion in spirit-communion.

The clerk read the report of the O. Set Camp-meeting, held in the interest of the Veteran Spiritualists' Union, and Mrs. M. T. Longley read that of the Lake Pleasant camp. Both of these reports showed grand results.

President Storer thanked the committees for their successful labors.

Mrs. M. T. Longley made the next address, and in closing announced the intention of herself and husband to visit the Pacific Coast and there remain for an indefinite time, stating that she would continue her official position as corresponding secretary until another year, and asking permission to appoint her assistant, if she needed one, which request was granted her.

Remarks, praiseworthy and encouraging, to Mr. and Mrs. Longley, were offered by President Storer, Eben Cobb, James H. Lewis and Mrs. C. P. Pratt of the Helping Hand Society.

On motion of F. D. Edwards, a committee of two, Eben Cobb and Mrs. Pratt, was appointed to draft resolutions bidding the departure of Mr. and Mrs. Longley. The committee reported as follows:

Resolved, It is with sincere regret that we learn of the intended departure, to a distant field of labor, of our sister and brother, Mary F. and O. Payson Longley, who have been so long co-workers with us. Realizing the high prominence they have attained and for so long and so great devotion they have ever manifested in their work, we feel the assurance that although we shall greatly feel the loss, others will in the same measure be blessed by their absence among them.

It was Voted, That the resolve be placed on the records of the Veteran Spiritualists' Union, and a copy sent to the BANNER OF LIGHT and other spiritualistic papers for publication.

Mrs. Longley feelingly responded for herself and husband, and closed by thanking her friends and co-workers for this testimonial of their esteem.

Receipts of the evening, \$28, being \$9 for the sets of Veteran Spiritualists' Union tracts, sold at ten cents a set, \$13 for the home fund and \$7 for annual memberships at \$1 each.

WILLIAM H. BANKS, Clerk.

77 State Street, Boston.

Are your eyes good? Do not trifle with them, but use a good Lamp, and no better can be found than the Miller, which gives a light at once strong, soft and steady.

Movements of Platform Lecturers.

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

Mr. M. Knowles spoke in Chelsea, Oct. 6; will be in Chelsea Oct. 13. Would like to correspond with other societies for remarks and tests. Address 1138 Dorchester avenue, Dorchester, Mass.

Dr. Lucy Barnicoat is at present at 609 Twentieth street, Denver, Col., but expects to return to Boston the coming winter. She would like to make engagements for lectures and platform tests with societies on the route eastward, for which purpose she may be addressed as above.

Mrs. Annie E. Cunningham will be at Marlboro, Mass., Oct. 10; Portland, Me., 20-27th of Oct.; at Salem, Mass., Dec. 1-8th; Marlboro, March 8, 1896. Would be pleased to make other engagements for Nov. and Dec., also for 1896. Address Mrs. Annie E. Cunningham, 247 Columbus Avenue (Suite 8), Boston, Mass.

Dr. C. W. Hidden of Newburyport, Mass., will lecture at Sturbridge, Oct. 18, at Springfield, Oct. 20, and will address the State Association Convention at Worcester, Nov. 13. He has been engaged already for Lake Pleasant Camp next year, while negotiations are pending for Queen City Park, Niantic and other places.

Mrs. E. E. Buck, inspirational speaker and platform test medium, would like to make engagements for the coming season of '96 and '97. Can be addressed at 27 Albion street, Roxbury, Mass., where she will be pleased to meet all her old friends.

Mr. J. Frank Baxter opened the new course of lectures for the season of '95 and '96 in Brooklyn, N. Y., on Sunday evening, Oct. 6, under the auspices of the Woman's Progressive Union, in a new hall just completed and leased to the Union, at 627 Franklin avenue. Mr. Baxter's address till Oct. 26 will be 1024 Bedford avenue. He will lecture in Brooklyn every Sunday evening of this month.

W. J. Colville's lectures in Denver, Col., on Sunday, Sept. 29 (three in number), called together some of the largest audiences ever gathered on the spiritual rostrum in that city. The afternoon and evening discourses were given in Martine's Hall (one of the finest in the city) under the auspices of the Spiritual Church, of which Colville is pastor. W. J. Colville is now in Los Angeles, Cal.

Mrs. Mattie E. Hull is meeting with splendid success. She intends to meet her husband and present month at Watertown, N. Y., and expects to reach Massachusetts by November 1st. Permanent address 23 Chicago Terrace, Chicago, Ill.

Mrs. William Pyser, 19 Snow street, Providence, R. I., will answer calls to speak and give tests where her services are desired. Has open dates for December, February and March.

Prof. A. C. C. Pugh is open to engagements for lectures on Astrological, Ethical and Metaphysical topics. Address 120 W. 15th street, New York City.

Mrs. Annie E. Sheets began a month's engagement Oct. 6, at Sturges, Mich.

CONSUMPTION CURED.

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

MEETINGS IN WASHINGTON, D. C.

First Society, Metzerott Hall, 19th Street, between E and F. Every Sunday, 11 1/2 A. M., 7 P. M. M. C. Edson, Pres.

Second Society—"Progressive Spiritual Church"—meets every Sunday, 7 1/2 P. M., at the Temple, 423 G Street, N. W., opposite Pension Office. Mrs. J. D. Compton, Pres.

Scrofula, Salt Rheum

And All Other Blood Diseases—How They May Be Cured.

Speaking simply from what Hood's Sarsaparilla has done, not only once or twice, but in thousands of cases, we can honestly say that it is the best remedy for all diseases of the blood, whatever the cause.

By its peculiar Combination, Proportion and Process, it possesses positive medicinal merit Peculiar to itself.

It has cured the most virulent cases of Scrofula and Salt Rheum, even when all other prescriptions and medicines have failed to do any good.

Blood poisoning, from whatever origin, yields to its powerful cleansing, purifying, vitalizing effect upon the blood. If you desire further particulars, write to us as below.

Hood's Sarsaparilla

Is the One True Blood Purifier prominently in the public eye today. Prepared only by C. I. Hood & Co., Lowell, Mass., U. S. A. Sold by all druggists. \$1; six for \$5.

Hood's Pills are the best after-dinner Pills. They assist digestion.

DR. C. W. HIDDEN.

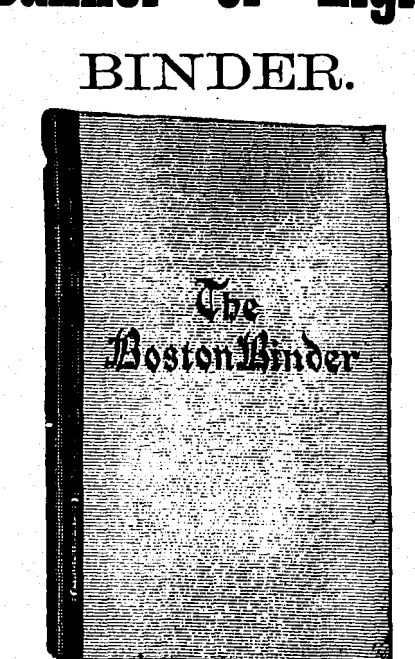
NO. 14 PURCHASE STREET, Newburyport, Mass., whose remarkable hypnotic powers created a *furor* at Lake Pleasant, will give individual or class instruction in Hypnotism, hold occasional public entertainments, and develop psychic gifts by means of this wonderful power. Appointments should be made in advance. 21st Oct. 5.

ASTROLOGY.—Most fortunate dates for all purposes, life writings, advice, etc.; full descriptions free. Send date and hour of birth with stamp. T. A. Bicknell, Astrologer, 172 Washington street, Room 12, Boston, Mass. 17 July 20.

NEW

Banner of Light

BINDER.



As many of our subscribers have expressed a desire for some form of a binder in which they can preserve the weekly issues of THE BANNER OF LIGHT, we have arranged for one that is strong and durable, and will admirably answer its purpose.

The covers are flexible, and will easily hold fifty-two numbers—or a complete year's issue of the paper.

The engraved heading of the BANNER OF LIGHT is printed across the face in place of "The Boston Binder," as in above cut.

Binders the quality and size of the one we now offer usually sell for 50 cents and upward, but by purchasing a large quantity at one time we are enabled to supply them to our patrons by mail, POSTAGE FREE, for

Only 35 Cents.

The Binder is also included, the same as Books and Pamphlets, in our offer made in another advertisement to our subscribers for securing new subscribers to the BANNER OF LIGHT.

SPECIAL NOTICES.

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

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

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

James Burns, 56 Great Queen street, Lincoln's Inn Fields, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

READ THIS!

THEN ACT.

A GRAND OPPORTUNITY

Never Before Offered

Of securing, ABSOLUTELY FREE, your choice from our Extensive Collection of works treating on the

Spiritual Philosophy,

Astrology,

Theosophy,

Mesmerism,

Psychology,

Hygiene,

And kindred subjects.

Being desirous of largely extending the circulation of the BANNER OF LIGHT, the publishers of that paper have decided to make the following offer for a limited time:

We offer to any subscriber who is now receiving the BANNER OF LIGHT, for every new yearly subscriber which he or she will secure and send us, accompanied by the full year subscription price, \$3.50, the privilege of selecting any books or pamphlets from among those advertised by us, either in The Banner or our Catalogues, to the amount of \$1.25—one-half the price of the subscription; and for every new six months' subscriber whose name they will send, accompanied by \$1.25, we will allow them to select books or pamphlets to the amount of 50 cents.

We prefer to supply these books or pamphlets at the time the names are sent in, but if any of our subscribers desire to wait until they have secured a number of names before making their selections, they can send us the names and addresses as fast as they obtain the subscribers, and we will give them orders for the amount of books to which they are entitled, good for any time within three months of the date of the order.

Our patrons will please notice that the above offer is NOT in the nature of a premium to new subscribers, BUT AN INDUCEMENT TO OLD SUBSCRIBERS FOR SECURING NEW ONES.

Any new subscriber to The Banner, upon receiving the first copy of the paper, becomes at once fully entitled to receive the benefits which we offer above for any new subscribers which he or she secures for the paper.

This is a grand opportunity, never before offered, of securing absolutely your own choice of books or pamphlets, without making any cash expenditure, and should be eagerly taken advantage of.

DR. F. L. H. WILLIS'S NINE POSITIVE CURES

FOR THE

Home Treatment and eradication of Disease.

The Result of Forty Years' Experience in the Healing Art.

No. 1.—Blood Affections.

No. 2.—Dyspepsia and Diseases of the Stomach.

No. 3.—Cardiac, or Heart Weakness, Palpitation, etc.

No. 4.—Nervousness and Sexual Debility.

No. 5.—Kidney and Bladder Troubles.

No. 6.—Liver and Skin Diseases.

No. 7.—Rheumatism and Neuralgia.

No. 8.—Diseases of Women.

No. 9.—Constipation.

Send for Testimonials to

DR. WILLIS, (only)

Glennora, Yates Co., N. Y.

Oct. 12.

J. C. F. Grumbine, Seer,

Is developing sensitivities in Psychometry, Clairvoyance and Inspiration. Let only the earnest ones send a stamped and addressed envelope for terms, booklet, reading for all, and address J. C. F. GRUMBINE, Chicago, Illinois. Clairvoyant readings, descriptions of guides and spirit-friends, advice on business and health, \$2.00 for full reading.

Pierre L. O. A. Keeler.

SLATE-WRITING.

65 APPLETON ST., Boston, (2d door from Clarendon at) Private sittings daily 10 to 5 o'clock. Can be engaged for evening Light Sittings at any residence. 1st Oct. 12.

Madam Hilda, Astrologer.

BUSINESS MEDIUM, gives reliable Life-Readings. Send date of birth and \$1.00. Test Readings 25 cts. Sittings daily, 15 Lagrange street, near Washington, Boston. Oct. 12.

MRS. M. E. SAUNDERS, Test and Business Psychometrist, No. 761 Shawmut Avenue, Suite 1. Can be engaged for public and private work. 2nd Oct. 12.

PSYCHE,

The Developing Cabinet.

Every person who becomes interested in the Spiritual Philosophy is more or less interested in Mediumship and its development, and it is for the assistance of those desiring the fulfillment of their mediumistic gifts that PSYCHE, The Developing Cabinet, has been designed. It is arranged to store the vital magnetism, or energy, and adapted to develop anything from raps and table-tipping to independent slate-writing and other phases of mediumship. The Cabinet in each case acts as a storage house for the magnetic energy, and makes the attainment of the desired result more rapid and certain. The assistance of a few harmonious friends will be beneficial, but all inharmonious subjects should be dropped while engaged in the search for psychic phenomena. PSYCHE is 3 1/2 x 11 inches in dimension, has no metal in it, is made of wood set off for use by the controlling intelligences, and is THOROUGHLY MEDIUMIZED. Price \$1.00. When sent by mail or express, 20 cents extra. For sale by BANNER OF LIGHT PUBLISHING CO.

WANTED,

Old or Second-Hand Books

Collections of works on Hypnotism, Magnetism, Spiritualism, Theosophy, Occultism, Astrology, &c., &c., bought and sold.

H. F. TOWER,

July 20. 68 West 65th Street, New York City.

A Fine Musical Tribute

TO OUR ASCENDED WORKERS,

LUTHER COLBY,

MRS. CLARA H. BANKS,

DR. ARTHUR HODGES.

This memorial sheet contains three new and choice compositions—words and music—printed upon the finest paper, full music-sheet size, by the well-known composer, C. Payson Longley. The beautiful song dedicated to the memory of the veteran editor, Luther Colby, is a companion piece to that standard melody, "Only a Thin Veil Between Us." That inscribed to Mrs. Clara H. Banks bears the title "Only a Curtain Between," and that to Arthur Hodges, "Oh! What Will it Be to Be There?"

This memorial sheet has a handsome lithographic title-page, which bears a faithful likeness of each of these three lamented and ascended workers in the Spiritual Cause, which of itself makes it of value to all Spiritualists.

The music of this trio of songs would be priced at least at one dollar, if sold singly, but the entire composition is offered at 25 cents. For sale at the Banner of Light Book

SPRIT Message Department.

SPECIAL NOTICE.

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

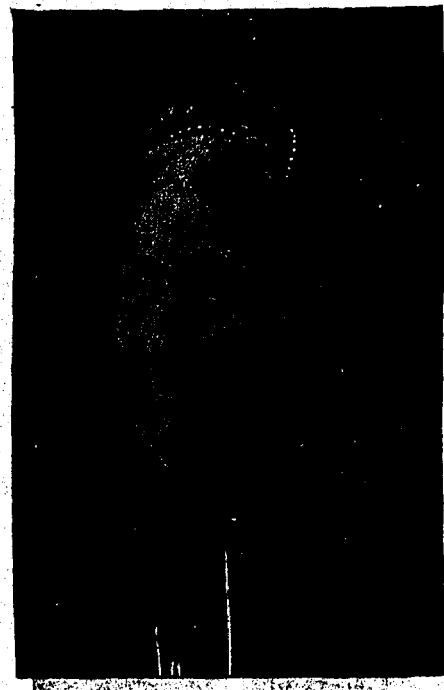
Questions propounded by inquirers—having practical bearing upon human life in its departments of thought and labor—should be forwarded to this office by mail or left at our counting-room for answer. It should also be distinctly understood in this connection that the Messages published in this Department 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 are called as much of truth as they perceive—no more.

It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact for publication. As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so disposed, to place natural flowers upon our remembrance. Also, we are requested to state that all letters of inquiry, or others, pertaining to this Department, should be addressed to the undersigned.

HENRY W. PITMAN, Chairman.

SPRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held April 12, 1895.

Spirit Invocation.

Oh! thou great Ordainer of Life, in whom we move and have our existence, we would come to thee asking once again that the bright messengers may be sent out from home to home, touching some hearts, that they may know their loved ones are with them still. We thank thee, our Father, for the sunshine in our pathway; we thank thee for the many mercies thou hast shown to us as thy children. Our blessings are many; out of the crowd of household things thou hast given freely unto thy children of earth.

The term has been often used "dead"; it is not dead, only passing on; and may the day hasten when that term may be used no more, and the feeling that overshadows us may be done away. Then may we understand that thou, great Father, loving Mother, dost give unto thy children day by day, hour by hour, of the blessings we so much crave. We would ask that blessings attend us not only at this hour but evermore and all humanity at large.

JOHN PIERPONT.

INDIVIDUAL MESSAGES.

Wilson Hamden.

Good morning, friends, for such we claim to be with you. We have a feeling that you are friends with us; it matters not of the kinship; we stop not for that, but where the law of attraction brings us. So I come into this Circle Room, to be one of the large assembly from our life that gather here from time to time to give out some word, some truth of their existence and of immortality. Not only that, but some sympathetic word, some word of encouragement, that mortals so much need through this uneven journey of life, for, Mr. Chairman, I call it a very uneven journey, and I think I knew something of it when in mortal; my memory serves me well as to the past.

While I have been a listener here, I have felt often that I would like to take part, and as the permission has been given to me to-day, I am privileged to come into communication with my friends, knowing this good paper—"the clean sheet," as it is termed—goes all over the land, not only because I myself am benefited, but others may be; as has been often said, no message is given but some one may gain some light by it, some may be made happier for the words that are spoken here.

Sarah is here with me; she spoke to me just now. It is just the same with us when we are upon the earth-plane as it is with you; we are of the earth earthy when we come here; but when we go into our spirit-homes we leave this earthly feeling behind; we cannot take it with us.

In Pocatase I think they have not forgotten me quite; some few, I think, remember Wilson Hamden; certainly I have not been gone so long that I need be forgotten by all; but when mortal little would I believe we could return and speak in this way, although I had heard of spirit-communication; but when you say to me, did I believe it? I did, but I did not acknowledge as much, and I find a great many in the same way.

Hoping these words will do a little good somewhere, I am glad to leave them; wherever I can have an influence for good, then will I do so.

Wilson Hamden, Pocatase, Mass.

Elisha J. Reed.

Friends, sister, brother, for such I will class you to-day, for I address you with these feelings of brotherly love while I am permitted to speak to you here, although many miles away was the form laid—but I find it matters not in regard to that. I have heard my name spoken many times in thought, for thought is spirit, spirit is thought, and the question has been asked mentally, Why do not some of the Reeds make themselves known as well as many others? Yes, not only in Crawfordville, Ga., but in other surroundings, have I heard the question asked, Where are they all—so many who have crossed the portal? James, I have heard you ask the question many times, sending out this thought—where are they? where's Aunt Sally, where's Elisha, where's Lizzie? and many others have you asked about.

We all have our mission, and there are many who attend these circles, like myself, who prefer to listen to what others might say, instead of taking a part. I question often when will the time come when mortals shall realize more of our companionship than they do to-day? The question has been often asked by mortals, Where are they? This eternal silence! It seems as though it would break my heart. I have heard these words spoken, yes, and since I passed the portal termed death. Friends, if you will try to learn, investigate; you won't ask these questions, because you can be enlightened on that; but if you will not believe

anything that is told you from our life, we can't expect you will learn anything, and certainly it is a little strange if you can't believe what we say. Why do you not believe what we tell you from our life? Ignorance, early teachings, some don't want to overcome them, others try to; when they try they will succeed. Oh! I never could see where we got any happiness in believing, or even feeling that this was the end of our friends. There was always a feeling overshadowed me, they must be near us, but where I didn't know. Now I know more of the eternal life; but bear with me, there's a great chance for me to improve; it is an eternity of learning in the great school of life.

These loving words, in all kindness do I speak them. I know that the Reeds will be glad to read them, and ponder well.

Elisha J. Reed, Crawfordville, Ga.

Volney Lincoln Fuller.

I am very thankful that I am invited to report here. When I was mortal, though but a young boy, I knew I possessed medial powers, and I made use of them to my people. Father and mother realized I possessed mediumistic powers, and knew when I would say: I see such a one coming, I see another and another, they knew well I spoke the truth. It was a great comfort, a great happiness to me, to know I could see these people and hear the voices while I was in the flesh, though but a young boy, just entering my teens; these gifts, talents, were bestowed upon me at my birth. In the place where I lived, it was talked of much. Oh! how it aided me when I knew I should pass into the higher life; I did not fear—no, for those people were as real to me at times as my own dear father and mother. Though the hearts would bleed for me, knowing I must go—I was an invalid for some years, yet I tried to be patient—it was for the knowledge I possessed; and when I would hear people speak of the spirits, the feeling would come over me, they don't know much what they are talking about, the idea they put forth would be so vague. I suppose, Mr. Chairman, because I realized more than I can see now it was so, but in mortal I did not know; through all, my sufferings seemed to be alleviated by somebody; mother would say to me, "Are you tired, dear boy?" and father would say, "Vollie, how do you feel to-day?" They would ask me these questions, and it was such a help to me, knowing somebody was with me from the other life. Sometimes it was no one I knew; sometimes I would hear voices and did not know who they were; I did not always speak of it, yet it was a great comfort and it was a happiness to me.

Grandma Fuller is here, and wishes to be remembered. I do come, dear father, into the meetings where you are; yes, I find you at these places, and sometimes you get tired, weary with mortals; but look higher; up the golden rounds of the ladder will we walk together when the time shall come for you to lay off this mortal form, and your boy shall come to meet and greet you; father, mother, we will all be reunited in that great reunion. Then when that period shall come when the father of us all shall move the veil with his own hand, will you be glad that I passed on young, for I have escaped many wrongs, many temptations that others have been drawn into.

Dear father, mother, loving friends all, I send these warm words and greetings to you. In Newburyport I passed away, and I love to visit there, I love to go into the home and hear what may be spoken. Sometimes deep is the inspiration given out; and, dear friends, remember this: I will aid you all it is possible for an immortal to. We are never idle nor silent, but active, living entities. You must know now that I am not the young boy I was when I passed on—educated more than I could be here. Yes, I have an interest in science, and scientific questions I love to hear explained. I attend lectures in the lecture halls, and gain a great deal from them. Only a short time since I was attending a lecture in Mulford Hall in spirit, and the subject was, "Spirit," that we have no right to make a demand upon anybody else as spirit, but we have upon our own. Then we know the you is not the you of yesterday—there is none; it is to-day. But I thought, while I listened to those words, I wished that you could have been there to listen, too, dear father. Sometime I will come into communication with you, privately; but you know I am with you, for you sense me so clearly in the home. It isn't as though you did not know I lived and came into the home, your boy, the same as when mortal, only more of a realization than it could have been in the flesh.

Volney Lincoln Fuller, Newburyport, Mass.

Spirit Messages.

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

April 12 (Continued).—Mrs. W. H. Goward; Annie L. Morse; Abbie Newcomb; Gorman Halden; Rhoda H. Durill.

April 18.—Herbert Sparrow; Clara Parker; Eldridge Eaton; Ella Spaulding; Jeremiah S. Quimby; Rachel Burns Martin; Samuel W. McPhee; Addie L. Wilson; Hattie Robinson.

May 5.—Dr. John J. Ewell; Willie Hazen; Frances H. Farar; Frank A. Ely; Clarissa Morse; Prof. Henry Kidde; August Greenwood; Gertrude Booth.

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

May 17.—Caroline Todd; Eliza N. Taylor; Mary Ann Underwood; Lewis B. Fish; Laura Loran; Maudie; Nellie P. Griffin; Henry M. Pitman; Nona Bell.

May 24.—Roswell O. Pratt; Ella Smith; Levi Rogers; Fisher M. Clark; Addie Jackson; John Cosgrove; Linnie Leard; Ida Louise Merriam; Caroline Marshall.

May 31.—Frank Buchanan; Sarah Bidwell; Joseph Dillingham; Gertrude Greenleaf; Joseph H. Livingston; Judge Charles S. Bradley; Harriet E. Fuller; Hannah Radden; Jessie Stewart.

June 7.—Julia M. Dodd; Hattie E. Meach; Dr. J. F. Moses; William H. Barnes; Frankie Kimball; Calista Works; Warren Chase; George Wiley; Laura A. Peters; Jonathan J. Glynn.

June 14.—Nancy Gross; Sylvester Hart; Col. J. Martin; Laura Elvira Stafford; Dr. Jeremiah Moore; Charlie Cordingley; Maria E. Goodwin; Alfred Kittredge.

June 21.—Charles Reeve; Abby Ciley; Mary Felker; Nellie Whitney; Daniel W. Hubbard; Martha A. Stewart; Beale E. Gleason; Sarah Gleason; Albert Granlan.

June 28.—Samuel Proctor; Milton O. Slate; Mary E. Smith; George W. Mitchell; Annie E. Kemp; James Ferguson; Solomon J. Howard; Lillie Worthen; Lewis B. Wilson; John Pierpont; Nona Bell.

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

Worthy Your Confidence.

The success of Hood's Sarsaparilla in conquering scrofula in whatever way it may manifest itself is vouched for by thousands who were severely afflicted by this prevalent disease, but who now rejoice over a permanent cure by Hood's Sarsaparilla. Scrofula may appear as a humor, or it may attack the glands of the neck, or break out in dreadful running sores on the body or limbs. Attacking the mucous membrane, it may develop into catarrh, or lodging in the lungs, lead to consumption. Come as it may, a faithful course of treatment with Hood's Sarsaparilla will overcome it, for working upon the foundation of all diseases, impure blood, the system is clarified and vitalized, and vigor, strength and health restored to the body.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.—[By W. H. Aaronson, Denver, Col.] Men have more strength, women more endurance. Why?

Ans.—The questioner takes it for granted that strength and endurance can be determined by sex, but with this assumption we cannot fully coincide, as there are many cases to be brought forward in a fair discussion of the subject which will support a contrary conclusion.

Men and women do certainly differ in certain organic particulars, but sex does not determine either strength or endurance, for both can be increased by exercise, and diminished or subverted by inactivity or an anti-hygienic manner of existence.

Until very recently coeducation has been little more than an enthusiast's dream of a future civilization, but now that colleges are opening their doors everywhere to young women as well as to young men, and the same curriculum is established for both, an opportunity is opening for an entire reconsideration of the sex question from a new standpoint.

If such seats of learning as Harvard undertake to graduate female professors in all scientific as well as other branches of learning, it will not be long before a conclusive test of comparative mental strength and endurance can be applied, and we venture to affirm that the old belief in dissimilarity occasioned by sex will surely vanish by the middle of the twentieth century at latest.

On the purely physical plane, of expression there are no solid grounds for maintaining that boys are stronger and girls more enduring, though there are certain patient, motherly qualities which grow up in women as they approach maturity and dwell on the thought of maternity, which cause them oftentimes to live a more interior, and therefore a more enduring, life than their brothers, who are straining every nerve in the excited arena of business conflict.

In the case of women who are neither mothers, nurses, nor in any sense the special guardians of young children, the faculty of endurance is often no greater than that displayed by men in similar positions, especially when the type of women considered is the so-called "new" woman, though the best type of newest womanhood is fully described in the thirty first chapter of Proverbs, which dates back traditionally to the days of Solomon.

Training has much to do with the expression or retirement of certain faculties. Boys are generally called upon to exercise strength at an early age, and in consequence of their games and special exercises they develop muscle, and are therefore better adapted to do heavy manual work than their sisters.

Girls, being generally required to attend to the duties of a household, are brought up to endure more protracted effort without fatigue, but their special engagements do not call into exercise those particular faculties of which boys are often so extremely proud.

Whenever the necessity arises for women to exercise great physical strength, nature brings a supply to meet the demand, and likewise when occasion calls on men to develop great powers of endurance, they can rise to cope with the emergency.

The chief difference between a typical man and a typical woman is that the man usually reasons a matter out before he realizes it emotionally, while a woman feels it in her affections, or instinctively perceives it before her intellect has grappled with it.

The same mental possibilities are in men and women equally, but in man the external degree of the mind is usually most in evidence, while in all truly motherly women the interior plane takes precedence.

Throat Comfort.

Best at night; freedom from dypnea, and all tickling sensations may be secured by a small dose of Adamson's Botanic Cough Balsam. Public speakers, singers, and professional men, find it of great use. Sweet and pleasant to the taste. Sold every where.

New Publications.

A NEW DEPARTURE. By W. K. M. Cloth, pp. 244. Boston: Arena Publishing Co.

Here is a book which marks a new epoch in religious thought, dealing in an original way with vexed questions in theology and science. It introduces a set of symbols, by which is shown a new interpretation of the Scriptures. The subjects treated are of great diversity, the origin of evil, life after death, the phenomena of clairvoyance, somnambulism and mesmerism. A new theory of the solar universe is included in a chapter on the creation. The work also deals with the six thousand years of creation and with prehistoric man on the Western Hemisphere. The book is entitled to careful reading, and although it will cause a good deal of comment, it should not be condemned because it is new and speculative.

A MORMON WIFE. By Grace Wilbur Trout. Paper, pp. 108. Chicago: Charles H. Kerr & Co.

This is a somewhat improbable story of Mormon life, wherein a child makes a vow to her dying mother that she will have nothing to do with polygamy. The improbability lies in the fact that the child continues to live among the Mormons, enters into all their conditions, marries a Mormon, but when her husband wishes to take wife No. 2, the first wife kills herself and children—a deed she had no right to commit under any circumstances. A scene with Elder Taylor shows marked individuality of character.

CAMBRIDGE, MASS., Sept. 16, 1895.—Miss S. Silvery, of 224 Massachusetts Avenue, writes: "I have taken Hood's Sarsaparilla as a blood purifier, and it has done me a great deal of good."

Hood's Pills cure all liver ills.

TO OUR FRIENDS:

Don't you know some Spiritualist who does not now, but who would subscribe to THE BANNER OF LIGHT if YOU called his attention to the Paper?

National Spiritualists' Association.

[Continued from third page.]

interpreted, will prevent all mediums in that State from holding sances on Sunday evening, where a fee is taken. These facts show the necessity of prompt action on the part of Spiritualists, and we believe that the Massachusetts State Spiritualist Association has come into the field none too soon. In all of its labors in behalf of the people it will receive the loyal support of the National Spiritualists' Association.

Another case in point here. The United States postal laws are so framed as to make it a felony for clairvoyant physicians to advertise in the papers. Dr. J. C. Batdorf of Grand Rapids, Mich., was recently made the subject of a cruel attack from the prejudiced authorities, and is now awaiting the action of the grand jury to answer the crime of doing good to his fellow-men. Judges upon the bench have held it to be *prima facie* evidence of fraud and guilt for a person to claim to do that which the world holds to be manifestly impossible. They also refused to receive the testimony of forty reliable witnesses in behalf of a prisoner ostensibly being tried for a violation of the postal laws, but in reality under trial for the crime of mediumship. In so refusing the judges preferred to decide the case according to their own prejudices, rather than in accordance with the law and the facts.

The National Spiritualists' Association is a medium through which measures can be taken to secure the repeal or amendment of all such iniquitous laws by the moral force of legal organization, backed up by numbers.

We are here called upon to chronicle one of the saddest episodes in the history of the National Spiritualists' Association. It is the sudden and entirely unexpected transition of Mrs. Olive A. Blodgett of Davenport, Iowa, which occurred Dec. 7, 1894. Mrs. Blodgett became a member of the Board of Trustees in the summer of 1894, and entered into the work of the National Spiritualists' Association with a zeal born of true devotion to principle. She was a delegate to the first Convention, and seemed imbued with the spirit of the occasion. Returning to her home in Davenport, Iowa, she still labored for the interest of the National Spiritualists' Association, and the following year the Mississippi Valley Spiritualist Association, through her efforts, applied for a charter. Mrs. Blodgett was well known as an independent state writer. She was an indefatigable worker, and was Secretary of the Woman's Independent Union, connected with the camp from the time of its formation, as well as one of the Board of Directors of the same camp. Possessing great executive ability, her services were of no little value to the National Spiritualists' Association, and her passing out was a great loss to it, as well as to all who had the interests of Spiritualism at heart.

At the Convention in Washington she rendered effective service. Just before leaving Washington, turning to the friends who had gathered at the depot to say "good-bye," she said, "You will not need me in January, but I will be with you in spirit." So she was. A few weeks afterward she was taken ill with pneumonia, and passed to the higher life. In a prominent place in the offices of the Association is a beautiful palm, her last gift to the Association. It is carefully watched and tended in loving remembrance of her. Though her connection with the National Spiritualists' Association was of short duration, the officers feel deeply the loss of her presence.

Some two months later the angel of death laid his hand softly upon the brow of Mrs. Marion H. Skidmore, and she was called to the higher life. Mrs. Skidmore was one of the Honorary Vice-Presidents of the National Spiritualists' Association, as well as a former Trustee. She was well known throughout the country for her earnest work in the cause of Spiritualism, and was lovingly called the "Mother of Cassadaga," because of her devotion to that camp. Mrs. Skidmore was also interested in Southern Cassadaga Camp, and was taken ill while at that place. Loving hands were at her service, and she was tenderly cared for, hoping she would recover, but in vain. Trusting the journey could be successfully carried out, and in obedience to her earnest wish, she started on her homeward journey. When Cincinnati was reached it was found impossible to proceed, and she was taken to the home of Mrs. R. S. Lillie, where she entered into rest, surrounded by sorrowing friends. Mrs. Skidmore needs no written words to endure her to the memory of the Spiritualists. Her monument is the remembrance of the kind deeds written on the hearts of those who knew and loved her. The National Spiritualists' Association lost a staunch friend in the passing out of Mrs. Skidmore.

During the year 1894-5 the office work at the National Spiritualists' Association has steadily increased. Secretary Woodbury informs us that he has had his hands full in attending to the voluminous correspondence. News agencies, writers for such periodicals as the *Forum* and *Arena*, have sought information in regard to the standing of Spiritualism in this country. Ministers of various sectarian denominations have sought to inform themselves in regard to it. These facts go to show that the organization of the National Spiritualists' Association has brought Spiritualism into prominence and given it a higher standing in the minds of both its friends and enemies than it has ever held before. It also shows that there is a greater desire for information in regard to spiritual matters generally than was ever before known. That the Spiritualists now have a central office to which the seekers for facts in regard to Spiritualism can go, is a matter for sincere congratulation, and it is to be seen that the National Spiritualists' Association in this respect fills a long felt want. The officers have all been kept busy, and from present appearances it looks as if it will not be long before the Secretary will need a permanent assistant.

The present year has been signalized by an aggressive line of work in the columns of the Spiritualist papers. Secretary Woodbury has sent out such circulars as he has had at hand to individual correspondents, and has endeavored to keep the general public posted as to the work of the National Spiritualists' Association through the columns of the Spiritualist papers.

It is but right to state here that from the first the Spiritualist press has endeavored to award generous treatment to the National Spiritualists' Association and its advocates. The columns of the several papers have at all times been open to the President and Secretary, from whose pens one or more articles each week found their way into print for the enlightenment of the public.

Secretary Woodbury had an interesting experience in connection with the Orthodox ministers in Greenville, S. C. One of our Spiritualist lecturers, Dr. P. P. Babcock, who is one of the Honorary Trustees of the National Spiritualists' Association for the State of North Carolina, attempted to speak in Greenville. The Christian clergy and their followers warned the doctor to leave town, under the penalty of death. This he refused to do, and telegraphed the National Spiritualists' Association for advice. He was advised to stand his ground, unless in imminent danger. He did so. The clergy denounced him and preached sermons against the Secretary of the National Spiritualists' Association on several occasions, as one of the emissaries of his Satanic Majesty, in propagating the doctrine of man's de-

pravity. Through Secretary Woodbury, the preachers and their followers in Greenville were made to feel the moral force of the National Spiritualists' Association, hence were led to desist from their designs on Dr. Babcock.

We have already adverted to the serious illness of the President of the National Spiritualists' Association. During the nine weeks of his enforced illness the missionary work did not languish. Early in the winter Mrs. M. E. Cadwallader, one of the Honorary Vice-Presidents of the National Spiritualists' Association, entered the field as a missionary. In the month of February, she visited many of the leading cities and towns of Ohio, Indiana and Illinois, laboring earnestly in behalf of the Association. She seemed utterly impervious to cold and exposure, and was only conscious of the needs of the Association. When she heard of the illness of Mr. Barrett, she redoubled her efforts, feeling that the principles of the National Spiritualists' Association should be kept before the people. In March we find her in Massachusetts, laboring with the friends there in behalf of persecuted mediums and in an endeavor to secure the passage of a law which would enable Spiritualists to be married without having recourse to ministers of other denominations to perform the ceremony, as is now the case in Massachusetts. She also did all in her power to prevent the passage of the puritanical Sunday law, to which we have already referred. In all of her efforts in Massachusetts she worked with, and was seconded in her work by, the BANNER OF LIGHT.

With pen and voice, she kept the living issues of the day prominently before the people. Her vigorous protests and earnest appeals did much to arouse the people, and cement them together in loyal support of the National Spiritualists' Association. At the opening of the camp-meetings, in the past summer, Mrs. Cadwallader again took up her labors, visiting Clinton, Ia., Cherokee, Ind., Lake Brady, O., Cassadaga, N. Y., Lake Pleasant and Onset, Mass., Queen City, Vt., and Enna, Me. At all these places she made earnest addresses, appealing to the hearts and purses of her hearers to support the National Spiritualists' Association, and at every camp was successful. Goodly sums were paid in and transmitted by her to Treasurer Mayer. This fact shows her deep interest in the cause, and desire to make the National Spiritualists' Association a success.

Behind her is an earnest band of spirit-workers impelling her forward in her work. The arisen ones bid her persevere, regardless of blame or censure, in her noble endeavors to secure the rights of our mediums. Mrs. Cadwallader seemed from the first to have realized and appreciated the vast importance of a National organization, for business purposes only, and the necessity of its generous support. She rendered such effective service at the Convention in Chicago, that she was unanimously chosen as a nominee for the office of trustee, but withdrew her name in favor of a candidate from the Pacific Coast, saying she would work just as heartily for the success of the Association as if she were a member of the Board. She has not sought place or preferment for herself—always desiring to be known as a worker, rather than as an officer. How well Mrs. Cadwallader has kept her pledge may be judged by the work she has accomplished as the missionary and trusted special agent of the Association.

The National Spiritualists' Association may be regarded as very fortunate in its selection of such a worthy representative, so thoroughly equipped is Mrs. Cadwallader for the work, by a good business education, and much experience as a practical publisher and maker of books. She can always command a respectful hearing from the multitude, but, best of all, she has won the commendation and gratitude of Spiritualists who are the friends of the National organization, by her faithful devotion to the work and loyalty to the cause she represents.

The work of the National Spiritualists' Association in regard to the subject of ordination has already been mentioned. Early in the spring the President and Secretary issued a circular letter cautioning all societies to exercise great care in selecting candidates for ordination, and citing some necessary legal steps in connection with the subject. This circular was warmly approved by the leading Spiritualists in England and America, and was published in full in the Spiritualist papers, with favorable comments upon the same.

At the April meeting of the Board it was decided to conduct a vigorous campaign at all of the Spiritualist camps. Mrs. Richmond was instructed to issue a camp circular, called the *National Messenger*, for free distribution at the various camps. Fifty thousand copies of this circular were issued, and were distributed at every camp in the United States. It was well written, and briefly called attention to the fact that the National Spiritualists' Association had accomplished fourteen things during the twenty months of its existence. We deem these points of interest, and introduce them in order that our readers may fix them in their memories.

WHAT THE NATIONAL SPIRITUALISTS' ASSOCIATION HAS ACCOMPLISHED.

First, It has shown that ORGANIZATION is a necessity for Spiritualists.

Second, It has obtained a hearing for Spiritualism before the courts, in the celebrated Emerson case, that it would otherwise never have received.

Third, It has enabled Spiritualism to enter the World's Congress of Religions, and be recorded there as one of the religions of the world.

Fourth, It has united the Spiritualist Societies of the land, and placed them in touch with another, thereby creating a better state of feeling among Spiritualists throughout the United States.

Fifth, It has obtained reliable statistics in regard to the number of Spiritualist Societies, Camp-Meeting Associations, mediums and speakers, membership of local societies in the United States, so that the friends and enemies of Spiritualism can easily ascertain its exact standing in this country.

Sixth, It has opened correspondence with leading Spiritualists in all quarters of the globe, and given the world much valuable information in regard to its standing in foreign countries.

Seventh, It has established a fund for the defense of mediums who have been unjustly prosecuted in the name of the law, and has sounded the alarm all along the line, wherever unjust legislation against Spiritualists has been attempted in different States. It has urged cooperation in the defense of persecuted mediums, and led all Spiritualists to aid it in this most worthy object.

Eighth, It sounded the alarm when Christians attempted to introduce the Orthodox God in the CONSTITUTION OF THE UNITED STATES, and induced the Spiritualists of the country to remonstrate vigorously against such an innovation.

Ninth, It has, through its missionaries and liberal advertising, awakened an interest in Spiritualism in the minds of those who have hitherto failed to notice its sublime philosophy and wonderful phenomena.

Tenth, It has made Spiritualism a legally incorporated religious association, under the laws of the District of Columbia, with power to hold and own property for religious purposes in every State in the Union.

Eleventh, It has, through its incorporation, placed Spiritualism on equal footing before the courts with every religious body in Christendom.

Twelfth, It has shown that the aggregation of numbers proves the strength of Spiritualists, and demonstrates their ability to demand and receive their rights under the law.

Thirteenth, It has given the right hand of fellowship to every medium who has been unjustly arrested and given such aid as was in its power to extend, always stating that the lack of funds prevented it from doing more.

Fourteenth, It has established centrally located and well-appointed headquarters in sight of the National Capital buildings at Washington, D. C., which have been visited by some of the most prominent people in

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National Spiritualists' Association.

(Continued from sixth page.)

and, and at three headquarters located in the National Library, in which the best books on Spiritualism can be found for the enlightenment of the masses; also a directory of all the mediums and speakers and societies in the United States of America, and a bureau of information in regard to the progress of Spiritualism, and the movements of its mediums and speakers.

During the year 1894-5 the National Spiritualists' Association has about doubled its membership, and is receiving applications for charters nearly every week. This shows that our effort has been steadily gained ground in the United States, and is now firmly entrenched in the confidence of the people. The following societies are now connected with the National Spiritualists' Association, numbering in the order named:

First Society of Spiritualists, Chicago, Ill.
Summerland Progressive Spiritual Society, Summerland, Cal.
First Spiritual Society, Canton, Ill.
First Association of Spiritualists, Philadelphia, Pa.
Progressive Spiritual and Liberal Society, Columbus, O.

First Spiritual Society, Lexington, Ky.
First Society of Spiritualists, Hannibal, Mo.
First Spiritual Society, Leavenworth City, Kan.
Progressive Spiritual Union, Williamsport, Pa.
Progressive Spiritual Association, Bloomington, Ill.
First Society of Spiritualists, Evansville, Ind.
First Spiritual Society, Evansville, Ind.
First Spiritual Society, Chicago, Ill.

Spiritualists' Friends of Progress, Vineland, N. J.
First Church of Spiritualists, Allegheny, Pa.
Progressive, Monroeville, Pa.
First Spiritual Society, Waco, Mich.
First Christian Society of Spiritualists, Cincinnati, O.
Progressive Spiritual Association, Houston, Tex.
First Spiritual Society, Jamestown, N. Y.
First Association of Spiritualists, Washington, D. C.
First Spiritual Society, Williamsport, Pa.
First Spiritual Association, Bonaparte, Ia.

First Spiritual Association, Geneva, O.
Independent Society of Spiritualists, Topeka, Kan.
First Spiritual Union, Norwich, Ct.
Massachusetts State Spiritual Association, Cassadaga Lake Association, Lily Dale, N. Y.
First Spiritual Society, Lockport, N. Y.
First Spiritual Church, Louisville, Ky.
First Spiritual Society, Louisville, Ky.
First Spiritual Conference Association, Philadelphia, Pa.
First Spiritual Association, Warren, Pa.

First Spiritual Church, Elmira, N. Y.
First Spiritual Society, Portland, Me.
Northwestern Spiritual Association, Lincoln, Neb.
First Spiritual Society, Milwaukee, Wis.
First Independent Free Thought Bible Society and Church, San Francisco, Cal.
First Society of Progressive Spiritualists, Troy, N. Y.
New Orleans Association of Spiritualists, New Orleans, La.

Progressive Spiritualists' Association, Dubuque, Ia.
Bellevue Psychical Association, New Orleans, La.
First Society of Spiritualists and Liberals, Plender, Neb.
Progressive Spiritual Church, Washington, D. C.
First Spiritual Society, Washington, Pa.
First Society of Bible Spiritualists, Cincinnati, O.
Psychic Research Society, East Aurora, N. Y.
Christian Spiritual Church, Erie, Pa.
Mythic Circle Association, Milwaukee, Wis.

Spiritual Educational and Protective Union, Lily Dale, N. Y.
Woman's Benevolent Aid Society, St. Louis, Mo.
First National Society Spiritual Friends of Progress, St. Louis, Missouri Association.
First Spiritual Church, Baltimore, Md.
Bellevue Psychical Association, Baltimore, Md.
First Spiritual Research Society, Dunkirk, Ind.
First Philosophical Society of Liberals and Truth Seekers, Butte, Neb.
Cincinnati Religious Society of Union Spiritualists, Progressive Spiritualist Association, Waverly, N. Y.
Richmond Religious Society of Progressive Spiritualists, Bloomington, Pa.

Independence Association of Progressive Spiritualists, Independence, Ia.
First Society of Progressive Spiritualists, Jackson, Mich.
First Spiritual Society, San Diego, Cal.
First Progressive and Religious Society of Spiritualists, Columbia, Mich.
Michigan State Spiritualist Association.
Mississippi Valley Spiritualist Association.
First Society of Progressive Spiritualists, Baldwinville, N. Y.

First Society of Spiritualists, Buffalo, N. Y.
Wyoming Valley Psychical Society, Wicksburg, Pa.
Progressive Christian Spiritual Society, Kansas City, Mo.
Spiritual Alliance, St. Paul, Minn.
Connecticut Spiritualist Camp-Meeting Association, Niantic, Conn.
The London Society of Psychical Research, London, Ontario, Canada.

Spiritual Progressive Society, Cincinnati, O.
First Spiritual Society of Harrison County, Iowa.
The Chattanooga Progressive Spiritual Society, Hoaglin Township, O.
First Society of Spiritualists, Toledo, O.
First Society of Spiritualists, Chicago, Ill.
Tittusville Spiritual Association, Tittusville, Pa.
Starlight Ladies' Auxiliary, Denver, Col.
Children's Progressive Lyceum, Boston, Mass.
Children's Progressive Lyceum, Baltimore, Md.
Spiritual Society, Monroeville, Ind.

First Spiritual Society, Arkansas City, Kan.
Progressive Spiritual Society, Chicago, Ill.
First Spiritual Society of South Side, Chicago, Ill.
Berkshire Hall Society, Chicago, Ill.
Spiritual Endeavor Society, Chicago, Ill.
German Spiritual Society, Chicago, Ill.
First Spiritual Association, Linwood, N. J.
Atlantic Spiritual Association, Atlantic, Ia.
Baltimore Spiritual Association, Baltimore, N. Y.

First Spiritual Society, Salem, Mass.
Spiritual Temple of Fellowship, Augusta, Me.
First Progressive Spiritual Church, Minneapolis, Minn.
First Association of Spiritualists of Aurora, Ind.
Providence Spiritual Association, Providence, R. I.
Indianapolis Association of Spiritualists, Indianapolis, Ind.

State Spiritualist Association, Conn.
Society of Modern Spiritual Thought, La Crosse, Wis.
The People's Spiritual Society, San Francisco, Cal.
First Spiritual Society, Erie City and Co., Pa.
Union Society of Progressive Spiritualists, Colorado Springs, Col.
First Spiritual Society, Eskridge, Kan.

Compromise Spiritual Association, Conn.
Spiritual Temple, Berkeley Hall, Boston, Mass.
Tampa Psychical Research Society, Tampa, Fla.
Indiana Association of Spiritualists.
Forester, Mass., Association of Spiritualists.
Western Spiritual Association, Jacksonville, Fla.
First Spiritual Society, Bluffton, Ind.
First Spiritual Society, Yorkers, N. Y.

The Church of the New Spiritual Dispensation, Brooklyn, N. Y.
Lake Brady Spiritual Association, Lake Brady, O.
Queen City Park Spiritual Association, Vt.
Maine State Association, Etta, Me.

This increase of interest in the National Spiritualists' Association has been general in all parts of the country. From Maine to California, Minnesota to Florida, applications for charters have been received and hundreds of letters have been received from the same sections. Mr. Barrett informs us that he has been asked as a missionary to visit the New England and Pacific Coast, also the States of the Middle West and South. One letter from the Creek Nation, Indian Territory, urged him to visit the Indians for the purpose of talking Spiritualism. This indicates that the statement that the interest in Spiritualism has never been so widespread as it is to-day, is borne out by the facts of the case. The National Spiritualists' Association has been subjected to severe criticism and vigorous attack on the part of its opponents during the past two years. In every instance it has proved itself superior to the untoward condition, has surmounted every difficulty and defended itself by the results of its work. It has never sought to indulge in personal recriminations in dealing with its opponents, but has always held out the olive branch of peace with the sentiment: "Those who think alike should act together." It has ever welcomed fair and candid criticism, and has endeavored to profit by the advice and counsel of those who have had long experience in Spiritualism. Its officers have always been anxious to cooperate with all of the workers in every movement looking to the securing of larger and better privileges for Spiritualism. "With charity for all, with malice toward none," with loyal hearts and earnest souls, the friends of the National Spiritualists' Association have sought to do their work. To those who are conscientiously opposed to it, it has the right hand of fellowship ready to offer. For those who are actuated by ulterior motives, it has no ill will, but the earnest desire that they may be found in the front rank with those who wish to advance the interests of Spiritualism. The National Spiritualists' Association intends to move steadily forward along the even tenor of its way, with the feeling that it has no enemies to punish, no selfish aims to gain, no feelings of ill will to indulge in, and no time to spend in useless contentions, internal discords and personal inuendives.

We have mentioned the names of the present officers, including Mrs. Olive A. Blodgett, who was elected fifth trustee at the last Convention. The vacancy caused by her transition in December was filled by the election of Mrs. Frances

C. Stinehart, a sister of Mrs. Blodgett, at the April meeting of the Board.

At the various camps this summer the interest taken in the National Spiritualists' Association was the cause of much gratification to the officers of the Association. At Onset, Chesterfield, Clinton, Lake Pleasant, Lake Brady, Queen City Park, Etta and Cassadaga camps the officers gave every opportunity to the representatives of the National Spiritualists' Association to present its claims, and the people were not slow to respond, both financially and in increased interest.

At Cassadaga, owing to the presence of Mr. H. D. Barrett, assisted by his trusted and efficient co-worker, Mr. Frank Walker, the enthusiasm reached the highest pitch, and much good was accomplished. Early and late their voices were raised for the benefit of the Association, and the result of their united efforts was a generous sum for the funds of the National Spiritualists' Association. Nor were the other camps behind in their contributions, and many were the words spoken to arouse the interest of the people in the organization, which, while it left the individual at liberty as far as a creed was concerned, yet was forced for the purpose of defeating adverse legislation against the mediums and Spiritualists of the country.

Most of the camps granted special days to the representatives of the National Spiritualists' Association, and Mrs. M. E. Cadwallader, who was appointed the special agent of the Association at the camps, informed us that everywhere the people showed their desire to help along the good work. Very little opposition of any kind was encountered, and the officers have reason to congratulate themselves upon the results of the season.

We feel that a few words in regard to the officers of the Association would be of interest to our readers. The President, Mr. H. D. Barrett, is a young man, but he has been an earnest Spiritualist for more than fifteen years. He is a native of Maine, and a graduate of the Unitarian Theological School of Meadville, Pa. He began investigating Spiritualism at the age of seventeen, and became a firm believer in its teachings. Although educated for the ministry he did not forget Spiritualism, and finding that he was not able to reconcile Spiritualism and the tenets of the Unitarian church, he resumed his profession of teaching. President Barrett has a world-wide reputation as the efficient Chairman of Cassadaga Camp, which position he has filled for the past seven years, and it was due to this fact that he was elected Chairman of the Chicago Convention. As a writer he is well known, many trenchant articles appearing from his pen in the columns of the Spiritualist papers. As a speaker he is eloquent and possessed of wonderful power.

Mr. Barrett was but a boy when his mediumship was unfolded to him, yet none of those who take pride in the fact that they have been a Spiritualist for forty years' standing have more reason to be proud of their record than he. The reader will see, in glancing over the history of the National Spiritualists' Association, how much the Spiritualists of America are indebted to him for the earnest work he has done in behalf of our Cause. When he was sent as a delegate from the S. E. P. Union of Lily Dale to the Chicago Convention, he little realized that at its close he would be the unanimous choice of that Convention for President of the National Spiritualists' Association.

As Chairman of that Convention his ability was made apparent, and it was indeed a fitting tribute to his worth, when, without a dissenting voice, he was elected President of the first delegate Convention of Spiritualists of America.

That he was imbued with the importance of his position can best be expressed in his own words, which are an extract from his address upon accepting the position of permanent Chairman of the Convention:

"Ladies and Gentlemen: I thank you for the great honor you have here conferred upon me. To be elected permanent Chairman of the first delegate Convention ever held in the history of our glorious Cause, is indeed an honor that I cannot fail to appreciate. I am deeply impressed with the fact that there are many here who have toiled for years in the service of Spiritualism, whose lives are replete with good works, and whose souls are stored with wisdom, gained through bitter experiences and suffering along life's toilsome journey, and to be called to preside over the deliberations of such an assemblage carries with it a sense of the grave responsibility attached to the office. The magnitude of the task set before us need not be enlarged upon by me. We all feel the gravity of the situation, and I trust, have come here for the purpose of proving to the world that we are endeavoring to embody the great principles of right and justice, upon which Spiritualism rests, in our every-day lives.

"In union there is strength," and by thus uniting we shall have the power of concentrated efforts, through which we can advance more rapidly as a people, and also have a business center, from which shall emanate no dictations in regard to what people shall think, say or do, but helpful information in regard to the progress of Spiritualism throughout the world.

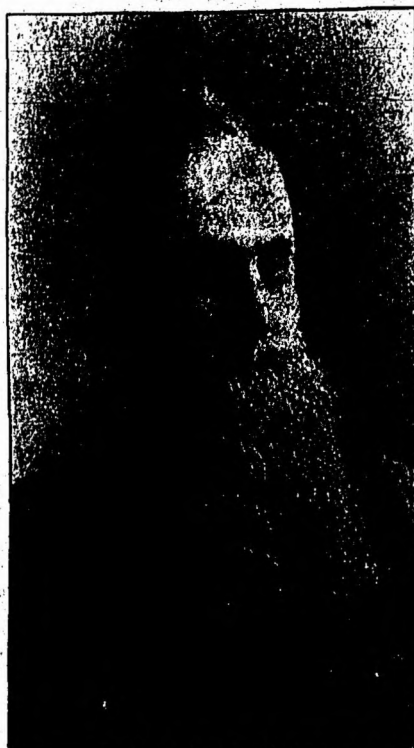
"We are asked if Spiritualism is a religion. If not, what excuse have we for existence as an ethical body? We answer that Spiritualism is a religion, and that it includes the all, the phenomena, the science and philosophy of life, which it binds together in a system of thought that transcends everything the world has yet produced, and shall in time supersede every cult now in existence. But in order to do this we must have cooperation of the highest and best thoughts we are capable of thinking, so that our teachings may be worthy of Spiritualism, the most precious gift ever bestowed upon the children of men. Therefore, it behooves each one of us to sink his or her personal prejudices and pet hobbies into the oblivion of forgetfulness for the sake of the good of our Cause, so that the greatest good to the greatest number may be outwrought, and something here perfected and carried forward that shall make this Convention an epoch in the history of Spiritualism, to which Spiritualists of the future ages can point with just pride.

"In forty-five years we have produced a vast, varied and most creditable literature; we have liberalized the religious sentiment of the thinking people of the world by demonstrating the fact that death does not end all. What of the future? That is for this Convention to decide; and we may look for grand results if we do our work wisely and well. Let us lay a sure foundation and erect a spiritual temple that shall reflect credit upon us as a body, and to which the Spiritualists of the future can approvingly point as the crowning glory of this century, wrought by the earnest hearts and loyal souls of the delegates to this Convention."

Later, in accepting the position of President, his earnest words filled the hearts of the listeners with courage, and they felt that if sincere work could make the National Spiritualists' Association a success, they had chosen wisely indeed. Mr. Barrett's remarks upon that occasion were as follows:

"It is not my purpose at this time to waste valuable time of the Convention in speech-making; but I must thank you for this high

honor you have conferred upon me, for this additional mark of your confidence and esteem. To be elected the first President of a legally incorporated national organization of Spiritualists of the United States of America, I deem the highest honor ever conferred upon mortal man. I pledge you my earnest endeavor to work for Spiritualism in fair weather and stormy times as much as my feeble ability will enable me to do, pledging you that the interests of this Association shall be my interests, and this religion, the purest and noblest ever vouchsafed to man, shall be advanced in every possible way for the highest good of all mankind. It is the eternal truth, and by standing together as a people, in the same spirit that prevails in this Convention, we can redeem the world from theological bondage and spread the clear white light of purity from



MILAN C. EDSON.

the sun of Spiritualism over all the earth, through the mediumship of our earnest workers, expressed through the law of cooperation in a National Association."

Has Mr. Barrett filled their expectations? Let the testimony of his hearers from Maine to Minnesota answer; yet few except those directly interested in the National Spiritualists' Association have any adequate conception of the work accomplished by him with the majority of the Spiritualists of the country, declaring that the time was not ripe for organization. President Barrett set about the task, and to-day has won a place in the hearts of the Spiritualists as a faithful worker second to none.

His labors in behalf of organization have extended from Maine to Minnesota, and his work was carried on in spite of intense opposition. His heart and soul are in the work, and during the first year he traveled nearly eighteen thousand miles, delivered one hundred and twenty-four addresses, beside the literary work made necessary by his position.

The reader is familiar with his articles, as printed from time to time in these columns, but only those who have followed his career closely can appreciate his labors in behalf of the Cause. The success of the National Spiritualists' Association is largely due to his self-sacrificing efforts, and in the time to come when those who reap its benefits will cast a retrospective glance over its early history, they will accord full meed of credit to Harrison D. Barrett, who labored in their behalf.

Whether in the court of justice, as in the case of Mr. Emerson, or on the rostrum appealing for cooperation in behalf of the persecuted mediums, Mr. Barrett has demonstrated his ability as a worker in behalf of Spiritualism.

Through excessive labor he was stricken down twice during the past year, yet in spite of that he has made a record to be proud of, and the Spiritualists of America have cause to congratulate themselves upon securing one so fitted in every way to do them honor.

The Vice-President of the National Spiritualists' Association, Mrs. Cora L. V. Richmond, has been before the Spiritualist public forty-four years. She has been a loyal supporter of the National Spiritualists' Association from the time of its inception in Chicago, and done willing service in its behalf wherever she has been called to labor. In Chicago, Lake Brady Camp, Northwestern Camp, Muskogon Camp, Cassadaga, Onset and Washington, her voice has spoken with no uncertain sound. Her long experience in the field as a worker has clearly demonstrated the necessity for cooperative effort, and when the work at Chicago had been undertaken, Mrs. Richmond, led by her guides, saw that it was work in the right direction. She entered earnestly into the work, and did everything in her power to make it a success. Her zeal was apparent to all, and her long service in the field as a worker led the delegates to make her their unanimous choice for Vice-President, which position she still holds.

The Secretary, Mr. Francis B. Woodbury, like President Barrett, is a native of New England, and has also been a Spiritualist for many years. He is genial, able and conscientious in all his efforts, hence he makes a most efficient officer. The BANNER is pleased to state that Mr. Woodbury is a Massachusetts boy; he has had long experience as Secretary of various societies, having resigned his position as Secretary of Berkeley Hall, Boston, to take his present position. The Spiritualists have cause to congratulate themselves upon being able to secure his services, as he is indefatigable in his efforts for the success of the Association. Early and late, he can be found at his desk, and it is to his painstaking efforts that much of the success of the National Spiritualists' Association is due. One can scarcely realize the amount of correspondence necessary to carry on the detail work. Mr. Woodbury is a strict economist, and prefers to do extra work than to hire help, though many times it ought to be done. Judging from the reports that are coming in from all over the country, there is no doubt but that he will be unanimously re-elected to the position.

The Treasurer, Theodore J. Mayer, was one of the members of the Committee that called the first Convention. He is at the head of one of the largest business houses in Washington. He has been an enthusiastic Spiritualist for years, and has been most generous in his support of the movement. He is a man of ready sympathy, loyal to the cause he has espoused, and ready to do battle for its rights. From the very first he saw and felt the necessity of having a strong National Association, and devoted his energy and indomitable will to establish the same in Washington. As he was an active worker in the first Association of Spiritualists in Washington, he was well versed in the needs of the hour, and his business experience stood the Cause well in hand at the time the first Convention was projected. At Chicago he was unanimously elected Treasurer of the National Spiritualists' Association, and was by a similar vote re-elected in 1894. His contributions have been frequent in both time and money, and his watchful eye is ever on the alert for the purpose of protecting the National Spiritualists' Association from every opposition. His philanthropic spirit is well known throughout the country, while his sound business ability especially fits him for his present position. If there were a thousand Mr. Mayers in the United States the world would be the better for it, and Spiritualism would be advanced to the foremost position in scientific and religious lines of thought.

Hon. Milan C. Edson has already been spoken of at some length regarding his work in inaugurating the Chicago Convention. He was the temporary Chairman of that body, and was unanimously elected to the position of First Trustee. For more than forty years, or ever since his boyhood, he has been a conscientious Spiritualist. Everything that any man could do for the Cause he loved, Mr. Edson has done for Spiritualism. During his long residence in

Washington he has been one of the leading workers there, and for nearly ten years has been the efficient President of the First Society. He has ever been found faithful to his trust, and has never faltered in his devotion to Spiritualism. The Cause stands first in his thought. His devotion to the National Spiritualists' Association is well known to all.

At Chicago his name was prominently mentioned in connection with the presidency. When Mr. Barrett was chosen, no feeling of jealousy found lodgment in his soul. He gave Mr. Barrett his loyal support, and did everything in his power to make his administration a success. This fact shows the greatness of the man, and endeared Mr. Edson to every one who knew him.

We have seen that B. B. Hill of Philadelphia, Pa., was chosen to fill the vacancy caused by the resignation of G. P. Colby. Mr. Hill is one of the leading business men of his city, and stands high in the esteem of his fellowmen. For forty-five years he has been a devoted Spiritualist, and has endeavored to investigate every phase of manifestation that has come up in Spiritualism. Mediumship has been a factor in his own home, hence he is keenly alive to the necessity for its protection. He has been cautious in his investigations, and has never formed his conclusion hastily. His time and money have been freely expended in his search for truth, upon which he has planted his feet as upon a rock of safety, to stand firmly there henceforth and forever. Kind, just and generous by nature, he has ever given mediums his sympathy, and has stood nobly by them in their time of need. When others talked, he worked, and by so doing often rescued many a medium and occasionally a platform speaker from the clutches of the law. He took a deep interest in the work of Jonathan M. Roberts, and did all in his power to help that gentleman in his efforts to free the minds of men from the shackles of credulity superstition. Mr. Hill was a delegate to the first Convention, and was an energetic worker there. At the Convention of 1894 he took an active part, and was unanimously chosen Second Trustee. The National Spiritualists' Association has no stronger friend than B. B. Hill, and no one more devoted to the principles for which it stands. "Defend and protect your mediums" is his motto, and faithfully he has carried it out in his own life. He is everywhere known as an earnest worker in behalf of Spiritualism. That he may long be spared to the Cause and the National Spiritualists' Association, is the wish of his many friends.

The Third Trustee is Hon. J. B. Townsend of Lima, Ohio. He has been a Spiritualist for many years, and has taken a deep interest in every effort looking toward organization. Mr. Townsend has been a liberal supporter of the Spiritualist press, and done much to extend the circulation of the *Light of Truth*. He was a delegate to the Chicago Convention, and one of the most prominent workers there. He was a member of the committee on permanent organization, also of the committee to present a paper to the World's Parliament of Religions. At the election of officers he was unanimously chosen a member of the Board of Trustees, and rendered efficient service in the way of practical suggestions and sound advice.

It was Mr. Townsend who suggested the observance of a special day for the benefit of the National Spiritualists' Association. He was unanimously re-elected as a member of the Board in 1894.

The Fourth Trustee, Hon. L. V. Moulton, of Grand Rapids, Mich., is a well-known attorney-at-law in that city. He has been an earnest Spiritualist for nearly thirty years, and a zealous advocate of organization. For many years he was a practical machinist, and this led him to the careful analysis of every question presented to him. For seventeen years he was a skilled artist, and in the developing room of the photographer the truths of Spiritualism came home to him. Possessed of a fine, sensitive nature, mediumship of a high order soon came to him, also to his wife, whose psychic powers soon led many to the truth. For several years he was President of the Grand Rapids Society, and soon became known as an able and eloquent platform speaker. Mr. Moulton is also President of the Michigan State Association, and was Vice Chairman at the Convention in Chicago, as well as Chairman of the Committee on Permanent Organization. He was urged to allow his name to be used for a member of the Board at that time, but declined on account of important business interests. At the Convention in Washington he rendered efficient service on the floor in all the important debates. He was elected Trustee, and has served faithfully and well since his election. He has not missed a single meeting of the Board, and as legal adviser has done much to advance the welfare of the National Spiritualists' Association. He is an honor to the cause of Spiritualism, and the National Spiritualists' Association is singularly fortunate in securing his valuable services.

Mr. Moulton is an eloquent and scholarly speaker, a conscientious Spiritualist, and is thoroughly devoted to the cause he so worthily represents.

Mrs. F. C. Stinehart, the Fifth Trustee, has been a member of the board only since April, 1895. She was a delegate to the Convention in Chicago, and did all in her power to make that Convention a success. The place of her sister naturally seemed to fall to her, hence she was chosen to fill the vacancy caused by the transition of Mrs. Blodgett. Mrs. Stinehart is one of the active workers among the Spiritualists of Dubuque, Ia., where she resides, and is also well known at Clinton Camp, where she has many tried and true friends. She has a generous nature, and is devoted to the Cause of Spiritualism. Her heart and purse are ever open to the needy, and she will prove herself to be the worthy successor of a noble woman.

Efficient service has been rendered the National Spiritualists' Association by Mrs. R. S. Lillie, who was elected one of the Honorary Vice Presidents at the last Convention. The efforts of Mrs. Lillie in behalf of the organization of the Massachusetts State Spiritualist Association are well known to all. To her influence is largely due the incorporation of this body and its union with the National Spiritualists' Association.

Another zealous worker in our ranks is Capt. E. W. Gould, who has for many years been an ardent advocate of organization, and has by voice and pen done all in his power to further the interests of the National Spiritualists' Association.

Mrs. Colby Luther has also labored earnestly in behalf of the Association, and has led many to take an interest in this movement who otherwise would have passed its claims unheeded by.

Dr. O. G. W. Adams of Dubuque, Ia., is also one of the most generous supporters of the Association. His purse has ever been open to meet its claims, and his devotion to the Cause of cooperation has been everywhere apparent. He feels that in union there is strength, and always acts accordingly.

Another generous friend of the National

Spiritualists' Association is Mrs. Dr. Matthew B. B. Hill, N. Y. She has realized that the work of cooperation is the means by which the weak can always find protection. She has given liberally to the mediums fund, also to the general fund of the National Spiritualists' Association.

Much more might be written of the many friends of the National Spiritualists' Association, but time and space forbid. With such a host of willing workers behind it, the Association has, it is not surprising that the future seems so bright and auspicious.

The Convention for the year 1896 promises to be largely attended by delegates from a majority of the States, having societies chartered with the Association. Special rates of one and one-third fare have been granted upon the Central and Eastern trunk lines, on the certificate plan. These concessions are the same as have been granted other denominations, and for the first time in the history of Spiritualism, have been granted to the Spiritualists. This is another recognition of the power of organization, and should be remembered. No doubt the reduction in fares will induce many people to attend the Convention. Some of our most eminent speakers are to be present, and the evening sessions, which are to be devoted to mass meetings, will afford the people an opportunity to listen to the finest talent in our ranks, in a general exposition of the principles of Spiritualism.

Mr. E. W. Emerson, Miss Maggie Gaulle, H. J. Altemus, the well-known test mediums, will be present and contribute their share to the interest of the occasion. The cheap rates extend over a period of ten or twelve days, and will afford all visitors a rare opportunity to see Washington. It is an occasion that should not be missed, and we predict that the Third Annual Convention of the National Spiritualists' Association will be a great success, both in regard to enthusiasm and in point of numbers in attendance.

The headquarters of the Association are in Washington, D. C., pleasantly situated at 600 Pennsylvania avenue, S. E. The building is large, containing fourteen rooms, and is the home of the Secretary as well.

The site is a beautiful one, facing the Capitol grounds. The offices of the President and Secretary are on the first floor, as is the library, which contains, as we have already stated, many choice donations of spiritualistic literature. Chief among them is the donation of Mr. G. A. Bacon of Washington, D. C., who presented to the Association the bound files of the BANNER OF LIGHT, which are of untold value to those who are interested in reviewing the early history of Spiritualism. This library is constantly in use.

The offices of the Association are worthy of special mention. Passing from the street into them, one feels that at last the Spiritualists of America have a headquarters indeed. The President's room is fitted with handsome oak furniture, as is also the Secretary's room; both offices have been furnished with handsome oak desks, the gift of Mr. C. L. Stevens of Pittsburgh, Pa., who from the first has been the warm friend of the Association. The walls are adorned with handsome oil paintings and water colors, also the gifts of friends; and not the least treasured are the photographs of many of the prominent workers of the Cause.

Mr. Woodbury and his estimable wife are untiring in their efforts to entertain all who visit the headquarters, and have made hosts of friends among the Spiritualists of Washington, as well as among those who have had occasion to visit the offices of the National Spiritualists' Association.

From what has been said of the National Spiritualists' Association the reader can readily see that it has come to stay; hence it is now one of our fixed institutions. The devotion and earnestness of its friends carry conviction to Spiritualists everywhere, and have led them to add their influence to the same good Cause. Its friends are loyal to it, are progressive in their tendencies and are desirous of avoiding everything that savors of dictation or personal bias. They are willing to accept suggestions from whatever source, to the end that Spiritualism may be benefited by it. It interferes with no one, but seeks the good of all. It is a principle, not personalities, to which we find the National Spiritualists' Association devoted. We hope our people will rally to its support, and endow it with means with which to do the work for which it has come into existence. We ask the reader to assist in filling its treasury, thereby doing each one his or her part toward sustaining the Cause of Spiritualism.

If the care of the hair were made a part of a lady's education, we should not see so many gray heads, and the use of Hall's Hair Renewer would be unnecessary.

Beware of Ointments for Catarrh that Contain Mercury,

As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten-fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally, and is made in Toledo, Ohio, by F. J. Cheney & Co., Chemists and Druggists. Sold by Druggists; price 75c. per bottle. Sept. 21.

WHAT A WOMAN CAN DO!

I want my lady friends to know of the new field now open for them. In the past six months we have made a profit of \$200,000 after paying all expenses. All our news has been made at home, not having canvassed any. My official duties calling me away most of the time, I left the Dish Washer business in my wife's control with the above results. The success is rapid and increasing. I have no more time to grow until every family has a "Climax Dish Washer." Not a day passes but what we sell one or two, and some days fifteen or twenty Dish Washers. It's easy selling what everybody wants to buy. You can't get it any other way. It costs only two minutes. For full particulars address the Climax Mfg. Co., Columbus, Ohio. Get a sample dish washer and you cannot help but make money. The Climax Mfg. Co. do not ask any pay until you have the Dish Washer sold. You may just as well be making \$5 a day as to be doing nothing. Oct. 12.

"THE NEW SCIENCE OF DEVELOPMENT."

MR. S. H. NELKE'S newly discovered science of development of Mediumship according to "laws of nature," has brought out PHENOMENAL GOOD in a REMARK-ABLY short time. For terms, inquire at his new residence, 604 Tremont street, Boston. Oct. 12.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evening 8 o'clock. Good speakers and mediums. Mr. M. Evans, President.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 104 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 118 Bedford Avenue. Meetings Sunday evening 8 o'clock. Free admission. Good speakers and mediums always attend. Free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y.

Psychical Society, Jackson Hall, 515 Fulton street, Mondays, 7 P. M. Prominent speakers and mediums. Augusta Chambers, President.

Fraternity Hall, 30 Bedford Avenue, near Myrtle Avenue. Meetings Sunday at 3 and 5 P. M. J. Edward Barrett, Medium and Conductor. Other mediums regularly provided.

The Woman's Progressive Union holds meetings Friday and Sunday evening, at 8 o'clock, at Small's Parlor, 217 Franklin Avenue (near Greene).

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

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1827) meet at First Association Hall, 8th and Callowhill streets. Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 10 A. M. and 7 1/2 P. M. Lyceum at 2 1/2 P. M.

Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 3 P. M. S. Wheeler, President. 473 N. 9th street.

Euclid Hall—Theodore F. Price; independent meeting every Sunday night at 7 1/2 P. M. at Euclid Hall, northeast corner 11th street and Girard Avenue. Lectures and tests.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Center Post Hall, 50 South Sangamon street, every Sunday at 10 1/2, 2 1/2 and 7 1/2. Lyceum at 1 P. M. Mary C. Lyman, permanent speaker. E. N. Pickering, President.

First Society of Spiritualists meets at Roswell Theatre, 11 A. S. P. Mrs. C. W. Roberts, President. Band of Harmon, Thursday, 7 P. M., Orpheus Hall, 244 1/2 Broadway.

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