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NO. 7.

# National Spiritualists' Association. The

Annual Reports of the President, Harrison D. Barrett, and the Secretary, Mrs. Mary T. Longley, for the Year Ending October 19, S. E. 53, A.D. 1900.

#### To the Spiritualists of the United States of America and (ucational work named, and formulate plans by (their worth and services, that the same may **Dominion of Canada, Greeting:**

It fails to my lot at this time, in compliance with the requirements of the Constitution, By-Laws, Rules and Regulations of the National Spiritualists' Association, to present my report as President of that institution for the past twelve months. This duty is doubly pleasant in view of the attainments of the National body during the year just closed, and its hopeful outlook for the future. Seven years mark an epoch in the history of any great social, political and religious movement. Seven years have passed since our present National Association was organized. To-day we stand at the threshold of the eighth year of its existence, and have the right to feel that the period of uncertainty, indecision and indifference has passed, and that our honored Association is entering upon an era of prosperity and activity never before known in the history of Spiritualism.

#### THE PAST YEAR.

The past year has been a period of great activity in spiritualistic circles. The attention of the public has been called to the subject of psychism with greater frequency than in any corresponding period during the past half century. The secular press, the great periodicals, the leading pulpiteers and the men of science, have referred to Spiritualism again and again at such length and in such commendatory terms as to awaken an interest in matters occult on the part of thousands of people who never before have given the subject any thought whatever. Soon after the adjournment of our last annual Convention, Rev. Minot J. Savage published a remarkable book entitled "Life Beyond Death." It was read with avidity both by Spiritualists and their opponents, while the reviews of the work in the secular press showed the great interest felt by the reading public in the questions discussed by this progressive Unitarian preacher. Prof. James H. Hyslop of Columbia University, about the same time, made known the results of his phenomenal experiments with Mrs. Piper, the well-known psychic of Arlington, Mass. The columns of the secular press were filled with references to the statements of the learned professor, and many of the leading dailies and periodicals commented at length editorially upon his positive declarations with regard to the truth of spiritualistic phenomena. Even in England and upon the continent of Europe mention was made of the experiments of Prof. Hyslop. In every instance the references showed the intense interest felt in the subject with which he dealt. It does not matter that many of those who commented upon his work failed to arrive at the same conclusions he did. It is enough to realize that the opponents of psychic science were forced to defend their materialistic positions, and thereby recognize Spiritualism as a matter worthy of their attention. So great was the interest manifest on the part of the people that many clergymen felt constrained to attack Spiritualism in a most | ered a leader in his especial line of work, unjust and wholly unwarranted manner. Such choler only showed the mental calibre of the equally high. His writings in defense of sci attacking parties, and advertised Spiritualism the more widely among the masses. One preacher from Buffalo, N. Y., one from Washington, D. C., and another from Chicago, Ill., were especially virulent in their attacks, using language that no dignified pulpit would ever | minded, open handed friend of our Cause and tolerate. These men were promptly silenced supporter of this Association has fallen in the by one of our ablest workers. Moses Hull. who | midst of a most useful career, when the world read them a lesson they will not soon forget. had greatest need of his services. He requires I recommend that this Convention acknowledge the distinguished services of Mr. Hull in this matter, in a fitting testimonial. The words of these three preachers were widely quoted by and in the silence of the soul pay my tribute the secular and religious press. The replies that were made to their false and malicious statements were utterly ignored by the religious press, but were given good positions in many of the leading secular journals. No stronger argument can be advanced in proof of the intolerance and bigotry of sectarianism than this action of the religious press. The course of the bigoted and ignorant pulpiteers just mentioned led many of the broader and more progressive clergymen to make Spiritualism the subject of one or more sermons, in which many of them gave it fair and impartial treatment. This was especially true in the case of Rev. Heber Newton, of the Episco | service when he interested President Lincoln pal Church, and also of many of the spiritually | in psychism. illuminated among the Unitarians and Universalists. It is but fair that attention should be called to the fact that this widespread interest in Spiritualism, awakened during the past year, is due to people outside of our own ranks. The Society for Psychical Research, the scientists, and up-to-date clergymen have created public sentiment, and turned the attention of thousands of people to the subject of psychism. It is true that Spiritualism is benefitted by their years, and she will be remembered with loving N. S. A. The people were imbued seemingly efforts, and that the results of their work will redound to the good of the race. It is to be re gretted, however, that Spiritualists have not call the attention of the thoughtful to their | to her memory ! well authenticated facts, even as those outside

which Spiritualism, through the efforts of pronounced Spiritualists, may have a share in the work of educating the public in the great truths of psychism.

From the foregoing statements it will be seen that Spiritualism as a whole, has had a most prosperous year, outside of the organizations conducted under its name. In some instances it has received additions to its ranks, through its local societies, from those who have been awakened to a knowledge of the truths of the Spiritual Philosophy. The widespread advertising our Cause has received has led to a more general study of our literature, and I am pleased to report that there has been a deeper interest manifested in the writings of our ablest representatives than has been apparent in any preceding year of the history of our National body. No novel of the day is at all popular unless a vein of occultism runs through its plot. The demand for the works of Lilian Whiting, M. J. Savage, and kindred writers, as well as the renewed interest in the writings of that greatest of all seers and philosophers who have ever lived upon the earth, Andrew Jackson Davis, are also pleasing evidences of the growth of Spiritualism in the esteem of the public. We can not do too much to sustain educational work of this kind, and I recommend that this Convention formulate some plan by which Spiritualism may be given greater power and influence through the dissemination of its valuable literature.

NECROLOGICAL. The past year, fraught with blessings though it has been, has also thrown many shadows athwart our pathway. Some of our bravest, brainiest, and noblest of workers have fallen in the great battle of life, and gone on to their immortalities. One of them was full of years and rich in spiritual knowledge, gathered through a long and useful earth life. He was esteemed as an anthropologist on all continents, loved as a spiritual teacher by the millions, and honored as the discoverer of psychometry by all Spiritualists. He fell just as the sun was sinking in the west in a glorious, golden sunset, behind the hills of life's years. and sank into a sweet, refreshing slumber from which he awakened in the "Morning Land" of the soul to enjoy his well-earned rest from his hard labors on earth. Earth-life is poorer, but the realm of the soul is richer, because of the transition of that gifted author, scholar, scientist and statesman, Joseph Rodes Buchanan. The next to go was one whose years were barely half told, who was but beginning to pass from the old age of youth into the youth of old age. His is a name that was famous throughout the world as authority on ontology and bacteriology. He was thrice decorated by one of the Governments of Europe for his great discoveries in the field of science, and for his philanthropic work among the sufferers from the cholera scourges that swept over several nations in the "Old World." He was considwhile as an advocate of psychism his rank was entific Spiritualism have been published in several languages, and his efforts to establish a Psychical Institute for the study of mediumship are too well known to need extended notice from me. This noble hearted, broad no encomiums from me at this time. He has left his mark high upon the scroll of fame and gone to his reward. I can but speak his name. to the sterling worth of Dr. Paul Gibier. Two other prominent men have gone from us since we were last assembled in Convention -John Clark Bidpath, the eminent historian aud statesman, and Col. S. P. Kase. the old time Abolitionist and personal friend of Abraham Lincoln. Prof. Ridpath, while not an active supporter of our Cause, was yet an avowed Spiritualist, and never hesitated to acknowledge his interest in the great questions with which Spiritualism deals. Col. Kase was | deavored to interest her hearers in the N.S. a tireless worker for our Cause for more than A. In some places her efforts bore fruit, but forty-five years. He rendered the nation at large, and Spiritualism in particular, a signal

be spread upon the minutes of this meeting, and copies forwarded to the families of the arisen ones.

#### GROWTH OF THE N. S. A.

Our Association has added a small number of societies to its membership during the past year. It is true that we have met with some losses, but the character of the newly-acquired societies in the way of activity and interest more than compensate us for the loss of the few that were only half alive. One new State Spiritualist Association has been formed, that of Wisconsin, which gives promise of great usefulness in that State. Ohio has been quickened into new life, and excellent work has been done in that State for our Cause. The bonds of affection between it and the N.S.A. have been strengthened, and an era of good feeling inaugurated. The, feelings of amity and good-will on the part of all State Associations toward the N. S. ( . have been augmented, and, so far as is known to your executive Board, the most harmonious relations exist between the National society and its auxiliaries. Our societary growth, though small in numbers, is of a permanent character, hence is of great value

The N.S.A. has grown in the esteem and confidence of the people far beyond any corresponding year of its existence. It is now looked upon as a permanent institution, and is receiving the attention from Spiritualists that has hitherto been withheld. It has grown into the notice of the opponents of Spiritualism, and is looked to for reliable data as to the status of our Cause by all classes of people. Spiritualists are awakening to the fact that their National Association is receiving the respectful consideration of fasir opponents, and that it is of value to them in the dignity and standing it gives to our movement as a whole. I have never received so many letters of inquiry, nor have I been approached by the officers of so many secular and religious institutions, for information concerning Spiritualism as has been the case during the past twelve months. It is true that there has been a special incentive to attract the attention of the people, through the munificence of our beloved Treasurer, Theodore J. Mayer; yet that very influence has been helpful in the way of creating permanent interest, and establishing a feeling of security in regard to the future of this great organization.

and strove to do. At the close of her fourth ) one thousand dollars to raise ere we can claim month of service, at the request of your executive officers, Mrs. Ballou kindly canceled her contract. This was found necessary as a matter of economy, and was done solely to prevent the depletion of our treasury. Your officers make no complaint of the work of Mrs. Ballou; she did her best, under great difficulties, and no blame can justly be laid upon her.

Mr. E. W. Sprague, one of our truest and most steadfast friends, in connection with his regular engagements with local societies, rendered the N.S.A. much valuable service in missionary effort. Several other missionaries did what they could, by occasional references to the aims and objects of this body, to interest their hearers in it. Your President also did some missionary work during the year, but did not devote himself exclusively to it as he did in '94, '95, '96 and '97. The results of the year's work in the missionary field are not up to the records of former years. I am yet of the opinion that live missionaries are the best means of educating our people in the spiritual philoscphy, and in explaining to them the value of the N.S.A. It is evident, however, that new methods must be devised for carrying on that work. I do not feel that it is the sole purpose of our appointed missionaries to collect money for our treasury. There is a higher purpose than this that should be the first consideration both of the missionary and thie Association. That purpose is to show the necessity of thorough organization, and the duty of the people to support the same will soon become apparent to them.

It will be necessary to show the people that they cannot expect to get something for nothing-that "live and let live " is the motto of the three score and ten years. I deeply deplore N. S. A., and that it should be theirs. The the failure of the Spiritualists as a body to ap-

the bounty of Mr. Mayer. Such a condition of things is indeed lamentable. It is a sad commentary upon the popular interest in Spiritualism that has developed during the past year. If outsiders appreciate Spiritualism at a higher rate of valuation than ever before, surely Spiritualists ought to do the same. The fact is, many people left their pocketbooks in the church when they embraced Spiritualism. Some means by which the hearts, souls and purses of our Spiritualists can be reached at one and the same time must be devised by this Convention. No other religious body in the world would have taken a year to raise so small a sum as ten thousand dollars. With a following of possibly one quarter of a million of people, there is no excuse for such extreme parsimony. In speaking thus, I cast no reflections upon the generous souls who have contributed to this most worthy cause.

It is to some of them that I am indebted for the inspiration that prompted me to persevere in my efforts to fill this fund. Many of the letters were touching in the extreme, and proved the sincerity and devotion of the writers. To such as they the world is indebted for the presence of Spiritualism among men; to such as they must we look for evidence of the trustworthiness of and faith in human nature. Many of them, cut of an income of ten dollars per month, contributed one, two and five dollars each to the Mayer fund. What a difference between them and the men of wealth who have hugged their gold to their hearts and refused to give even one penny!

Simple justice compels me to admit that those who gave most willingly out of their little stores were people far beyond the age of

In common with our brethren over the even one dollar to aid her in her work. sea, we pause to pay our tribute to that noble woman whose services in behalf of Spiritualism were gladly acknowledged by her | bor, in which she traveled hundreds of miles, friends on all continents-Mrs. Emma Hardinge-Britten. She was ripe for the harvest, having spent more than threescore-and-ten | twenty-nine dollars. The salary of Mrs. Balyears in the mortal form in the service of her | lou was fifty dollars and her expenses for the fellow-men. Her works will live in after gratitude by the thousands to whom she ministered when her life was young and her hope strong. Nobly hath she lived, and grandly had a hand in this good work, and been able to hath she triumphed over seeming death. Peace

It is but right that this Convention should of our ranks have done in the instances named. | take notice of the departure of these em-I carnestly recommend that this Convention inent personages. I therefore recommend best advantage, but the distances were too make due acknowledgement to those who have that the Committee on Resolutions be in great and mail transportation too slow to make been instrumental in carrying forward the ed- structed to present a special testimonial to it possible for them to aid her as they wished deem their pledges leaves us with nearly body.

#### WORK OF THE N. S. A.

The executive officers of the N. S. A. have had their time well occupied with Association work throughout the year. The correspondence of both the President and Secretary has been large, and has produced some very interesting information as to the standing of our Cause throughout the nation. Our Secretary has been unremitting in her efforts to establish and maintain the most harmonious relations between this organization and its chartored auxiliaries. In this labor she has been eminently successful, and she has also succooded in interesting many prominent laymen in the work of the N.S.A. She has kept in touch with nearly all of the workers in the spiritual vineyara, and has ever striven to show them that the interests of the N.S.A. were identical with their own.

during the past year. Several trustworthy to this Convention with nearly one thousand missionaries received commissions to work for the N. S. A., but it was not possible for them to devote their time to the work, and, in some instances, the results were too discouraging to warrant them in continuing their efforts. One special missionary, Mrs. Addie L. Ballou, was sent into the field to arouse an and no blame can be attached to her for the interest in the N. S. A. and its purposes. She was engaged, under contract, for a period of six months, at a salary of fifty dollars per month, and expenses. She began her work Dec. 1, 1899, in the State of Indiana. From the very first, she met with determined opposition and the most serious obstacles. The people would not respond to her letters, and several local societies failed to give her a hearing. Whenever she did speak, she faithfully enno obligation whatever in the matter. Our missionary was being paid by the N. S. A., and they did not feel called upon to contribute

I regret to say that so great was the apathy of the people that her thirty days of constant lagave twenty-three lectures and one funeral sermon, returned to the N.S.A. the sum of month. Of course, this was a heavy loss to the with the idea that they could get something for nothing, hence they accepted her hard labor as a matter of right to themselves, and complacently forgot their own duty in the case. Mrs. Ballou then tried other fields of labor, but the

results were much the same. Your President and Secretary tried to arrange her route to the

field of labor for each missionary should be carefully selected, the routes definitely determined, and dates made far in advance. Each person so employed, if thus equipped, will do much for the N. S. A. I believe that if six live missionaries are employed, and their entire time devoted to their work in this direction, they can be self-supporting, if they work with a will, and at the close of the year have a comfortable balance to turn into the treasury of the N.S.A. At this point, I must suggest that not only should our missionaries organize new societies, but they should also do everything in their power to strengthen those now in existence. This part of our work has been neglected too long, and we are now suffering from the ill effects thereof. I recommend that missionary effort be continued another year, under methods to be prescribed by this Convention, and that not more than six active workers be specially commissioned, under fixed salaries, to devote their entire time to this important work.

#### THE MAYER FUND.

It will be remembered that early in Septem ber, 1899, our esteemed Treasurer, Theodore J Mayer, offered to deed, in fee simple, the present magnificent headquarters of the N.S.A. in Washington, D. C, provided the Spiritualists of the nation would place the sum of fifteen thousand dollars in our treasury. Mr. Mayer afterward reduced the proviso to ten thousand dollars, and has extended the time from date to date during the year, hoping the Verv little missionary work has been done fund would be raised in full, but we come dollars lacking. One year of constant effort on the part of your executive officers has not sufficed to bring forth the required amount. From the report of our Secretary you will learn that she has faithfully endeavored to fill this important trust. Nobly has she striven, present deficit.

> Your President claims that he, also, has done his best to induce the Spiritualists of America to meet Mr. Mayer half way. One man has asked thousands of men to do as much for our Cause as he would do alone. This point I have emphasized, iterated and reiterated with voice and pen throughout the year. Under instructions from our Board of Trustees, I sent out eight thousand, six hundred and eighteen circular letters to the Spiritualists whose addresses were at my command, asking them to made no response whatever, but a goodly num additional. I also penned one hundred letresponses. From all sources I have received and turned into the treasury of the N.S.A. dollars of the pledges remain unredeemed. The parties who made them have been repeatedly filled, hence feel justified in refusing to make good their word of honor in this respect.

preciate the great value of Mr. Mayer's unselfish offer. The old desire to get something for nothing, by making other people pay for their religion for them, is all too strong with the majority of our Spiritualists even to-day. I most earnestly recommend that this Convention make it its chief duty to complete the Mayer fund at the earliest possible moment.

#### MASS MEETINGS.

The last Convention instructed the Board of Trustees to institute and hold a series of mass meetings in the large cities of the land in the interest of the N.S.A. These meetings were to be held, as far as possible, under the joint auspices of the State and National Associations, each organization to share and share alike in the expenses and profits of the same. Joint Conventions were planned in the States of Michigan, Minnesota, Illinois, New York and Ohio. It was my privilege to attend all of the meetings save the one held in Minnesota. They were all helpful to the cause of organization spiritually, educationally and financially, and were the means of interesting hundreds of people in Spiritualism. The Minnesota Mass Convention was a grand success, and Trustee C. D. Pruden represented the N. S. A.'s interests in a most acceptable manner. Other mass meetings were designed, but owing to business changes, ill health, and the lack of interest on the part of some of the local workers, it was found necessary to abandon the plan.

The work performed, however, is so satisfactory in character as to warrant the recommendation of its continuance another year. I therefore urge that instructions be given to the incoming Board of Trustees to arrange for not less than twenty mass meetings in all sections of the nation during the year next ensuing. I further recommend that they be held under the joint auspices of the several State Associations and the N.S.A., wherever State Associations exist, upon the plan of last year, a mutual sharing of the responsibility and profits that these meetings may entail or call forth. I urge that these meetings be made the first care of the Board after its members are inducted into office.

#### CAMP MEETINGS.

Our Summer Camps have always been sources of revenue for the N. S. A., and the past year has been no exception to the rule. I visited seven camps in the interests of the N. S. A., in many instances the people seemed to feel | donate to the Mayer fund. Several thousand | and received the hearty cooperation of the officers and visitors at all of them. I was given a ber at once sent in their offerings to this fund. | considerate hearing at the Chesterfield (Ind.) I received about two thousand dollars in cash, | Camp, and paved the way for better work next and pledges of about fifteen hundred dollars year. Niantic, Ct., Temple Heights, Me., Onset, Mass., Verona Park, Madison, and Etna, ters with my own hand to personal friends Me., in the order named, were my other fields from nearly all of whom I received generous of labor. Each of the six last named were most generous to the National Association, and we are under obligations to the officials of more than three thousand dollars in cash. the same for their kindly coöperation. These From the pledges made to me direct I expect | six Camps contributed, in the way of collecto receive about three hundred dollars in tions, donations, and services of your Presiaddition to what has already been paid. I dent, \$605 45 cash, and \$27 in pledges, of which regret to say, however, that over six hundred sum Onset, Mass., gave nearly \$400. Onset's offering includes the generous check of John Q. A. Whittemore, the able and efficient Presirequested to meet their obligations, but it dent of that organization. The other Camps seems that they gave their pledges with the are much smaller in the point of numbers in feeling that the Mayer fund never would be attendance, yet they did proportionally as well. Etna, Me., gave \$8141, Madison, Me., \$75.54 and the others smaller sums, all of The failure of the parties in question to re | which should be duly acknowledged by this

At Onset and Madison your President was assisted by several of our prominent speakers and laymen. Dr. George A. Fuller, Dr. N. F. Ravila, Mrs. A. Ritchie, Hon. Thomas M. Looke, Mr. F. A. Wiggin, Miss Susie O. Olarke and Mrs. Rachel Walcott did much to make the day such a signal success, as did also Miss Ohristine Brown in her aspacity as vocalist. At Madison, Mrs. Jennie Conant-Handerson, Mr. F. A. Wiggin and Mrs. Cora L. V. Rich-mond lent willing hands to the good work. mond lent willing hands to the good work, and helned to make the day a profitable one to the N. S. A. The Schubert Quartet rendered excellent music and did all in its power to interest the people in our work. I recom-mend that suitable acknowledgment of the services of these good friends, the generous cooperation of the camp officials in all instances, and the liberal contributions of the people, be made by this Convention. I further recommend that efforts be made to secure N. S. A. Days at all of the camps for the sea son of 1901 and that special representatives of this body be sent to each camp to look after the interests of the N.S. A. on those occasions.

#### LOCAL SOCIETIES

Notwithstanding the fact that Spiritualism has received a great impetus during the past year from outsi te sources, it is nevertheless true that our local societies, in the vast majority of cases, are in a very deplorable condition. Not more than fifty of them are in good circum-stances and qualified to do the work for which they were instituted. In the height of the win ter season over seven hundred meetings are held every Sunday evening in this country under the banner of Spiritualism. It is true that four hundred or more of these gatherings are conducted by some special medium, around whose personality the people assemble, out of their special interest in the individual leader. This does not do away with, but rather adds to, the deplorable condition to which I am referring. Only one society in every seven is really pros pering, using the above figures as a basis for comparison.

From one side of the nation to the other, 1 have heard nothing but complaints from the average local society during the past year, as to its inability to meet the expenses and carry on its work properly. The officers have asked the speakers they employed to make special reductions in their terms, and even demanded of some of them that they give two lectures per Sunday for the pittance of five dollars. In many instances the people seem to forget that their teachers must live and selfishly seek to get all they can from them without consider ing the matter of any return whatever. In asmuch as our platform was formerly on a par with the pulpits of all denominations in the matter of compensation for the workers employed, the present condition is the more to be regretted and condemned. No speaker with or without a family can live upon the average salary paid by our local societies. If he is alone in the world, he may be able to live on twenty five dollars per month, but if he has a family, the outlook is indeed dark. In view of the prices paid twenty and thirty years ago, present condition becomes appalling. There is a hiatus between the two so wide and deep, that even the man who loves to live above the clouds while his feet are on the earth, must needs perceive it.

In speaking as I have of the present condition of our local societies, and their attitude toward our speakers and mediums, I do not mean to cast any reflections upon our noblehearted laymen who have faithfully striven to maintain regular Sunday services in their respective communities. The few who have done the hard work are entitled to full credit for their unselfish efforts to sustain the Cause of truth. There is a cause for the steady decline in the numerical and financial strength of our local societies. I ask this Convention to determine that cause and apply a remedy. Permit me to offer a few suggestions with regard to this especial work. It will be seen when the report of our committee on Dele-gates' Reports is rendered that the average membership of our local societies is less than thirty, while the attendance each Sunday often averages over two hundred persons. Why do the many throw the burden of maintaining an organization upon the few? Cannot some plan be outlined by means of which the hundreds of interested visitors at our meetings can be led to become active members of our societies?

There are certain matters to which I invite your particular attention, viz,, the places of meeting, music, door fee, and platform man-

Under this caption, I can only renew my recommendations of last year, viz., that we as Spiritualists take steps to secure the abolition half-rates for clergymen upon all lines of railroad in America, and that we petition the law making bodies of the nation to prohibit by legal enactment, the conferring of ordination a a special rite upon any person whatsoever also urge that special efforts be made to take I also urge that special curits be made to take from all olergymen the right to solemnize mar-riages, and all other special privileges and im-munities they now enjoy. A body of people whose motto is "Equal rights for all-special privileges for none," surely ought to condemn half rates on the railroads, and the pernicious practice of conferring ordination upon any lass of individuals, under the pleasing delusion to those receiving such rite that they have been filled with divine unction and incculated with the Holy Ghost. Let us as Spiritualists use every honorable means at our command to secure the overthrow of both these customs that have become parasites upon society in all

#### MEDIUMSHIP.

sections of America.

This word means much to every enlightened Spiritualist, for it is one of the cornerstones upon which the grand spiritual temple rests. The N. S. A., from the very first, has declared its recognition of mediumship as the source of the inspiration and power of Spiritualism, and has ever sought to protect and defend all true and worthy mediums from unjust attacks. During the past year the statement that the I.S. A. was opposed to mediumship has been widely circulated. Such an assertion is false in every particular, and is uttered by those who know it to be false. The officers of the . S. A. do not hesitate to declare that every phenomenon offered in the name of Spiritual ism, from the highest inspiration down to materialization, rests upon the solid rock of fact. They are also the outspoken friends of every medium who is true to his high calling and to the forces in spirit-life who seek to use him for the good of others. It is true that they are opposed to counterfeiting and to all kinds of chi canery, and do not hesitate to say so. The N. S. A. is not designed to be a cloak for those whose ways are dark and tricks vain ; it is rather for those forces on both sides of life who are endeavoring to further human progress and to add to the enlightenment of the race. As such it is the steadfast friend of every true medium, and the loyal supporter of genuine phenomena of all phases.

I urge that the question of mediumship be given special consideration. Its right development means much to the future of our movement. Last year I recommended that the N. S. A. give its moral and active support to the Psychical Institute, founded by Dr. Paul Gibier, for the investigation and development of mediumship. The transition of that gifted man removes one of our most reliable aids, and doubles our responsibility in the case. It should be our aim to establish an institution f the character of the one founded by Dr. Gibier that has been overthrown by his re-moval from earth. I respectfully suggest that the work of the N. S. A. be outlined with this end in view, and earnestly recommend that this Convention urge the reëstablishment of the home circle, so popular in the earlier years of piritualism, as the safest and best means to that end. Let us prove to the world that we cherish mediumship by sustaining our medi-ums; let us give them the most favorable conditions for development, and aid them in their noble work. As the sybils and oracles of old were protected from the storms of life, so let us guard our modern prophets, that they may be-come blessings to their fellowmen in all quarers of the globe. All honor to true mediumship, through which the light of spiritual truth is thrown upon the souls of men! At this point I am constrained to recommend that the methods of work, the aims, objects and accom plishments of the organization known as the Mediums' National Protective Association, of which W. L. Jessup of Indiana was the first President, be duly investigated, and a report submitted to the next Convention.

#### SCHOOLS

As a means to the higher psychical and educational development of mediums and speak-ers, schools are absolutely necessary. This Convention cannot speak too strongly in favor of institutions of this kind, and every possible effort should be made to multiply their num ber throughout the land. 1 once more recommend that the Seminary at Belvidere, N. J and the Spiritualist Training School at Lily Dale, N. Y., be given the hearty endorsement of this body, and the earnest moral support of all Spiritualists. The Bush sisters at Belvidere have struggled against heavy odds for some years, and it is to be hoped that endow-ments may be secured in the near future for this worthy institution. The Seminary is healthfully located, and is an ideal spot for a school for sensitives. The importance of the school at Lily Dale cannot be overestimated. Mr. Moses Hull, Mr. A. J. Weaver, and their coworkers, have labored earnestly to make it an institution of value to embryo platform speakers, and they have rendered our Cause good service by so doing. The school and its pro-moters deserve well as the hands of all progressive Spiritualists.

Spiritualism a matter of special interest throughout the coming year. I also urge that one or more assistants be provided for Mr. Howe, if needed, the preference to be given to such able writers as Dr. Dean Clarke and Fred L. H. Willis.

#### PSYCHICAL RESEARCH.

Under this caption your President last year urged a closer union of effort between the N. S. A. and the Society for Psychical Research. I am impelled to renew that recom-mendation at this Convention. Our friends of the Psychical Research have for many years been doing a work that the Spiritualists ought to have done for themselves and the Cause they love. That society is still endeavoring to present the grand truths of psychism to the world, through the evidence of scientific fact. The majority of its members are friendly to Spiritualism and willing to ccoperate with us in the work of presenting psychic facts to our fellow men. From the time Prof. James of

Harvard first suggested a union of forces on the part of those who are interested in psychism, down to the present day. I have ardently hoped that the Spiritualists of Amerca would awaken to the necessity of demonstrating their truths to the religious and scientific worlds. Thus far they have multi-plied their phenomena until their evidence nor have they published the same for the en-lightenment of the masses. This important work has been done and is still being carried forward by the Society for Psychical Research. By coöperating with that body we can make Spiritualism of great service through the opening of our storehouse of facts to our friends and at the same time prove to the world that ours is an educational movement rather than the outgrowth of the emotions, designed for amusement rather than instruction. I appeal to the delegates to this Convention to make it possible for the truths of Spiritualism to be demonstrated by Spiritualists as well as by outsiders who are connected with the Society for Psychical Research. An alliance with that society in amity and spirit will be productive of great good to our Cause.

#### A PSYCHIC QUARTERLY.

As a means to advance psychic science in this country, I renew my recommendation of last year that, as soon as practical, a psychic quarterly, of the same general character as W. T. Stead's "Borderland," be established by the N. S. A. Rightly inaugurated and man-aged in a business-like way, such a magazine would be self sustaining from the start. It could be directly issued from the headquarters of the N. S. A., and its contents would be of such a character as to aid all existing Spiritualistic publications, rather than be a detri-ment to them. A periodical of this kind is needed, and would soon become a power in the educational world. I urge this matter upon your thoughtful attention, and trust that you will formulate some plan by which the de-sired end may be speedily reached.

#### SPIRITUALISM FOR CHILDREN.

The future growth and permanency of Spiritualism naturally depends upon the children of the Spiritualists of to day. Something should be done for the children by this Convention, and I ask you to consider well this very important subject. Two years ago there was formed the National Lyceum Association, an account of whose work will be given you later in this Convention. It has not been supported as it should have been, nor have Spiritualists taken the moral interest in its work that they should have done. Its officers have tried to arouse the enthusiasm of tue people, and have, no doubt, succeeded in doing something for the young. I urge you as a body of delegates to consider this matter at length, and give this branch of our work an impetus that will result in making it a power for good among our people. Too long have Spiritualists sent their children to Orthodox and Liberal Sunday-schools. Our religion is broad enough, great enough, grand enough to at-

are earnestly requested to give your most thoughtful attention. They change in a radical manner the working machinery of the N. S. A. One of them is the proposition to make the meetings of this Association biennial instead of annual, as they are at present. This plan has its advantages and disadvantages, and trust that you will weigh the evidence presented with great care. If the blennial method is adopted, it may be that it will lead to an inoreased attendance on the part of delegates and visitors. A long trip each year to a National Convention makes quite an expense to each /riend of our movement. At present this is an important item, for those who are abundantly able to meet such expenses do not attend our conventions. Those who do attend could meet the expenses of a blennial trip much easier than they can those of an annual outlay. Two years are none too many to give the officers a complete insight into the working machinery of the N. S. A.

On the other hand, the instruction gained at an annual meeting, the social ties there formed, the friendships renewed, and the pleasure of reunion, offset the cost of a trip thereto in full measure to many who attend them. In addition to these attractions is the feeling that they have thereby done something for the good scientific worlds. Thus far they have multi-plied their phenomena until their evidence has become cumulative; but they have made no effort to reduce their facts to orderly form, who could not agree, or who might not discharge their duties as they ought. An incompetent member might retard the work, and bring confusion into the Board. Per contra, there is the possibility of having a harmo-niously working Board, whom it would be desirable to keep, whose reëlection would be jeopardized in an annual meeting. I make no recommendations with regard to this matter, for I know that you will give it due attention, and decide it in the right way.

The other amendment that so vitally con-cerns the mechanism of this organization is the one that purposes making individuals members of the N.S.A. for a period of five years, or, for life, upon the payment of twenty five, or one hundred dollars in money. Our membership is now limited solely to societies, whose duly elected delegates constitute the voting power at our annual Conventions. The proposed change will virtually do away with the present system, and introduce an entirely new feature into our work. Our Conventions and the vot-ing members of the same will then be similar to those of the American Unitarian Associa-tion. That body holds its Conventions annually, and those who have the right to vote must either be life-members, or honorary members, or delegates from some church that has made a contribution to the funds of the American Unitarian Association within three years prior to the one in which the Convention is held. Honorary membership is secured only by vote at an annual convention. Life membership can be obtained upon the payment of fifty dollars into the treasury of the A. U. A. Both of these have the same rights and privileges as do the delegates from the churches that are in good standing. In the N.S. A. five year memberships are

substituted for honorary memberships, and life members must pay one hundred dollars into our treasury in order to become such. This will give them the right to vote at our every convention, and give them equal power with the delegates from our chartered locals. In ist owes it to our Cause to labor with might studying the Unitarian method, it will be found, and main to secure its abolition. The question that there are some serious objections to the granting of life membership. The leaders have admitted that the real strength of the Association is derived from the local societies represented by delegates, and they prefer dele gate representation and societary membership. Others favor the plan now in vogue, because it makes the one who pays the small sum of fifty dollars equal in power to an entire church of ifty members, who are represented by one delate. On the whole, however, the Unitarian plan has been a successful one. The Associa-tion has prospered, and has moved on from success unto success. The N. S. A. may do the same thing, provided its friends have the same devoted spirit, and singleness of purpose that our Unitarian brethren do. The personal equa-tion size out of sight in view of the larger tion sinks out of sight in view of the larger good that may accrue to the Cause they love. That the Spiritualists are capable of rising to the same height and maintaining the same generous spirit, I have no doubt. Yet there is a possibility that individualism may influence the acts of those who become life members. The person who now pays fifty or one hundred dollars into our treasury has no vote in our Conventions, unless he happens to be a delegate from a chartered society. He is asked to support the N. S.A., yet must trust its management wholly to other people. Here is a matter that surely needs consideration. On the other hand, supposing a person wishes certain policies adopted by the N. S. A., and he has the privilege of becoming a life-member, and of putting in a goodly number of five-year memberships. He will thus be enabled to manipulate the Convention in his own way, and secure a verdict at variance with the wishes of the people. Egoism is in the ascendency, and the greatest good to the greatest number is of little moment. It will be seen that this amendment has elements of equity and justice in it in some respects, and that it is a menace to the rep resentative character of our Association, in other ways. I have tried to place both sides of the question before you, and submit the mat ter to your considerate judgment without recommendation. There are two or three other minor amendments to which your attention will also be called. No extended reference to them is necessary, as their contents succinctly define their purposes. THE FINANCIAL QUESTION. I have already adverted to this important topic in my references to the Mayer Fund. If it has taken thirteen months to raise a trifle over nine thousand dollars for such a noble purpose, it is evident that it will be no easy task to keep the full sum in our treasury when the fund is completed. Ways and means for the creation of a permanent income for the N. S. A. must be devised by you. Comparisons are said to be odious, yet it is well for us to contrast our own work with that of our Unitarian brethren during the past years. The A. U. A. has three hundred and thirty seven churches affiliated with it. From those churches it received over sixty one thousand dollars during the past year. From life mem-berships, special donations by Sunday schools and individuals, over fourteen thousand more; from bequests by will and gifts, sixty thousand more; from the income of the funded invest-ments, some sixteen thousand more, making a grand total of over one hundred and sixty five thousand dollars as an income for the year. The N.S.A. has two hundred and twenty-five societies connected with it. From these societies, from individual donations, special gifts, and the labor of the President, the N. S. A. has had an income of less than ten thou sand dollars in cash. The Spiritualists of this country outnumber the Unitarians three to one. The latter have seventy-five years of organization against only seven yoars for the former. Perhaps the financial difference be tween the two bodies can be accounted for through the lack of organization on our part; yet it does seem as if one hundred and fifty thousand Spiritualists might make at least one half as good a showing as fifty thousand Unitarians. It may be urged that the Unitarians are all people of great wealth. Such is not the case. It is true that they have people of wealth among them, but in no greater proportion than do the Spiritualists. Many Spiritualists are indeed poor in purse, and so are many Unita-rians. The people of small means among the Unitarians love their religion as devotedly as do their wealthier brethren, and give accordingly. Among the Spiritualists, love for Spiritualism is perhaps felt, but it certainly is not often expressed. Some there are in our ranks who give beyond their means, but they are the exceptions and not the rule. From the foregoing contrast, it is evident that a new departure is necessary in our body. We have men and women of wealth who can evaluate the amount causes, I was unable to meet sev-eral N. S. A. engagements during the year.

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with reiterating their few lectures that they composed in the early years of their public work. I recommend that the Convent on set the seal of its approval upon long engagements for speakers, and give this most worthy cause every possible assistance. HALF RATES AND ORDINATION. Under this caption, I can only renew my recommendations of last year, viz, that we as ohance gifts? Such sources will not yield money enough to pay the running expenses of the official headquarters. Shall special finan-cial missionaries be sent into the field, as hinted at and advised in a former paragraph? There is important work to be done by this or-ganization in the coming year, and revenues must be forthcoming with which to do that work. In the near future we will have to consider the needs of our homeless workers, as well as the erection and equipment of temples of worship. It will take cash to meet those needs. At this Convention steps must be taken to pre-

At this convention steps must be taken to pre-pare for the labor of the coming years. I urge you to give your best thought as to the method we shall employ to raise our revenues. On several former occasions I have recom-mended the population of special financial agents to make house to house canvasses for funds for the N. S. A. This method has been quite sugressful in several instances, as is proved by the example of Miss Buckwalter of Royersford, Pa. Her success is ample proof that the same plan would be of infinitely greater value if tried upon a larger scale. The great difficulty has been to find competent persone to act as soliciting agents in this line of work. Several were appointed and sent out under the supervision of your Board of Trustees during the past year. Some of these accepted their commissions, but made no effort what-ever to obtain cash for the N.S.A. In the present weak condition of our local societies it would be neither wise nor just to solicit aid from them. Individuals must be reached, and they can only be reached by special financial representatives who are interested in the N.S.A. as Spiritualism's best ally. I yet have taith in the plan named, therefore I recommend that at least twelve reliable persons be appointed by the incoming President and sent out as solicitors of funds for our treasury. 1 again recommend that the special missionary sent out to assist our struggling local societies be instructed to make special efforts to reach indi-vidual friends of our Cause in the same way.

I ask you to bring forward your suggestions upon this vital question. We need financial assistance to make the N.S.A. the object of usefulness its founders designed it to be. If any method can be devised by which our peo ple can be made as devoted to Spiritualism as our church brethren are to their respective de-nominations, then that method is what we want to-day. The contrast between the Uni-tarians and Spiritualists is too painful to be borne with complacency. We can change con-ditions if we will do our full duty. We have no such expenses as the Unitarians have; they aid their west societies they build churches they their weak societies, they build churches, they pay large salaries to officers and clergymen. Their Secretary receives five thousand dollars per annum, and his assistant three thousand dollars, with other salaries in proportion. They do a great deal of philanthropic work, and scat ter their literature with a generous hand. All these things can be done for our people and for our Cause, if we will but be as devoted as are they to the sacred principles of our religion. I recommend that this Convention devote a special hour to this great question, and that each delegate be invited to say something upon it at that time.

#### REFORM WORK.

Something should be said by this Convention upon the reform issues of the day. I urge action upon the subject of capital punishment. It is a relic of barbarism, and every Spiritual-ist owes it to our Cause to labor with might of the age at which young girls can legally consent to their own ruin, is one in which every delegate to this Convention should feel a lasting interest. It is one of the giant evils of the times and should be dealt with in no uncertain manner. Social purity, political integrity, industrial improvements, equal suffrage for men and women, the initiative and referendum, protection for the youth of our country, temperance in all things, the abolition of war, the maintenance of international peace, opposition to medical monopoly, the

agement. Will better hails attract the people and induce them to become members? Will a higher grade of music produce the same wishedfor result? Will the abolition of the door-fee add to the dignity and standing of our move. ment financially as well as ethically? Will the separation of the phenomena and philoso phy have the same effect? These are practical questions, and I hope that this Convention will, in its wisdom, deal with them in a practical manner. In the early days, the largest and most attractive halls, the finest music, free admission at the door, and no phenomena outside of the wonderful inspiration of the apeaker attracted thousands of the most highly cultured people of the land to our meetings. These people can be reached to day if we will provide them with the same nu tritious pabulum with which they regaled themselves in the earlier years of our movement. Some remedy must be found for the jealousies that now exist among our local workers. It should be impressed upon the mind of every one who claims to be a Spirit. nalist that no person has any moral right to withhold his support from a local society for personal reasons of pique or envy. It should also be emphasized that Spiritualism can only exert a wholesome influence in educational and reform work through strong local socie-

This subject is the most important of all mat ters that will come before this Convention. It would be possible for me to argue this question at length, but it is not necessary to do so. The facts are before you-our local societies need help-they have steadily lost ground for the past four years-they should be given new life and power by this Convention. I urge you to consider this subject at length. Do not pass resolutions with regard to it, but find some solution for this knotty problem and apply it. I have only this recommendation to offer concerning this momentous question-that this Convention authorize the incoming Board of Trustees to send out a special missionary to visit all chartered local auxiliaries and give them a helping hand in their struggle to uphold the banner of truth. It should be the duty of this missionary to solicit donations from individuals outside of the societies, and not from the societies themselves. He should be instructed to use all honorable means in his power to strengthen, rather than deplete the treasuries of the locals, and seek by every pos-sible method to prove that the interests of the N. S. A. and its auxiliaries were one and the same. If such a missionary is sent out, he could, by judicious effort, interest people of means, who are liberal in their religious views, in the N.S.A., and perhaps induce them to endow it. Not only this-he could also gather data as to the causes that have so signally weakened our local societies.

#### SETTLEMENT OF SPEAKERS.

I am constrained to urge upon your attention the great advantage that Spiritualism would derive from continuous engagements for our speakers. Whenever the plan has been faithfully tried, the results have been highly satisfactory. It is really one of the best meth ods of strengthening our local societies that can be devised. An engagement for one or more years does away with the worry of travel, and gives each speaker an opportunity to study the mental, moral and spiritual needs of his people. It gives him a chance to visit public libraries, and to familiarize himself with the views of the great thinkers of the present age through the leading periodicals of the day. Through a permanent residence, he can exert a helpful influence in social and educational circles, besides making Spiritualism a power for good in all reform work. The itinerant of our local societies as any other known cause. It has sonandered the function of the known cause. system has done as much to retard the growth has squandered the finances of the society.

#### SPIRITUALISTIC LITERATURE.

From year to year I have urged upon the delegates to our National Conventions the importance of preserving the literature of Spiritual ism in some durable manner, and venture to repeat that suggestion at this point. I feel that at least one copy of every book ever pub-lished in the interests of Spiritualism, likewise one copy of every book issued in opposition to it, should be in the library of the N. S. A. I can conceive of no better way of providing an authentic history of our literature and a record of our authors. The complete files of all Spiritualist papers, from 1849 down to the pres-ent time, should be in the library of this Asso ciation. Progress has been made in this direction during the past year, but there is yet much work to be performed. I therefore recommend that the incoming Board of Trustees be in-structed to continue the efforts of past years, that the files of all spiritualistic journals may be obtained, properly bound, and duly placed in the archives of our Association. An appropriation of a sum not to exceed one hundred and fifty dollars, a portion of which is yet unexpended, for the purpose in question, was made three years ago. It will be a matter of economy to apply the unexpended balance, and even a sum additional, for this good work, as it will be of material benefit to the future historian of our movement, as well as to the students of our own day, in search of reliable information.

#### HISTORY OF SPIRITUALISM.

At three former Conventions this subject has been briefly argued in the report of your President. It is a matter of vital interest to every Spiritualist in America, hence needs additional mention here. Last year Mr. Lyman C. Howe of Fredonia, N. Y., was elected histo-rian with the provise the should be directed rian, with the proviso that he should be directed to enter upon his duties when the special history fund was large enough to warrant such action. I regret to report that this special fund has not received even one dollar addi-tional during the past year. Five gentlemen have privately informed me that they would give two hundred dollars each to this fund, provided Mr. Howe was made chief Historian, whenever the N. S. A. was ready to act in the matter. The work of completing the Mayer Fund occupied so much time, and was so poorly sustained, that it was not deemed wise to make any particular effort in regard to the History Fund. The question, therefore, is before you in precisely the same condition that it was last year, with this addition—a historian has been chosen to do the work when the cash is in hand to pay him for his services. Our veteran workers are rapidly passing to the higher that, while Spiritualists are as a unit his bood on one of the pay him for his services. Our this opposition to dogmatic creeds, they are veteran workers are rapidly passing to the in this opposition to dogmatic creeds, they are higher life. It is to them that we must look yet in favor of declaring their axiomatic print for authentic information with regard to the ciples to their fellowmen. There may be some few weak and objectionable words or phrases in the present code. As to that you, as deleter the present code.

tract all classes of people. It can be made the source of our children's greatest enjoyment, if we, as their older brethren, do our full duty by them. I recommend this matter to your earnest, thoughtful attention.

#### OUR YOUNG PEOPLE.

The foregoing paragraph will also apply to another auxiliary of the N. S. A., the Young People's Union. After the children have become interested in Spiritualism as children, something must be done to continue that interest when they have reached adult age. We now have an ally in this line of work in the National Young People's Union, a body that has already accomplished a good work, and can be made a greater power, if it is given the support it should have from the Spiritualists of the nation. The young people in the churches bear their full share of the burden of sustaining those organizations, and our young people will do the same for our local so vieties, if they are made to feel that their services are really welcome. It is not too much to say that the young people have in past years been greatly neglected. We now have an opportunity to aid them by proving to them that we value their services, and that their presence with us is always desired. I recommend that a special hour be devoted to this vital question.

#### OUR DECLARATION OF PRINCIPLES.

The Declaration of Principles adopted at our last Annual Convention has given rise to a great deal of criticism on the part of both the friends and opponents of the N. S. A. In many instances those who criticised the action of that Convention adversely were in favor of a declaration of some kind, but wanted one of their own making, or none at all at that time. Some Spiritualists who have never attended one of our conventions are publicly urging the repeal of last year's code, and the adoption of something more comprehensiveat least, to them. Others, many of whom are veterans in the service of Spiritualism, are vigorously defending the present Declaration, and urging that it be retained in its present form. Whatever may be the action of this Convention, I feel warranted in saying that the adoption of a code of Principles at our last annual gathering was a wise and highly beneficial step. Those Principles were published in many of the leading secular dailies of the land, and were given commendatory editorial notice in not a few of them. Advices have been received from old-time Spiritualists and from many liberal thinkers who are interested in our movement, giving the assurance that the action of the Chicago Convention has done more to give Spiritualism a standing among the thinking people of the day than any other one thing that has been done in its name in over twenty five years. It is certainly appar-ent that even though some of its terms are objectionable to some of our workers, it has yet added strength and dignity to Spiritualism, and to the N. S. A. in particular.

The criticisms advanced against it were in many instances most unjust, being filled with personal invectives, rather than sound, logical arguments. Nothwithstanding these departures from the ethics of rational controversy, the fact that the vast majority of the Spiritualists of America favor the adoption of a Declaration of Principles of some kind, yet remains. It is gratifying to learn that the Spiritualists of our land are no longer afraid to proclaim to the world the truths they have demonstrated during the past half century. As a means to the end of giving a rational depleted the physical and spiritual powers of Spiritualism in the earlier years of its history. In the present code. As to that you, as dele-the speaker, and deprived him of the comforts one of our veteran workers has been elected gates, will be free to deside, and to so amend it of a home. It has also made some speakers to an office that was created by our last Con mentally lazy, by causing them to be content vention, and no provision has been made to set than it now is. I make no recommendations

all of these great questions and all other issues that effect the welfare of our fellow-men.

THE BOARD OF TRUSTEES.

The members of the Board of Trustees have rendered our Association valuable service during the entire year. They have worked harmoniously together and have made Spiritualism their first consideration in all their deliberations. They have labored with singleness of purpose to advance the interests of the N. S. A., and have faithfully endeavored to make it a power for good in the land. Personally your President is under obligations to the entire Board for the aid they have given him throughout the year, and takes this opportunity to return sincere thanks for their uniform courtesy and kindly consideration.

#### THE HOME OFFICE.

During the past year the work in the home office has been carried on in the most faithful and conscientious manner. Promptness in all things has been the motto of our hard-working Secretary, and nobly has she discharged her every duty. Her books have been kept in the most improved style; her correspondence has been large and of a most intricate character; she kept in touch with all of our chartered auxiliaries, and has made their members feel that the N.S.A. had a deep and lasting inter-est in their welfare. She has cheerfully responded to every request that has been made of her, and has kept the public well informed with regard to the progress of the N. S. A. I congratulate you upon having secured her valuable services, and her upon her more than successful discharge of her onerous duties. I wish to acknowledge my personal obligations to her for her loyal assistance and faithful service. Such a worker is an honor to our Cause and a credit to the N. S. A.

#### PRESIDENT'S WORK.

Much of the work of the President has already been mentioned in connection with other topics in this report. His correspondence has been exceedingly large, and has shown no diminution throughout the year. In addition to the eight thousand six hundred circular letters above referred to, your President has written or caused to be written over two thousand other letters, acknowledging donations to the Mayer Fund, attending to the general business of the N. S. A. and giving information concerning its work. The task has been no sincoure, yet it has been cheer-fully attended to, only not with the degree of perfection that I could wish. Many important matters should have received greater consideration than was accorded to them on my part, yet the best that was possible, with the limited time and means at my command, was always done. If the N.S.A. had the financial strength of the A. U. A., the returns from the labors of all your officers would be increased fully tenfold

I have attended eight State Convention during the past year, either in connection with or independent of the mass meetings hitherto mentioned. Beside these gatherings, I have given a large number of addresses before local societies with regard to the work of the N. S. A., and did what I could on N. S. A. days at all the camps I visited, where such days had a place on the program. I have also endeavored to re-spond to all personal questions that have arisen during the year, besides having written at length in favor of our Association in the columns of the Spiritualist papers, particularly in those of the BANNER OF LIGHT. The work has been conscientiously performed, and I only wish that the results were more favorable to our beloved Cause. From the references made to the Mayer fund, you will learn of the financial returns that the labors of your President have brought forth. Had all who pledged to that fund redeemed their promises, the show-ing would be at least one thousand dollars more than the amount stated above.

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regret this deeply, as it gave rise to feeling against the N.S. A. in some instances, as well as to myself. For similar reasons the report of the last annual Convention was delayed after it reached my hands for editing in the matter of publication. It was so late in the year when it was finally ready for the printer, that your executive officers, by a unanimous vote, de olded to file the stenographer's attested copy of the proceedings, and refer the matter to this Convention. For the failure to publish the report, the stenographer, Mr. I. C. I. Evans, is in no wise responsible. The fault, if fault there be, is wholly with myself. The publica-tion of the proceedings of our annual Convention has always been a matter of concern to me. I still feel that every Convention's work should be duly recorded in printed form, as an aid to the historians of the future. I therefore urge that the reports of the Conventions of 1890-1900 be published under one cover, under the supervision of the incoming Board of Trustees. I further recommend that you, as delegates, raise a special fund with which to do this work. It is the merest folly to expend three or four hundred dollars in printing these reports, unless some effort is made to sell them. I ask that every delegate be required to take twenty copies each, and pay for them in advance. This would give the Board of Trustees five hundred dollars with which to defray the expense of publication.

#### THE PARIS SPIRITUALIST CONORESS.

An International Congress of Spiritualists was held in Paris, France, Sept. 15 to 24, A. D. 1900, S. E. 53. To that Congress the N. S. A. was invited to send delegates, and the last annual Convention directed that your President should appoint representatives from among those Spiritualists whom he knew would visit the Paris Exposition. Accordingly, Mrs. Ad-die L. Ballou, of San Francisco, Cal., Mons. Carlos Libert, of Detroit, Mich., and Dr. Dean Clarke, of Boston, Mass., were duly commis-sioned as delegates. Both Mrs. Ballou and M. Libert attended the Congress, but Dr. Clarke was obliged to return to America before that body had assembled. As yet no report has been received from the N. S. A. representa-tives, but there is every reason to believe that they attended to their duty faithfully, and that they will render a just and true account of their stewardships. No expense accrues to the N.S. A. on account of these  $\epsilon$  flicient en-VOV8.

#### A SUGGESTION.

In view of the fact that the Mayer Fund will be filled ere this Convention closes, and of the other associate fact that Mr. Mayer will deed the present headquarters of the N. S. A. to this Association, as soon as the fund is completed, I venture to suggest that it would be wise to dedicate one room in that Home to the investigation of all psychic phenomena. Some medi-um or mediums could be selected to do for this Association what Mrs. Piper is now doing for the Society for Psychical Research. A step would thus be taken in the direction of scientific Spiritualism, and the Spiritualists would then be in a position to prove to the scientists of the world the absolute verity of their assertions. This step may not be feasible at the present time, yet it is worthy of careful atten-tion, and should be arranged for if possible. Spiritualism is a science as well as a philoso-phy and a religion, and that fact should be properly demonstrated. When we have a religious science and a scientific religion, a relig ious philosophy and a philosophical religion, Spiritualism will be able to hold its own against its enemies within and without its ranks, and will indeed be the panacea for all of the mental ills of the human race.

#### GIFTS.

At this point I wish to acknowledge two gifts of real-estate to the N. S. A. during the past year. Bro. J. D. Munger has given one hun-dred and sixty acres of land in Scott Co., Kan-sas, to our Association, on account of the Mayer Fund, while Bro. E. A. Smith has also deeded two lots at Lake Pleasant, Mass., to the same worthy purpose. These gentlemen have set their brethren throughout the nation a le example, and have earned the sincere

#### FRATEBNAL ORDANIZATIONS. I desire to call your attention also to the

work of kindred religious and educational bodies. The Congress of Liberal Churches of North America is a body with which we should establish fraternal relations. This is also true of the International Metaphysical League, the Theosophical Society, the National Congress of Mothers, and the American Secular Union. I am persuaded that we should send greetings, under our seal, to each of these progressive bodies. They are working for humanity as are we, and are actively supporting many measures in which we are vitally interested. A union in spirit with each and all of these cannot be otherwise than mutually helpful. I recommend the appointment of fraternal delegates to the Annual Conventions of all of the above named organizations. It will not do for Spiritualists to hold themselves aloof from the great body of workers in the field of reform. Sectarianism should be superseded by the higher law of mutual helpfulness and unselfish effort to aid one another. These organizations need the demonstrations of Spiritualism in regard to the future life and its conditions, while we as Spiritualists need their assistance in education, philanthropy and soul culture.

#### THE SECULAR UNION.

Last November, your President, acting under the advice and consent of your executive officers, appointed Mrs. C. Fannie Allyn and Dr. Dean Clarke as fraternal delegates to the annual Convention of the American Secular Union and Free Thought Federation. Our delegates attended to their duty most faithfully, and were cordially welcomed and cour-teously treated by the friends of free thought. They were both invited to address the Convention, and did so with great power and beauty of diction. Many congratulations were showered upon them for their able presentation of the great truths of liberalism, and they were warmly applauded for their progressive ideas.

The Convention passed two resolutions in acknowledgment of the greetings of the N. S. A., and of thanks for our fraternal recogni-tion. The cause of liberal thought was strengthened by this action, and I feel that every effort should be made to keep alive the good feeling evoked by the exchange of courtesies of last year. Our friends of the Secular Union favor a free Sunday, the uniform taxation of all church property, oppose God in the Constitution, and the union of Church and State, in all of which reforms the Spiritualists are vitally interested. Therefore, let those who think alike act together in behalf of the Cause of Truth.

#### CONCLUSION.

In closing this report, let me urge you, as delegates, to put aside every consideration other than the work of this Convention. Make it your first thought. and enact only such legislation as will promote the welfare of the N.S.A. I ask you to scan every proposition with care upon which you are to vote. Refer nothing to the incoming Board of Trustees with power to act until you know the exact nature of the matter thus submitted. Register your votes with precision; tell your officers what you want done, and see to it that they obey your instructions. The officers of the N. S. A. are your servants, and only with your help can they make it the success it should be. Unless you give them your assistance, as well as your instructions, the work will not be done as it should be. Take home with you the enthusiasm of this Convention, and utilize it during the coming twelve months in behalf of the N.S.A. Study well the work of this gathering: determine the needs of the N.S.A.; then upon your return to your several homes, you will be able to speak with authority as to the value of the N.S.A. in its ser vice to our Cause.

This Convention completes a term of seven years of service for your present President. I cannot close this paper without expressing my gralitude to the many friends who have stood faithfully by me during that period. The Cause of the N. S. A. has always been most dear to me, and to day I am as deeply interested, aye, even more so, in its welfare than ever before. Through its mediumship great good has already accrued to Spiritualism, and by its means our Cause will go on from success unto success. It is the one hope of the future usefulness and prosperity of our movement. Let us cherish our N. S. A., and seek by every honorable means to rally all Spiritualists around our glorious gold-and-white banner of truth and purity. I can only say to my friends, East, West, North and South, "I thank you, one and all," for the repeated assurances of your confidence and esteem, for your many helpful thoughts and timely aid, for the tender memories of past associations, and for your generous responses to every ap-peal in behalf of the N. S. A. and the cause of coöperation that I have ever made during the seven years now gone from us forever. Let us face the new year with courage, and resolve that the work of the past years shall not have been in vain. Let us go from this place filled with that inspiration that is born of nobility of purpose, and make this day an epoch in our lives, even as it is in the history of the organiz ation in whose interests we are here assembled All of which is respectfully submitted.

#### have passed through trials and caree during the year. Some of them report depressing condi-tions, others are full of hope and zeal for the future, and all have certain unfailing workers who press on with their labors in the face of discouragements and disappointments, determined to do their best for the Cause they love. Finances have not been plenty with any society-too much apathy on the part of the local Spirituallets being the principal cause; and the great need of Spiritualism all over the country, irrespective of societies as well as in connection with them, is the awakening of Spirit-ualists to a sense of duty in the line of sup porting the Cause with finances, encourage ment and sympathy in every direction where good to humanity can be wrought. During the year, quarterly letters to our chartered socie ties evincing the interest and affiliation of the N.S. A. have been sent by the Secretary, and kindly and loyal responses to many of the same have been received and filed. Since the last annual convention, your Secretary has written about fourteen hundred letters in the interests of the N.S.A., many of which have been in behalf of, or in acknowledgment of, donations and other work connected with the Mayer Fund. She has also written frequent articles for publication in the various Spiritual papers, all of which have been honored by the Editors with prominent space in their publications. The office of Secretary of this organization necessarily calls for diversified labors on the part of its incumbent, no portion of which can be neglected, from writing for the press, cor-responding with societies, attending to the free library and reading room, to entertaining the many callers who come to headquarters for information on Spiritualism and its workers, or as one goes to the Mecca of his hopes and dreams. But, with all this diversity of work, your Secretary is happy to report that she has had to employ very little assistance in the year. At the last Convention, the matter of employing clerical assistance for the Secretary

was acted upon to the extent of leaving the amount to be fixed for such aid to the Board of Trustees, and at the first Board meeting thereafter the Secretary announced that she could cover all expense of outside aid with the sum of fifty dollars, and at this time she is happy to state that all such clerk hire falls sevconnection, however, I wish to give credit to contact and which may affect our health. the invaluable aid of Miss A. O. Wink, who has STANTON DUDL many times extended her aid in this office in such manner as to save the Secretary much perplexity and overwork, and which would have cost many dollars if clerical labor had been employed. I also desire to extend sincere thanks to our worthy Treasurer, Mr. Mayer, for his valuable suggestions and advice, and for his unfailing sympathy and good-will in all

the duties of this important office. In accordance with the vote of the Conven tion your Secretary wrote a courteous letterwhich we sent out as a circular request-to the various mediums who held independent platform test meetings on Sundays in the localities where spiritual societies for lecture work are established, asking them to refrain from holding their meetings at such hours as might con-flict with the work of the society in their vicin ity. How much good was wrought by these letters has not appeared. In seeking to secure complete files of the Spiritual papers and magazines for the N. S. A., letters were written to many of our prominent workers, also for the press, soliciting such publications, and many papers and other forms of printed matter have been received in response, while we have many promises of more that will in time be donated to this organization.

During the year, the Secretary and other members of the N. S. A., have published arti-cles in the secular press in favor of Spiritual ism, and in protest to the attacks upon it in public by Rev. Talmage and others. In February last, the Commissioners of the District of Columbia were expected to act in tavor of a bill prohibiting the exercise of clairvoyants and other psychics in their respective callings-a bill that if passed would prevent our mediums from exercising their gifts to any extent in this District, but by the prompt action of the Executive Committee of the N. S. A., in Washington, the bill was eliminated from the posed measures, before they were submitted to the Committee of the District. It is not my purpose to make this report a lengthy one, and while there is much of interest that might be cited, yet, I must condense as much as possible. During the year, nine local charters have been granted, one charter for State Association, Wis., one for Camp Associa-tion, and one for the Young People's Union. Our free library contains nearly five hundred and fifty books, any or which can be borrowed by persons of reliablity who wish to read them. We charge nothing for the privilege, and we have many calls for the books on our shelves. Many of our bright authors in Spiritualism and liberal fields of thought have generously re-sponded to the solicitations of the Secretary, and presented copies of their publications to our library; among these may be mentioned Charles and Katherine Newcomb, Elinor Kirk, . Howard Moore, Dr. H. Kelley, Carrie Twing, Lida Browne and others, all of whom are well known to the literary world, and to all of whom we extend most heartfelt thanks. Our library has been newly arranged and catalogued by Mies Wink, and is in the best of conditions, and is by no means the least attractive feature of the Home office. I must not neglect to met-tion that Mrs. S. L. Porter presented the li-brary with a number of the foremost and brightest books of the day, selecting our President as her almoner in this transaction. The headquarters have been open for visi tors and for business during the year except for ten days in the season when the city was well nigh deserted and business at a low ebbwhen the Secretary was absent for a few days seeking a needed change; but during that time no work was neglected, as all correspondence was attended to by that officer from her distant post. And now the Secretary wishes to acknowly edge with gratitude the unfailing kindness and courtesy of President Barrett, and of each member of the Board, toward her at all times, and their valuable influence, which has ever been felt by her as a source of strength and encouragement. To each and all she accords ecognition of their help, as also to the editors of the spiritual papers and of societies with whom she has come in contact during the year.

#### PAINT TALKS ---- XXXIII, INSIDE PAINTING.

Whatever questions may honestly divide ex perts as to the proper composition of paints for use on the outside of buildings, probably all disinterested people whose opinion is worth having will agree that zine white is the only satisfactory and safe paint base for use in occupled rooms. The only alternative white pigment is white

lead, and while it is needless to make invidious comparisons, it is worth remembering that if lead be applied with much oil it quickly turns yellow in the absence of sunlight, while if applied with little oil it disintegrates and the dust thus set free is poisonous. Furthermore, there is always more or less sulphuretted hy drogen present in dwelling houses, and this is fatal to the color of lead paints.

Any paint, white lead included, is safer than old wall paper on the walls of a living room, since paint can be washed and freed from disease germs; but the combinations based on zinc white are preferable for this use on every account to any other form of paint, and especially is this so when the paint selected is a so called water paint, or where the paint is used with very little oil, to produce a 'flat" effect.

In the latter case turpentine or benzine takes the place of oil, and, on evaporating, leaves the pigment very loosely bound, espe-cially if the proportion of oil originally absorbed by the pigment be small, as is the case with lead. If the pigment be of a deleterious nature the danger of using such paint is obvious.

There are really very few poisonous pigments now used as house paints, and even these are far less deleterious than the deadly Paris green, King's yellow, verdigris and quicksilver vermilion of our ancestors. But white lead, lead chromes and Prussian blue are poisonous, and should be avoided or used in combinations with which "chalking" is impossible, if used at all for interior work.

Z ne white is a satisfactory base for such use without admixture; but even when other pigments are used with it in not excessive proportions, it will prevent "chalking," and chalking is the one thing to be most carefully eral dollars short of the allotted sum. In this avoided in paints with which we come in daily

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thanks of every friend of cooperation for their generosity. It is to be hoped that dozens of Spiritualists may be inspired to follow in their footsteps in the near future. I must also call your attention to the generosity of Mr. Samuel I. Fronce, an octogenarian New England Spiritualist, who gave eighteen hundred dollars in cash to the Mayer Fund. Mr. Fronce earned his competency by the "sweat of his brow," having been a working mau all through his life. Out of his hard earnings he saved enough to enable him to do something for his religion, and at the same time. keep want from his own door, in all forms. This man is a true-blue Spiritualist-one who believes in Spiritualism in the fullest sense of the word, for he is willing to seal his devotion by dividing his means in his old age that our good Cause may be sustained. I ask that special recognition be given to the three gentlemen above named for the noble example they have set their brethren in this nation.

#### TREASURER MAYER.

Let me devote one paragraph at least to our honored Treasurer, Theodore J. Mayer. It is to him we owe the inspiration of the Mayer Fund. Realizing as but few Spiritualists have, the great value of the N. S. A., Mr. Mayer resolved that it should have the means at hand with which to do its work. With him to re solve is to do, and he at once conceived the idea of giving the present headquarters of the N.S. A. to this body for its permanent home. Recognizing the law of reciprocity, he asked the Spiritualists of the nation to meet him halfway, by giving as a body less than he gave alone to our Cause. He was not satisfied with that proposition, but gave five hundred dollars to the fund he asked the people to raise. He stands forth as one of the most devoted friends of Spiritualism found in the form to day. It is to him that the N. S. A. will owe much of its future success. His pocketbook, heart and soul were all converted together. He needs no en-comiums in words from me. His deeds speak for him, and constitute a monument to a noble, unselfish life.

#### OTHER HELPS.

Your attention is especially called to the loyal support the N.S.A. has received from the spiritualist press during the past year. Every article from the pens of your President and Secretary was cheerfully published by all of our journale, and several of them have con tinued our standing advertisement of our headquarters throughout the year free of cost. Some of them have opened their columns to oriticisms of the N.S.A. and its methods as well as to articles in its defense. The support of our united press has been a veritable tower of strength to the N.S.A. I recommend that a vote of thanks be sent under the seal of the N. S. A. to the editors and proprietors of all of our Spiritualist papers. These jour-nals are Lichstrahlen, West Point, Neb., Nya Tiden, Minneapolis, Minn., The Sunflower, Lily Dale, N. Y., The Religio Philosophical Journal, San Francisco, Cal., The Light of Truth, Columbus, O., The Progressive Thinker, Chicago, Ill., and THE BANNER OF LIGHT, Boston, Mass.

Our Association has also been greatly strengthened by the renewal of the bonds of fraternity between our leading journals. The era of good feeling that has come into our literary circles has had a helpful influence upon the readers of our papers, and the result is a greater degree of harmony among our people in matters of public interest than has been apparent for many months. It is a sign that the leaven of ccöperation is working its way through the whole spiritualistic lump, and that it will soon result in placing before the Spiritualists of America the wholesome bread of Altruism, upon which the multitudes can subsist throughout all coming time. The altruistic spirit should be fostered by this Convention, and our every act so carefully considered as to prove to the world that Spiritualists constitute the advance guard of the civilization of the soul upon which we shall enter with the coming of the new century. Let our work in this Convention be so conducted that all the nations of the earth may see that Altrulam is our politics, our philosophy, our religion. and our panaces for the woes of mankind. Reciprocity should be acknowledged to be the law of laws between man and man, as proved by the angels in their communion with us.

HARRISON D. BARRETT. President National Spiritualists' Association of the U. S. A. and Dominion of Canada.

#### Annual Report of the Secretary of the N.S.A.

#### To the Spiritualists of America.

Dear Friends and Co-Workers: Again the season has returned when it becomes necessary to submit to your consideration the Annual Report of the proceedings and work of the N. S. A., as connected with the office of the Secretary, and it is a source of pleasure to me to present the gratifying results of our labors as well as the good prospects that are before the N. S. A.

The year has been a busy one, and filled with effort on the part of the officers of this organization to increase the influence for good of our societies and of the Cause of Spiritualism in general. Evidences of the esteem and appreciation in which the N. S. A. is held all over the land have come to this office, by correspondence and from visitors from far and near, and we are assured that never before has the need of a National Association of Spiritualists been more firmly intrenched in the minds of our people. While I do not see the possibility of a National society being com-posed of individual membership, I can clearly perceive that if it could be so, the membership of the N.S.A. would consist of thousands of individual Spiritualists who do not, or perhaps cannot, belong to any local society. I mention this to show that this organization is indersed and blessed by a great number of friends who are not members of any of its chartered socie-ties-an evidence of which is that hundreds of donors to the Mayer Fund are not connected with any society. This fact clearly proves that the N.S.A. is considered a necessity to the

Cause in all quarters of America. The spiritual societies with which we are in touch have shown their loyalty and good-will to the N.S.A. during the year, not only in their helpfulness to the Mayer fund, but in various ways, sending out to this office kindly words and sympathies that have been felt and appreciated as a power for good, and due appreciation of all this expressed by your Secre-tary, whose labors have been lightened by this good will. Our spiritual papers have also brought an atmosphere of kindliness from their managers and many of their contribu-tors, to this office, and the courtesy of the editors of these papers has been unfailing and helpful in the extreme. To each one we send our sincere thanks for the service of the year.

Our reports from State Associations have, on the whole, been encouraging and gratifying. These Associations have done much good work. Some of them have made a strong feature of missionary work as a part of their labors, with most satisfactory results We learn that more of harmony and good will exists between them and their constituents by this method, and that the Cause is growing in various localities in proportion to the efforts made to spread the truth in the missionary field. Local societies

The financial statement of the N. S. A. can not be made till the end of the fiscal year; it will be submitted at the Convention.

With loving greetings and good-will to all friends and co workers, Respectfully submitted, MARY T. LONGLEY,

Sec y N. S. A.

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BOSTON, SATURDAY, OCTOBER 13, 1900.

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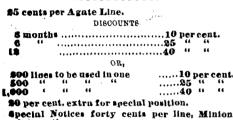
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spirituality of nature, and of man, as Divine | VII. That the ethics of Spiritualism, based manifestations. This is a very important question, and one

that has been discussed pro and con for many years, and still it is unsettled in the minds of forms and coremonies. It is not blind worship many who accept its phenomena and philoso. of an unknown personal God. phy. The word Spiritualism means much more

It is an intelligent approhension of the relato some than to others, its comprehensiveness tion of the microcosm to the Macrocosm; of live up to our highest conceptions of right. being usually commensurate with the mental finite to Infinite Spirit, and its ohief elements and spiritual capacity and development of those using it. To the common mind it signifles but little more than a knowledge of the holvl fact of man's post mortem existence as a spirit,

and his power to communicate phenomenally to those in the flesh, with a few additional facts charity, and fraternal kindness.

It demands no special service or worship of the Divine, other than what springs spontaneously from the inspired soul within, but it teaches fidelity to the divinity within ourselves. and profound regard for the sanctity of every | which should be subjected to the ordeal of reaother human spirit. The science of Nature and the philosophy of universal life constitute its only theology. It needs no special days nor fanes for worship, for all days to it are holy days, and all places sacred places, that man has not defiled. Its constituent fundamental ele ments may be defined in a Declaration of Principles, and should be, as a stairway to its Temple of Universal Truth, but no one should tarry in the porch longer than to read and digest them, but should march on from facts to Science, from Science to Philosophy, and from Philosophy to the purest and most spiritual Religion ever known!

#### **Declaration of Principles.**

Shall we have any platform of declared principles as a basis of organization, local, state and national, has long been a mooted question among leading Spiritualists. Many objections have been put forth by ultra radical would be leaders, the principal of which have been that Spiritualists do not, as a body, agree upon in Infinite Intelligence. facts or principles enough to constitute one of more than one, two, or at most three, propositions. Another, the most serious of them, is that we have no use for a "creed," and those who offer this do not discriminate between a statement of demonstrated principles, and ideas believed to be true. We have weighed these and many other objections most candidly and carefully, and do not consider them of sufficient weight and validity to counterbalance the reasons that are evident in its favor. But we do not purpose to argue the question here, but to offer to our readers a paper which we prepared a few years ago, at the instigation of Spirit Wm. Denton, who urged the importance and necessity of such a New Departure in the

management of the Spiritual Movement. Believiag its presentation to our readers now opportune, we submit it without further comment, hoping it may be of some practical use to them:

#### Declaration of the Purpose of Organization, and of the Principles of Spiritualism.

PURPOSE.

We, as Spiritualists, organize in Local Societies, State and National Associations, that we may more effectually cooperate with our Spirit helpers in philanthropic labors, some of the objects of which are as follows: 1. To demonstrate man's existence after

death.

II. To renew social intercourse between mortals and spirits. III. To reveal the conditions of spirit life

on human brotherhood, demand that we should The Heligion of Spiritualism is not superstill be absolutely just, honest, dutiful and oherition. It does not consist of senseless rituals, table-doing as we would be done by, and loving our neighbor as ourselves, forgetting self so far as possible; that we should be spiritually, not carnally minded, and ever atrive to

VIII. That there is no personal devil, as are reverence, aspiration, love, and attraction | taught by pagan and Christian mythology, but toward all that is pure, beautiful, sublime and spirits that were perverted and degraded while in the flesh, for a while retain their malign dis-Its ethical department teaches the brother- positions and depraved propensities, and do hood of mankind, and the duty of doing as we the evil things attributed to a devil and his would be done by, treating all with justice, imps. It is our duty to help them to a higher condition-overcoming evil with good.

> 1X. That all Bibles are the word and work of man in and out of the flesh; therefore none of them are infallible, nor more authoritative than are spirit communications to day-all of son and science, and accepted only so far as they teach the truths and principles of Nature, the only "divine revelation."

X. That Spiritualism is a science, because it treats upon mental and physical facts; a philosophy, because it teaches the principles of Nature, and explains the facts of science; a religion, because it reveals the spiritual significance of the facts and principles of Nature, and teaches man's relations to, and dependence upon Nature's Infinite Soul.

#### The God Idea and the N. S. A.

As the time draws near for the next Conven tion of the National Spiritualists' Association, the general interest of both its friends and opponents increases in regard to revising the ar ticles adopted last year as a Declaration of Principles. Several amendments have been proposed, and doubtless others will be offered at the time, but the chief interest seems to center around the first article, declaring belief

Signs are rife that this will be the greatest 'bone of contention." Ever since its adoption there have been numerous grumblings and occasional thunderings of dissent from "godless" Spiritists, whether members of the N.S. A or not. Much has been written pro et con, but the con has hitherto, perhaps, been must voluminous, if not most luminous.

Our able contemporaries have from time to time agitated the matter, and THE BANNER. has treated the subject in a conservative spirit, aiming at fair play and justice to both sides. Recently some of its ablest correspondents, notably Gen. Parsons and Dr. J. M. Peebles, have accepted the gauntlet thrown down by Atheistical Spiritists, and written very scholarly defences of the God Idea as expressed in the Declaration of the N.S.A.

In two of our editorials we also have briefly offered arguments of the same tenor, and in a note suggested that the word Spirit be substituted for Intelligence, because more inclusive. Our "elder brother," the erudite Prof. Wilder. in last week's issue, in reply to this suggestion, offered a mild objection on classical and technical grounds, and gave his preference to the word Intelligence. We are quite indifferent which term is employed, but as the term Spirit is now commonly used by our ablest writers and speakers as signifying absolute substance, the Alpha and Omega of Being, and as they use the word Spiritualism in its primitive, metaphysical and philosophical sense, signifying the spirituality instead of the materiality of the "Stupendous Whole," and Spirit," and as that term seems to us to embrace "All in All," we rather prefer it of the two.

#### **OCTOBER 13, 1900.**

#### To The Friends of The Banner.

We take it upon ourself without the knowledge of Editor or Publisher, but as one of its many long time friends and readers, to say a few words in behalf of the dear old BANNER OF LIGHT. For more than forty-four years this chosen herald of "glad tidings" has gone throughout the earth proclaiming its messages to enlighten, bless and exait all who have been fortunate enough to read or hear them. Through many trying violesitudes it has faithfully gone on its divine weekly mission, never failing in its duty. Untold thousands of weary struggling mortals have been cheered on their way by its joy-giving teachings. Numberless souls have been illumined and inspired by the heavenly light it has shed abroad, wherever its shining folds have been unfurled. As an organ of the Spirit World, its messages of truth and love have assuaged the grief of vast numbers, and destroyed the doubts and fears that death has always awakened in the bosom of the mourner.

It has been a medium for much of the best thought of both mortals and spirits, and in every respect it has been worthy of the cause it has so ably represented, and has deserved a far better support than it ever has received. Under the conductorship of its former veteran Editor, Luther B. Colby, it won high rank among the literary journals of the age, and it did much to give dignity and potency to the great Spiritual Movement in which it bore a conspicuous part. Since he has gone to wear the laurels of angels, which he won by noble and heroic deeds for the good of mortals, his mantle has fallen upon one who is filling his place with honor and success. Under its pres. ent management THE BANNER's folds have lost none of their former brightness, and it still deserves the position it has ever held as the Standard of our great and glorious Cause.

Though nothing of human production is faultless, the dear Old BANNER has as few of them, we dare say, as any one who attempts to criticise it, and despite minor imperfections, is eminently deserving of greater appreciation and a far more generous and just support. Its friends should bestir themselves to double its subscription list, and then it would be able the better to fulfil its great and glorious mission. We therefore most earnestly appeal to every one of its supporters and readers too, to arouse from seeming apathy and try to increase its circulation. It has been stated by those in position to know, as a most conservative estimate. that not one professed Spiritualist in ten is a paying subscriber to any of our many deserving papers! Were this sorry fact to confess, not half true, there is an ample field for canvassing in the neighborhood of every one who now takes it. To its friends, warm and lukewarm alike, we now present the high claims of THE BANNER, and urge them to put forth more active efforts to get subscribers. If each one who is now blessed, strengthened, and uplifted in thought and life, by its weekly ministrations, would but secure one more supporter of our Standard, what an array of truth and reform would "rally round the flag," and march, with it at their head, to victory and to glory! Enlist dear friends as canvassers and strengthen the hands of those who labor with might and main, to bring light and joy to all your homes!

By a letter to the editor from Moses Hull, dated at Victoria, B. C., Sept. 25, we learn that he, as usual, came out Victor in his recent discussion at Nauaimo. But The Hou as Jesus, who is taken as authority by some, is | pital got the better of both disputants--it got credited with the sublime saying, "God is | nearly or quite one thousand dollars cut of the discussion. We are happy to inform our readers that we shall soon be able to present for their perusal a summing-up of the entire argument. which, it goes without saying, will be a feast of reason.

alive with spirit, no combination or organization of it could produce mind. The correlation of physical forces does not include one superior to them all combined. Science, then, to be true to its name, must, as Pope said, "look through Nature up to Nature's God." It is idle to talk of Nature's Laws producing life or organisms of any kind. Her laws are not forces, but only constant and regular methods by which her forces act or manifest.

Is Spiritualism A Religion?

Spiritism, not Spiritualism, as we have pre

viously declared, is the proper name for such a

limited knowledge of things spiritual. We cou

cede to Spiritism, however, much more lati-

tude than this, even as much as claimed by

Prof. Loveland, that "It is, in its fullest sense,

the scientific department of Spiritualism,'

but that is but one department, and there are,

to our apprehension, two more, the Philosophi-

cal and the Religious departments. Spiritual-

ism, to us, means more than "the Science and

Philosophy of Life," it embraces our relations

to the Great Source of life, call that by what-

A science and a philosophy of life that stops

short of a recognition of a Universal Spirit as

the Source of all life, is not what it claims to

Science predicates some cause for every

effect, and it must be an adequate cause. Spir-

itual science assumes that all life is a mani-

festation of Spirit, and even physical science

is, according to Prof. Dolbear of Tufts Col-

lege, approaching the recognition of the fact

'that matter itself is alive"! All scientific

Spiritists concede that man essentially is a

spirit, and recognize the fact that his material

body, and even his spiritual body also, is but a

segregated portion of Universal matter. By

parity of reasoning, why not then recognize

Universal Spirit as the source of the Ego, or

real man? Is not the latter conclusion as rea

sonable as the other? Surely if matter is not

concerning Spirit Life.

soever name vou please.

he.

Science, carried to its ultimate extent, cannot account for universal phenomena without recognizing an all-pervading Intelligent Energy that works to definite ends in producing it. Philosophy, the twin-mate of Science, cannot explain the system, order, adaptation of means to ends, in short the intelligence everywhere displayed from atoms to stars and suns in their eternal rounds, without predicating Infinite Intelligence as cause and control

ualism as "the Science and Philosophy of Life" unless it recognizes Universal Life and Infinite Intelligence as an absolute Oneness? We see nothing but fatuity in the effort of some Spiritists to ignore Universal Mind, and, using the words of one of the greatest of them, we retort "Ignorance could go no further "!

As Infinite Spirit then may be rationally reand of Religion, why should the former scoff We using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence. ist, "Religion will eventually become science. but in doing so it will cease to be religion. A system which is composed mainly of supposed This is our last clarion call to all the Spirit- | facts and their imaginary relations, must pass away and be forgotten just as fast as their true relations are understood." But this is, we take it, begging the question. The religion relations" as has already been shown, but it has both a scientific and philosophical basis. Says an able writer:

What sense then is there in claiming Spirit-

#### The Cleveland Convention.

ualists of America to rally at the N.S.A. Convention, Oct. 16, 17, 18, 19. We sincerely hope it will be heard and heeded by every worker in our Cause who can possibly go. It of Spiritualism is not "a system composed will be a great event in the history of our mainly ol supposed facts and their imaginary Cause, and especially important in determin ing the usefulness of the N.S.A. All who have the highest interest of our Cause at It is spiritual knowledge flushed with emotion. heart, and all who wish to make the N.S.A. the most perfect and powerful agent of the Higher Powers to carry out their grand designs for human weal and progress, should be present to lend their aid and counsel to remedy any defects that hinder its usefulness.

Let both friends and foes of this National Institution meet in fraternal counsel and profit by a dispassionate discussion of its merits and defects, to the important end that the latter be removed and the way be made clear for its future success. If any faultfinders neglect this opportunity to correct their own or the mistakes of others, let them forever after hold their peace!

We trust enough has already been urged as to the high duty of American Spiritualists to complete the Mayer Fund, and we have great faith that those having means will rally at this last opportunity to secure so important a sine qua non. It will be an eternal disgrace and an unmitigated shame to every wealthy Spiritualist in this land of plenty, should Mr. Mayer's munificent gift fail to inspire them to emulation.

But that shall not be: "The Angels in Heaven" shall be made to rejoice, and millions of mortals be made unspeakably happy, to hear the glad tidings that the National Spiritualists' Association has a home of its own, and a sufficient endowment to enable it to material ize its benificent purposes and become the helper of all noble workers enlisted under its banner, or otherwise laboring in a common 08use.

Come one and all, and help to make this Convention "a joy forever" to men and gods!

Remember to call for CERTIFICATE TICK-ETS. No others will secure reduction of fare.

#### **President Barrett's Report.**

Though entirely gratuitous, we advise every reader of THE BANNER to read carefully the President's and Secretary's Reports of the work and achievements of the National Spiritualists' Association, which, whether they belong to it or not, should have an absorbing interest to all who have the good of that institution and of our Cause at heart. The Presi dent's Report is perhaps the most complete and comprehensive among the always full and thorough statements he has annually made. It not only states what has been done by the most practical and successful organization yet formed by our Fraternity, but shows the work it purposes to do as soon as its endowments permit.

It is wise in suggestion, earnest in spirit, fearless in statement, and altogether does great oredit to its author. It was written amid much confusion, and its logical coherence of thought shows what a trained writer of marked ability can do under difficulties.

When Kepler, as one of his grand discoveries flashed upon his mind, knelt in devout thanksgiving and awe at the realization that he was 're thinking the thoughts of God." we hardly believe he would have been in a mood to admit that science is, or can ever be, the death of religion. It all depends upon what notion one has of religion, and what faculties he has for feeling it.

So when one says: "Spiritualism can never develop a religion in any sense," it all depends upon what one's Spiritualism is. One man's spiritual proclivities may lead him into very bad company and into a very low sphere of thought. Another's may surround him with all uplifting influences; may lead him into the very holy of holies. To say that Spiritualism can never "develop a religion in any sense," is about equivalent to saying that human and angelic thought can never develop a religion in any sense. There is no scientific force in the affirmation. It is pure dogmatism, entitled to not the least scientific respect.

One mind may see in facts very different relations" from those that are suggested to another mind. The thought that forced a Kelper down on his knees might be wholly barren and unsuggestive to a Gradgrind. In Spiritualism we find only what we bring, the vis-

ion and the faculty for finding. To those who really know its phenomena, it is as much a science even now as astronomy or chemistry. So far is science from killing out religion, on the contrary, as Newton, and Kelper, and Copernious found it, religion becomes all the more religious the more it advances in absolute science. Are we to suppose that as physiology, anthropology, the laws of parentage, heredity, etc., are developed, the natural affections of the human race must die out? Yet such a proposition would be quite as philosophical as the notion that as Spiritualism becomes a science,

the religious faculty must die out. Religion, pure and undefiled, is not the child of ignorance: the more we know and feel, the more truly and purely religious we shall become. On from the time of Copernicus, science has been revealing to us new marvels, and widening our conceptions of that inscrutable Power, who

"Lives in all life, extends through all extent, Spreads undivided, operates unspent."

Can the growth of a scientific Spiritualism lead us, any more than the growth of the sister sci ences, to a less reverent and adoring sense of that Supreme Mind whose thoughts it is our discipline here, like Kepler's, "to re-think!" No intelligent Spiritualist will claim that ordinary Spiritism, or mere personal intercourse with human spirits is religion. To ordain "test" and "business" mediums as preachers of the Religion of Spiritualism would be, to say the least, an incongruity. True, they may incidentally prove a Future Life, which it has been one of the functions of all religions to do. but unless communion with finite human

spirits leads to the recognition of Infinite Spirit, it does not reach the domain nor altitude of "Higher Spiritualism."

But true scientific Spiritism which involves the philosophy of life, if properly pursued, leads up to its Infinite Source, and then merges into that sublime Spiritualism that teaches the | finally become happy.

and its relations to this life.

IV. To aid us in every work of reform, that purity, peace, justice, fraternal love and universal liberty may prevail on earth.

V. To teach a true science and philosophy of life to guide human conduct, make known the true purpose of human existence, and properly prepare us for spirit life.

VI. To quicken man's spiritual nature by a perpetual inspiration; to reveal important philosophical, ethical and spiritual truths; and to correct the many errors which false philosophy and theology have taught.

VII. To inaugurate a New Dispensation reviving all "spiritual gifts" of the past, and adding all others possible; to dispel the fear of death and all other superstitious fears, and give to mortals a foretaste of the life divine.

#### PRELIMINARY.

While Spiritualism demands unrestricted liberty of thought, and insists on the "right of | majority of the members of the N.S.A. who private judgment" in all matters of belief, and hence does not allow of a fixed and inflexible creed, it does not forbid, but requires a manifesto of its cardinal doctrines as a basis of organization, to the end that all may know what Spiritualism is, and what the organization is designed to promulgate and promote. In accord with this understanding the following articles are adopted, subject to change whenever found to contain error or to be too narrow for the growth of ideas.

PRINCIPLES AND TEACHINGS.

1. In its most comprehensive sense, Spiritualism teaches that the universe is the manifes tation of Infinite Spirit, or inherent Energy, which is the creator of all organic forms; the primal source of all life, motion, sensation and intelligence; whose material evolution is nature; whose vital expression is natural law, and whose spiritual manifestation is in universal mind.

II. That man is the highest known manifestation of the Infinite Spirit; that intrinsically he is a spirit, clad with an ethereal and a physical body, whose separation is called 'death," but is really his birth into the spiritworld.

111. That as a spirit, having a spiritual body the counterpart of his mortal form, he is unchanged in powers and faculties, and enters by the law of attraction into environment corresponding to his spiritual development, where he progresses in the ratio of his efforts and ca pacity, continually graduating, as prepared, into higher spheres.

IV. That as mind acts on mind and matter, there as here, by mental telepathy he may communicate with mortals, or through the psychic force of mediums may produce physical mani lestations to the same end.

V. That the spirit world is in space, and its first sphere or grade so interblends with ours that we are constantly in the presence of kindred spirits, who come to us to aid or be aided; that the spirit spheres are as diversified as the nature and character of spirits, and are as ob jective and tangible to them as earth is to us.

VI. That heaven and hell are conditions, not localities, and are the effect of our thoughts and deeds; that through the law of compensation and retribution, we reap what we sow, regardless of religious faith or ceremony; that as long as we sin, we shall suffer; and must work out our own salvation by ceasing to do evil and learning to do well; by so doing all

But it is not so much the title employed as the idea involved that has caused, and is causing, the commotion and discussion among Spiritualists at large.

Some of our ablest teachers of the science and philosophy of Spiritualism are practically Atheists, or at least Agnostics. With them, as with Herbert Spencer, God is the "Unknowable."

They are not fools, but able thinkers, and their honest doubts are worthy of sober and careful consideration, for they have as good a right to their opinion--if not as good a foundation for it-as the most devout Theists. The main "tug-of-war" between these and the adopted the Declaration, will come when the former insist on excluding any God idea what ever from that document. This we hope they will not do, lest it lead to the "parting of the ways" of those who ought to agree to differ in opinion, while they coöperate in the great practical objects of our Cause.

Is it not possible to state a God idea that every rational Spiritist can assent to? Perhaps not; but if not, why not? On a former occasion we made such an effort in verse, and herewith subjoin a few of its closing stanzas to elicit something better from wiser heads, of which there are many, though as great a sage as Prof. Le Conte of California gave it his warm assent:

Pope's grand idea, though incomplete, Our thought of God more near doth meet: 'All are but parts of one great whole Whose form is Nature-God the soul."

If God is only Nature's soul, He's not the "One S upendous Whole"; In logic, as with "All" Pope starts, His "Whole" must take in all the parts.

If infinite thep, as God must be, He's All that fills IMMENSITY; 'f is sure, if God is "All THAT IS," That Nature's body must be his.

Then, seen to day in Truth's clear light, The Pantheist seems nearest right, And we agree with wise St. Paul, That God, in fact, is "ALL IN ALL."

We worship God at Nature's shrine, For Nature is his form divine; Her forces are his life and soul Whose boundless Being is THE WHOLE.

Does not "Infinite Spirit" embody this idea?

#### A Premium Picture.

We have received from the Sermon Publishing Co. of Toronto, Can., a beautiful combination picture consisting of the copied photographs of twelve prominent Spiritualists. These are, in the order of arrangement beginning at the top, W. T. Stead, Alfred Russel Wallace. F. R. S., Sir Wm. Crooks, F. R. S., Lyman C. Howe, Harrison D. Barrett, Mrs. M. E. Williams, Rev. Moses Hull, Hudson Tuttle, E. D. Babbitt, L.L. D., Emma Rood Tuttle, Margaret Gaule, J. M. Peebles, M. D., Ph.D. These are all excellent likenesses, and tastily combined, and make an excellent picture framed for parlor or office. By sending 25 cts. to the above named Company, you can obtain it and the wide-awake monthly entitled The Sermon, edited by Rev. B. F. Austin, D. D., who, as most of our readers are aware, has become a most thoroughgoing Spiritualist.

ET Number five of The Spiritual Review, published by J. J. Morse, 26 Osnaburgh St., London N. W. is at hand, containing the usual amount of very interesting matter both original and selected, which does credit to the ability and industry of its Editor and Publisher. It honors the Editor of THE BANNER by two liberal quotations from one of his leading editorials of last month that has been much commented upon.

This able monthly is furnished at eight cents per copy at office of publication, or at the Banner of Light Bookstore.

We have received a very interesting pamphlet containing Prophecies made by Dr. Max Muchlenbruch, of Oakland, Cal. The Doctor claims no infallibility, but asserts that, during eleven years, only five of his prophecies have failed. He gives many remarkable instances of fulfillment. Address him for onefree-Oakland, Cal., P. O. box 118.

One of the most valuable exchanges that reaches our sanctum is, The Psychic Digest and Occult Review of Reviews. All those who are interested in the "New Thought" on mental and psychic science, will do well to send one dollar to The Suggester and Thinker Pub. Co., and obtain the reading of this monthly for a year.

F The Boston Spiritual Lyceum, that has been so long under the conductorship of J. B. Hatch, Jr., convened at its new home in Legion of Honor Building, 200 Huntington Ave., last Sunday at 1:30 P. M. A pleasant reunion occurred, and all were encouraged with its auspicious prospects.

Ker We had great pleasure last Sunday evening in listening to a very able discourse by Rev. Mr. Grumbine at his hall in the Pierce Building. His subject was "The Immanence of God," and he handled it in a masterly manner. He may not teach Spiritism, as some assert, but he is certainly a powerful exponent of "Higher Spiriualism."

We have received two more splendid essays from the prolific pen of Gen. Parsons, one of which we intended for this issue, but the length of the reports of the President and Secretary of the N. S. A. preclude the possibibility. It will appear in the next issue, and the other as soon as possible thereafter.

157 The Metaphysical Club, which is doing good service for the higher thought of Bostonians, resumes its lecture course at 201 Clarendon street, Oct 5, and continues every Friday in the month, at 3 P. M. Excellent speakers have been engaged.

127 See the advertisement of Drs. Tallman and Clough on our seventh page. They have THE BANNER'S endorsement as reliable physicians.

Dean Clarke still sits and writes pro tem, What some "blg head " will sure condemn.

## **OCTOBER** 13, 1900

# Generation of the second secon

#### The Glenwood Agent has them.

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Mar. 24.

#### Hymeneal.

We have received from our old friends Dr. and Mrs. C. E. Taylor, of St. Thomas, Danish West Indies, a beautiful wedding card inviting us to the marriage ceremony of their daughter Eugenie Anits, to Mr. Athalston Meggs, which occurred Oct. 6.

Another also has come to hand from Mrs. Bettie Bryan of Houston, Texas, inviting us to the marriage of her daughter, Lulu Fowler, to Dr. George Gibier Rambaud, on Oct. 9

We regret not being able to comply with these cordial requests of our dear friends, but extend our hearty congratulations to all the parties concerned, and wish them a prosperous and happy voyage through life.

. If Life is a great puzzle. Nobody knows where he was before he came, nor where he is going till he gets there.-Ex.

Don't puzzle your brains any longer about so small a matter. Just go to a Theosophist, or a Reincarnation Spiritualist, and either of 'em will tell you who's who, your whence and whither, your pre-natal, post-natal, and postmortem whereabouts, so definitely and certainly that life's conundrum will trouble you no more, for you'll grow Karma at once.

Our attention has been called by a valued correspondent to a silly article on Woman, which inadvertently found entrance as a "filler " on the sixth page of our issue Sept. 8. The Editor repudiates the sentiment of the article and is not responsible for its appearance.

That's not so, Mr. Puck. We went there and did n't "get left." We left without "tipping" either priest or undertaker, consequently our funeral was postponed!

#### Lyceum Workers, Attention!

The third annual session of the National Spiritualist Lyceum Association will occur in

If you are intending to join the New Eng-Party you must write at once to the undersigned, in order to have your sleeper and tickets secured, also your Hotel accommodations. Don't miss this opportunity to see the Forest City for the low price that has been established. \$37.50 covers all expense. J. B. HATCH, JR. 74 Sydney street, Boston, Mass.

#### Maine State Spiritualist Association,

Annual Report of President A. H. Blackington for the Year Ending Sept. 30, A. D., 1900. S. E. 53.

Officers and Members of the State Association. In compliance with the Constitution of the Maine State Spiritualist Association, I, as President, herewith present my annual report. One more year has rolled around, and our Association is three years old to day; and it is quite a robust child for its age. We have with us the memories of the past, the opportunities of the present and glorious hopes for the future. During the past year our finances have prevented our accomplishing as much as we should wish. I, personally, have been unable to do much missionary work because of the depleted condition of our treasury. After pay-ing all bills of the last annual meeting, we had \$4.22 with which to commence the year's

work. Notwithstanding this discouraging fact. I set to work to make the best of the situation, and tried to set the machinery of this organization in motion. I appointed committees to establish mass meetings and endeavored to make them self supporting. The first meeting was in Rockland, under the direction of F. W. Smith and wife, and Mr. Ezra Whitney and wife. These friends faithfully attended to their duty, and the meeting was addressed by Mrs. Ida P. A. Whitlock of Providence, R. I. It was a success spiritually if not financially, and I would recommend that a vote of thanks be extended to our committee for their good

The next mass meeting was held in the City of Belfast, and also attended by Mrs. Whitlock It was a success, and we feel that much good was accomplished. I also recommend that a vote of thanks be extended to Mrs. Lizzie Benson and her assistants, who planned this meeting and made it self sustaining. Our next meeting was held in Fairfield. and was addressed by Miss Lizzie Harlow and Mr. F. A. Wiggin. It also was a success spiritually, and much credit is due Bro. B. M. Bradbury and his associates for their services. This meeting was not self-sustaining financially. Becoming somewhat discouraged as the meet ings were causing great expense to a few of our workers, I decided to give up the work until our camp meetings began. I instructed our Secretary at our last meeting to send a letter of thanks to each of the three camps, Temple Heights, Verona, and Madison, for the favors received from them during the year, and asking as an additional favor that they present the needs of our State Association at their next camp-meeting. The re-quest was granted at all three of the camps. The first camp I visited was Temple Heights. At the opening meeting the audience was small as the weather was unfavorable, but hose who were there responded to our call for help generously, and we received the sum of \$25.25. We obtained five new members. The collection was \$4.25, the remaining \$16 being dues of members who joined last year. The speakers were: Harrison D. Barrett of Need-bam, Mass., Mrs. Sadie L. Hand of Boston, Mass., Mrs. M. J. Wentworth of Knox, Me, our worthy Vice-President, Mrs. Sadie Jordan-Clifford of Sandy Point, Me., and your President.

the following camps—Temple Heights, Verona and Madison—for their kindness and courts-sy during the year. I recommend that new societies be formed throughout our State wherever possible. I also wish to call your attention once more to home circles for the dovelopment of new mediums, for I feel that the talent we have in the State of Maine can be developed to such a bigh degree of excel. be developed to such a high degree of excel-

OF

BANNER

be developed to such a high degree of excel-lence as to give us some of the ablest workers upon the spiritual rostrum. If our Association had done nothing more during the year than to bring our four camps into closer and more harmonious relations. I should feel that its work was worth double the cost to our Cause. Our camps now have a thorough understanding, are well organized, and will act upon a business basis. We have induced the Verona Park Camp to open one week earlier, Temple Heights to open one week later, and Madison one week earlier also, thus bringing the meetings along in succession thus bringing the meetings along in succession with no conflict with or doubling of dates. Much oredit is due the Presidents of our camps for this advance step.

I desire to thank the officers and members of the State Association and those of our camps and societies throughout the State for their kindness and courtesy to me personally during the past year.

Before closing, I wish to extend thanks to the press for the fair and impartial reports of our meetings throughout the year, especially to the BANNER OF LIGHT for its kindness to our Association.

All of which I respectfully submit for your careful consideration.

A. H. BLACKINGTON, Pres. M. S. S. A. Rockland, Me., Oct. 1, 1900, S. E. 53.

## Spiritualist Sunday Schools.

BY ALONZO DANFORTH.

The greatest development of truth to humanity of the present day is Spiritualism. We must admit, as Spiritualists, we have a work to do, not only for ourselves but for our children. No earnest, honest effort in a good Cause can fail. It may not be crowned with the applause of men, it may not seem to touch the goal of immediate worldly success which is the aim of so much in life, but-it is not lost.

Workers inspire, encourage and bear the world forward and upward on the lines of their own thoughts. Our teachers of the truths of Spiritualism should know that a high calling is theirs to diffuse their thoughts to the rising generation, to further intellectual refinement, to hasten the coming of the day when the dawn of knowledge shall chase away the lazy, lingering mists from the base of the super-

We would have our children investigate and eliminate little by little the errors they may find which have been linked with truth when it made its way into the minds of men.

The education of the child should be con ducted according to nature, should be free, spontaneous growth, a development from within, never a prescription from without.

The child should be led from the beginning to feel that one life thrills through every man ifestation of the universe, and that it is a part of it. To educate a child is to cultivate its imagination and taste, to awaken its sensibility to the beautiful in nature and art, to give it the capacity of enjoying the writings of men and women of genius, to prepare it for the in nocent and refined pleasures of literature.

The greatest need in our schools are teachers, and to make them effective is that: A teacher must be one who knows the lesson

or truth to be taught.

A learner is one who attends with interest to the lesson given.

The language used as a medium between teacher and learner must be common to both. The lesson to be learned must be explainable in the terms of truth already known by the learner-the unknown must be explained by the known.

Teaching is arousing and using the pupil's



LIGHT.



Psychic Force, a Science That Nullifies Space, and in the Privacy of Your Own Home Dispels Disease.

D

ABSOLUTELY FREE! Knowledge Which Should be Pomened by Every Man and Woman Who Prizes Mealth and Mappigess.

Dr. J. M. Feebjos, the great scientist, who has given to the world his psychio solence which places in markind a tremendous vital and MAGNETIC FORCE, and which not only DISPELS DISEASE of every nature from man and woman, but at the same time so STRENGTHENS and FORTIFIES the constitution that DISEASE J.M. Peebles, A.M., M.D., Ph.D CANNOT EXIST.

This grand benefactor to the slok and weak has been honored as has no other scientis known to man; for his life-long service in behalf of suffering humanity he has been made a Fellow of the Anthropological Society of London, Eng., and Honorary Member of the Academy of Art and Science of Naples, Italy, and a Fellow of the Academy of Science, New Ocleans, La., and also in recognition of his superior accomplishments, was appointed by the National Arbitration League to the International Peace Commission in Europe. But what he prizes above all is to live with the knowledge that after fifty years of scientific researches he is at last able to place a science before the world where diseases can be cured, no matter how hopeless the case may seem, for there is no doubt but that treatment through his science, which does away with DRASTIC and POISONOUS DRUGS, will bring you within the SUNSHINE of HOPE and HFALTH. In addition to treatment of payable force the restincts results a mild the case may seem, for there is no doubt but that treatment through his science, which does away with DRASTIC and POISONOUS DRUGS, will bring you within the SUNSHINE of HOPE and HEALTH. In addition to treatment of psychic force, the patients receive a mild medicine, which is propared in Dr. Peebles' laboratory, and which is made of roots and herbs, prepared by the most scientific processes. It is this combination of PHYSICAL and PSYCHIC treatment which has brought about cures that have ASTOUNDED the medical profession on TWO CONTINENTS, You may take his treatment in the PRIVACY OF YOUR, OWN HOME, as it is absolutely a home treatment and DISTANCE IS NO BAR. Mrs. J. W. Hen-cerson, of St. Johns, Washington, who suffered for years with pain in the ovaries and iterine weakness, was entirely cured by the Peebles treatment. Mrs. C. Harris, Marionville, Pa., asys she cannot express too much gratitude for the resu'ts received through Dr. Peebles' treatment. She suffered for years from falling of the womb. Francis Warering, Seattle, Washington, suf-fered tor twenty years with a severe case of Catarri; was completely cured turough the Psy-chic treatment. L. A. Lord, Elsworth, Wis, was permanently cured of dyspensia and nervous-ness. George H. Weeks; of 53 Minerva street, Cleveland, Onio, sends heartfelt thanks for res-toration of health after suffering from nervous prostration and insomnia; sava he now enjoys restfulness and sleeps sound every night. Mrs. Mary A. Clair, Lexington, Ky., after thirty years' continual suffering from epilepsy and trying to be cured by eminent physicians, writes: "Two months of your treatment has made earth almost a heaven to me." Hundreds upon hundreds of testimonials like the above have been received. Dr. Peebles' psychio phenomena is the GRANDEST DISCOVERY OF THE AGE. If you will send your name and address, also leading symptoms, to Dr. J. M. Peebles, Battle Creek, Mich, you will receive ABSO-Luy the earnest request of hundreds of my friends and tormer patients, 1 MP ORTANT. Have prep

ful in their every venture, be it for Political, Commercial, or Social ascendency. ful in their every venture, be it for Political, Commercial, or Social ascendency. The course is so plain that any one who will take it up as a profession and give his time and attention to it can make a grand success in its practice. These lessons not only teach you how to heal disease, but they also teach Personal Magnetism, through which you can silently influence those about you, so as to acquire influence, friends, prosperity, success in business, in fact, anything that you want. The course will be worth many times the price you pay for it, simply to cure yourself and increase your ability and eliminate any bad habits, such as the drink habit, tobacco habit, sexual excesses, etc. The entire course of instructions is taught by mail, and you can master every point in this science in the secresy of your own home without loss of time in attending to your business. For further information, address

DR. J. M. PEEBLES, Battle Creek, Michigan.



Last Call for Cleveland.

Cleveland, O., on the 19th inst., immediately on the adjournment of the N. S. A. It is hardly necessary to state that the forthcoming meeting is to be an important one, and should enlist the interest of all good Spiritualists.

On behalf of the N. S. L. A., 1 appeal to the friends of the Cause to make an effort to be present, and to assist in formulating some plans whereby the many lyceums may become one harmonious working body. Especially should all lyceums that are chartered with the N. S. L. A. see to it that they are represented either by delegate or correspondence.

MATTIE E. HULL, Sec'y. 52 York street, Buffalo, N. Y.

#### YeOlde-Fashioned Supper and Dance.

There will be an Old-Fashioned Supper and Dance at the V.S. U. Home, Waverley, Mass., Friday P M., Nov. 2, 1900 All societies and individuals are cordially invited to help in any way that they can. Pumpkin, mince, apple and custard pies, old-fashioned gingerbread, Indian pudding, cold meats, anything that goes to make up an old-fashioned supper will be gratefully received. The old-fashioned dances will be on the program, and Prof. Willis Milligan will preside at the piano with able assis tants. There will be an old fashioned choir singers are cordially invited to take part. Come and have a good time. A fine supper will be served, with young lady attendants in costumes of the olden time. Admission free-only a small price charged for supper and dance. Address all communications to

MRS J S. SOPER, Clerk V S U, for Committee. 67 Upland Road, N. Cambridge.

#### A Correction.

The undersigned would not deem it necessary to reply to so amiable a review of her brief article on Spiritual Healing, were it not that she was therein inadvertently misrepresented to the public as a "mental healer," which title she deprecates as not rightfully belonging to her. As her former statement implies, she uses no suggestion, telepathy, or mental action of any kind. She is an "effortless transmitter" of healing force, a silent, psychic healer, the treatment in every instance being given through her agency, not by her. She never has, and probably never will give a mental treat-ment, therefore must disclaim the honor of belonging to that large army of excellent workers known as mental healers, who, as a rule, are not Spiritualists, such as the writer claims to be, most unreservedly, every day in the week from January to December, Sundays included.

It would seem that the position of a Spiritualist which must be enforced by the authority of a physical scientist and a dense materialist must be a little lame, as such quotation can have no weight with a student of spiritual truth who is consciously something more than a "physicological phenomenon within the bounds of physical and chemical science." The vital force in man is one with the Primal Entity, the Deific Breath, one with Absolute Spirit, whose velocity of vibration can never be measured by finite conception, or guaged by human nerves. It would be perhaps as great a limitation to label it electricity as magnetism, which terms are merely concessions to human vocabulary; but that it possesses as marked electric properties as magnetic can be inferred by the ability many people have of lighting the gas by snapping their fingers over a gas jet. The true healer can indeed be only an "intermediary vehicle to convey the vibrations of spirit to either mind or body." The channel for its transmission must be broad and straight and pure, but still remain only an instrument of the Highest, a conduit of the Infinite Reser-SUBIE C. CLARK.

[As it is a woman's prerogative to have the "last word," we cheerfully give place to the above, thus making the amende honorable .-ED. pro tem.]

. .

I recommend that a vote of thanks be extended ed to speakers and mediums on this occasion.

The next camp visited was Verona. There, as at Temple Heights, the weather was un-pleasant and the audience small, but the right pirit predominated and I received the sum of \$21, \$12 of which was for new members and \$2 contribution, the remaining \$5 being dues of last years' members. This I feel is a remarka-ble showing for the small society at Verona.

The speakers on this occasion were: Harrison D. Barrett of Needham, Mass., Mr A. F. Smith of Bangor, Me., President of Verona Camp, F. W. Smith of Rockland, Dr. Kimball of Malden, Mass, and your President.

Madison Camp at Lakewood Grove was my next field of labor. I was received with kind-ness and brotherly love by all, and was shown every courtesy by the efficient President, Mr. Robert Hayden of Athens, Me. The weather was everything that could be wished for at the opening of our meeting, and we were greeted by a large audience. All of the people present were very earnest in behalf of organization. We received the sum of \$36 at this camp, seven new members, collections \$5.25, the remaining \$24 being dues of members.

The speakers on this occasion were: Mr. F. A. Wiggin of Boston, Mass.; Mrs. Cora L. V. Richmond, Chicago, Ill.; Mrs. Nettie Holt Harding, East Somerville, Mass., and your worthy Secretary, Mrs. Viola A. B. Rand, Hartland, Me.

I recommend that a vote of thanks be extended to those who took part in this meeting, also to each and every one who has helped to make our Association meetings successful at the different camps, especially to the members of the Schubert Quartet, who so kindly do-nated their services at the Madison meeting.

The general outlook of Spiritualism throughout the Pine Tree State is very encouraging. At no time has there been so much interest taken by the Spiritualists of our State in cooperation, especially the younger members on whom 1 feel depends the prosperity of our Cause. At this time I wish to extend a word of encouragement to those who have taken an active part in assisting the grand cause of or-ganization. I feel it is our duty to both encourage and assist those whom we select for officers of our camps and State Association to carry on the good work.

I wish in particular to call your attention to the efficiency of our Secretary. Her duties de-mand much of her time, yet I have never had to remind her of anything, as her work has always been done promptly. I recommend that a vote of thanks of this convention be extended to our worthy Secretary. I wish also to call your attention to the faithfulness of our Vice-President and Treasurer. They have always responded promptly to my call.

Our directors have ever been faithful to their duties and should receive our hearty thanks for their services during the year just passed. I recommend that our juture Secretary be instructed to send a vote of thanks to each of

mind to form in it a desired conception or thought.

Learning is thinking into one's own understanding a new idea or truth.

The test and proof of teaching done-the finishing and fastening process—must be a reviewing, re-thinking, re-knowing, re producing of the knowledge taught.

In the time that has been given us we have endeavored to present to the children the different and many phases of Spiritualism, among which we have tried to impress upon them the truthful revelations of the immortality of the human soul, which proves to man that there is an eternal and better life, that their minds have grown and developed spiritually, and have found something in life worth the livingsomething to hope for and prepare for-that they will understand the motives and impulses of their inner selves.

The great work to be done is in individual lives, and in the young lives presented to us we may call them the new humanity, more fair, more divine, clothed in bright raiment befitting the new day.

In the grand temples where we meet all may have a place to worship-not a being of whom we know nothing and whose purposes and ways are past finding out—but a supreme, overruling spirit and power that is all love and tenderness.

We wish to educate our children in that course of thought that will be of service to them in the years to come, to turn their thoughts from the usual study of Sabbath schools to a realization of something better, and when with the beginning of another year in our work and the continuation of our relations one with the other, let us continue to gether the life of simple trust in the highest and fidelity to the lowest. As individuals and as associates let us cast aside our little diffi-culties and give ourselves to brave endurance and faithfulness in our work.

In our schools let us teach the lessons of Spiritualism. Do not crowd the mind of a child; it is better to have a few things well done than many subjects poorly studied. Have the school well classified, and invite to your class only those who are in full sympathy with child nature. The teacher must keep up a cheerful heart, as personality is at all times and under all moods reflected in the pupils. If teachers get together and chat about subjects foreign to the school, they must expect the same thing in their scholars.

Do not confuse the child's mind with the accepted belief that God is a being or a spirit. The child cannot grasp the distinction, and naturally associates "being" with a person whom he sees about him everywhere. Let children understand that all the goodness, love, honor, reverence and earnestness that they profess is God within themselves.

In closing this appeal that our schools should be better supported, I know that the one thing that shall justify this life is the culture, the development of ourselves, and not he who has failed to get rich, not he who has never had a disappointment, who has never been ill, never lost a friend, whose eyes have never been wet with tears, but that he alone is a success who, when he stands on the borderland, stands there a self-controlled, developed, noble, aspiring soul, a child of the eternal spirit, one fitted to go on step by step up those stairways of lnfinity that mean eternal ascent with never an end.

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

Mr. S. C. Fenner of Philadelphia, Pa., lecturer, platform ballot test, and trance medium indorsed by the Philadelphia Spiritual Associations, is desirous camps for the season of 1900-1. Address 1241 Moya-mensing Avenue, Philadelphia, Pa.

Mrs. Kate R. Stiles spoke in Greenwich Oct. 7; will speak in Fitchburg Oct. 14; in Hyannis, Oct. 21; in Waltham, Oct. 28. For the month of October her postoffice address will be Onset, Mass.

Mr. Walter D. S. Hayward can be addressed at his residence, 736 Evergreen Ave., Brooklyn, N. Y., for October.

If you are not now a subscriber to the BANNER OF LIGHT you should become one at once. Terms \$2.00 per year in advance.

7:00 P.M. leave Oct. 21st, arrive in Boston 10:34 A.M. ROUTE.

Boston & Albany, New York Central, and L. S. & M. S. Rys. Start from South Station.

If you are going to the Convention, and desire to join our party, will thank you to advise me promptly, that space may be provided in sleeper, and other details arranged for your comfort.

Yours truly, J. B. HATCH, JR., 74 Sydney St., ("Dorchester.") Boston.

SPECIAL NOTICES.

To Foreign Subscribers the subscrip-tion price of the BANNER OF LIGHT is \$2.50 per year, or \$1.25 per six months, to any forign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months. eow

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNEE of LIGHT and the publications of the Banner of Light Publishing Co.

Fred P. Evans, 103 W. 42d street, New York City, agent for the BANNEB OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

Dr. F. L. F. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 7.



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# BANNER OF LIGHT.

#### OCTOBER 18. 1600.

# SPIRIT Message Bepartment. REMARKER GIVEN THROUGH THE MEDIUMSHIP OF MRS, MINNIE M. SOULE.

The following communications are given by Mrs. Soule while under the control of her own guides, or that of the individual spirits seekng to reach their friends on earth. The messages are reported stonographically by a special representative of the BANNER OF LIGHT, and are given in the presence of other members of THE BANNER staff.

#### These Circles are not public.

#### To Our Readers.

We earnestly request our patrons to verify such communications as they know to be based upon fact as soon as they appear in these colamns. This is not so much for the benefit of the management of the BANNER OF LIGHT as it is for the good of the reading public. Truth is truth, and will bear its own weight whenever it is made known to the world.

The cause of Truth, will you kindly assist us in finding those to whom the following messages are addressed? Many of them are not Spiritualists, or subscribers of the BAN-MER OF LIGHT, hence we ask each of you to be come a missionary for your particular locality.

## Beport of Séance held Sept. 13, 1900, S. E. 53.

Invocation. Oh. Infinite Power of Love, so notent, so helpful, so infinitely more helpful when we understand, may some angel from some higher sphere draw closer to us this hour and whisper into our hearts the secret of the upliftment of the race. May we understand that in bravely living, in bravely bearing, in doing whatever comes to us from day to day -toward lifting the burdens of mankind, we have grown nearer to the great heart of God. May we be strong and earnest in whatever we do. Amen!

#### MESSAGES.

the following messages are given through one of Mrs Soule's guides, Sunbeam.

#### Grace Twombley.

The first spirit that comes to me to day is a lady. She is between thirty five and forty years old. She is slight, has blue eyes and brown hair and seems so delicate. As she comes she clasps my hand in a little nervous way and says: "I have tried many times to come to you people and get strength to go back to my home and help my father, who needs me very much. My name is Grace Twombley and I came from Saratoga Springs, N. Y., and I want to go to my father, whose name is William, and say to him that he must stop thinking of meas in that cemetery. I appreciate all he's done, the flowers he put upon the grave, the attention he has given to the place where my body was laid, and yet my heart yearns to have him understand that beyond all these things I stand and wait for the recognition that would bring me as much peace as it would him joy. He is n't a very talkative man, rather silent and seems to carry his grief like a burden strapped upon his back; but if he could know that every instant my thought is with him, I am sure he would be freer and happier than now."

#### Emily Sinclair.

Now I see a spirit of a lady who is quite stout. She has blue eyes and brown hair, but on the top is a little gray mixed in it. Her

Bisir, I came from Concord, N. H., and I Babcook" (He laughs all the time, as if it were through with this message, and strive to help looks of us, for we look like hardy sons of her and give her comfort."

#### Arthur Holmes,

Here is a boy about fourteen years old. He friends there who will be surprised, no doubt, has light hair, blue eyes, and a round face. that we have reported. I can shoot a deer as He's chubby and bright and he's got a little well to-day as I could before I left the body. I pendent boy; his name is Arthur Holmes, mine then, and I am sure I would n't be here and he came from Halifax, Mass. He says: to-day talking, if it had n't been for my old

and done all sorts of things to attract attention to go ou, to go on; and if it is simply to stand down in my old house. Do n't seem to do any still and help those back there, to do that. I good. Every time I did anything, instead of (thank you for your attention, and for giving trying to find out who did it, they just won. | me this opportunity." dered what in the world it was. I went out in a hurry myself, nobody thought I was going, nobody was prepared for it, and I least of all. I've got a brother over here, though, and he slight and delicate as a flower. She has the knew more about this than I did; he said to

named Anna and the other Frank."

me to-day, 'Come Arthur, let's you and I go

and send a message back to our folks.' One is

Fanny Drake. The next spirit is an old lady about sixty-five years old. She is quite tall, and has beautiful, heavy white hair. Her face is flushed, and looks more so because her hair is so white. She has such a kindly way as she walks over to me and says: "I am from Rochester, N.Y. I have come to report to my people there of the progress of some of the work. My name is Fanny Drake, and I have often been to my own people in that city. I want to get to Charles most of all. He is right where a word would turn him to the right or to the wrong, and of course my anxiety is that his face should be turned heavenward. I am happy because I can

see farther than I could when confined in the body. I often used to wonder if it were possible for mothers to be happy when they could see so definitely all the happenings to their own; but I am convinced that the larger life gives an extended vision, and the extended vision makes the care of to day seem of less moment and less importance, and so our happiness is often complete even when there is trouble or care among those we love."

#### Sophia Chamberlain.

There comes a spirit about forty years old. She is quick and pervous. Her eyes and hair are black. She's rather stout and she | While we expect to make no great show in comes as if she had suffered so before she went | the coming election, and suppose we shall see to the spirit that it was a relief to her to go; it was better in every sense of the word because she had a disease that she could n't get over. I think she died away from home because 1 am so disturbed over the conditions. Her name is Sophia Chamberlain, and she came from Toledo. She says: "I wish I had the same in the end. faith and the same peace as the lady who preceded me here. I am still impatient, still sufget to them and tell them that their mother is | need of a revolution. watching and striving to help them, seems to

I went. I did all I could, made every effort the different centres where Spiritualism is possible, but it seemed as if everything was preached, and we have come here. We believe against me. I am sorry for her, sorry I could that we can make ourselves evident to our not have left her better conditioned, and I'm | people to whom we would go. We belong down

> Maine brought up on coarse foods and made strong through batiling with the elements. We came from Rangeley, and we have many

#### Nellie Gladding.

There's a beautiful spirit comes to me nowsweetest way of taking my hand and looking into my face. She says: "My name is Nellie Gladding. I've been in the spirit a long time, and I have grown spiritual through my life here. I want so much to get to my people, who are looking for something from me. I am sure although I cannot come as definitely as some of the others that my expression of love and attention will mean, oh! so much. I do not come alone, and I come to a home where the influences are so strong and so sweet. I would bring there a benediction from the highest spheres, and a love that sees through every sorrow and a strength to lift every burden. Good-bye."

#### Letter from Abby A. Judson.

## NUMBER ONE HUNDRED AND FORTY-THREE.

To the Editor of the Banner of Light:

The Arlington Social Science Club has joined the Social Democratic Party, and we are hold. ing a series of public meetings in a little hall in the heart of the town until after election. Our speakers are sent to us by the National Social Democratic party, and the other expenses are met by the Club, our object being to diffuse true Socialistic principles among the people.

In this we are meeting success, for many who are present, as well as men who hear from their friends what is given at the meetings, say that if this is Socialism, it is a grand thing, and they hope that it will gain in power. the triumph of the Republicans, who support capital directly, or of the Democrats, who support it indirectly by appealing to the middle class of society, yet we expect to see an extension of our principles, on the ground that what is sound and true will be sure to win its way

The present coal trouble, even were it the only source of anxiety in the nation, is enough fering, because of my anxiety over those left. to convince every unprejudiced mind that the It's my children most of all; if I could only industrial management of the country is in

My coal dealer, a just and moderate man. me I'd feel better. I would like so much to told me yesterday that the railroad receives get to Mamie and Eddy. Oh! how they would for bringing a ton of coal from the coal region in Pennsylvania, to Newark, N. J., two dollars And as the average price of coal here is four dollars and a half or five dollars, the railroad receives the most, and receives several times as much as the man who does the actual and severe work of digging it out of the bowels of the earth. The railroads have immense and strong cars to carry the coal, which are called gondolas, and hold thirty tons. Each gondola brings sixty dollars, and there are sometimes forty of them on a freight train, making an aggregate prophetic sagacity and of a benevolent and just of two thousand four hundred dollars for bringing twelve hundred tons from Pennsylvania to Newark. Out of this two thousand four hundred dollars, the railroad has to pay out for gondolas, brakemen, conductor, and of course the original plant of railways and stations. After the railroad has received two dollars out of the buying price of coal. which is in this locality four dollars and a half, or five dollars, there is only the remainder to be divided among the hard-working diggers, the owners of the mines and the coal dealers in the various local ities, the miners, who do the worst of the work, receiving the smallest fraction. Of course one pays more the further one lives from the coal region, and this extra anxiety how to gain the necessities of life for money of course goes to the railroads. In Minneapolis I never paid less than eight dollars a ton, and I could secure it for that only by engaging the whole quantity for my Semi nary as early as the first of August. If I fell short toward the end of the winter, I have paid | row," for he knew that this anxious thoughtat the rate of eleven dollars and a half a ton. The railroads get too much, and their extortionate rates are the principal cause of the heavenly inspiration go, and work our fingers present strike among anthracite coal diggers. Coal is one of the easiest things to be freighted. When once on the cars near the mine, it goes without danger of breaking, like furniture, without risk of spoiling on the transit, like most perishable goods, and without losing a on the limbs of those who engage in them. large percentage by animal torture, as in the case of livestock. Coal is something that cannot rise in price, or be withheld from the community, without | sufferings of those engaged may aid their felcausing great suffering everywhere. It is a lowmen. At any rate, it is made clearly evinatural product, is a necessity, and its mining | dent that they did not strike for nothing. and distribution ought not to be left to indi should be wholly in the hands of the Government. This week's Outlook says that if mine-owners and mine-workers cannot coöperate to furnish the coal, and cannot be compelled to submit to an impartial tribunal, the State should take the coal-fields from them and furnish the coal itself. This is a step in Socialistic direction. If this should take place in Pennsylvania, it will be another trust in the hands of the Government. It would be legal to do so, the present owners When England determined, in 1833, that there should no longer be any slaves in any part of her dominions, eight hundred thousand slaves were emancipated, and twenty millions sterling were paid to the slaveholders for partial compensation, averaging one hundred and twentyfive dollars per slave. But though the mines should pass into the I see now a man with very large square hands of the severnment, extortionate prices by this grim monster in the early dawn, and

the Government for all the people. Then in have friends there; but most of all I want to a great joke to come back). "My brother the case of coal, for instance, the coal would get to Sadie to tell her it wasn't my fault that | Charles and I are taking a little tour around | go from the interior of the earth into the hands actual cost of mining and transporting it. Then all could keep warm in the coldest weather, just as all can manage to pay to send sorry she is so slok. I shall go as soon as I get in Maine. You might guess that from the a letter, as the Government will transport one even to Alaska for only two cents.

If things were put on a proper basis, it is estimated that a proper basis would have each miner work four hours a day and receive four thousand dollars a year.

Then his severe, disagreeable and dangerous work would enable him to have a nice toss of the head as if he was rather an inde- seem to have the same steady nerves that were home in a valley a mile or two from the mine, support his family well, educate his children, and ride to and from his work on "Oh! this is a great day for me. I've tried gun. Never mind. I am content now that I am a trolley car. The men who do so much for every way, banged the doors and made noises | here, to stand and take my medicine, and if it is | the community ought surely to have as much as this.

On the contrary, what does he get? He gets starvation wages for hewing out a ton of coal, works ten or eleven hours a day, his family lives in a miserable shanty close to the mouth of the pit (hell, shall we say?), buying food and doctoring from "the company," the food of a family of seven being two dollars and three cents for an entire week. While he and they endure this, other parties connected with the scheme can live in ease, comfort, and even luxury,

#### " The rich may ride in their chaises, But the poor must walk, by Jasies!"

"The earth is the Lord's, and the fulness thereof "-air, water, coal-mines, and all. No man, no corporation should own a coal mine. It belongs to everybody, and we should pay for our coal only enough to recompense for digging it, breaking it up, and conveying it to our coalbin. We ought not to pay extra, in order to make handsome dividends for the owners of railroad stock. All means of public transit, whether to convey goods or to transmit intelligence, be it railways, expresses, telegraphs, telephones, etc., should belong to everybody, and be wholly in the hands of the Government, on the ground that the Government is the servant of the people, to whom it is accountable. The postoffice department belongs to the people, and is entrusted by them to the Govern. ment. When I was a young girl, we paid six cents for mailing a letter. Now, we pay only two. If the postal "service" was in the hands philosophy, let us listen for a moment to one of a corporation, it would serve that corpora. | of the most powerful of Mohammedan writers. tion, and we should still be paying six cents a letter, in order to keep up the dividend of the of man out of a drop of his own light; its desowners. But we have paid less and less for our tiny is to return to him. Do not deceive yourletters, because it costs less to convey them, and a great many more are sent. It ought to be the same with all commodities, as well as with letters.

To have all means of transmission and all the products of labor in the hands of Government for the use of the people will be a change indeed, but it is a change that is sure to come. The progress of our industries leads to it in- pests of this troublesome life, our refuge is in evitably. First was the individual, second, the God. (The Living Light.) In reunion with firm, third, the corporation, and fourth, the him we shall find eternal rest-a rest without trust. All the steps were necessary. The sorrow, a joy without pain, a strength without trust scheme is the natural outgrowth of what | infirmity, a knowledge without doubt, a tranpreceded it. There is nothing wrong about the guil and yet ecstatic vision of the source of trusts, so called, in themselves. The wrong life and light and glory, the source from which lies in the ownership of the trusts. Instead of we came." belonging to a syndicate, or a Rocherfeller, the products they control belong to the people, and should be held in trust for them by the Gov. errment. Then we shall pay the proper price | istence the Orientals gave the name "The for these products, and not be forced to pay Active Intellect." They believed that the many multiples of that proper price, in order to enrich a private owner or a corporation. Some of these great trust-owners are good men and kind of heart. An extraordinary objective intellect (subjective to nature but business capacity has carried them into this ownership. Some of them understand socialis corruptible, has neither beginning nor end, is tic principles, and see that the next step must | eternal and hence free of time and space conbe either into ownership by the people or into ditions; does not change or increase as the the rudest and strongest military despotism. And we believe that in course of time we shall see one of these great owners of a trust, of nature, who will voluntarily take the initiative, and make a plan by which the trust he represents will be merged into public ownership under the direction of the Government. He would be violently opposed by some of his compeers, but another one would in time follow his lead, and thus would gradually take | that it is dependent upon while here. It is so place the full consummation of the principles | refined that human senses take no cognizance of Socialism. This principle of human action is in full ac. and yet it is matter. cord with the Spiritualistic, for it is founded on equal opportunities for all, on pure justice. and on brotherhood. When it prevails, those who are now so selfishly bent on the acquisition | India, as well as the "Sufi" teachings of the of riches that they have no time to develop children of Islam, the Mystics of Arabia, and their souls, and those who are so beset with those dear to them, that they cannot open their inner being to high spiritual influences, will both be freed from their hindrances, and become bathed in heavenly light. Jesus said, "Take no thought for the mortaking hinders the influx. And yet when those we love are in dire need, we have to let the to the very bone, like the wives of those poor miners in Pennsylvania. We do not believe in strikes or strikers in general, for they are usually useless and often rivet the fetters of the money-king more firmly But it looks as if the present one is opening the eyes of millions to the urgent need of a revolution in the body-politic. And so the present A wave of sympathy and indignation rushes viduals, firms, corporations or syndicates, but | through the land, and if good comes from the steadfastness of these collier martyrs, we shall rejoice. Some of the newspapers give us details that were not forthcoming in regard to previous strikes. The leaders of former ones worked at least in the light of day. These poor rellows take their lives in their hands, and go down hundreds of feet into the bowels of the earth, running the risk of being buried by a fall of earth, choked to death by the fire damp, starved by being blocked up, or suffocated in the same way, or burned alive by an explosion. being of course indemnified to some extent. | Running all these risks, they do the severest possible work in foul air for the merest pittance. And after the long hours are ender, and, weak and spent, they reach the surface of the earth, they stumble wearily into a hovel to see their anxious wives and their little ones slowly dying from insufficient food. Think of a young wife of a miner. She sees him whom she has loved out of all she knew swallowed up

bread to est, that men and women go through with this year after year, dreading more than anything else to be "out of work." "You of coal-dealers in the various localities for the have money," they ory, "I have two hands. Please let me work for you." And this, and worse. In a land where there is enough to feed, clothe and shelter everybody, for moderate and tolerable labori

> Yours for humanity and for spirituality, ABBY A. JUDSON. Arlington, N. J. Sept. 28, 1900.

## Pantheism.

#### BY J. P. COOKE.

Your generally excellent article by Gen. Parsons, published in your issue of Sept. 22, with all its virtues does less than justice to the nobler and more spiritual conception of "Pantheism."

True, there is an unworthy and unphilosophic Panthelsm, which dignifies with the name of God the mere sum and totality of the universe. But spiritual Pantheism is the doctrine that the Divine Energy is everywhere immanent as the inner life which manifests its intelligence through all the living creatures seen in nature. It holds that God is the life and soul of this universe, in some such sense as what we call our mind is the life and soul of the body. That God is intelligence, love and will: that he lives and manifests through this universe, which is his body, and of which he is the soul. The Harmonial Philosophy also sees that the positive mind or intelligences is the supreme will and good. Also that love, the supreme attraction, is of God. It is hardly too much to say that these views are endorsed by science, for a famous book written by two English physicists, called the "Unseen Universe,' teaches that there is a spiritual and invisible universe, occupying the same space with this visible and tangible one. That the tangible one has come out of that spiritual one and returns to it again. That God is the life and light and power of both, manifesting himself in the spiritual realm, and then in the outer or visible realm, and that one is the shadow of the other. These authors claim this is perfectly consistent with all the known results of science.

As being helpful to "Modern Spiritualists" to better apprehend the backbone of their own Al Gazzali said: "God has created the spirit self with the vain imagination that it will die when the body dies. The form you had on your entrance into this world, and your present form, are not the same; hence there is no necessity of your perishing on account of the perishing of your body. Your spirit came into this world a stranger; it is only sojourning in a temporary home. From the trials and tem-

This is the Inner Life, the spiritual sun of the cosmos. The "Great Positive Mind" of A. J. Davis' teachings. To this spiritual exsoul of man emanated from its living breath as

hair is taken with two little twists in front and brought back and put into the back hair. She has a bright smiling way and comes without any special effort, but rather bringing such a homelike influence, such a weight of care, as if she were eminently practical and useful in her life. She says: "I came from a great distance, Kansas City, Mo.; my name is Emily Sinclair. I lived right in the city, amidst the bustle and the noise, and when I came over here I wanted an active life. It is very common, I find, for spirits to come back and tell of the beautiful life, the green fields, the waving trees and everything that makes nature dear to the people. I want to speak of my life. I live in a place where all is activity and bustle. We have institutions in which I am interested just the same as I was when in the body: I would n't be satisfied away from that condition in the more quiet one that so many spirits prefer. I went out of the body suddenly, all my faculties alive, my interests keen on all things pertaining to earth-life, and I could n't at once drown the voice within me that was calling for expression along this line: my natural desire and impulse led me to a life more like the one I had left. I have found my own people over here-my father, who was a good man and who seemed so anxious to give me every opportunity to do what I could as a girl. I had always thought that I should meet him sometime, that we would be together, and here we are. I desire to get to my poor old mother, also to my husband. My husband's name is Joseph, and while he is, much as I was, caring little for what comes after, but making much of this life, I am sure that he would hail with delight any message that comes from me. I thank you for this opportunity."

#### Joseph Smith.

Mow I see a man, short, rather stout, bluish eyes and bald head; what hair he has is dark around the edge. He's very outspoken; does n't say very much, but what he does say is right to the point. His words are: "God bless us! and is this what you call getting back to earth? 1 have been trying for fully six months now to come to some conclusion in this matter, and I was advised to come here and see if I could make myself heard, and here I am. I suppose the first thing on the program is to say who l am, and I'll tell you. I am Joseph Smith, and I came from Barnstable, Mass. I would no more have believed that this thing were possible, than I would have believed that I could slide down my barn and not get hurt" (and here he laughs heartily). "But when one is confronted with a fact, he might as well admit it; and while I always fought for everything I believed to be true right up to the day of election, if I got whipped in the election I recognized the corn and let the thing go on. So here I am acknowledging that my theory was no good; that I am here, that Maria is with me, and that we both send messages to our old friends, who will remember us very well."

#### Frank Blair.

I see a spirit-tall, thin, dark eyes, dark mustache. Oh! his hair is so smooth and fine, looks almost as if it had been wet, and it has. too. He was drowned. He is about thirty as though ne teit his own weakness and he shoulders. He is rather portly, has brown hair would continue as long as the railroads them-says: "Help mea little if you can, because it pushed back from his forehead, blue eyes and selves remains in the hands of corporations." grimy, sweaty and in the weariness of utter is a kindly way, and says: "I am Mr. George All means of expression should be held by exhaustion. And yet so needful is it to get heading."

cry, and yet how happy they would be to know that I am with them. It is sad, my going, be cause I was needed so much. The father was n't able to take care of the children, and that means that they are first in one place and then another, and a mother's heart must bleed when a condition like this confronts her. Please do say, though, that I shall never cease to strive to get close to them and give them any help possible."

#### Willie Hardy.

Here comes a young man. He is about twenty-two or twenty three. He has blue eyes, dark mustache, and has such a happygo-lucky air. He swings in here just as though he had made up his mind he was n't going to let anxiety upset any message he intended to give. and he says: "That's just the way I felt about it. I felt if it was possible to come. I might as well come with good grace. as to come in a lame fashion. My name is Willie Hardy. Of course they called me Will, and I liked it better than Willie. My mother always insisted on putting Willie in as if I had never grown to be over twelve, and when she sees this message, as I think she will, she will understand what I mean about the Will and the Willie. My mother's name is Lucy and she lives in Wilmington, N. J. She's a great hand to take care of sick folks. If anybody is sick within ten miles of her she just has to drop everything and go. She's good, too, when she goes, puts on an apron and makes herself at home and does what she can. I suppose she's helped more people into the spirit than anybody in that neighborhood. Why, when I came over, just seems as if I had a great reception from those who knew my mother. So I felt quite royal with all the attentions, and decided that if I could get back I'd start a little inquiry bureau of my own, and send in word from these people to their friends

#### Jennie Bemis.

how they 're getting along."

There is now a spirit of a girl. She does n't look over eighteen years old. She is very slight. I think she was sick a long time before she went to the spirit. She hardly has strength to stand here, but I see her all at once showing herself in a new strength as if the other was but to tell me how she went away. Her mother and father are both alive, and she comes from Portsmouth, N. H. She says: "I made such a struggle to live. It seemed as though, if any one deserved to get well, I did. It was n't a bit of use; every single thing went against me until at last I lost my courage. I want to get to Mary and tell her that she must n't cry, it disturbs me to see her crying: I am satisfied that I could n't have gotten well. The picture she looks at so much does n't look like me now because I am stronger and better. My Aunt Dolly is with me and sends her love to all the friends in the earth-life. I am fond of music, and I have my dog with me. I have n't taken up any special course of study, but have just tried to live and get strong and see what there is to see. The little sister who died before I was born is with me. Good bye."

#### Mr. George Babcock.

a rain-drop comes from the sea and after a season returns to it. This universal, active or objective to man) is uncreated, impassible, innumber of individual souls increases. It is altogether separate from matter. It is the cosmic principle of Light, and the attraction which holds the universe as a living order.

The "One" of Pythagoras. As the human or created spirit passes on, or changes states of being, it becomes less and less dependent upon crude matter for its expression. It is still dependent on matter for its expression even in the mind world, but not the class of matter of it whatever, unless the being is clairvoyant:

This of course is the view of transcendental physics and clairvoyance; but it agrees with the Vedanta doctrine taught by the Yogii of the Harmonial Philosophy of Andrew Jackson Davis.

62 Warrenton St., Boston, Mass., Oct. 1, 1900.

WISHING. Do you wish the world were better? Let me tell you what to do. Set a watch upon your actions; Keep them always straight and true. Rid your mind of selfish motives: Let your thoughts be clean and high. You can make a little Eden Of the sphere you occupy.

Do you wish the world were wiser? Well, suppose you make a start, By accumulating wisdom In the scrap-book of your heart. Do not waste one page on folly: Live to learn, and learn to live. If you want to give men knowledge. You must get it, ere you give.

Do you wish the world were happy? Then remember, day by day, Just to scatter seeds of kindness As you pass along the way: For the pleasures of the many May be ofttimes traced to one, As the hand that plants an acorn Shelters armies from the sun. -Ella Wheeler Wilcox.

#### Passed to Spirit-Life,

From her home, 32 Pearl street, Middleboro, Mass., Aug. 80. ANNA SAMPSON WASHBURN, widow of Azel Washburn, aged 80 years 10 months and 26 days.

burn, aged 80 years 10 months and 26 days. Mrs. Washburn became a Spiritualist over fifty years ago. Her fidelity to her religion, kindly charity to those in need, and unwavering trust in true Spiritualism were well known, and, with a knowledge of the beyond, she gladly welcomed the change. She leaves one daughter, Miss Har-riet M. S. Washburn. The funeral services were held on the morning of Sept. I. Rev. F. R. Lewis (Unitatian) offered prayer, and read, by request of Mrs. Washburn, Lila Wheeter Wilcox's poem, "The Journey." The ad-dess was by Mrs. C. Famile Ailyn, who paid a tender trib-ute to our departed triend, and in a touching manner gave consolation to the mour-ling friends, teaching that death the to our departed friend, and in a touching manner gave consolation to the mourning friends, teaching that death was but a birth into a bigher life. A quartet sang appro-priate selections. By special request of the departed her remains were cremented, and were taken to Mount Auburn for that purpose Mrs. Washburn, my friend for forty years, was a faithful daughter, a devoted wife and mother, and a true friend. ANNIE LORD CHAMBERLAIN., Milford, Mass.

## OCTOBER 18, 1900.

# BANNER OF LIGHT.



earth-life, little Margaret, with her father and mother, dwelt in a large city of one of the New England States. She was the only child, and was idolized by her parents. Her father was a rich man, and had a beautiful home, but one day a terrible fire occurred-his place of business and their beautiful home were destroyed. All that was left was a little insurance on their home. With this money the father and mother decided to move to one of the Western States and there commence anew.

Before very long Margaret, with her father and mother, arrived at their new home. It was a lonesome place, but everything looked bright to Margaret, for did she not have her dear papa and mamma and her dog, Don, her kitten, Miget, and her canary bird, Bob?

"How could Margaret help being lonesome?' I will tell you.

hold duties, then she started a school. She had for pupils, Don, Miget and Bob. The first thing she taught them was to live in perfect harmony together. It was a very hard thing to do, as the little teacher found many times, but she persevered with great patience, and it was a happy day for Margaret when Don and Miget would sit down side by side and let Bob hop all around them singing his sweetest songs.

together, she got a little low, round stool, and placing a dish of milk for Miget, some food for Don, and some seed for Bob upon the stool, she taught them to eat together. She taught them by the power of love.

care of her little flower-garden. While she was teaching her pets she was teaching her parents those lessons of patience and perseverance that they so much needed at this time.

Little Margaret was indeed a pearl of priceless value to her papa and mamma. They did not realize that they were so soon to lose their darling. During the winter months she caught a severe cold that very quickly developed into pneumonia, and in two days' time little Margaret was welcomed to spirit-life.

She was in spirit-life only a short time when she gathered around her the little ones and taught them all she could about the dumb oreatures; and so you see, dear children, she followed the same work in spirit-life that she loved to do in earth-life. And now, my dear little brothers and sisters in earth-life, don't think you must wait until you come to spiritlife to do some noble work, but remember little Margaret trying to teach her pets to live in harmony and ever ready to help her loved ones.

Each one of you can live as noble a life as she did. Study everything around you, improve every moment and every opportunity. Never let a day pass without performing some little kindness that will make some one happy, then you will find when you come to spirit-life many kind and loving friends to welcome you. From your loving little friend, Rosebud,

CHARLES E. DANE. 35 Marsh street, Lowell, Mass.

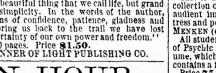
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7

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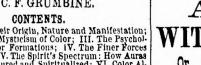
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# Banner of Fight. BOSTON, SATURDAY, OCTOBER 18, 1900.

## Addendum to President's Report.

In addition to the foregoing noted workers for our Cause, two special friends of the N.S.A. have taken their departure for the higher life since we were last assembled in Convention. They are Mrs. Adeline M. Glading of Doylestown, Pa., and Mrs. Caroline H. Hilligoss of Anderson, Iad. Mrs. Glading was one of the most zealous friends this organization has ever had from the date of its inception down to the time of her transition. She ever strove to pro mote its welfare by voice, purse and pen, and labored for its success as one of our devoted missionaries through several years. She be lieved in cooperation, and was never so happy as she was when doing something for her fel-lowmen through Spiritualism as an organiza-ation. She was a great sufferer, but she rose in triumph over her physical ills, and entered the life of the soul a conqueror. She has earned an honored place in the annals of our Cause. May her memory be kept ever green.

Mrs. Hilligoss was another staunch friend of the N. S. A. From the very first she pleaded earnestly for organization, and hailed the N.S.A. as the leader of the scattered forces of the Spiritualists. She put her precepts into practice, and the spiendid Spiritualist temple in Anderson, Ind., is a noble monument to her faith in organization. She, too, was a faithful missionary of the N. S. A., through several years of its history, and nobly did she tulfill her trust. She gave with generous hand to the Cause she loved, and devoted her splendid tal-ents as a medium and speaker to the work of building up our local, State and National Associations. She, too, will be held in loving re-membrance. We shall miss her and her co worker, Mrs. Glading, but we have their earnest devotion to Spiritualism and the N.S. A., as examples worthy of emulation by us all. Let us give them an honored place in our history of this body.

[The foregoing paragraphs were inadvertently omitted from the body of President Barrett's report, through oversight in reviewing the MS., hence we gladly insert them, in order that the readers of THE BANNER may have the full text of the report in this issue.-ED.]

Spiritualism Good to Die By.

#### Flying Notes and Comments.

A lightning call reached me at Fredonia, N. Y., on Sunday, Sept. 23, from Penbryn (Carpenter), Pa., a distance of two hundred and thirty-five miles. The wicked electric agent traveled all that distance on Sunday just to notify me that some good, faithful Spiritualists at Carpenter desired my cooperation in the burial service of Harrison McNett, whose escape from his mortal prison marked an epoch worthy of commemoration. Realizing that Spiritualism is good to live by, and doubly good to die by, those remaining in the valley of sense desired to have the Gospel of Spiritualism illustrated, and the sacred shadows of death illuminated in a way that those groping in "outer darkness" might realize, and the mem ory of a loved brother, father, husband and friend be honored, and the sacred sentiments that fructify the heart share the sweet balm of heaven's love in the blending of worlds and the companionship of angels. In this rural neighborhood Spiritualism has some of the best representatives, and the BANNER OF LIGHT has been a household companion in the McNett family for nearly forty years, and still it waves over the spiritual altar of these representative homes, where love, truth, intelli-gence and spiritual aspiration light the way for all who enter their atmosphere and share

their genial hospitality. Harrison McNett, at the time of his ascen-sion, had lived in this world sixty eight years and five days, and his life has been one that has made the world better, and given a tonic to the moral and intellectual atmosphere, that inspired all who shared it with noble purposes and spiritual aspiration. In his going this world has lost a valuable citizen, and the community where he was known will miss a great good man, a blessed influence, which they can now only share by accepting the principles of Modern Spiritualism, and participating in the experiences it provides for them. It is profitable to dwell upon the lives that hold such spiritual strength, and whose memory is a light to cheer and encourage the weak, the oppressed, the wavering and doubting, who hug the phantoms of materialism and grope and shiver in the wilderness of uncer-tain sense. It is a cheering sign of the times, too, that Spiritualists-some of them, at least -are sufficiently in earliest and true to their faith to make a determined effort to have their ideas and principles represented in the crisis of death, and show to the world what every true Spiritualist knows and feels, that Spiritualism is good to live by and doubly good to die by, and that it needs no theological tinkers or mythical supports to make it the healing balm to sorrowing hearts and an allsufficient light and guide in the walks of life and the revelations of nature, to meet every need and solve every solvable problem in the science of life and immortality. This is the fourth time I have been called to this rural retreat to present the truths of Spiritualism at the last rites and bear testimony to the sustaining value of its demonstrated truths in the great crisis that comes to all. As Carpenter is only about thirty-two miles from Williamsport, arrangements were made for a Sunday meeting in this "Convention City." It takes a woman to secure favors under difficulties, and when one woman is not equal to the emergency, two are a host that few men can resist. Accordingly Mrs. Lydia R. Chase and Mrs. Molliet undertook the diffioult task of securing Grand Army Hall, Reno Post, for a Sunday meeting. To the surprise of nearly every one they succeeded, and we held two meetings Sunday, with a large audience in the evening, and they have engaged me for next Sunday, Oct. 7. They have also secured the use of this elegant Hall for the Society for six months; and I am informed it is the first time it has ever been rented to any Society for Sunday services. There is a liberal portion of the growing resi-dents of this city, who are drifting our way, and desire to know something of the claims and teachings, as well as the facts and evidences of Modern Spiritualism. It looks now as if the Cause here is entering upon a new era, and rising into better conditions than it has ever had before. Good work has been done here by Mrs. Barton Mrs. Demorest, Mrs. Helen Taylor and others, and slowly the truth has grown among the people. Even one year, I am toid, has made a marked change in the attitude of public senti ment and the press; and if the faithful keep steadily on the way so well begun, it will not be a decade before Williamsport will be a strong centre of spiritual activity. I may remain and speak several Sundays here.

# Spiritualist Societies. We desire this list to be as accurate as

-seible. Will secretaries or conductors planse a dify as of any errors or amissions. Notices for thiseolumn bould each this office by in o'clock nom, of the Naturday preceding the date of pu illention.

BONTON AND VICINITY. BONTON AND VIOLNITT. Boston Spiritual Temple meets in Berkelev Hall. 4 Borkeley atteet, every Hunday at 10:30 A. M. and 7:30 F. M. F. A. Wiggin, speaker and psychic, E. All - President; (ico. 8. Long Foretar, 116 Oakland street, Mattapan, Mass. **The Gospel of Spirit Return Society**, Minnie M. So ite, Pastor, Assembly Hall, 200 Huntington Ayonue, Bun-day avenings at 7:46. Discourse and Evidences through the mediumship of the pastor. addumship of the pastor.

Tao First Spiritualist Ladies' Aid Boclety meete evo v Friday at 241 Tremont street, Business meeting at 4. Evening session 7:30. Mrs. Mattis t. A. Allbo, fresident; Uarrie L. H. ach, Sec'y, 74 Sydney street, Dorchester, Mass. Hoston Apiritual Lyceum moots every Sunday at 130 P. M. In Assom- 19 Half, 200 Huntington Avenue, Boats free. J. B. Lawib, Oonductor; A. Uisrence Armstroug, Ulerk. 17 wordy street, Dorghester, Mass.

Hollis Hall, 769 Washington Street.--Sundays at II A. M., 2:30 and 7:30 P. M. Good talent and music. Mrs. Nutter Conductor.

BROOKLYN, N.Y. The Womau's Progressive Union of Brooklyn holds meetings every Sunday afternoon and evening at 3 and 8 o'clock: Lyceum Sundays at 2, at their hall, 423 Clas-son Avo. between Lexington Avo. and Quincy st. Eliza-both F. Kurth, President.

#### Local Briefs. BOSTON.

Berkeley Hall.-Notwithstanding the disa-greeable weather of the morning of Sunday, Oct. 7, a large audience was in attendance to greet Mr. F. A. Wiggin. President Allen made a brief address in calling the meeting to order, after which the Ladies' Schubert Quartet ren-dered appropriate selections. Mr. Wiggin then delivered an eloquent address which was lis-sened to with marked attention. While given in the manner of an informal talk, it was full of valuable suggestions. He said, "However earnest and faithful one may be to a purpose. if success is to follow, wisdom must direct. Points of agreement existing between institu tions and people should be earnestly sought after ard faithfully blended into a spirit of unity, while points of disagreement carefully studied, will doubtless lead to broader views. Plane, even if the best, will always demand individual, honest work for their execution. Every member and friend of the society should feel that a personal responsibility rests upon them and faithfully discharge every obligation. Look only for the good in others, and the good ness beheld will be reflected in your own life. A short séance concluded the exercises of the morning in conjunction with singing by the quartet. In the evening a steady stream of people flowed into the hall until long after the opening of the session. The major portion of the time was devoted to a seance, during which many present were the recipients of messages from the loved ones gone before,

through Mr. Wiggins' psychical powers. A briet address preceded the séance, given by the same grand speaker. The quartet rendered several fine numbers during the evening, and, take it all in all, the entire exercises of the day constituted a most auspicious opening of the season of 1900-1 for the Boston Spiritual Temple. The BANNER OF LIGHT is on sale at both sessions. George Sanborn Lang, Secre tary, 115 Oakland street, Mattapan.

Boston Spiritual Lyceum, Sunday afternoon, Oct. 1, resumed its Sunday sessions in Hall A, 200 Huntington Ave. Those taking part in the exercises were Master Harry Gilmore Greene, Maud Armstrong, Mrs. Ada L. Pratt, Mr. Alonzo Danforth, Mr. C. W. Hatch, Dr. Dean Clarke, Mr. Elmer B. Packard, Mr. Forest F. Harding. Question for next Sunday, "What Proof Have We that There Is an Infinite In-telligence?" A. C. Armstrong, Clerk. \*

Hollis Hall, Mrs. Nutter, President.-Quite a good-sized audience was present Sunday, Oct. 7. Circle opened with singing, reading and invocation. "Wild Flower" sang beauti-fully through her medium, Mrs. Fernald. Oth-Solo, Mrs. Fisher; reoitation, Mrs. Fernaid. Oth-ers taking part: Mesdames Weston, Dade, Smith, Nutler, Gilliland Howe, Peabody-McKenna, Woods, Knowles, Fisher, Messrs. Baker, Howe, Sanders, McKenna, Quimby. Solo, Mrs. Fisher; reoitation, Mrs. Piper. Mrs. Cameron piniot Cameron, planist. Ladies' Lyceum Union, Dwight Hall, opened its doors Oct. 8. There was a very large at-tendance both of members and friends, fifty signing the books for the coming season, and ten new members were voted in. Everything was so bright and harmonious, and as familiar faces of the past season came in a warm welcome was extended to them, especially to our resident, Mrs. Wm. S. Butler, who brings her love and magnetism to all, and our Vice-Presi-dent, Mrs. Ella A. Weston, who has served her superior officer so faithfully since she assumed the office. The usual supper was served at 6:30, with full tables, many friends coming at that time to welcome the incoming sea son and to place their names on the list to be voted for at our next meeting. After the supper was served and the tables cleared away, at eight o'clock the spiritual meeting was com-menced, as formerly, and will be the feature of the Union on each Wednesday night of the year, the members and friends preferring it to any other entertainment. Our planist (and genial friend as well), Mr. Willis Milligan, is with us as usual and gave us some of his soul stirring music. The first speaker was Mrs. Alice Waterhouse of Somerville; her remarks were made in her sweet, gentle way, with lov-ing remembrance of those who had gone from our midst to the happy Beyond, and a hope that the future for us all would grow brighter if possible, and that our good works would follow us ever. Our President, Mrs. William S. Butler, gave a warm welcome to the members and friends, after which a stranger to our Union, Mr. W. E. Woods of Cambridgeport, a young me dium, was invited to the platform. His messages were listened to with surprise by all who had not heard him the past summer at the Veterans' Home in Waverley. Mr. and Mrs. W. E. Woods placed their names on our membership list, and we hope to have him with us every meeting. After a song by little Clara Weston, Mrs. H. E. Nutter of Hollis Hall gave some fine messages. We then had a recitation by Dora Stillings, followed by Mrs. Knowles, who gave messages. Mr. Smith of Greenwich gave some interesting reminiscences of his personal knowledge of Spiritualism. There were many speakers, among whom were Messrs. Graham, Bullard and Dr. Charles Wesley, and last, but never least, our President, Mrs. Butler, who gave messages to close the meeting. All went home feeling that the season had opened full of har mony and love; and as we closed the last season with one hundred and fifty members, we were in a fair way to double the number this year. The coming Fair in December will be noticed later. Said C. French, Sec'y. First Spiritualist Ladies' Aid Society, 241 Tremont street.—The regular meeting of this society was held Friday, Oct. 5, with the Vice-President, Mrs. A. F. Butterfield, in the chair. Many of the friends were present at the opening session, and all expressed regret at the absence of the President, Mrs. M. E. A. Allbe; all hope she will be able to be with us very soon. In the evening the meeting opened with music by Mrs. Mason. Mrs. Waterhouse presided and welcomed the friends present, in the name of the President, spoke of the work of our society and of what we had been able to do in a charitable way, and urged all to join us so we can extend our work. Mr. McDonald was the first speaker. He said in part: "The subject of Spiritualism is so important to us all, that I almost shrink from expressing myself about it. I doubt if many of you realize the importance of these meetings and of the power and strength that will go out from this room to do good to the world. I believe Spir itualism will save the world. It is destined to bring about peace, health and happiness to all mankind. I am not discouraged because we do not attract the multitude. People will come into Spiritualism as soon as they realize the need of it. It is an important fact that has come to the world, and, if it were not for Spir-itualism, this world would be a dreary waste of doubt and despair in regard to immortal-

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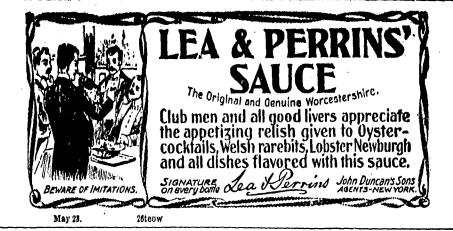
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Mrs. M. J. Butter was the next opensor. She related some of the experiences that had come to her this summer, and told of wonderful manifestations that had taken place in the cot-tage at Maranacook, Me., formerly opened by Mrs. Longley. Mrs. Hattie C. Mason spoke briefly, and said that this society was home to her and no metter where she was her, and, no matter where she was, she was always glad to return to Boston. "Spiritualism is a grand thing, because it is truth. You cannot get beyond truth. but we must strive to keep up with it." Dr. Bullard followed. He said he was a stranger in the city, but when he met with the Spiritualists he felt he was among friends. He expressed his willingness to assist in any way he could, and believed we should all work for the good of humanity. Mrs. Mason sang a beautiful song, after which Mrs. Shack-ley was influenced by "Pond Lily," and gave will hold another next Friday evening. Come all. Take elevator<sub>11</sub> Carrie L. Hatch, Sec'y.

Commercial Hall, 694 Washington St., Mrs. H. M. Deey, President, Mrs. M. Adeline Wilkinson, Conductor, assisted by Mrs. Alice Per-kins. A large and interesting circle at eleven o'clock. Song service led by Mrs. Lovering. Invocation. Mr. Fred De Bos; duet, Mrs. Rock well and Mr. Baxter. Those taking part in the conference were Messra. Hill, Harvey, Howe, Godding, Billings, De Bos, Jones; Mrs. Kneeland; messages, Mesdames Strong, Cook, Woods, Miss Sears. At the afternoon session Dr. Sanders opened the meeting with scripture reading, prayer, and interesting remarks. Master Warren Fowler, the boy soprano, sang two solos; Mr. Morse made interesting respirationally, entitled marks; messages, Mesdames McLean, Strong, Woods; readings, Mrs. Wilkinson; solos, Mr. Fowler, Miss Lillian Fowler. Evening session: reading of the scriptures, Mrs. Wilkinson; music, Mrs. Nellie Grover; messages, Mr. Howe, Mesdames Reed, Gilliland-Howe; pre-dictions, Messrs. Holland, Mattook, and Mo-Cullough, who held the audience until a late hour, and will be present next Sunday. The Lyle Trio rendered good music. Recorder \* Odd Ladies' Hall, 446 Tremont street.-Sunday, Oct. 7, circle opened by Messrs. Hall and Thompson. Those assisting - Messrs Smith, Hall, Thompson, Gould, Cohen, and a stranger from Lynn; Mesdames Johnson, Thoms, Brem. The atternoon session was opened by Mr. Hall; song service; remarks, Messrs. Whittemore, Thompson; messages. Mesdames Tracy and Brown, Messrs. Hall, Ibell, Cohen. Evening-Scripture reading, Mr. Hersey; prayer, Mr. Wood; communications, Mrs. Guiterrez, Messrs. Cohen, Hall, Hersey. Selection, Mr. Britton. Sunday, Oct. 14, Mrs. Mac and others. The Children's Progressive Lyecum No. held the first session of the season in Red Men's Hall, 514 Tremont street. There was a very good attendance, and a very interesting lesson was talked over. The little folks sub ject, "How they enjoyed their vacation." Dr. Hale delivered a discourse on the lesson. The following members rendered songs and recitations: Rebecca Goolitz, Harry Green, Iona Stillings, Flora Souther, Irene Martin, May Burdett, David Miller, C. B. Yeaton, Sec'y.



street. Mrs. Effie Webster of Lynn was the speaker and test medium. The opening meet-ing was most auspicious, despite the weather. Her charming personality, as well as her logispeaker and test medium. The opening meet-ing was most auspicious, despite the weather. Mrs. Webster read a poem entitled "Speech," by Ella Wheeler Wilcox, and the control took it for his text. He gave a very interesting and instructive talk on the line of that suggested by the poem. It was applauded at the close, as was also "Sunbeam" for the clear and concise work she had been doing for an hour. Our speakers for remainder of month are Mrs. Sadle L. Hand of Boston, Mrs. Lizzie D. But-ler of Lynn, and Mrs. A. J. Pettengill of Malden. Mrs. S. A. Lowell, Sec'y.

The Cambridge Industrial Society of Spirit ualists, Mrs. H. M. Hartwell, President, will hold its first meeting for the season Friday, Oct. 12, at Cambridge Lower Hall. Supper served at 6:30 for fifteen cents. The talent will be Mrs. N. J. Willis, Miss Etta Willis, Mrs. S. E. Hall, Mr. Suminer Miss A. M. Came, Cor. Sec'y. E. Hall, Mr. Scarlett and Mr. Simmonds

Haverhill.-Our meetings opened very auspic iously, crowded houses both afternoon and evening greeting Mrs. May. S. Pepper. Mrs. S. E. Cunningham next Sunday.

Malden Progressive Spiritualists met in their hall, 76 Pleasant street. Masonic Building, Sunday evening, Oct. 7; J. W. Cowan presiding, giving a very interesting and instructive address, subject "Home Pictures," showing how homes are made happy or unhappy. Me-diums present: Messrs. Cowan and Morton, who gave many beautiful messages from spirit life. All true mediums cordially invited. BANNER OF LIGHT for sale in the hall. Per Sec'y.

Brockton. - People's Progressive Spiritual Association opened the season meetings Oct. 7 with J.S. Scarlett as speaker and test medium, who gave a short address on "Revealed Natu-ral Religion," followed by spirit-communica tions fully recognized. We hope to have him with us again this season. Oct. 14 Mrs. Sarah E. Humes of Providence, R. I., will be with us. Mrs. George E. Morse, Cor. Sec'y.

Fitchburg.—Mrs. Lizzie D. Butler of Lynn opened the meeting for the First Spiritualist Society Sunday, Oct. 7. Large audiences greeted her, and gave close attenton to the two interesting addresses, followed by many con-vincing spirit messages. The piano selections by Miss Howe were as usual finely rendered. Mrs. Kate Stiles of Boston, speaker and test medium, will be with us next Sunday. Dr. C. L. Fox, Pres.

#### New York.

Titus Merritt, Sec'y, writes: The Yonkers Spiritualist Society met at its new nall, 42 Warburton Ave., Oct. 5. Mrs. Helen T. Brigham will be with us Friday eve. the 12th inst. Titus Merritt.

The Spiritual Fraternity of Brooklyn, N.Y. was favored with a large audience at Single Tax Hall, 1101 Bedford Avenue (near Gates), Sunday evening, Oct. 7. The liberal preacher, Rev. Francis E. Mason, who officiates every Sunday, at 11 A.M., in Aurora Grata Cathe dral, gave an eloquent address upon "Jesus, the Divine Man, Teacher and Healer," which was masterly in its presentation of eternal truths and principles. Miss May Sicardi, our gifted psychic, was especially successful in her psychometric readings, tests and spirit mes sages. Words of counsel and consolation were given by loving spirit friends to their mortal relatives, and teachings of wisdom were con veyed by a poem written by Miss Sicardi in

cal lectures and convincing tests, make her a universal favorite. Andrew Camper, 1012 Tem-ple street, Los Angeles, Cal.

EIGHTH ANNUAL CONVENTION OF THE

## NATIONAL

# Spiritualists' Association $\bigcirc$

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Further announcements will be made in the Spiritual papers.

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Information on Convention can be obtained of the N. S. A. Secretary, at 600 Pennsylvania Ave. S. E., Washington, D. C. All Spiritualists in the United States and

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messages. Mr. J. B. Hatch, Sr., spoke briefly, as did Mr. J. B. Hatch, Jr., and Mrs. A. E Barnes. The meeting was interesting, and we

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But it is often provokingly slow in reaching that desideratum. LYMAN C. Howe. that desideratum.

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The Ladies Spiritualistic Industrial Society held its first meeting of the season at Dwight Hall Thursday afternoon and evening. Thurs-day, Oct. 11, will be the annual election of officers; all members are invited to be present. Supper will be served at 6:30. The evening will be devoted to whist-playing. Oct. 18 there will be good speakers and test mediums in at tendance. Emma L. Hubbard, Rec. Sec'y.

#### Massachusetts.

Springfield.-The Church of the Spirit held its annual meeting for election of officers, Tuesday evening, Ost 2. Many of its members were present, all seemed interested and ready to do their share of the work proposed for the coming season. Much important business was transacted and the outlook for future growth is encouraging. Louise E. Sackett, Cor. Sec., 54 Andrew St.

The Spiritual Research Society of Salem, Mass., opened Sunday, Oct. 7, in the A. O U. W. Hall, in the Manning Block, 53 Washington street, at 2:30 and 7:30 P.M. Addresses and messages by Edgar W. Emerson, of Manches-ter, N. H., and a paper on the "Philosophy of Principal Life" and the Lobe P. Space of Spiritual Life" was read by John R. Snow, of Malden. The hall was decorated with flowers. Singing by a male quartet. Solos and duets on the cornet, and solo singing by Miss Her-rick and others. It is the desire of the Society to cultivate the spiritual life within the hearts of its members even as it searches the realms of spiritual life without. Next Sunday the society will listen to Mr. George Fuller, of Greenwich, Mass., and on Oct. 21 Mr. Emerson will again favor us. J. E. Hammond, Pres't. Attest: H. J. Saunders, 247 Bridge street, Sec'y.

Cadet Häll, Lynn Spiritualists' Association. Dr. A. Caird, President. The course of lec tures for the season began on Suuday, Oct. 7 with Mrs. May S. Pepper as medium. The largest audience that ever attended was present, and many went away that could not get inside the ball. Mrs. Pepper gave a large num ber of most accurate messages, to the great de-light of her hearers. Supper was served to over one hundred and fifty people, followed by a grand concert by Thomas' Orchestra, with Mrs. Bertha Merrill, planist and soloist. Mrs. Pepper will be with us again next Sunday. Sec.

Newburyport.-The First Spiritualist Association began its meetings for the coming sea-son on Oct. 7, at O. F. Lower Hall, 59} State Los Angeles, Cal. Mrs. Anna L. Gillespie,

which she read. Our meetings are growing steadily in attendance and interest, and we expect ere long to move into a more commodious hall. The BANNER OF LIGHT will be always kept for truth-seekers, and 1 cannot refrain from calling attention to two very important editorials in the last issue, viz., "Is Spirit editorials in the last issue, viz., "Is Spirit Communion Uplifting?" and "Education of Mediums," both of which deserve the most careful consideration by all Spiritualists. Dr. John C. Wyman, Chairman.

First Association of Spiritualists.-Sunday Oct. 7, the opening meetings of the coming season were fully attended, and Miss Gaule was warmly welcomed on her return to New York covered with fresh laurels won from her summer's work. Each session was remarkable for the number and beauty of the spirit mes sages, and also for the exquisite vocal solos of Miss Nettie Vesta, whose voice is of rarely beautiful quality, and our heartfelt thanks are due our valued member, Mrs. Edmund Severn, who so kindly takes charge of our music. The interest in phenomena is evidenced by the size of our audience; in consequence we shall continue our meetings on that basis on each Sun day at 3 and 8 P.M. M. J. Fitz-Maurice, Sec.

At the Woman's Progressive Union, Sunday, | The Soul: Oct. 7th, Professor Lockwood was welcomeu by a very intelligent and appreciative audience, both afternoon and evening. Hislecture for the evening on the "Conflict of Spiritual ism in the Church," was well received, and at times called forth great applause. The musical selections on violin and piano were very beau tiful, also a solo by Mr. Sonechson. We were pleased to extend the right hand of fellowship to six new members, hoping to add many more at our next meeting. Mrs. N. B. Reeves. \*

#### Other States.

Toledo, Ohio.-On Tuesday evening, Sept. 25, about two hundred Spiritualists, investigators and skeptics were assembled in Memorial Hall Post Room to listen to W. V. Nicum, of Dayton, Dr. C. H. Figures, of Cleveland, and Mrs. Coffman, of Grand Rapids, Mich., who, assisted by some of the local mediums of Toledo, held a most successful meeting there. Brother Nicum delivered a logical lecture on "Truth, and Where to Find It and How to Look for It," to which Mrs. Schauss, of Toledo, added her testimony of personal experience of spirit communion. Mrs. Challan, of Toledo, then favored the audience with an address, in which she also related personal experiences. Dr. Figures was next introduced and, in his usual clear and explicit manner, gave mes sages, all of which were promptly recognized. Mrs. Coffman also gave messages, and succeeded in creating interest among many skeptics. Mrs. Coffman closes her engagement with the Independent Association of Spiritualists Sunday, Sept. 30, and will be succeeded in that society by Julia Steelman Nichols, who will serve here during October. May we have many more such meetings to help in promoting the work of enlightening humanity as to the real truth. Elizabeth Schauss, 617 Congress street, Toledo, Ohio.

Baltimore.—The Spiritual light has started to burn brightly in Baltimore, and may it always be trimmed to do so. I attended a Spiritual meeting in Raines Hall, in this city, Sunday evening, Sept. 31. The hall was crowded, the medium, Dr. Roberts, being so well known here, has crowded meetings. The service opened with singing by the congrega tion, when the medium, under the control of a high spirit, gave some philosophy on this noble Cause, the subject being "The Soul God; or, Infinite in Infinity." The subject was well handled. The beautiful soprano solo, "Jerusalem," was well rendered. The medium care about twanty five spirit communications gave about twenty-five spirit communications, all recognized and appreciated. The meeting closed with the benediction. The BANNER OF LIGHT is appreciated in this city. A. Bishop Wellstood,

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