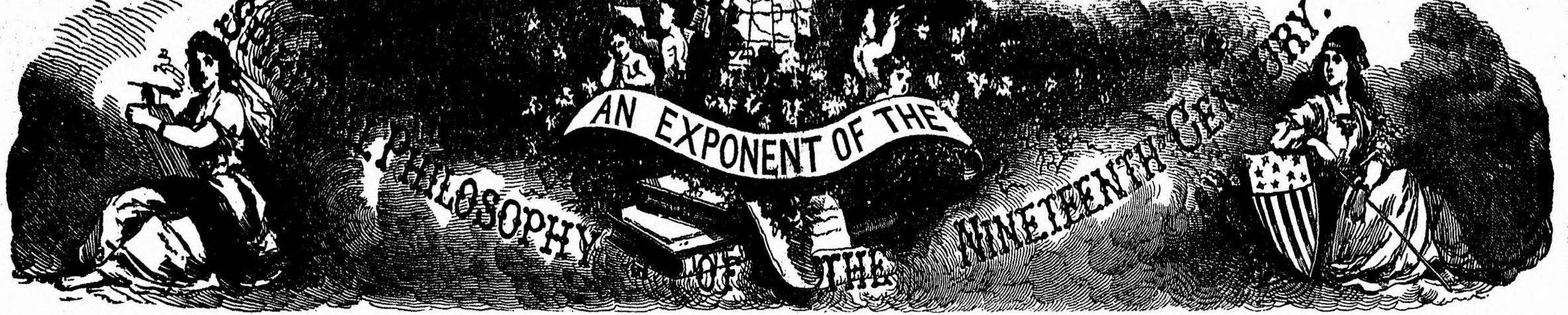


BANNER OF LIGHT.



VOL. 88.

Banner of Light Publishing Co.,
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BOSTON, SATURDAY, OCTOBER 27, 1900.

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NO. 9.

EIGHTH ANNUAL CONVENTION Of the National Spiritualists' Association

Of the United States of America and Dominion of Canada,

Held in Chamber of Commerce Hall, Cleveland, Ohio, Oct. 16, 17, 18, 19, S. E. 53.

Once more the National Spiritualists' Association moved its Convention from home, this year to Cleveland, the metropolis of Ohio, and seventh city, so far as population counts, in the United States. The Business Men's League claims that it ranks only third in its ability to entertain conventions and excursion parties. A fine souvenir book of the city contained a program of the Convention, and the N. S. A. was much in evidence throughout the city, which was handsomely decorated to celebrate "Old Home Week," and to welcome two great national characters, Hon. Wm. J. Bryan and Gov. Theodore Roosevelt.

On Thursday afternoon, Oct. 12, President Barrett arrived at Forrest City Hotel with his wife and six months-old daughter, who was forthwith adopted as the N. S. A. mascot, and who was duly interviewed by the reporter of the Plain Dealer. One of the first to greet the arrivals was Mr. Thomas Lees. In view of the fact that one has heard of Mr. Lees ever since Modern Spiritualism has been known, it was natural to expect that he would wear the garb of age. Instead, no one of the many who gathered at the Convention presented a brighter or more youthful appearance than he. He had taken pains to advertise throughout the State the coming of the N. S. A., and in connection with other good local workers prepared the way for the great occasion.

By Saturday the Board of Trustees was on hand and hard at work, and had all arrangements perfected before Monday evening, when the usual reception was held in the parlors of the hotel. It was evident that Cleveland Spiritualists felt a deep interest, as large numbers of them gathered to greet the newcomers. These receptions are most necessary and pleasant features of the annual Convention, as they afford the opportunity for the delegates to meet each other and prepare to work together.

The Chamber of Commerce, a handsome hall just two squares from the hotel, was chosen as the place of meeting. Fully one hundred and twenty-five were on hand at the first morning session, which was called to order at 10 o'clock by President Harrison D. Barrett. Mrs. Mattie Hull presented to the N. S. A. one hundred copies of her song book, and with Moses Hull as a leader, the congregational singing was most enthusiastic and inspiring.

President Barrett suggested that, although we were to open a business session, it was fitting that we invoke the assistance of the unseen, and introduced Moses Hull.

"We are assembled," he said, "for the purpose of transacting business. If there is anything in the world we need more than anything else it is wisdom, and willingness to try to harmonize with each other; and, while we do not believe that God cares whether we pray or not, we do believe that on the wings of prayer we may rise unto that altitude where the blessings are in waiting that we long to receive.

"Oh, angels! we have assembled here to try to transact business, and if there is any time when we need the special guidance of our friends who have assisted us, it is in such meetings as the one we are having now. You, dear friends, who once worked in this Cause, who know so well how we need this love, oh! be with us, come to this meeting now. May we unite with you, and you with us to forward the Cause. We ask all this for the sake of the people who need the light of Spiritualism, which we are here to impart. Amen."

The local address of welcome was to have been presented by a city official, but as he did not appear in season, Mr. Hayes, President of the West Side Society, delivered it:

"Friends, I am very pleased to say that I do not represent the city government just now, but I am very pleased to say that I represent a small body of Spiritualists. We all welcome Spiritualists to Cleveland, and I feel that we more than welcome the National Association, for they come to us this time, it seems to me, in a better spirit than they did the last. We welcome them from the north and the sunny south, from the east to the golden west. Why? Because they come to us as Spiritualists. We would even welcome them from empires and kingdoms. Why? Because just as sure as the truths of Spiritualism are taught, the crowns will totter and fall. We more than welcome you here to-day because you are American representatives of Spiritualism, and I hope that whatever you decide to-day will be of benefit to the United States, and a greater benefit to the Spiritualists of Cleveland.

"It is necessary that we have a stirring up once in a while here in Cleveland. I more than welcome you here for another reason. I was pleased last night to see one of the pioneers in Spiritualism, Thomas Lees. He held Spiritualism before the people when I knew nothing of it. I am proud to follow in his footsteps. I respect the pioneers who passed through so many difficulties. We have a comparatively easy time to give our doctrines to the people. We are not afraid of jails now. The pioneers have taught the people of the United States some common sense, and I hope, Mr. President, that your deliberations this time will be of benefit to all. I know the eyes of the people are centred here to-day.

"I represent a small society, the Progressive Thought Society of the West Side; but it is

simply west because we live there. I love all Spiritualists. It does not matter whether they are east or west, and I am always ready to cooperate with any society for the benefit of that which I respect and love.

"Again do I bid you welcome here. Let us do our best to show them that we appreciate their kindness in coming here, and by so doing they will wish to come back again to Cleveland."

In behalf of the Ohio State Spiritualists' Association, its President, Thomas A. Black, bade the Convention welcome. Said he: "I welcome you to this, the metropolis of Ohio. I not only welcome you, but thank you for honoring our city with your Convention at this time, and I trust that in all your deliberations the spirit of fraternal love and spiritual harmony will prevail. I think it will be as a pentecostal feast in Cleveland and throughout the State of Ohio. Again I thank you, Mr. President and members of the National Association, for allowing us to have the glorious privilege of standing up for truth, justice, purity and altruism, and I hope it will be the guiding star of us all."

As President of the N. S. A., Harrison D. Barrett responded, presented by Hon. D. P. Dewey, in the chair.

"Mr. Chairman and friends: After such an introduction and such a welcome, words come hard. I thank you for this warm greeting. Let me enter upon the duty that is laid upon me to respond to the earnest words of welcome that have been vouchsafed to us by the President of the West Side Spiritualists' Association. In behalf of the officers and delegates of the National Spiritualists' Association, Mr. President of the West Side, and Mr. President of the Ohio State Association, we thank you for this cordial welcome to Cleveland, the Forrest City, the Queen City of the Lake, to this place, fraught with many precious memories in connection with the history of our country; to this city, the seventh in the population of the United States, full of pulsing energy, of that enterprise that moves men forward in the direction of progress; we are pleased to be welcomed to such a place by the officials of such associations as those to whom we are referring, and by the congress of people of this city, Spiritualists in heart, word and deed, who have gathered together to give us this greeting in this beautiful hall.

"The work of this Convention need not be outlined by me at this time. There is much for us each and every one to do. The thought of the two welcoming addresses is so cordial in spirit that I know it will find its way into every heart before me this morning and that there will well up from us all a unity of purpose that will make us find our own in our neighbor's good and make us into a band of brothers and sisters, that we shall not only find our own in our neighbor's good, but that we will make the individual whole, instead of the individual self, the aim and object of every act of this Convention, and bring in that higher truth for which we have been striving for three and fifty years, to which the angel-world has been inviting us to progress. I refer to that grander spirit that has come to abide with us—the spirit of altruism in all our works.

"Therefore we thank you, Mr. Presidents of the two Associations in question, for welcoming us to this grander work of the spirit world, for welcoming us to this beautiful city where we can gather and strive to do that work better and more completely than we could at any other time during the year that has flown. Four days of active work are before us. To the consideration of all questions there should be devoted our very earnest thought. To the work of devising some method by means of which a closer union could be formed, we invite the careful thought of every delegate and officer present. To the larger work still of seeking to benefit the Cause as a whole, irrespective of locality, the welcome to Cleveland indicates that there is something in that thought that needs our deep interest at the present moment and throughout the twelve months that are to come.

"In responding to these earnest words of greeting—in thanking the representatives of this beautiful city; for the memories that this city contains for so many of us; for the kind thoughts that have been sent out to us; for all that will make men and women feel themselves members of one common brotherhood, I, in behalf of this Association, return our thanks, and welcome again these workers here to the up-building of Spiritualism—our glorious Cause."

The Committee on Credentials was appointed as follows: J. B. Hatch, Jr., of Massachusetts; John W. Ring, of Texas; Mrs. Clara L. Stewart, of Wisconsin; and on Rules as follows: Thomas M. Locke, Pennsylvania; Andrew C. Dunn, Minnesota; C. Bird Gould, Ohio. While these Committees were at work the meeting was thrown open to conference, which created a good feeling, and was participated in by the following workers: E. W. Bond, of Willoughby, Ohio; Dr. J. M. Peebles, of San Diego, Calif.; Mr. Moses Hull, of Buffalo, N. Y.; Mrs. Mattie Hull, of Buffalo, N. Y.; Hon. D. P. Dewey, of Grand Blanc, Mich.; Mr. G. W. Kates, of Minnesota; Mrs. Emma Nickerson, of Chicago, Ill.; Mrs. Helen Russegue,

of Connecticut; Mrs. Carrie E. S. Twing, of Westfield, N. Y.; Mr. W. H. Bach, of Lily Dale, N. Y.

Mrs. M. T. Longley spoke concerning the Mayer Fund, stating that in spite of the fact that it had been stated over and over again the circumstances under which Mr. Mayer offered the N. S. A. headquarters, many insisted upon writing, inquiring why Mr. Mayer wanted to make money by selling the Association a building; and others thought if they donated some money it should apply on the dues of the Society to which they belonged. She explained the matter again in full, and further stated that Mrs. Hilligoss, of Anderson, Ind., who recently passed to spirit life, commissioned her husband to sell her watch and chain, and give the proceeds to the Mayer Fund. She felt that \$100 should be realized from it, inasmuch as it represented \$135. This watch and chain Dr. Hilligoss placed in the hand of Mrs. Longley. Mrs. Maggie Gaule at once sprang to her feet and announced that she felt the gift was too sacred to be subjected to anything that resembled raffling and offered to buy the watch herself.

The committee on Rules here presented its report, as follows:

REPORT OF COMMITTEE ON RULES.

Mr. Chairman: Your Committee on Rules beg leave to submit the following:

1. That, as far as practicable, the order of business will be in accordance with the printed program in the hands of the Convention, except that the nomination and election of officers for the ensuing year shall be held in open Convention on Thursday afternoon, the 18th inst., at 3 o'clock, and, to that end, section eight of article one of the by-laws is temporarily suspended.

2. This Convention shall be governed by Roberts' "Rules of Order," except where the same are contrary to the constitution or by-laws of this Association.

3. No delegate shall speak longer than ten minutes, and no delegate shall speak a second time on any subject until all have spoken who desire to do so.

4. Speakers must confine their remarks to the subject matter before the Convention.

5. Unless otherwise provided in the constitution, all questions shall be decided by the majority vote.

6. No appeal from the decision of the chair shall be entertained unless demanded by at least ten delegates.

7. Delegates, in nominating officers, shall be limited to two-minute speeches.

8. The sessions of this Convention shall be as follows: From 10 A. M. to 1 P. M., 2 to 6 P. M., and 7:30 to 10:30 P. M.

Respectfully submitted,

THOMAS M. LOCKE,
ANDREW C. DUNN,
C. BIRD GOULD.

This was considered *seriatim*. The noon recess was made one hour and a half, instead of one hour. In the endeavor to secure this extra half-hour at noon, Mrs. Twing quaintly remarked: "Mr. President: This morning I waited half an hour for my steak!"

Section I created considerable commotion. Its framers stated that they wanted to be sure the election of officers should be conducted in a deliberate, dignified manner, instead of the hurried way which usually prevailed at the close of a Convention, and also in order that some who might leave ere the last session should be privileged to vote on that most important occasion. The opponents felt that many of the delegates would leave after the election, if it were held on Thursday, and so neglect much important business that would follow. The matter was finally laid upon the table until afternoon.

TUESDAY AFTERNOON, OCT. 16.

After the usual congregational singing copies of the BANNER OF LIGHT, containing President and Secretary's reports, were distributed to delegates, and the following standing committees were appointed:

FINANCE, WAYS AND MEANS.

Carrie E. S. Twing, New York.
C. L. Stevens, Pennsylvania.
Catherine Burke, Missouri.
E. R. Whiting, Connecticut.
Zaida B. Kates, Minnesota.

RESOLUTIONS.

Moses Hull, New York.
J. M. Peebles, California.
Willard J. Hull, Ohio.
William M. Lockwood, Illinois.
Mrs. Stella Fiske, Iowa.

The President's report was then read, a portion by Mr. Barrett himself and a portion by Judge Dunn. Mrs. Cadwallader moved that it be considered at once in open Convention. Judge Dunn substituted the motion that it be referred to various committees instead of appointing a special committee. This was done.

Mr. Moses Hull moved to reconsider the motion of the morning by which the election of officers was placed at 3 o'clock Thursday afternoon instead of at the close of Convention. The motion to reconsider put to vote was lost, 19 to 29.

The Secretary's report was read by Mr. Hodge, and was likewise referred to three committees, thus doing away with the regular Committee on Secretary's report.

Treasurer Mayer's report was read by himself and referred to the Committee on Finance. Two hundred copies of the financial report of the Treasurer and Secretary were printed and given to the delegates, in order that they might be able to study the same at their leisure. The reports are as follows:

NATIONAL SPIRITUALISTS' ASSOCIATION, SECRETARY'S FINANCIAL REPORT

from October 1, 1899, to October 1, 1900.

Balance on hand Oct. 1, 1899	\$ 2,607.62
Total received from all sources, Oct. 1, 1899, to Sept. 30, 1900	11,608.39
	\$14,216.01
Total amount disbursed, Oct. 4, 1899, to Sept. 30, 1900	4,715.01
	\$ 9,501.00

Balance on hand Oct. 1, 1900	\$ 18.20
Special Historian Fund	357.64
Babe Will Defense Fund	402.55
Mediums Defense Fund	525.14
General Fund (including Home Fund)	9,555.02
	\$ 9,501.00

CASH RECEIVED, AS FOLLOWS:

Dues from Chartered Societies	\$598.38
Collections from Chartered Societies	175.58

Mayer Home Fund	\$ 773.96
Services of President H. D. Barrett	9,357.83
Receipts from Convention of 1899	357.64
Contributions to N. S. A.	66.00
Contributing Members	29.00
Registering Ordinations	45.00
Receipts from Special Missionary (Addie Ballou)	60.59
Rent from Secretary	240.00
Sale of Donated Books	4.50
Sale of Annual Reports	8.05
Miscellaneous Receipts	14.52
Total Receipts	\$11,608.39

CASH EXPENDED, AS FOLLOWS:

President's Services	\$ 570.00
Secretary's Salary	991.63
Rent	480.00
Convention Expenses, 1899, (including hall rent, etc., for 1900)	726.40
Trustees' Traveling Expenses	770.32
Postage	287.08
Express	10.58
Fuel	37.37
Advertising	9.03
Telegrams	29.22
Printing	72.57
Gas	13.24
Special Missionary (Addie Ballou)	345.10
Miscellaneous Office Expenses (Supplies, Janitor Service, Stenographer for President, Secretary's Clerk hire, Special Stationary for Mayer Home Fund, and other expenses as itemized in Ledger)	365.89
Total Expenses	\$4,715.01

TREASURER'S STATEMENT

For Year October 1, 1899, to October 1, 1900.

Balance on hand October 1, 1899	\$2,607.62
Received from Oct. 1, 1899, to Dec. 31, 1899	\$3,672.67
Received from Jan. 1, 1900, to March 31, 1900	640.24
Received from April 1, 1900, to June 30, 1900	3,548.67
Received from July 1, 1900, to Sept. 30, 1900	3,746.81
	11,608.39

Total on hand and received during the year \$14,216.01

Disbursed from, Oct. 1, 1899, to Dec. 31, 1899	\$1,969.72
Disbursed from Jan. 1, 1900, to March 31, 1900	396.81
Disbursed from April 1, 1900, to June 30, 1900	1,583.25
Disbursed from July 1, 1900, to Sept. 30, 1900	765.73
	4,715.01

Balance on hand Oct. 1, 1900 \$9,501.00

RECAPITULATION.

General and Home Fund	\$8,555.02
Mediums' Fund	325.14
Historian Fund	18.20
Babe Will Fund	402.55
	\$9,501.00

Respectfully submitted,

THEODORE J. MAYER, Treasurer.

The following standing committees were appointed:

AMENDMENTS.

F. A. Wiggins, Massachusetts.
Mrs. L. P. Gay, Illinois.
Jay Chaapel, Maine.
W. H. Bach, New York.
Mrs. Tillie U. Reynolds, New York.

NECROLOGY.

Andrew C. Dunn, Minnesota.
Frank Walker, New York.
A. J. Weaver, New York.
E. F. Kurth, New York.
H. D. Barrett, Massachusetts.

DELEGATES REPORTS.

M. E. Cadwallader, Pennsylvania.
Emma Nickerson-Warue, Illinois.
A. C. Dunn, Minnesota.
Thomas Grimshaw, Missouri.
Mrs. C. F. Loring, Massachusetts.

TREASURER'S REPORT AND AUDITING.

Carrie L. Hatch, Massachusetts.
Thomas M. Locke, Pennsylvania.
C. B. Guild, Ohio.
Clara L. Stewart, Wisconsin.
Thomas Grimshaw, Missouri.

The Convention was then thrown open to raising the rest of the Mayer Fund, which was entirely completed at that time, and the meeting broke up in good spirits.

OFFICERS OF THE CONVENTION.

OFFICERS AND TRUSTEES.

Harrison D. Barrett, President, Needham, Mass.
Hon. Harvey W. Richardson, Vice-President, East Aurora, N. Y.
Mrs. Mary T. Longley, Secretary, Washington, D. C.
Theodore J. Mayer, Treasurer, Washington, D. C.

Hon. David P. Dewey, Grand Blanc, Mich.
Illyd C. I. Evans, Washington, D. C.
Alonzo Thompson, Fullerton, Neb.
Clarence D. Pruden, Minneapolis, Minn.
Hon. Eber W. Bond, Willoughby, O.

OFFICERS OF THE CONVENTION.

I. C. I. Evans, Stenographer.
Marguerite C. Barrett, Assistant Secretary.
Prof. W. F. Peck, Reading Clerk.
Thomas Lees, Sergeant-at-Arms.
Zetta Lois Eise, Musical Director.
C. D. Pruden, Ticket Seller.
Arthur I. King, Doorkeeper.

TUESDAY EVENING, OCT. 16.

The evening's exercises were of great interest. The musical portion of the program was unusually fine and a real credit to the special

director, Mrs. Zetta Lois Eise, as well as to the Convention.

Invocation, Mrs. Mary T. Longley, Secretary N. S. A., Washington, D. C.; Overture, selected, Prof. Carl F. Fessler; lecture, thirty minutes, Mrs. H. L. P. Russegue, Hartford, Conn.; soprano solo, Flora E. Russell; lectures, fifteen minutes, W. H. Bach, Lily Dale, N. Y., and John W. Ring, Galveston, Texas; tenor solo, Wesley Koppe; spirit messages, Mrs. Zaida B. Kates, Minneapolis; soprano solo, Zetta Lois Eise; spirit-messages, Miss Margaret Gaule, Baltimore; violin solo, Mrs. Anson W. Evans.

WEDNESDAY MORNING, OCT. 17.

It was announced at the opening of this session that the Secretary of the Business Men's League had offered to give the delegates a free ride about the city in a special car. The time was set for eight o'clock Thursday morning.

Under the head of Introduction of Business and Assignment of Orders, Mr. Sprague suggested that, inasmuch as there was no Committee on President's Report, certain recommendations contained in that report be considered at a special hour in open Convention. Portions of the report were selected, and the hour of two o'clock appointed for their consideration.

Mrs. Cadwallader, in making a special report for the First Association of Spiritualists of Philadelphia, stated:

We have just received a gift from one of our oldest members of seventy-two acres of farm land. This old gentleman is eighty-eight years of age, and was for many years our earnest member. We have also been made—as has been mentioned before—the legatees of property to the amount of \$30,000.00. This was to come to us as a Building Fund at the passing out of the heirs, who are to receive annuities. They, the heirs, were strictly enjoined not to contest the will under penalty of losing their yearly income. The will was probated, and we heard nothing further until we were served notices that suit was about to be brought, and an attempt made to break the will. We immediately secured good counsel to defend us. Suit was brought, and the suit was sustained, but an appeal was taken by the heirs, and we are expecting another contest in a higher court. To defend a will requires funds, and knowing that there is a special defence fund for sustaining the wills and bequests of Spiritualists, known as the Babe Will Defense Fund, which can be used for no other purpose, we respectfully ask that as we are the oldest Spiritualist Society in the world, holding continuous meetings practically since 1841, first as a Psychical Research, afterward called Society for the Study of Nature's Divine Revelations, by Andrew Jackson Davis, and finally merging into the First Association of Philadelphia, and hold as such Charter No. 4 of the N. S. A., that you will appropriate such sum from that fund as will help us meet the expense of these suits. It would indeed be unfortunate if we should lose the legacy with which we hope to build a Memorial Hall to the friend who so kindly remembered us. This is what we are instructed to do by the terms of the will.

Therefore, we hope this body will take favorable action on this question, and vote an appropriation to this Society to be used for this purpose. We hope that in the future there will be more personal interest taken by the officers and members of the Board of Trustees of the N. S. A. in this Association.

We extend any and all of them a most cordial invitation to visit us at any time.

Yours fraternally,

CAPT. FRANCIS J. KEEFER, Pres.
F. H. MORRILL, Sec'y.

An interesting discussion then followed, brought forward by W. H. Bach, concerning the term of office of the Board of Trustees. He desired to inaugurate a movement by means of which the whole board should not be retired at once, thus turning over the business into the hands of nine new members who were not familiar with the work; and proposed that at least three members be retained three years. Mr. Wiggins spoke in favor of this suggestion, and moved that it be referred to the Committee on Amendments to be considered, as a recommendation. It was so ordered.

Mrs. R. S. Lillie said: "May I at this time suggest that when we consider an amendment, we should have due deliberation in one convention preparing us for any change or amendments in the next convention. All of the objections I have heard expressed in regard to meeting once a year, are to the effect that there is too much legislation; they do not believe in meddling with the constitution every year. Some of the best things are legislated out of their original intent very easily, and that is the feeling of the people."

Mr. G. W. Kates said: "I wish to suggest that as soon as possible or at a given time the entire representation of this National Association be by the State Associations. That has been the desire of the National Association ever since its birth. We are organizing State Associations, and many of them come here with a representative that is outvoted by the representatives of other States made up from local societies. By endeavoring to enforce this rule, it seems to me it will force the organization of the other States. I have queried the practicability of introducing it for immediate action or for any special time; but it seems to me that it is worthy of consideration. I would move that this be recommended for consideration at the next Convention."

Mrs. Cadwallader said: "I am opposed to it. (Continued on 5th page.)"

BY BILLIE DUBH.

As a violet kissed by the dew.
Belvidere Seminary, N. J.

INTRODUCTORY

MOSES HULL'S CLOSING SPEECH.
Gentlemen Moderators, Respected Opponent,
Ladies and Gentlemen:

"FIFTH. We affirm that communication with the so-called dead is a fact scientifically proven by the phenomena of Spiritualism."

APRIORI ARGUMENTS.
I next argued apriorily that spirits must re-

What was Mr. Baer's reply to all this? Why he said that he had not abused the Spiritualists in any of Naulimo—that he had not abused Mr. Campbell—that the word "cavort" was a legitimate word, and that James Whitcomb Riley used it in a dialect poem, and made it rhyme with that other classical word, "ort."

He complained that he could not get an idea on what lines the debate should be conducted. In this I think he was correct; it was one of the very few correct points he made.

SECOND EVENING.

live evidence of spirit communion. In taking this position my friend has denied his Bible which has more than once said, "and Samue said unto Saul," and in thus making an infidel of himself has failed to get away from the fact of spirit communion.

Not one of the seventeen texts to which I referred, beginning with Moses going into the tabernacle to find out what the Lord would have him do with the man who gathered up a bundle of sticks on the Sabbath day, as de-

expected indeed that I would meet a Bear-
but if all bears are like this one I shall want
to get acquainted with more of them. In
fact, the longer I have debated with my re-
spected opponent, the better I have liked him.
Again I thank him; he has assisted me in
proving that gentlemen can meet in the arena
of debate without quarrelling. I thank that
audience for its interest. I am glad that
neither audience nor speakers have given these
patient gentlemen who have acted as moderators

Phenomena in England.

On the previous Sunday evening Mr. Everitt presided at the spiritual church and gave an address which was listened to with much interest and appreciation. May they both be long spared to carry on their grand work, and may the sunshine of love ever brighten their paths and lead them by gentle stages to that new life they have been so instrumental in demonstrating to the people during the past half-century.—*J. Slater in Light*, 22 Burton Terrace, York.

News From Australia.

To the Editor of the Banner of Light:

The New South Wales Spiritualist Association is in a thriving condition as far as I can judge. The officers thereof insisted upon my occupying their platform immediately upon my engagement with the parties who engaged me to visit Australia permitted me to do outside work, and though Tattersall's Hall is a very

Sept. 17, 1900.

Thoughtful Words.

BY L. W. HOUGHTON.

vanced spiritual life in any great degree must of necessity be greatly misunderstood by the uncomprehending multitude. In all time since Jesus of Nazareth and before, the blind egoism of outward life has persecuted and slain its most unselfish, most spiritual ones. Many times have fallen all along the way; shall we seeing this mistake, continue the slaughter? Unkind, unsympathetic acts and thoughts often retard as much as material gains, but truth however plain, will rise again with

BANNER OF LIGHT BOOKSTORE.

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TERMS CASH.—Orders for Books, to be sent by Express, must be accompanied by full or at least half cash; the balance, if any, must be paid C. O. D. Orders for Books, to be sent by Mail, must be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for 5 cents.

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

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

Banner of Light.

BOSTON, SATURDAY, OCTOBER 27, 1900.

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BANNER OF LIGHT PUBLISHING COMPANY,

Harrison D. Barrett.....President.
Frederic G. Tuttle.....Treas. and Bus. Man.
Harrison D. Barrett.....Editor-in-Chief.
Marguerite C. Barrett.....Assistant Editor.

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1,000 " " " " ".....25 " "
2,000 " " " " ".....40 " "
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Width of column 2-16 inches.

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The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are once more 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.

Removal.

No doubt it will surprise all of its readers to learn that THE BANNER, and its associate Bookstore, are to be removed the last of the current month to new offices at 204 Dartmouth street, where a house has been leased for a term of years, and fitted up to accommodate the various departments connected with its extensive business. Such is the decree of "the powers that be"; so this is the last issue from the headquarters whence it has gone forth for twenty-seven years. The world moves, and all progressive things move, and as THE BANNER has always been at the head of advancing columns, it is bound not to "get left" in the grand march of the Army of Progress. It will seem a little sad to leave associations held sacred in memory of "Home, Sweet Home," but "the Star of Empire Westward moves," and to keep its proper place in the galaxy of Light-bearers, the BANNER OF LIGHT moves in the same direction. As soon as settled in its new quarters its many friends and patrons will be cordially welcomed. After Nov. 1 all exchanges, communications and letters should be addressed 204 Dartmouth street, Boston, Mass.

Spirit Phenomena.

Phenomena are the foundation of Spiritualism, and are just as essential to it as is the base of a material building to its superstructure. Every true teacher of our philosophy knows this fact, and desires to lay a solid scientific basis upon which to upraise the Temple of Spiritual Truth.

Spiritualism is not an air-castle, nor one constructed by the magic of an Aladdin's lamp; neither are its elements mainly immaterial or ethereal. In the natural order of its upraise, it begins with facts which appeal to our common senses. It adapts itself to the natural requirements of intelligence and reason, and starts upon phenomenal facts whose verity we can know by using faculties through which all sensuous knowledge is obtained. Physical phenomena, "in the eternal fitness of things" natural as well as spiritual, were the beginning of the vast array of "signs and wonders" which has since been granted for our using.

Human nature undeveloped on the spiritual plane requires such tokens of reality to-day, as much as in the day of "doubting Thomas." While it is true that "spiritual things must be spiritually discerned" to be fully understood, the existence of them may be, and to most mortals must be, made tangible to their physical senses before they can be absolutely certain of it. Knowing this need of mortals, the spirit-world has, in this age of materialistic skepticism, fully met the demand wherever conditions have permitted, and all the phenomena ever produced in any era have had a renaissance in our time. This is the fortress and strength of Modern Spiritualism. It has all the spiritual facts of history, as well as the

scientific evidences of the now, to build upon and intrench itself with. Thus fortified and established, it has not only repelled every assault of its enemies, but its brave defenders have sallied forth, like David of old, and with a single pebble from its vast armory have often slain the Goliaths waging unequal war for its destruction!

Whenever some conceited and boastful "exposer," or some scientific wiseacre, has bobbed up (and there have been many such), and has "exposed, or explained (?) the whole thing," our spirit friends have at once come to the rescue, and produced some new phase of phenomena which put to defiance and to scorn every theory of explanation these modern magicians and sorcerers had exploited.

Thus phenomena have been the bulwark and the armory of Spiritualism, and its indispensable source of power, as they must be till there are no more skeptics to meet, or opponents to stand athwart its victorious pathway. There cannot well be too much of them, if properly distributed and rightly appropriated, for the great majority of the world has yet to be converted from skepticism and ignorance, which it is their mission to do.

What is now needed is the development of more true, honest and earnest mediums for their multiplication, and more honest, sincere, droll and scientific investigators to study, analyze and wisely appropriate them. Private séances for their production and investigation are needed in every neighborhood, and Spiritualists can do no more efficient missionary work than to establish them. The great opportunity wanted by the spirit-world is a chance to do its own work. Our duty is to furnish means and willing and faithful instruments. There is an old injunction and promise that, metaphorically, is especially applicable: "Get your spindle and distaff ready, and God will send you flax."

The great drawback to the usefulness of phenomena hitherto has been their commercial abuse. The great object sought by their spirit producers and promoters has been thwarted to a large degree by the mercenary spirit of their mediums. Too many have made merchandise of their gifts, and in their greed for gain have introduced spurious with genuine spirit manifestations. Take away the money inducement and fraud and sorcery would soon cease.

This end can be to a good degree accomplished by making the phenomena so common and abundant by family circles, that a tempting price for them cannot be obtained.

Together with them should be a strenuous boycotting of all mediums who will thus abuse their gifts, and the confidence of their patrons. And best of all means of correcting so scandalous and wicked a trifling with sacred things, would be to raise the moral standard of mediumship and encourage no one who seeks it with selfish and pecuniary motives. Demand honest conditions, where no fraud or legerdemain is possible. Some of these conditions may be humiliating to the false pride of the mediums, who deem suspicion of their honesty a personal affront, but they should remember that suspicion will be avoided or removed by making conditions as "fraud-proof" as possible.

To vastly multiply the usefulness of the private circle, secure the service of some close, careful, and critical reporter who will write up the facts in a concise manner, without exaggeration or addition, and furnish the Spiritualist press with the history. THE BANNER OF LIGHT will welcome all such accounts, briefly pointed out and accurately stated. In giving all accounts, the exact conditions should be stated so the reader can judge as well as the observer concerning the weight of the evidence.

Phenomena should be scientifically studied and sought for mental and spiritual food, not for idle pastime, nor to gratify a morbid curiosity for the marvelous, else they are of little practical benefit. Seek them as a means to an important end, as tangible facts that embody and illustrate a great truth, as stepping-stones, or a stairway to reach the great Temple of Spiritual Knowledge to which they lead.

The true aim of all who seek "signs and wonders" should be to come through them into touch with the intelligences producing them, and as soon as that result is attained, to leave them for the use of others as an alphabet, while they go onward and upward in pursuit of facts, ideas and principles which constitute science, philosophy, and the basis, if not the substance of a spiritual religion. By all means climb the Jacob's ladder. Ascend to meet not only your loved ones, but to reach the heights where dwell the great and good of all ages, and seek to learn wisdom, truth, love and spirituality from them. Thus used, all phases of spirit phenomena become sanctified to the general good, and to the moral and spiritual uplifting of humanity.

Misunderstood.

It is an old saying, "There is nothing easier than to be mistaken," but experience teaches us, as it has thousands of others, that it is quite as easy, if not easier, to be misunderstood. Persecution, and often martyrdom, have befallen the unfortunate person who failed to be understood by his misguided enemies. So far as personal ease and worldly success are concerned, it is a misfortune to any one to live and think in advance of the popular thought and belief of his time. Whoever does is sure of being misunderstood, for it is not possible for people to comprehend ideas, principles or motives above their own mental level. Everybody measures everybody else by his own bushel, and sizes them by the limitations of his own mental capacity. 'Tis the same rule morally as mentally—every one looks at others through his own moral lens, and sees good or evil in others according to his own moral bias.

To the pure, all others will be regarded suspiciously, while to the evil minded, everybody else is deemed unclean.

These are very true ideas and commonplace facts, but their full meaning is not known till we have personally experienced the misfortune of being misjudged and condemned by those who have misunderstood us.

Organization and education make all what they are, and, as no two are patterned exactly alike, why should they be expected to believe, think or act just alike? and yet, if they do not do so, they are sure to be misunderstood if not maligne by others differently circumstanced. From ignorance, or from forgetfulness, we are prone to overlook the circumstances that have conspired to make all what they are, and forgetting our own faults and failings, in a self-righteous spirit, are addicted to ungenerous criticism of others who may be our superiors, or, if not, no worse at heart, but sinners in a different way.

Lord Byron knew by bitter experience, as doubtless all great poets have, what it costs to

be a genius, to think and feel above the common herd, and he often became apparently cynical on that account. How many others there are, not poets, but geniuses of other talents, who can appreciate his trenchant lines:

"He who ascends to mountain tops will find
The loftiest peaks most capped with clouds and snow;

He who surpasses or subdues mankind
Must look down upon the hate of those below."

This is especially true of all great reformers who have opposed "the Powers that be," or the unjust or enslaving institutions which deprive the people of their natural rights and liberty. Charles Mackay expressed our idea very tersely when he wrote the following lines:

"The man is thought a knave or fool,
Or bigot plotting crime,
Who for the advancement of his kind
Is wiser than his time."

"Him shall the scorn and wrath of men
Pursue with deadly aim,
And envy, malice, spite and lies
Shall desecrate his name!"

All this and more, because the real philanthropic and humanitarian spirit and motive of the reformer is not understood aright. He or she is looked upon with fear and distrust and regarded as an anarchist, a reckless iconoclast, or social brigand, because he wishes to build something better for the common good.

In the common experiences of society, how much of individual unhappiness, and of social discord come from the members thereof misunderstanding one another. Envy, jealousy, back biting, and all manner of uncharitableness, come largely from not understanding all the circumstances, conditions and influences that have caused each one inevitably to be what they are and to act as they do. A great deal of bickering, acrimony and social estrangement might be avoided, if we would only stop to study the causes of character and conduct, before we hastily judge and condemn.

We commend to all a careful perusal of the following little poetical gem, hoping each may profit by it.

NOT UNDERSTOOD.

Not understood! We move along asunder:
Our paths grow wider as the seasons creep
Along the years. We marvel and we wonder
Why life is life, and then we fall asleep.
Not understood.

Not understood! How trifles often change us!
The thoughtless sentence and the fancied slight
Destroy long years of friendship and estrange us,
And on our souls there falls a freezing blight.
Not understood.

Not understood! How many hearts are aching
For lack of sympathy! Ah, day by day,
How many cheerless, lonely hearts are breaking!
How many noble spirits pass away
Not understood.

O God! that men would see a little clearer,
Or judge less harshly when they cannot see;
O God! that men might draw a little nearer
To one another. They'd be nearer Thee.
And understood. —Anon.

Sectarianism.

Sectarianism has been and is the bane of all religions, because it begets a narrow pharisaical and exclusive spirit that is entirely inimical to the great idea of human brotherhood.

Its spirit is born of that egotism which says to all others not included in the family or party or sect of the self-conceited bigot: "Stand back, for I am holier than thou!" It has ever been the builder of division walls that fence in "the saints" and bar out "the sinners." It has divided those who should be brethren into envious, jealous, hostile factions, which strive to curtail the growth, power and the influence of all others.

It is a demon of discord, ever warring against social unity and harmony, and setting at variance those who might agree to disagree in belief, were its querulous and quarrelsome spirit cast out.

It is the spirit of Antichrist which has turned Christendom into a Babel of confused tongues and a Pandemonium of discordant sects that have too often "served God as though the devil were in them!"

The great Teacher whom Christians profess to follow taught universal brotherhood and universal love, even the love of enemies as much as of friends. His parable of the Good Samaritan was given to illustrate his commandment: "Love thy neighbor as thyself," even though that neighbor be of another race or faith.

How his teachings and example have been followed (?) the religious persecutions and bloody wars of history show in lurid colors! The progress of civilization has everywhere been retarded, and often for long periods stemmed by this barbarian and unchristian spirit.

The mediæval age was made the "age of darkness" and of demoniacal discord, when "man's inhumanity to man made countless thousands mourn," by its factious and hate-beggetting spirit.

The Reformation which Martin Luther inaugurated, while it broke some chains, led to more sectarian divisions than all other events, and did little to lessen the rancor of this belligerent spirit.

But secular progress outside the church, commercial intercourse bringing all nations into closer touch, and all religions into mutual contact and comparison, gradually softened and ameliorated this exclusive, self-righteous spirit, and slowly it has been growing "beautifully less" to the present time.

But this spirit of evil is too tenacious and persistent to yield its hold entirely, even before the palying touch of intellectual progress, and at this late day it divides Christendom into Orthodox and Heterodox, Evangelical and Liberal factions, which refuse fellowship.

But politics is said "to make strange bed-fellows," so does self-preservation. It will be remembered that Pilate and Herod, who were long-time enemies, ceased their hostility toward one another, to become joint enemies of the Nazarene Reformer, whose doctrines disturbed them both, though in a different way. So now, since the "second coming" of the Christ spirit—in the guise of Modern Spiritualism, all Christian sects are growing more amicable toward each other, in their mutual fear and enmity toward a common foe, which they mistake spirits to be.

They are not wholly mistaken, for the genius of Modern Spiritualism is inimical to Sectarianism, and those who love creed and dogma more than truth, and sect and church more than humanity, may well fear the power that proclaims equality of rights, and special privileges to no factions or "trusts" in religion.

Spiritualism has come to level division walls, to utilize and fraternize humanity, to bring peace and good will, to engender altruism, humanitarianism, and a divine socialism which

will render the Golden Rule practical in the affairs of men, both private and public.

So let us crush out this spirit of evil in our own ranks first, then help our sectarian brethren of all denominations to overcome it with good will toward all, which shall ultimately bring them, with us, into the spirit of unity and the bonds of fraternity and peace.

Unfortunate Mr. Stevenson.

Adlai Stevenson is in misfortune. Decidedly the best joke of the campaign is on him. To have quoted, in an article contributed to the *North American Review*, as a veritable utterance of Abraham Lincoln, words which, it is said, first saw the light as a purported message from his spirit in another world, is a most ridiculous performance. No one can presume that Mr. Stevenson committed such a fault deliberately. He probably found the quotation published somewhere as genuine, and seized upon it for his purpose, without taking pains to verify it, a dangerous course in these days. He is a victim of over-confidence. It is to be hoped that we shall be able to keep this kind of literature out of politics. If it should become the fashion to cite alleged communications from dead statesmen for guidance and warning, politics would become even more a game of imagination than it is now, and that is unnecessary. It would come to pass that the spirits of just men made perfect would be suspected of manufacturing campaign lies.—*Ex.*

The foregoing sneer at the idea of a possible veritable communication from America's foremost President, now in spirit life, shows how slow editors of the secular press are to learn one of the best-attested facts that science has demonstrated.

Mr. Stevenson may have unwittingly used a post mortem utterance whose genuineness, as to the personality of its origin, may be questionable; but to characterize it as "a ridiculous performance," provided that he knew what he was about, and that his quotation was pertinent, and characteristic of its alleged author, evinces an ignorance of spiritual verities not creditable to any public teacher to-day.

It is a well-attested fact that Mr. Lincoln himself did not hesitate to believe such utterances as genuine, and accept them frequently "for guidance and warning," when he handled the helm of the ship of State, and steered it safely through the Scylla and Charybdis of Treachery and Rebellion.

He was one of the greatest jokers of his day, but it was no joke to him when the arisen Fathers of our Republic came to him, and offered their wise and prophetic utterances through mortal mediums; why, then, should it be considered "such a fault" on the part of a lesser statesman if he knowingly followed so illustrious an example?

We do not wonder at all that an evident demagogue like this benighted editor, should say: "It is to be hoped that we shall be able to keep this kind of literature out of politics." But for quite a different reason from that he assigns. Politicians "whose ways are dark, and whose tricks are" devilish, do not care to take counsel and guidance from the spirits of just men made perfect. Oh, no! Such counsel would not help their selfish and unpatriotic schemes! It would come to pass, if such spirits could control politics, that there would be no "campaign lies," for no manufacturer of them would be nominated for office.

All the evils that this wiseacre imagines, would indeed befall the "game" of unscrupulous, lying demagogues, for "the spirits of the mighty dead" would expose their nefarious schemes to the scorn and detestation of every loyal and patriotic citizen.

Should they come to know what "a great cloud of witnesses" is watching their "game" to get the leaves and fishes of public office, like the devils in the olden story, all such looters of the public crib, and robbers of the people's rights, would cry out "Let us alone! Let us alone!"

But "the spirits of just men made perfect" have come to earth for its purification, and there is many a Hercules among them whose mission it is to purge the Augean Stables of politics, and woe be to those corrupt demagogues who have befouled the places of trust and honor, which a betrayed people have confided to their care! For them the Day of Judgment is not far off, for their "offense is rank, and smells to heaven," and though many a political Boss Tweed may be suffocated, or driven to exile, a national fumigation shall come, for such is the decree of High Heaven, and the "Destroying Angels" are at hand to execute it!

The Tenacity of Superstition.

We have many survivals of ancient magic in popular folk-lore, as, for instance, in the belief that the barking of a dog is a foreboding of death, that it is unlucky to spill salt, and that we can see a winding sheet in the dripping of a candle. The notion that the person who loses a tooth is about to lose a friend is another survival of the past; it is to be found in the Dream Book of Artemidorus. We can trace one of the rites of Aryan sun worship in the delirium of Highland superstition. Ghosts have a history almost as ancient as the dawn of creation, and it is manifest from the strange story of Saul and the Witch of Endor that even the Jews believed the phantoms of the dead could be evoked by means of sorcery. Shakespeare makes the witches in "Macbeth" conjure up spirits, and with admirable impartiality he makes the ghosts both in "Julius Caesar," a play dealing with Pagan Rome, and in "Hamlet," a play dealing with mediæval Denmark, behave in much the same fashion. The ghost of Hamlet's father was "doomed for a certain time to walk the night," and it was at night, also, that the murdered Caesar "walked."—*Westminster Review.*

Ignorance has been properly termed the mother of superstition, and some one has suggested that mystery is the father of it. But it is a mystery to us that otherwise enlightened editors of great popular magazines like the *Westminster Review* should at this late day classify a belief in apparitions with other beliefs which it properly names "superstition."

There is no proper analogy between that which it acknowledges to "have a history almost as ancient as the dawn of creation," and other local and temporary beliefs that manifestly have little or no foundation other than the morbid imagination of ignorant people.

By implication this astute critic classes the Bible account of the appearance of Samuel to Saul with the silly belief that "the barking of a dog forebodes death," and that "we can see a winding sheet in the dripping of a candle!"

We have always supposed that the *Westminster Review* was orthodox, and would not dare to be "wise above what was written" even in the Old Testament. But it is evidently "infidel" to all its ghostly narratives, for the appearance of Samuel was the most tangible and veridical of them all. But we confess that we are really as ignorant of the theological status of the *Review* as it evidently is of the modern proofs which make probable at least the truth of that ancient account.

What we propose to take it to task for, is its willful ignorance of hundreds of thoroughly attested instances of the appearance of what it terms "ghosts," collected and verified by the English Psychical Research Society. This society consists of a body of the most scientific men of modern times, and no one who knows them could have the temerity to accuse one of them of having the slightest tendency to superstition. Yet these men accept a large number of narratives of the appearance of de-car-nated mortals, vulgarly called "ghosts," and record them as facts of history.

In its admission of the extensive history of such occurrences, did not the truth of the old adage dawn upon it, "Where there is so much smoke, there must be some fire"?

Shakespeare (or Bacon, which ever it was) embodied in his plays, alluded to, *facts*, though stated in the garb of fiction. Millions of level-headed, non-superstitious people have testified to having seen the same sort of apparitions, and "haunted houses" are found to-day in almost every hamlet and city.

Modern Spiritualism has presented tens of thousands of demonstrations of the same character.

The most distinguished scientific men of the Royal Society testify to the reality of ghosts. Many of them have personally seen them, or their manifestations, and Professor Crookes has published his experience of not only seeing one known as Katie King, but he handled her, and had nine cameras photograph her at once! Granting that his senses might, by a bare possibility, have been deceived, the cameras have no "imagination," neither are they susceptible to hypnotism, and they saw and recorded just what two of his senses did.

Facts that are occurring in all quarters to-day have already proved that "ghosts" are nothing more or less than etherealized, or materialized spirits, and their appearance has become so common that a majority of the best-informed scholars, writers and scientists do not question the possibility of such phenomena. If necessary, we could cite a hundred names of the Literati, in every sense the peers of any writer for the *Westminster Review*, who "believe in ghosts" because they have seen them, touched them, and heard them talk with human voices.

What excuse then can there be for a magazine of the pretensions of the *Westminster Review*, for its stupidity in calling such knowledge "superstition"? It is the duty of all public journalists to know and teach the truth, and nothing but the truth, and if this one has not learned the truth about ghosts, it is high time he did.

Development of Mediumship.

In a previous editorial we alluded in a somewhat cursory manner to this important subject, and revert to it again to offer a few more thoughts for the especial benefit of beginners in the investigation of spirit-phenomena. Those who are ignorant of the nature of what St. Paul termed "spiritual gifts," which are nothing more or less than different phases of mediumship, frequently entertain very erroneous ideas concerning them.

Mediumship is a gift of Nature, not a condition that can be conferred upon a person by any act or art of spirits or mortals. It is born in an individual or it is never evolved. By no *hocus pocus*, magic or miracle can it be developed in one not physically and mentally organized for it. So, too, is the phase of it determined by one's organization. It is sheer folly to think any kind of it can be the choice of one person or the gift of another. Capacity of any kind, mediumship not excepted, cannot be purchased at any cost. Whoever advertises to develop any kind of mediumship you may desire is a mountebank and shyster of the first water. Scores, if not hundreds of neophytes, have been duped and swindled by not knowing these preliminary facts of mediumship.

As a rule, the best mediums are slowly developed without other human aid than a family circle. In a few instances their development has been facilitated by mesmeric manipulations by other mediums or by hypnotists, but this often retards true growth more than it aids it, by mixing incompatible magnetisms, or attempting to, and perhaps bringing around an undesirable class of spirits who interfere with those who come by natural affinity.

Our extensive observation has shown that artificially developed mediums are like hot-house plants, lacking in vigor and personal self poise to resist outside influences. They are much more liable to obsession by spirits, and more subject to the influence of human minds and magnetism. Let those who desire mediævistic development sit alone, in a passive state of mind and body, first invoking wise and good spirits to guard and unfold their powers as best they can. If they desire the aid of a circle they will signify it by *impression* or otherwise.

Patience, perseverance and regularity in sitting are as necessary for mediævistic growth, as in the acquirement of any art or accomplishment. Don't be in a hurry; make haste slowly. "Wait on the Lord," as they do in Quaker meetings. Above all things else, do not seek mediumship for selfish or mercenary ends. That would be a prostitution of a sacred office, little less than sacrilege! It is dangerous to seek mediumship mainly for "business" purposes. It subjects one to the control of "earth-bound" spirits, whose moral influence usually is degrading rather than elevating.

Mediumship should be sought for the good that it can do in many ways when unselfishly used, and those who possess it should seek to improve and perfect it by studying and obeying its laws, and by earnest self-culture, physically, morally and spiritually. Be good, so as to get good, with which to do good.

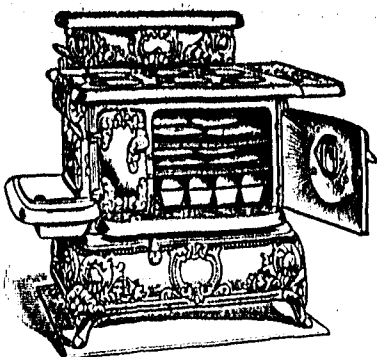
We intended to present editorial comments in this issue on the National Convention, but the lateness of the arrival of the Report and the crowd of other matter will delay them till the next issue. We will here, however, congratulate the members of the Convention on their good sense in reflecting nearly all of the tried and faithful officers, and most especially the President, Secretary and Treasurer. Their superiors cannot be found in our ranks.

Thank Heaven (or Hannah) or whoever has brought it about, the great coal strike has about ended. We congratulate the miners, and hope there may now be such a coalition between them and their employers, as shall bring peace, contentment and warmth to every home.

A foolish scribe one time did write
That "barking dogs do never bite";
But we know of a cur-like writer
Who is a barker and back-biter!

Bakes Twelve Dies At Once

The Glenwood Home Grand range with asbestos lined oven, and two even shelves, bakes three rows of food evenly at once. The Asbestos Lining triples baking capacity and saves coal.



"Makes Cooking Easy"

GLENWOOD

The Glenwood Agent has them.

Mar. 24. 100000

King Oscar of Norway and Sweden, is reported as "dangerously ill." We came in close personal contact with him in Paris, at the Grand Opera House, and his tall and stately form looked as though it might wear kingly honors in strength and majesty for many years. But even kings are subjects of Nature's laws, and must obey, or be expatriated to a world where all are kings who can rule their own spirit.

"Honor to whom it is due," is ever our motto. By a report just made, we learn that the Catholics in the arch-diocese of Boston, have contributed \$12,728.10 to their suffering brethren in Galveston. Will some one kindly inform us how much the Spiritualists of America have likewise contributed. Are comparisons odious? If so, why?

We reciprocate the compliments of *Light* concerning our humble services on THE BANNER. May this spiritual luminary ever shine as now—the Star of the East leading the way of progress and salvation.

Readers will please take notice that all the books reviewed on the third page are for sale at the BANNER OF LIGHT Book Store.

Spirits Saved His Life.

Galveston Man Recounts His Experiences During the Flood.

Mr. John W. Ring of Galveston, Tex., is registered at the Forest City House. He is in the city, attending the Convention of the National Spiritualist Association. Mr. Ring was in Galveston at the time of the flood. He was asked yesterday concerning the conditions in the stricken city at the present time.

"The work of rebuilding the city of Galveston is going steadily forward," said Mr. Ring. "The principal streets of the city have been cleared of the wreckage, but there are hundreds of acres of debris that have not yet been touched, and it will require several years before this can be cleared away. In this wreckage are hundreds of bodies that have not yet been recovered. There has been but little sickness in the city since the disaster. One would think diseases of all sorts would threaten the city, but the diligent work and the effective use of disinfectants by the authorities succeeded in stamping out all disease."

Mr. Ring is a confirmed Spiritualist, and he attributes his being alive to-day to his spirit-friends, who directed him during the awful hours of the storm. When the storm first broke over the city Mr. Ring was at home. When it became worse he went to an orphanage near his home. The orphanage was a large structure built of brick and stone, and he thought it would stand the effects of the hurricane better than his own home. Mr. Ring stated that he had been in the building but a short time when one of his spirit-friends said to him: "Get out of this as quick as you can." He still remained in the building, as he thought to go out into the storm meant certain death.

His spirit friend again came to him, he said, and repeated the same thing. This time Mr. Ring followed the advice of his friend in the spirit-world, and had hardly got out of the orphanage when the building fell with an awful crash. He with other friends walked across the street in water almost up to their necks to a small house, where they stayed until the storm abated.

Mr. Ring says he never cares to go through such an experience again, but if he should have to his spirit-friend guide and direct him.—*Cleveland Plain Dealer.*

Lake Helen Camp-Meeting, Florida.

My Second excursion by water will leave New York in a fine large steamer, on Nov. 16. The hotel at the camp will be ready for guests on the arrival of this party. The apartment house for light housekeeping, and Bingham Hall for lodgings, will also be ready. There is much inquiry about the camp, and the prospect is good for a large increase of attendance this season. Persons desiring to visit any place in Florida can join our party and get the benefit of the low rate for a first-class passage, which is much below that of any other route. Write me for information, circulars, etc., enclosing four cents in stamps, for postage.

H. A. BUDINGTON, 91 Sherman St., Springfield, Mass.

The First Spiritualist Society of Salem opened its meetings at O. U. M. Hall, 175 Essex street, Oct. 21. Mrs. Dr. Amanda A. Cate, President of the Spiritual Union of Haverhill, occupied the platform afternoon and evening. Among the visitors present were Mrs. Williams of Lynn and Mrs. Mayo of the Spiritualist Society of San Francisco, Cal. Next Sunday our platform will be occupied by Mrs. Lizzie D. Butler of Lynn, Miss H. F. R. Libbey, Sec'y, 10 Cherry street.

A NEW BOOK Katherine Barry

BY HARRY HUGHES

Every Spiritualist should own a copy. It contains the most complete formulation of Spiritualist information so far published. No dreaming, no philosophy. Every statement made in this book, pertaining to the unknown and the hereafter, has been faithfully transcribed in the exact words in which it was received from one who, in earth life, was an eminent English potentate, and whose name is among the greatest in all history. Read it, and obtain more definite and soul-satisfying information than in all the books you ever read. Certainly, there are new phrases to futurity here set forth.—*Action Ideas.*

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Oct. 27. 2w

\$83.33 Monthly Salary

payable weekly with expenses. Men or Women to represent us in their own cities, to take charge of collectors and attend to collections. NO INVESTMENT REQUIRED. This is a strictly bona-fide salary proposition. IT INVOLVES NO CAVASSING whatever. Expenses remitted in advance and salary forwarded from headquarters. NO EXPERIENCE NECESSARY. Give references to G. W. DILLINGHAM CO., 119 West 23d Street, CHICAGO, CO-OPERATIVE CO., B. 71, Star Bldg., CHICAGO, CO-OP.

representative of the N. S. A. follow them up once in three months to entice them, if societies charter with the N. S. A. under these favorable circumstances, the N. S. A. will at once begin to receive profit financially, and otherwise, and Spiritualism would be introduced to the world as never before."

Judge Dunn moved as a substitute for the original motion:

Resolved, That the Board of Trustees is empowered, authorized and directed to employ competent, gifted persons, not more than six, to spread the gospel of Spiritualism among the people. That their fields of labor shall be specified by the Board, their salaries fixed by the Board, and paid out of the general fund. That their special duties shall be determined by the Board. That they shall report to this convention at its next annual session the results of their labors.

The motion was seconded by Willard Hull. Mr. Kates suggested that these six missionaries should go to States where there were no State Associations, as the said State Associations were or should be sending out missionaries of their own.

Mr. Grimshaw said he was opposed to the appointment of missionaries for propaganda work only in the sense of forming new societies. "What is the good of forming the societies, which hold meetings for a week or two, and then letting them die. If there was included in this resolution a clause that would make it a part of the duty of these missionaries to try to strengthen the societies that are now in existence, I would support it most heartily."

The resolution was adopted. The recommendations concerning mass meetings, N. S. A. Days at Camps, and a special acknowledgment of the work accomplished in these lines during the past year were referred to the Committee on Resolutions.

The President's proposition to have the reports of the proceedings of 1899 and 1900 Conventions printed under one cover caused considerable discussion. Inasmuch as the value of these reports is not appreciated by the spiritualists and the cost of printing them is so great, it was felt by many to be an unnecessary expense, and the filing of the type-written copy for reference should be sufficient. Others considered the printing of the reports a vital necessity. Mrs. Cadwallader said she had reports of the last seven years in her trunk ready for reference, and that she studied these reports during all the leisure moments of the year, and she felt that all delegates attending this convention and those who intended coming next year should make themselves thoroughly familiar with the proceedings.

Mr. Bach said he would print the proceedings of the present year free if allowed to insert all the advertisements he could get. Judge Dunn said he objected to having all his fine speeches cut up with advertisements about Quaker Oats or women's corsets, and he thought it would make us look pretty cheap. The incoming Board was finally instructed to print the proceedings of the two years, under separate covers if the expense were not too great. Twice afterward an attempt was made to rescind this motion, but it was unsuccessful.

The next recommendation of the President considered in open convention was the sending of fraternal delegates to various other Association Conventions: The Congress of Liberal Churches of North America, International Metaphysical League, Theosophical Society, The National Congress of Mothers, The American Secular Union. It was moved and seconded that the recommendations be adopted, with the specification that there be no expense to the N. S. A. involved. It was attempted to add the National Woman's Suffrage Union and Woman's Christian Temperance Union, but inasmuch as some Spiritualist workers had had unfortunate experiences with the latter Association, an objection was raised that a Spiritualist delegate might not receive recognition. There was a wide difference of opinion, and the matter was decided by a roll call vote, and lost by 33 ayes and 35 nays. The Woman's Suffrage Union was added to the list.

The recommendation concerning a special room at the N. S. A. headquarters was resolved into the following motion by Judge Dunn: "That the Board of Trustees be directed to set apart and dedicate one room in the Mayer Home of the N. S. A. for the sole purpose of being used to investigate psychic phenomena."

This motion was carried. The recommendation concerning a psychic quarterly and the History of Spiritualism were also referred to the Board of Trustees, with power to act. The Chairman of the Finance Committee, Mrs. Twing, made an additional report and appeal for money, which resulted in completing the Mayer Fund.

The President announced that a telegram had been received by the Association from Dr. O. G. W. Adams, pledging three hundred dollars. Though his near friend and relative, Frankie C. Steinbarr, had passed to spirit life and he was in the midst of funeral preparations, he did not forget the needs of the N. S. A. and Spiritualism. The Convention voted to send a telegram of sympathy to Dr. Adams, and the movers, Mrs. Prior and Mrs. Lillie, were directed to give the matter their immediate attention.

WEDNESDAY EVENING, OCT. 18.

The program was as follows: Invocation, Mrs. Carrie F. Loring, East Braintree, Mass.; violin duet, Prof. and Mrs. Anson W. Evans; soprano solo, Flora E. Russell; lecture, thirty minutes, Mrs. R. S. Lillie, San Francisco; tenor solo, Wesley Koppe; lecture, thirty minutes, Dr. J. M. Peebles, Battle Creek, Mich.; soprano solo, Jennie DeLong; spirit messages, Mrs. May S. Pepper, Providence, R. I.; soprano solo, Zetta Lois Eise.

DELEGATES TO N. S. A. CONVENTION.

W. H. Bach, Indiana.
Mrs. M. C. Barrett.
Mrs. Kate Burke, Mississippi.
E. W. Bond, (Trustee) Ohio.
Jay Chappel, Maine.
C. M. Chown, Mississippi.
Mrs. E. M. Cadwallader, Women's Progressive Union, Pennsylvania.
E. E. Carpenter, Michigan.
George P. Colby, Maine.
Mrs. D. P. Dawey, Chicago.
Andrew C. Dunn, Minnesota.
H. C. Dorn, New Jersey.
Mrs. I. C. I. Evans, Michigan.
A. D. Field, Chicago.
Stella A. Fiske, Indiana.
C. B. Gould, Ohio.
Thomas Grimshaw, Missouri.
Miss Margaret Gaule, New York.
V. C. Hodge, Nebraska.
J. B. Hatch, Jr., Massachusetts.
Mrs. Carrie L. Hatch, Massachusetts.
Mrs. W. H. Hawley, Ohio.
Mrs. Mattie E. Hull, New York.
B. B. Hill.
F. W. Holbrook, Maine.
Willard J. Hull, Ohio.
Mrs. Iva Ingalls, Michigan.
Mrs. Belle Jordan, Pennsylvania.
George W. Kates, Minnesota.
Mrs. George W. Kates, Minnesota.
Mrs. C. F. Kurth, New York.
W. M. Lookwood, Norwich Spiritual Union.
Mrs. M. T. Locke, Philadelphia.
Thomas M. Locke, Philadelphia.
Mrs. R. S. Lillie, California.
C. P. Longley, Washington.
Carrie F. Loring, Massachusetts.
N. U. Lyon, Massachusetts.
A. A. Mardori, Tennessee.
Mrs. E. E. Merriam, Spiritualist Camp-Meeting Association.
J. M. Peebles, Minnesota.
Mrs. Loe F. Prior, Georgia.
Mrs. H. P. Russeque, Vermont.
Tillie U. Reynolds, New York.
John W. Ring, Texas.
J. L. Sherman, Ohio.
C. L. Stevens, Pittsburgh.
Clara L. Stewart, Wisconsin.
Mrs. J. W. Storrs, Connecticut.
Mrs. J. W. Storrs, Connecticut.
Mrs. E. A. Sprague, Indiana.
E. W. Sprague, Indiana.
Mrs. E. W. Sprague, Indiana.
Carrie E. S. Twing, New York.
Miss Agnes Wink, Washington.
Emma N. Warne, Illinois.
F. A. Wiggins, Massachusetts.
Francis Walker, New York.
A. J. Weaver, Maine.
Sallie C. Watkins, Ohio.
E. R. Whitford, Connecticut.
Mrs. Everett, Helping Hand Society Philadelphia.

(Continued from first page.)

You all agree that finance is the mainspring to run the National Association. Every State Association formed is cutting off the sources of supply."

The discussion became general, and was participated in by Mrs. Lillie, Mrs. Kurth, Mr. Wiggins, Mrs. Sprague, Capt. Gould, Mrs. Twing, Mr. Walker, Mrs. Warne, Miss Gaule, Mr. Chown, Mr. Stevens and Mrs. Barrett.

This matter of State Associations is a very important one, and until it is given serious attention, and the State and local associations placed in such relation to each other and to the National, that they shall work as a unit, confusion is bound to exist. State Associations are now entered in the N. S. A. under three heads: Those issuing charters to local associations, and having exclusive jurisdiction over them, those issuing charters without exclusive jurisdiction, and those composed of individual members. On several occasions during the Convention an attempt was made to create individual members to the National, in order that we might have greater representation at the Conventions; but it was always voted down, because of the possibility of creating a money monopoly. If, however, all the State Associations were run on an individual basis, and would unite with the National in organizing local associations throughout the State, to be chartered with the National by means of a State Missionary, the question of representation on the floor of the Convention would need to trouble no one, and much more work could be accomplished in the way of spreading the gospel of Spiritualism.

As a demand was made to proceed with the regular order of business, Mrs. Longley was given the floor, and presented some articles for sale, the proceeds of which were for the N. S. A.; also a few things brought by Mr. Ring from the Galveston disaster. Quite a little sum was realized from them during the Convention for the benefit of the sufferers.

During the sale of a table-cover and silk bed-quilt for the N. S. A. the bidding became quite exciting, Mr. Mayer and Mr. Thompson running against each other. Mr. Thompson emphatically declared that he was bidding for the benefit of Mrs. Thompson, who should have the articles if they were knocked down to him.

Special financial agents who made reports were Mrs. Stella Fiske and Mr. Jas. Sprague. Mrs. Fiske announced that she had found it very difficult to raise money this year, but that as Secretary of Mt. Pleasant Camp she discovered that Association has two years in arrears for per capita dues. Enough money was raised to cover that indebtedness, as well as the dues for the present year, and in the future it was hoped something better would be done.

Mr. Sprague declared that he felt a little cheap to make his report. He and Mrs. Sprague had been working for very poor societies. They raised seventeen dollars in cash, and interested a little girl in a small Pennsylvania burg, where there were only four Spiritualist families, to work for the fund. She raised over one hundred and thirty dollars. (The Convention sent a special vote of thanks to the young lady). Mr. Sprague stated further that they had given nine free public lectures in the interests of the N. S. A., to say nothing of parlor talks and private interviews. Salem, Ohio, is one of the associations they organized which took a charter.

"It is no trouble," said Mr. Sprague, "to organize societies. This can be done almost anywhere; but, when they are organized, arrangements should be made to have speakers visit them at regular intervals, to keep up the interest. Missionaries should be sent to them after they are organized, and these missionaries should be sent by the State. We feel it is the duty of the National Association to lend a helping hand to all weak, struggling societies, whenever it can do so."

"There is one thing I want to emphasize to the officers of local societies: Do not refer to the per capita dues as taxes. If the members of a society feel individually responsible for the twenty-five cents per year which is due the N. S. A., they chafe under it, but they consider an enforced burden. Let it be understood that this is a debt of the society and not of the individual."

Mr. Sprague referred to some societies which were in arrears for their dues and felt unable to pay them. A motion was made that the Board of Trustees examine into the circumstances of all such societies, and when they were found unable to pay their dues, but anxious and willing to start out anew and conform to the requirements in the future, they should be exempted from the back dues. Many delegates objected to this move, on the ground that such a precedent established would tend to make the societies feel they had no duty toward the N. S. A., and as we already gave them two years' leeway, we could hardly adopt the proposed method of procedure without endangering our interests too greatly.

William M. Lockwood felt that twenty-five cents per capita dues, instead of being too great a demand, was far too little, was placing our Spiritualism upon too cheap a basis. "I raise my voice," said he, "for an obligation of one dollar a year from every person interested in this movement, and if we cannot afford to pay one dollar a year for the analysis and demonstration of the wonderful psychic phenomena that hold in unity the cosmic powers, let us go home and bury our heads in oblivion. I am tired of these five and ten-cent pieces."

Mr. Hodge said: "The question has been raised here in regard to abolishing per capita dues. It has been reported that we have received seven hundred dollars for dues and collections. I shall object to abolishing anything that makes us sure of seven hundred dollars."

The hour for adjournment having arrived, the matter was laid over until afternoon.

WEDNESDAY AFTERNOON, OCT. 17.

At two o'clock Mr. Willard J. Hull was appointed Reading Clerk, and the work appointed for the hour, that of considering the portion of Mr. Barrett's report referring to missionaries, was taken up. The clerk read:

"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."

It was moved and seconded that the recommendation be adopted.

Mr. Sprague said: "Our Association has failed largely to reach the people because they have not sent missionaries among them. Societies are ready to cooperate with us just as soon as they understand the meaning of the work. We have organized a great many societies, and the N. S. A. has chartered societies. If we can send out missionaries full of the spirit to organize societies, and have a repre-



J. M. Peebles, A.M., M.D., Ph.D.

PEEBLES, THE HEALER.

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

ABSOLUTELY FREE! Knowledge Which Should be Possessed by Every Man and Woman Who Prizes Health and Happiness.

Dr. J. M. Peebles, the great scientist, who has given to the world his psychic science, which places in mankind 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 CANNOT EXIST.

This grand benefactor to the sick and weak has been honored as has no other scientist 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 Orleans, 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 HEALTH. In addition to treatment of psychic force, the patients receive a mild medicine, which is prepared 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. Henderson, of St. Johns, Washington, who suffered for years with pain in the ovaries and uterine weakness, was entirely cured by the Peebles treatment. Mrs. C. Harris, Marionville, Pa., says she cannot express too much gratitude for the results received through Dr. Peebles' treatment. She suffered for years from falling of the womb. Francis Waverling, Seattle, Washington, suffered for twenty years with a severe case of Catarrh; was completely cured through the Psychic treatment. L. A. Lord, Elsworth, Wis., was permanently cured of dyspepsia and nervousness. George H. Weeks, of 53 Minerva street, Cleveland, Ohio, sends heartfelt thanks for restoration of health after suffering from nervous prostration and insomnia; says 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' psychic 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 ABSOLUTELY FREE a complete DIAGNOSIS of your case, also advice and the Doctor's different booklets, which should be in the hands of all who prize HEALTH and HAPPINESS.

At the earnest request of hundreds of my friends and former patients, I have prepared a Course of Lessons on the Psychic Science. This Course of Lessons includes Psychic Healing, Vital and Personal Magnetism, Intuition, and like occult subjects. In its wide scope it not only teaches its pupils how to cure themselves, but at the same time teaches them how to heal others of disease and how to be successful in their every venture, be it for Political, Commercial, or Social ascendancy.

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 seclusion of your own home without loss of time in attending to your business. For further information, address

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

Oct. 6.

Mrs. DeLong, Children's Progressive Lyceum, Philadelphia.
Mrs. Henderson, Society in Philadelphia.
[Concluded in our next issue.]

Newspaper Courtesies.

The newspapers of Cleveland did very well by the National Spiritualists' Association Convention. They had some fun in the use of headlines and the garbling of reports, as the following will indicate; but, as a whole, the amount of space devoted to the Convention work, showed, as has so often been stated, the value of organization:

CARRIED HER POINT.

Mrs. Cadwallader Wins in Spite of Bitter Opposition.

ALLOWED THREE PROXIES.

CASTS FOUR VOTES AT THE SPIRITUALISTS' CONVENTION.

BEING PUNISHED, SHE SAYS,

BECAUSE SHE TAKES SUCH AN ACTIVE PART.

Officers Elected for the ensuing Year—The Life Membership Plan Defeated—A Trolley Ride to Euclid Heights.

There were a number of interesting subjects to which the Spiritualists in convention at the Chamber of Commerce devoted most of their attention yesterday. It was claimed by Mrs. Cadwallader's friends that she was being persecuted because she had asserted that the affairs of the Association had not been properly conducted, and that gross mismanagement had characterized the actions of certain officers of the Association.

When asked about this Mrs. Cadwallader said: "It is true that I am being punished for having taken a prominent part in the affairs of the Association. I am used to fighting, however, and will continue to."

STIR THINGS UP

until there is a change. Some members do not like me because I recently had an article in the *Progressive Thinker* in which I showed up the financial condition of the Association. As a matter of fact, things are in awful condition. I have told my friends that under no circumstances will I accept office in the Association so long as the present conditions continue to exist."

The article in the *Progressive Thinker* to which Mrs. Cadwallader refers is seven columns long, and gives the condition of the Association's treasury in detail. The societies represented in the Convention by Mrs. Cadwallader are the First Association of Spiritualists of Philadelphia, the oldest Spiritualist society in the world, and of which Mrs. Cadwallader is Vice President; Children's Progressive Lyceum, Helping Hand Society of Philadelphia, and the Women's Progressive Union of Philadelphia. Each of the societies is in good standing with the Association.

In addition to being conspicuous as a voter, Mrs. Cadwallader is well known in spiritualistic circles. Some years ago a crusade was started in Pennsylvania against mediums. Mrs. Cadwallader, at her own expense, defended the medium, and at the present time wears a handsomely-carved gold medal, which was given her as a

MARK OF APPRECIATION

for her work in this connection. At last year's Convention she had no less than seven votes, representing that many societies.

It having been ruled at Wednesday's session that one delegate could only have one vote, no matter how many societies he or she represented, Mrs. Cadwallader remained passive until late in the afternoon when the election of officers came up. Ballots were being cast for President, when Mrs. Cadwallader demanded that she be given three additional votes or the privilege of having three proxies. She was refused this privilege, as she had been on the day previous.

"Very well," said Mrs. Cadwallader, "if one person cannot vote four times, four persons can surely vote once."

"Yes, there could be no objection to that," said President Barrett.

"That being the case, I announce the votes of Mrs. Cadwallader No. 1, Mrs. Cadwallader No. 2, Mrs. Cadwallader No. 3, and Mrs. Cadwallader No. 4."

Mrs. Hatch of Boston was on her feet in a moment, protesting vigorously against the division of votes. She said Mrs. Cadwallader No. 1 could not be Mrs. Cadwallader No. 2, and, in a word, the proxies ought to be given regularly. The election of officers and rules were suspended while the tangle was being straightened out. Finally all the Mrs. Cadwalladers save Mrs. Cadwallader No. 1 retired

FROM THE FIELD.

She was allowed the privilege of giving proxies, and carried her point by distributing three or her four votes to friends near by.

The election of officers continuing, Harrison D. Barrett, who has been President of the Association for eight years, or since the Association was organized, was reelected. Of seventy-seven votes he received sixty-seven.

A. J. Weaver, of Old Orchard, Me., C. L. Stevens, of Pittsburg, and George W. Kates, of Minneapolis, each received one vote, while Moses Hull, of Buffalo, received two votes, and E. W. Bond, of Willoughby, O., three. Thomas M. Locke, of Philadelphia, was elected Vice President, the other candidates being Mrs. Carrie E. S. Twing, of Westfield, N. Y., and C. L. Stevens, of Pittsburg.

Theodore J. Mayer, of Washington, was elected Treasurer without opposition. Mrs. Mary T. Longley, of Washington, D. C., was elected Secretary, and the following were selected as members of the Board of Trustees: Hon. David P. Dewey, Grand Blaine, Mich.; I. C. I. Evans, Washington, D. C.; Alonzo Thompson, Fullerton, Neb.; Clarence D. Pruden, Minneapolis; and C. L. Stevens, of Pittsburg. Mr. Thompson tragically announced while the voting was in progress that he would not serve as trustee under any circumstances, and that he did not want any one to vote for him. The delegates laughed at him and gave him the biggest vote given any of the trustees.

It was asserted in the convention hall yesterday that a "slate" was rudely smashed when the delegates insisted on having the election of officers at that time instead of to-day. It was claimed that it was desired the election be postponed in order to give the "slate-makers" a chance to

COMPLETE THEIR PLANS.

The whole matter was bitterly fought, resulting in the election being held.

A subject of considerable interest disposed of yesterday was that referring to life memberships. It was proposed that a life membership be instituted to which any member would be entitled after he had paid one hundred dollars. The plan was opposed by some, who declared this would result in throwing the control of the Association into the hands of a few rich men. The scheme was defeated. The plan to hold the meetings biennially instead of once a year was also defeated, as was an amendment to limit the power of the State Association.

"Through the courtesy of the Big Consolidated Railway yesterday the Business Men's Convention League was enabled to give the visiting delegates a trolley ride to Euclid Heights. The delegates left on special cars yesterday morning and, after taking in the Heights and Garfield Park, returned to the Forest City House in time for dinner. It had been announced that the Association would be presented yesterday with the deed for the "Mayer Home." The presentation, however, was postponed until to-day.

THE PROGRAM GIVEN

at the meeting of the Spiritualists last evening was witnessed by an audience that could not be accommodated so far as seating facilities were concerned. In addition to the regular program was the unexpected presentation of the Mayer Home. This feature was entirely unlooked for last evening, and was responsible for unbounded enthusiasm among the delegates. Theodore Mayer, the donor of the home, made the presentation speech. This was responded to by President Barrett of the Association. In presenting the Home, Mr. Mayer handed the deed of the property to President Barrett. The Association will use the property as its headquarters.

Another feature of the evening that was not looked for was the raising of a fund of nine hundred dollars. It required a little less than fifteen minutes to accomplish this feat. Those present seemed to be carried away by enthusiasm. The sum raised is worth mentioning, if for no other reason than that it was only Tuesday that seven hundred dollars was raised.—*Cleveland Leader, Friday, Oct. 19.*

A Song Book for 2 Cents.

ANY NUMBER—Postage free. Thirty one songs, words and music given. Written by STEPHEN BARNES-DALE, 20 Langdon St., Rochester, N. Y. 1w Oct. 27.

Myself cured, I will gladly inform any one addicted to

Morphine, Opium, Laudanum,

Or Cocaine, of a never-failing, harmless Home Cure.

MRS. M. H. BALDWIN, P. O. Box 1212, Chicago, Ill. Oct. 20. 1w

Mrs. N. E. Colby,

MENTAL HEALER, Point Shirley Winthrop, Mass. Aug. 4. 1w

E. A. BLACKDEN—Magnetic Healer, Writer, Medium and Psychometrist; translates ancient languages; readings by mail, sittings, 616 Tremont St. Oct. 27.

ASTROLOGER BEARKE—(Astronomical Journal), oldest in America, 172 Washington street, Boston, Mass. Horoscope, consultation, writings or advice free to new subscribers. 1w Oct. 27.

PER-SO-N-A-L-I-T-Y.

The Occult in Handwriting

SPIRIT Message Department.

MESSAGES 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 seeking to reach their friends on earth. The messages are reported stenographically 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 each communication as they know to be based upon fact as soon as they appear in these columns. 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.

In 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 BANNER OF LIGHT, hence we ask each of you to be a missionary for your particular locality.

Report of Science held Sept. 27, 1900, S. E. 53.

Invocation.

In confidence and trust we come this hour and gather with these children of earth and give out the message of truth as it is given unto us. Help us to reach into the dark places of life; help us to touch the saddened hearts of those who mourn; help us to wipe away the tears from eyes so dimmed with sorrow and despair that they can see naught of life or beauty or hope. May the dear ones who come at this moment, seeking expression and an avenue for those who are mourning for them, be strengthened and helped by our confidence, and may this be one step toward a larger life and a freer expression of that life which does not. Help every one everywhere who is aspiring to express truth in whatever form or manner, and may we feel that unity, that kinship with all souls at this moment which makes us strong to do, to suffer, and to bear. Amen.

MESSAGES.

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

George Peters.

The first spirit that comes to me to day is a large gentleman. He has very broad shoulders and a strong massive-looking frame. His eyes are deep blue, his hair is a very dark brown, and quite heavy. He has a dark mustache, a square, set, firm jaw, and when he speaks to me he speaks just as you would expect a man who looks like that to speak—firmly, decisively and strongly. He says, "I have come not altogether for my own satisfaction, but because of the great need I see for my expression to those who mourn for me. My name is George Peters, and I came from Bangor, Me. I was a man much interested in the affairs of the place, not only of that place, but of the State, and I desire to express to those who still wish to hear from me, and who would like to greet me, my understanding of their conditions and of their needs. I left a wife in earth-life, and she seems so utterly lost without me. I find her reaching out into the spirit for the arm that used to support her. She is alone, and when this word reaches her that I am well, and conscious of her life, I am sure it will give her a comfort she has not known since I went away. If I could have settled up some of my affairs, and left them in better condition it would have been easier for her, but as it is I just have to speak back through the mist of my new experience to her, thus: 'That I still care for and watch over her as best I am able.'"

Henry Craddock.

He steps right away, and there is a young man, I should think about twenty-five or twenty-six years old. He is very different from the other man. He has a slim, long body, a thin face, pale as pale can be, blue eyes, light brown hair; and oh, he is so weak—seems as if he could just move as he comes here, and he says to me: "It is because I suffered so long before I went away. Seemed to me I never could get well. My name is Henry Craddock and I came from La Grange, Wis. My greatest desire is to get to my mother. If she could understand that I am never far away from her she wouldn't suffer as much as she does now. My father is with me, and he says: 'Tell her that she seems to suffer more over my death than she did over his; it is probably because she is older and has not the same strength to combat conditions that she once had.' Her name is Charlotte, and she isn't alone, but she feels alone because so shut out from the rest of the family. There's been a good deal of trouble since I came away, and I have thought that if I could get back and just speak what I felt about it, that it would stir things up to better conditions than there are now. Tell her she must not read so much those things I sent her when I was away, because she only cries and feels so badly that it disturbs me. I can't see her weeping a part of every day without feeling a great distress and uneasiness, and I'd like to bring the sunshine into her life; tell her too that I am sure everything was done that could be, and I only want her to understand that I am satisfied with the treatment I had."

Nellie Jennings.

I see now a young woman, I should think she was about twenty-three. She has dark eyes, dark hair, a bright face, just as pretty and bright as can be, and she comes, oh! so quickly—comes almost leaping here to me, and when she does she says: "Oh! I am in such a hurry because I am so afraid that I won't be as plain as I want to be. My name is Nellie Jennings, and I came from Montgomery, Vt. I knew I remembered the place where I lived because I knew everybody there, and they all knew me. I was n't sick very long, but the recollection of what people did for me at that time is still mine, and I feel so happy when I think how glad they will be to know that I am still among them. I used to go to church there, and I am buried there; but oh! when I came over here and found things so different from what I expected, it seemed to me that I must have made a mistake, that I could not be in the spirit-land. Then Amelia came to me; she came over here a little while before I did; when I found her and knew that she was just the same, I began to be happier and to feel more at home. To-day as we stand here sending back our thought to those who reach out for us, I want to say that I enjoy the fall and the autumn leaves just as much as I used to when I was here. I look across the hills and see the beauty, and it does me just the same good that it did, only I can see more than I

could from the house where I used to live because the trees shut us in so we had only a small view. I want very much to send word to Charlie and tell him that I don't care to have him do just the way he is doing; that it would be better if he thought a little more and acted from the thought rather than to stir things up so much with false action. That is all. He will understand, and he knows that I am interested in him."

Daniel Finch.

Now comes a spirit from Jacksonville, Fla. It is a man; he gives his name as Daniel Finch, and when he says it he puts his lips together as tightly as possible. He has a full, gray beard, is rather short and stout, with sharp, beadlike eyes. He seems to have been one of those bright business men who always make telling points when people least expect. As he speaks to me he says: "Hi, hi, and this is what you call spirit return! Well, I want to say right here that I never had the least use for it when I was in the body, and I don't know that I would turn my finger to say a word about it now if it wasn't that I feel the need of getting to my own. I want to get to Clark and tell him that I know what he has done, and I feel that if I had stayed he never would have done it, and that I should like to give him my word to help him make it better if he would receive me. I want also to tell Ella that there is nothing in the world that she can do to change her conditions like just saying what she will have and what she won't, and not letting everybody tell her what is best for her and asking advice of all the neighbors. She is bright enough, but she seems to have lost the idea that some affairs are private and need to be kept within the family circle. For myself, I want to say that I can't see but what I am getting along all right. I don't make any great progress toward accepting any religious doctrine, but I feel better toward my neighbors and the people round about me than I used to, and I suppose it is because I have broadened out a little. Everywhere I go there is a hand put out to help me, and that is what I never had in the earth life, and so it kind of softens out even old Dan Finch."

Mother Gilman.

The next spirit is a woman. She is quite tall, a little above the medium height, very graceful, not very stout, but has rather square shoulders, and is strong-looking. Her eyes are blue, and her hair is a soft brown. It is parted, and waves down over her forehead, and she has the sweetest way as she stands by my side. She looks more like an invalid than a well woman. She has a little white worsted shawl over her shoulders, and I think she wore it a great deal the last of her life. She says, "I want to be known as Mother Gilman, and I want to say that I used to live in Cambridge, and that I come to my girls with a desire to help them to unfold spiritually. They have the first intimation of spiritual consciousness, and I desire to quicken that, and open up their lives that they may understand, and be made better and stronger. They are good girls, and they don't need this to make them better morally, but to enlarge their lives, and fulfill the aspirations that have been with them so long. Tell them I am better now, but my desire is for the best for them. They will understand. I want to send a word to Philip, and tell him grandma often comes to see him."

Abigail Davis.

Here is another woman, short and stout, and eyes as black as coals. Her hair must have been very dark when she was young, but there is a little sprinkle of gray in it now. As she comes up to me she stoops over and looks at me and then puts her hand up to her ear, as if she was deaf when in the body, and when she speaks there is a strained tone to her voice, as if she never heard what she said and so didn't speak naturally. As I look at her, she says: "Just say that Abigail Davis from Salmon Falls, N. H., desires to send word to Oliver D. that she is well and still lives, and expects this message to create something of a sensation in the family because of the strong church tendencies and the hope of life with Jesus Christ which kept us alive and working in the fields of thought we believed were planted by the hand of God. I feel that the knowledge of sending out this message may give at least a desire to him to see if there may not be a truth in this thought that is being given to people in other centres. I know that if they can once be awakened to the fact that they are living in narrow channels, it will do good and will be a help to me when they come over. I could not face them when they come here to spirit life if I did not know that I had made an effort to let them know how different it is from what they believe. I can't understand anyone coming over here and keeping still, and seeing their children and their friends go on so blindly, and so I make this effort to get word back to my own."

Lucy Gordon.

Now I see a spirit, Lucy Gordon. They call her Lulu Gordon. She is young, rather slender, and neither very dark nor very light. Her eyes are blue, with dark lashes, and her hair is dark brown. She is nervous—seems as if she could not keep still—keeps twisting and turning, and before she went to the spirit was in that dreadful state of nervousness that she brings to me to-day. She comes from Indianapolis, Ind., and she's got with her a foolish brother, who passed out before she did. She says: "It is Willie, my brother Willie, and I want my mother, whose name is like mine, to know that it is the supreme desire of my life to tell her that he is all right, and that it was, after all, nothing but a physical condition that kept him. I found him like a child, knowing me only as he had been told about me by my grandmother, and yet the moment he looked into my face it seemed that his spirit went through the old operation of studying it out through his foolishness, and then he called me the name he used to, 'Uia,' and I knew it was my brother. He is growing so strong that he is something to be proud of in his new understanding of life. I give this word because it means so much to me, and I know will mean so much to my mother."

Mary Wheeler.

There is a spirit comes here now and gives me the name of Mary Wheeler. She comes from Leominster, Mass., and she is quite an old lady—soft wavy hair; blue eyes, sort of gray; and a full round face, pleasant and motherly-looking. The first thing she says is: "You mustn't put me down as coming alone, because I could n't think of such a thing. I have brought Frank, and Frank says he would n't go back to live in the old place for

anything. Now, as far as I'm concerned, I'd just as soon come back and stay while as not; but he is going forward with his study and his work so that it seems he could n't go back to take up the old condition. It is just as much interested in mechanics as he was before he came over, and he has so many projects and schemes in his mind—how he will produce one thing or another that shall be of some use in the transportation of bodies from one place to another. He says: 'Tell Carrie that when she comes over she will probably find him with some problem that she can't understand a bit better than she did when he was here, that when things bother him and he does n't know what to do, he eats an apple just as he used to, as if that was the thing that helped his brain.'"

Willie Meade.

There is the spirit of a little boy who comes here. He comes and puts his hand right on my knee and looks up at me and says: "My name is Willie Meade, and I want to go to my grandma Meade who lives in Meredith, N. H. She is so lonely she doesn't know what to do. She cries and wanders about so much. My papa is with me; his name is Charlie, and I am so glad that he is with me, because I'd be lonely without him. My grandfather is here, too—my grandfather Meade—and he wants to send a word to grandma too. Tell her that whatever comes to her he will be interested in and try to help her. She did all she could for me, and it was dreadful for me to have to leave her. I didn't realize it till after I had been over here, but there is no one now to do for her what I did. I used to be so fond of books, and yet I did many errands and tried to help all I could, and sometimes when I see her sitting there out in the kitchen reading away at night just before she goes to bed, I just want to put my arms around her and tell her that I am there. Sometimes she goes into the other room where I died, and she feels so strangely. She's quite mediumistic, but she doesn't know it. I only hope that she will give me some opportunity to speak to her. If she would only sit a little while I believe I could get near enough to help her."

Oliver Pingree.

Now comes the jolliest old man I ever saw. He has a white beard, quite long, deep-set blue eyes, white hair pushed back from the forehead to cover up a thin place that is farther back, broad, red forehead, rather a straight nose, and brows that are a little heavy. He folds his arms, and says, "Humph, my name is Oliver Pingree. I never believed there was much sense in putting on a long face when a short one would do just as well, and so if there is one message that I would give to these people, it is that there is no more sense in weeping over us who have gone than there would be if some thing beautiful was given to us when we were here. My life has everything as complete as it could be here. I came from Henniker, N. H. In that place everybody seems to think that the soberer they can be, and the more seriously they take the affairs of life, the better the Lord will love them, but somehow the Lord I find is the Lord of sunshine, and while he may send rain sometimes to soften the sun-baked earth, the sunshine is the thing that brings the harvest, the fruitage and the flowers, and so I want to be remembered by the sunshine I bring into the lives to day. They don't seem to make any progress up there. I suppose they will think it a strange thing for me to come back and criticize their affairs, but if they would just be a little more up to date I think that they would find conditions so much improved, everything so much better, that they would not have any need of long faces, or for grumbling conversations."

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND FORTY FIVE.

To the Editor of the Banner of Light:

A dear friend in Minneapolis, one of the married ladies who took private lessons from me for years in Literature, lost her mother a short time ago by her passage into the spirit world. She writes me thus:

"Yours is a sweet belief, but there is one thing I should like to ask you. As I understand your letter, you think the loved ones know all about us here, of our pleasures and of our pains. If that be true, how can they be in Heaven? I should think if they knew of our sorrows and our great sufferings, that alone would make for them quite the opposite of Heaven. If my dear mamma knows of my suffering and my mourning for her, how can she be happy?"

I shall remind my friend that when her mother was here, their constant desire was to be together and do all they could for each other; and when one was away on a journey, they endeavored by frequent letters to let each other know just how things went with them from day to day. If they could not have heard from each other, their distress would have been great; and if one were in trouble, the other would far rather know all about it, than be kept in the dark. So, as her mother loves her just as tenderly as ever, she wants still to know all about her. And, as discarded friends are not imprisoned in a fleshly tabernacle, she can come to her at any and all times; and freed as she is from earthly limitations, she can now ease her pain and soothe her soul to a degree that she could not do when on the earth plane of life. And, so far from being happy while her child is suffering, she is saddened by it, and yet her sadness is lessened by her own efforts to bring aid and comfort, and by her consciousness that it is possible for her to do so. I should also ask my friend to sorrow as little as possible for her mother's absence, because that gives the freed spirit pain; but on the contrary by being truthful and cheerful to increase that mother's present joy.

The opinion is prevalent that when we lose a friend by death we owe it to them as a duty to be very sad, to wear gloomy colors, and to eat very little, and all because they are laid away in the cold, cold ground. While this is happening on the earth plane, the discarded friend is rejoicing in his own liberation, does not visit the burial-ground unless he be attracted to it by his friends' making a visit to that place; and when they weep because he is "dead," he longs to tell them that he is by no means dead and that their sighs and habiliments of mourning only give him distress.

But the world cannot be imbued with spiritualistic views in a day, and our part is to hold our beautiful light as high as we can, and trust to time to make the illumination more general.

A night seems very long to a weary watcher. As the faintest glimmer of dawn appears, the little birds, who have been eagerly watching for it, give tender, joyful notes. The light

increases, and after a bit we note that "Joquand day is standing tip-toe on the misty mountain-tops." The eastern horizon reddens as the sun draws near its edge. Suddenly it appears like a dart of light, and in an instant its whole disk becomes visible and the world is bathed in light. The trees and other objects that looked so weird and unnatural in the dusk of night, now look as they really are. The lake, which looked by night as a place only fit to drown one's self in, is now "one burnished sheet of living gold." Every mysterious nook and cranny stands revealed, and the very precincts which made us ill with apprehension in the dark, because we could not see what might be veiled therein, now look in the bright light of full day like pretty gardens, waving fields and happy homes.

Such a change does the light of Spiritualism bring to all earthly aspects. The hour of death, from which one shrank before, is now looked forward to as emancipation day, when the soul will be freed from the chains of flesh, and as thanksgiving day, when dear ones, long separated, will be again united. The corpse, once a frozen terror, over which frantic grief hung in anguish, finding but little likeness therein to the living body that we once clasped in love's embrace, is now viewed with tender regret, and laid gently in the ground, to grow again in tree and flower, while fancy pictures the far more beautiful and ethereal body in which the soul of him we love forever is now enshrined, or the clairvoyant eye, more blessed still, sees it hovering over the deserted clay, or borne tenderly by attendant spirits to a soft bed amid roseate clouds, to rest there a little while, before it comes back to earth to wipe away the tears that will sometimes dim the eyes of even a true Spiritualist.

The grave yard, once the gloomiest spot in the town, and regarded with horror by night, is now looked at with a feeling of compassion for those who think that what they once loved is sleeping there, that the rain falls and chills the baby form, and that the long forgotten grave inspires indignant sorrow in him who once tenanted the form that lies below. And some, with their eyes opened to the stern realities revealed by science, feel that it were better to have no grave yards; but to burn by the swift combustion of the crematory, what must otherwise burn with the slow combustion of underground processes.

But, whether cremation be accepted or not, one whose eyes are bathed in the light of Spiritualism can never weep despairing tears, nor shrink with affright from the places where dead bodies are laid. To them a grave-yard is not a permanent place of grief. It is rather a spot where we find it convenient to place what is needed no longer, for it has been replaced by a far more glorious body.

My mother's earthly form was laid in lonely St. Helena fifty-five years ago. Not a trace of it now remains. It long since evaporated, and its elements assumed the forms of tree, or grass or flower. None of her children have ever been able to visit that grave. It is to day as tenanted as the grave of the Emperor, eight miles distant, from which Napoleon's embalmed body was removed to the majestic mausoleum in Paris.

My mother is not in St. Helena. Ah, no! Her spirit home, which must be exquisitely beautiful, being tenanted as it is by so lovely a spirit, is far beyond the clouds. Many weary ones of earth have been sheltered in my mother's spirit home. There she has wiped their tears away, fed them with Heaven's satisfying food, and laid them to rest in her chambers of peace. Many a little babe on earth, abandoned by weak or wicked parents, has been cradled there.

There my father went, when five years after he laid her form in St. Helena, he too left, ah! so gladly, his suffering earthly form. And there he often comes to report progress, accompanied by Ann, the wife of his youth. But the one she welcomed with most exquisite joy was my Elanathan, who left me after the one peaceful year which followed the thirty-two years immured within unscalable walls as one demented. Elanathan dwells there with her, "as one whom his mother comforteth." His happy face radiates only joy. His sad past is forgotten.

Mother's home is far beyond the clouds, but she comes to earth whenever she is needed by the five who still remain here. She lingers with tender affection by George wherever he may be, in Cairo or in Philadelphia. She blesses Adoniram, and rejoices in the noble character that the trials of earth have oblied into form. She goes to see Henry, and though he fancies her very far away in Heaven, she kisses his brow and murmurs, "Bye-and-bye you too will come home to mother." She goes to Edward, rejoices in his philanthropic and aspiring work, regrets that he does not understand Abby yet, but says that bye-and-bye the mists will all be rolled away.

And she comes to see me here. If in trouble or need, I stretch my arms or raise my hands heavenward. Wherever she may be, she feels my appeal, and bathed as ever in that lovely purple light, which is the tint of her spirit form, she comes on swift wings to my little home. One touch, one caress, one glimpse of the purple light and sweet peace enwraps me, I fall asleep, and in the morning I wake as refreshed as if I had been sleeping in her bower in Eden.

My mother does not have to weep now, as she often wept in Burmah. The friends of her youth are with her in spirit land, Elanathan's long woes are ended, and those whom she still has on earth are trying to be good, and she well knows the way to come to them. Only Abby knows that she can come, but the others will know it bye-and-bye, some of them before they leave the mortal form, and all of them in the glad light of the spirit world.

"Earth has no sorrows that Heaven cannot heal."

We often sing. And the heaven from which the veil has been partly lifted in the century just drawing to a close is not a region bereft of earthly love. It is not a great church alone, where countless throngs worship the majesty which they fearfully adore. Its inhabitants do not fear to love relative or friend lest God—"a jealous God"—should be angry.

In the celestial realms to which our longing souls aspire, all realize the embracing and sustaining love of God, and will love their kindred souls in whose companionship they rejoice. Some they knew on earth, and some they first met in the spirit land. When a common impulse of adoration comes to them, a temple will rise in woodland glade, in green meadow, or on the shining sea, where common joy in the invisible source of their being will fill every breast, and music beyond that of earth will kindle aspiration to reach greater heights.

This done, the temple will remain for other

worshippers, or will pass out of form, and the happy spirits, each with their nearest and dearest, will return to their homes, one of the "many mansions" of which Jesus so tenderly said: "If it were not so, I should have told you."

Yours for humanity and for spirituality,
ABBY A. JUDSON,
Arlington, N. J. Oct. 9, 1900.

Notes from Paris.

To the Editor of the Banner of Light:

I write you from the moment's pause between sessions of the International Congress, which is an important one.

Notwithstanding a continuous series of disarrangements, so far as the journey was concerned—among which was that of railroad detention, which caused me to purchase a second ocean ticket at an extra expense (and a hotel wait in New York) in order to arrive in time for the Congress, and an accident which crippled me almost beyond ability to step—I put my American grit into active service and reached Paris on time to present my credentials at the earliest hour, and was received with true hospitality and enthusiasm. It seemed a source of pride that from so great a distance America had the energy and interest to present her representatives in person.

I cannot write you in detail in this, of all the questions which have been discussed and their bearing and importance to the spiritualistic world. Much, however, that has ceased to call for explanation on our side of the watery divide is of vast interest to these people, particularly the phenomena. But in the realm of science, in the demonstrations and proofs which prove the accuracy of clairvoyance and other phases of mediumship to be scientifically true, and that are invaluable as results of chemical and undeniable proofs of a fixed law of mediumship, Americans are far behind the French school of research.

These people take everything too seriously for commercialism in mediumship, which is held almost sacredly. They have not thus far had the blessed presence of a flower or a note of music—yet perfect harmony prevails, and scarce a whisper ever disturbs the rapt attention with which all listen to all that is said or read.

There is quite a collection of "spirit drawings" of varying degrees of excellence and suggestion, and some dozen plaster casts said to be of spirit faces and hands, as taken from clay impressions through the mediumship of Madame Palladini at Naples, Italy, and of which I will defer the passing of judgment at the present time, as also a quantity of photographs of supposed spirits in various ranges of focus—that so many of the spirits (?), if they be so, might study to advantage, as well here as in America.

But the most remarkable productions and thoroughly without possibility of being other than what they purport, is the collection of photographs taken by that eminent scientist, and illustrating his lectures, though not claiming to be a Spiritualist—and are of the various sections of the body, as vital and thought vibrations and aura—produced through contact and exposure of the collodionized plate to different portions of the body, and in particular cranial (head) contact during different thought projections of the concentration of thought to a given object. The aura of the body as a whole appears as a luminous egg-shaped cloud a little apart from the person. To appreciate these one must have seen them, and the Dr. Barraduc book when published will contain them, and be of the greatest interest and value to the world. Each section of the Congress—Spiritualistic, Theosophic, Magnetic, Hermetic, etc., etc., each and all have had their complement and their sessions, sometimes together in the "Grand Salle," and sometimes in the smaller halls apart.

There are representatives here from various sections of France, Spain, Russia, South America, Rio Janeiro, Switzerland, etc., etc. England has no regular delegate by appointment; the Light has a correspondent, United States of America two delegates, and a number of Americans now in the city have been in almost daily attendance, among them Mrs. Gill, who is the daughter of our old-time worker and devotee to the Cause, Agnes Cook, who was known among our people in the earlier days as one of the most fearless, as well as foremost, workers of Richmond, Indiana, and in anti-slavery days she made history.

Madam Lee, who was a former resident of Chicago and the middle West, but who came here several years ago to study art, and speaks French fluently, is always in attendance, and with other Americans whom I met, among them my associate delegate, Mr. Liberte, I am informed of all that I fail otherwise to understand. The representatives of Spain and Russia are particularly bright and interesting, and Spiritualism must be well advanced in those countries.

There was universal pleasure and enthusiasm expressed on the announcement at the first day's session that the eminent scientist, Pasteur, had become a convert to Spiritualism.

I have of necessity been but briefly explicit, but as the Convention at Cleveland is not far away as to time, and it may be impossible for me to secure passage home in time to reach you there—though I shall make the effort—I feel that you should know that your delegate has been faithful to the trust imposed, and been to great personal sacrifice, expense and discomfort. The great American spirit of fraternal brotherhood has honored me with appointment as delegate to a foreign land, and I make my bow and pay my bills unaided even to the extra favor to keep myself obedient to their expectations, and later "shall render up the record of all my garnering for their benefit." Have I discharged my duty?

As yet I have passed my days at the Congress without thought or sight of the Exposition, which I may not see at all, or but for a day, if I return in time for the Cleveland Convention, as the Woman's Peace Congress and the "Humanitarian" are both to follow this, and to which I have been invited and urged to attend.

Trusting you may, therefore, pardon any deficiencies, as I am writing this by the "dim religious light" of a tallow candle—the aristocratic torch of France. (I wonder if the Goddess of Liberty in New York harbor is holding that primitive signal of enlightenment!)

In case of my enforced absence from the National Convention, kindly present my affectionate remembrances and fraternal good will.

P. S.—The Congress to-day adopted a creedal (?) Declaration of Principles, including a belief in God, similar to ours of last year.

Fraternally,
ADRIEN L. BALLOU,
45 Rue de Clichy, Paris, Sept. 25, 1900.

Sure She Saw Visions.

Mrs. La Bau Tells Why She Believes in Spiritualism.

Up in the third story bay window of a big white brick and marble mansion that tops one of Riverside drive's beautiful hills sat an old lady the other day looking out of the window. Here was a face that bespoke strong character. There were firm lines around the mouth, an authoritative pose of the head, a pair of blue eyes that could look one through and through. She was Mrs. Albia Vanderbilt La Bau, daughter of old Commodore Vanderbilt, and possessor of many of his millions after contesting the will.

The New York World recently told of the suit for twenty thousand dollars brought against her by Arthur P. Dodge, and of Mrs. La Bau's remarkable defense. In a word, she declares in her sworn answer that she was influenced by a medium, Jeannette Danforth, to buy a quarter interest in Dodge's patents, because the medium gave her messages from the spirit world to do so. The house that the Vanderbilt money has bought Mrs. La Bau is a palace in miniature. It commands the full sweep of the Hudson from its great windows. It is furnished with all that taste can suggest or money buy. It has even a wonderful electric elevator which starts and stops at any desired floor by the simple pressure of a button. Her son, Walter La Bau, took the reporter up stairs in the elevator and showed him into his mother's room.

One glance was enough to tell that the elderly lady in the window was a Vanderbilt. There were those keen, strong eyes—that roundness of face, and those little heavy purses of skin under the eyes, which are a part of every Vanderbilt visage. There was that full habit, too, which all the older generation of Vanderbilts possessed.

"Won't you sit down?" the old lady said in a pleasant tone.

Mrs. La Bau was somewhat averse to going into details about the technical side of her defense, preferring to leave it to her counsel. "I'll say, though," she said, decidedly, "Dodge hypnotized Jeannette Danforth to tell me these messages from the spirit world. I'm sorry now I didn't do as the spirits themselves told me. They gave me a control which showed all Dodge's schemes to be worth nothing to me." Mrs. La Bau laid down what she was reading, pushed her gold-rimmed spectacles back on the top of her iron gray hair, and slapped her hand on the little table in front of her to emphasize her statement.

"But do you believe in Spiritualism?" asked the reporter.

For a moment the old lady hesitated; then she said: "I have never denied, and I will not deny now, that I thoroughly believe in Spiritualism. I don't believe in any of this clap-trap Spiritualism. I take mine direct from God. And why should I? I believe? I once received the greatest proof in the world. It was forty years ago. There was something that I wanted to come to pass most earnestly. I was a scoffer then, but I looked myself in my chamber, and I prayed. I cried, 'O Lord, if this can come to pass I will believe!' And it came to pass. Now, how can I disbelieve?"

There were tears in the old lady's eyes by this time, but she brushed them away with a laugh. What proof had been shown to her she would not say. It was plainly something close to her heart.

"And since then," she went on, "I have seen too many from the spirit world to disbelieve. I have seen God face to face; I have seen my little dead children. I receive 'controls' from the spirits all the time."

"But others would believe if they could see these too?"

"Ah!" laughed the old lady, thoroughly the woman of the world now, "that's what so many ministers have said to me. But, mind you, I don't believe in all this clap-trap Spiritualism. I take my Spiritualism from the Bible and from God. Read your Bible. In it you will find many gifts of Spiritualism. Everybody is mediumistic. Some people are more so than others. Now, my son has healing power. He can cure aches and pains by the simple laying on of his hands. I have the healing power. Nobody can pass away in the same house with me. I have never seen any one pass on, and I never will. The spirits have told me so. Both my little children passed away when I was far away, but I knew it. I knew when my little boy went, many years ago. We were here in New York. The baby, who was only three months old, was in Saratoga. Suddenly I saw his spirit. It was just as if you looked out on those beautiful clouds there in the west."

The old lady pointed to the window, where the sun was sinking over the shimmering river. There was a big bank of clouds over the Palisades. She was the mother now, and her eyes were moist.

"It was just like that," she said softly. "High above the clouds was a great round flame, just as if it had been made of opal. And there through the clouds was little baby's spirit going straight toward the opal flame. I saw him reach it just as plainly as day. Then his little spirit stopped and waved its little fingers toward me. 'Good-bye, good-bye!' and he was gone. 'The baby's gone!' He's passed on!" I said. My husband laughed. 'None,' he said, 'You're always worrying.' But in a few hours came a telegram. 'The baby was gone. He had passed on just at the minute when I saw his little spirit. It was the same way with our little girl. We were here, and she was away. I saw her spirit go. A friend was coming upstairs. I asked her what time it was, and she said 'Eleven o'clock.' That was the hour that my little one passed on."

"I knew Elliott F. Shepard was going three weeks before. I suddenly felt it coming from the spirits. I told my family that some one in the Shepard family was going. They laughed, and next morning my uncle's passing was in the papers. They tried to tell me the spirits meant him, but I knew it wasn't so. Three weeks later Mr. Shepard passed on suddenly. I was right."

Mrs. La Bau's theory is that those who do not believe in the spirits here are eventually forced to do so after death. "This is only a little kindergarten, this world of ours," she said, "and we pass on to better things. But those who won't believe in God's Spiritualism are forced to come back again. But they can't come in the flesh, but as spirits, and they must come through the mediums. Then they tell us that they believe now. These spirits leave a very uncomfortable feeling in the mediums, and whenever any come back for me I always seem not to leave this feeling in the mediums."

Mrs. La Bau never uses the word "die," because she doesn't believe it. She says "pass on" instead of "dying." Every person who doesn't believe in Spiritualism she calls a "doubting Thomas." "How can you believe in the spirits when you go in prepared to disbelieve?" she asked. "You set yourself against them, and even if something is proved to you you expect to have it proved all over again every time."

When pressed, Mrs. La Bau gave several examples of the healing power possessed by her son and herself. Their cook, Delia, had pains in her back the other day and is still not her self. "My son," said Mrs. La Bau, "simply sat down beside her and put his arm against her waist. In five minutes the pains were gone. I have done once. Once when we were driving at Cape Cod, near Onset, the horse hurt himself in the sand and sprained his shoulder. I gave the coachman some twenty dollar gold pieces that I had, and told him to rub them on the horse's shoulder every twenty minutes. He laughed, but did so. But the horse was cured. It was simply due to my healing power. I call it the gold cure."

Mrs. La Bau is a woman of perhaps sixty-eight or seventy years, though she doesn't seem it. She is the daughter of old Commodore Vanderbilt, and the aunt of all the present generations of the family. She speaks with

the tone of one always accustomed to giving orders, and she dresses very plainly for a woman of her great wealth. She proposes to fight Dodge's suit to the end—Rutland Daily Herald.

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BOSTON, SATURDAY, OCTOBER 27, 1900.

Spiritualist Societies.

We desire this list to be as accurate as possible. Will secretaries or conductors please notify us of any errors or omissions. Notices for this column should reach this office by 10 o'clock noon, of the Saturday preceding the date of publication.

BOSTON AND VICINITY.

Boston Spiritual Temple meets in Berkeley Hall, 4 Berkeley street, every Sunday at 10:30 A. M. and 7:30 P. M. F. A. Wiggins, president; J. H. Allen, secretary. All are welcome. Geo. S. Lang, secretary, 110 Oakland street, Mattapan, Mass.

The Gospel of Spirit Return Society, Miss M. Soile, Pastor, Assembly Hall, 200 Huntington Avenue, Sunday evenings at 7:45. Discourse and evidences through the mediumship of the past.

The First Spiritualist Ladies' Aid Society meets every Friday at 241 Tremont street. Business meeting at 4 P. M. Evening session 7:30. Mrs. Mattie A. A. Albee, President; Carrie L. Hatch, Secretary, 74 Byrdway street, Dorchester, Mass.

Boston Spiritual Lyceum meets every Sunday at 1:30 P. M. in Assembly Hall, 200 Huntington Avenue. Seats free. J. B. Hatch, Conductor; A. Vincent Armstrong, Clerk, 17 Leroy street, Dorchester, Mass.

Hollis Hall, 789 Washington Street.—Sundays at 11 A. M., 2:30 and 7:30 P. M. Good talent and music. Mrs. Nutter Conductor.

The Ladies' Spiritualistic Industrial Society meets in 414 Dwyer Hall, 514 Tremont street, every Thursday. Business meeting at 5:30 P. M.; evening meeting 7:45 P. M. Hattie L. Eaton, Sec'y.

Commercial Hall, 694 Washington Street.—Sundays at 11, 2:30 and 7:30; Thursdays at 7:30. Hattie M. Deey, President; M. Adeline Wilkinson, Conductor.

BROOKLYN, N. Y.

The Woman's Progressive Union of Brooklyn holds meetings every Sunday afternoon and evening at 6 and 8 o'clock. Lyceum Sundays at 2, at their hall, 423 Clinton Ave., between Lexington Ave. and Quincy St. Elizabeth F. Kurb, President.

Local Briefs.

BOSTON.

Berkeley Hall, Oct. 21.—That the meetings held in this hall each Sunday are steadily increasing in popularity was demonstrated by the size of the audience in attendance this morning, as the Ladies' Schubert Quartet stepped forward to render one of its charming selections in the pleasing manner we know so well. Mr. Wiggins, who has just returned from the Cleveland Convention, made a few remarks, in which he made several eulogistic references to the National Spiritualists' Association and its work, and laid before his hearers for their approval a plan whereby the finances of this society might be placed on a more even basis. After another selection, beautifully rendered by the Quartet, Mr. Wiggins, under inspirational control, delivered a lecture so replete with good things that naught save the same in its entirety could do it justice. The speaker dwelt upon the change we call Death, its meaning to one who had passed through its portals into the Summer Land, and to one who had that experience yet to come. "Death," he said, "is a natural change, and one of the sweetest, most glad events in a soul's experience." Continuing, he declared that he did not wish to be quoted as saying that every spirit, immediately upon its release from the body, became at once perfectly at home amid its new environments, as such was not the case, the life in the mundane sphere having much to do with the one beyond the grave. He spoke in beautiful terms of the infant child, passing from earth life after a stay too brief to realize even in the slightest degree the wealth of mother-love that would have been showered upon it had it but stayed, saying that in every case a new mother in the spirit-life was waiting to receive and adopt the infant child, and give it the love and care its earth mother would have given it had it remained with her. He declared that every spirit upon its entrance into the new life always found some one there with a welcoming hand outstretched toward it. A short dance closed the morning session. Berkeley Hall's seating capacity was well taxed in the evening to witness the marvelous exhibitions of Mr. Wiggins' psychomotor. His communications rarely failed to meet ready recognition, and the correctness of same greatly pleased the audience. As usual, Mr. Wiggins prefaced the séance with a brief address. The BANNER OF LIGHT is on sale at both our sessions. George Sanborn Lang, Sec'y, 115 Oakland street, Mattapan.

Hollis Hall, 789 Washington street.—Mrs. Nutter, President.—Sunday, Oct. 21, meetings largely attended all day. Invocation and prayer by the President. Those assisting were: Mesdames Erwin, Thoms, Weston, Wood, Browne, Messrs. Slight, Littlefield, singing; Wildflower. Scripture readings, recitations and prayer by Mrs. Nutter; remarks and readings, Messrs. Ibel and Arthur, Mesdames Tracy, McLean. Evening—Prayer and Scripture readings; Mr. Littlefield gave messages and readings, all correct. Others assisting: Mesdames Nutter, Knowles, Carbee, Fisher, Messrs. McLean and Brooks; Mrs. Cameron, pianist. BANNER OF LIGHT for sale.

Odd Ladies' Hall, 446 Tremont St.—Sunday, Oct. 21, morning and afternoon services opened by Mr. Hall, evening by Mr. Hersey. The day was held sacred to the memory of Mr. Elliott. Those assisting: Messrs. Turner, Hall, Hersey, Cohen, Tuttle, Whittemore, McDonald, Dr. Blackden, Mesdames Thoms, Ott, Gutter, rez, Mason, Hall, Bassett, Smith, Brown, Miss Wheeler. Come and join us. BANNER OF LIGHT at door. Meetings every Sunday, Mrs. Guitierrez, Pres.

Temple of Honor Hall, 591 Massachusetts Avenue, Cambridgeport, Mrs. L. J. Akerman, Conductor. Bible Spiritual Meetings. Sunday evening, Oct. 21, our meeting was well attended. We had with us Rev. Denby, who gave us fine thoughts on "God," after which Mrs. Dearborn, Mrs. Pye, Mr. Johnson and Mrs. Akerman gave messages, and answered mental questions. The "Peace Council and Entertainment" was a success. We will have another Nov. 14. Wednesday evening at 7:30 P. M.

Appleton Hall, Appleton street, Sunday, Oct. 21. After the usual congregational song service Conductor Macdonald opened the meeting by delivering a short discourse on spiritual topics. Mrs. Tracy then gave messages in her usual animated style, and was followed by Mr. Baxter in an address on the subject of "Worship." The balance of the time was occupied by the guides of Mrs. Banks. Mrs. Lovering, pianist. T. A. Scott, Chairman.

200 Huntington Avenue. The Boston Spiritual Lyceum (that formerly met in Berkeley Hall) held its session Sunday, Oct. 21, at the above place. The subject under discussion was "How Have We Developed our Moral Sense." Every class had something to say upon the question, and a very satisfactory discussion was held. Those taking part in the social exercises of the Lyceum were Harry Gilmore Green, Clinton Batchelder, Mr. E. B. Packard, Mr. Forrest Harding, Mrs. Burke of St. Louis, a guest of the school, spoke interestingly. Mr. J. B. Hatch, Jr., Conductor, made a short report of the doings of the Convention, which was listened to with much interest. The subject for next Sunday's lesson "Where do we (Spiritualists) Differ from the Christians?" The first Sunday in November will be Band of Mercy Sunday. We invite all to come and visit our school; our meetings are free, and the debates are very interesting. All are welcome. Carrie L. Hatch, Guardian.

The Children's Progressive Lyceum No. 1 held the most interesting Sunday service, with an attendance of forty-three visitors and fifty-seven children. The lesson, "Natural History," was very interestingly explained by Dr. Hale. The little folks' topic, "Kindness," showed much thought from the variety of answers given. The following program was then rendered, with recitations, etc.: Eldon Bowman, Mary Dunn, Harry Green, Rebecca Goltz, Irene Martin, Florence Southern, May Burdett and Carrie Engel; duet by Mrs. Stillings and Dr. Hale; remarks, Mrs. Butler and George Lang. H. Howe, Sec'y.

Commercial Hall, 694 Washington street, Mrs. Hattie Deey, President, M. Adeline Wil-

kinson, Conductor. Song service at 11. Prayer, Dr. Blackden. Subject for conference was "The Sabbath Day." Mr. Morse opened the meeting, followed by Messrs. Hill, Simmons, Baxter, Gleason, Griffiths, Miss Rhine, Messrs. Mesdames Clara Strong, Molan, Janine Rhine, Bolon, Mr. Hayo, Mrs. Strong. Afternoon, Scripture reading, Mrs. Wilkinson. Prayer, and opening remarks, Mrs. Cutter. Readings, Mrs. Woods, Mrs. Reed. Remarks, Mr. Billings, and messages through the mediumship of Mr. McDonald, of Washington, D. C. Evening, Scripture reading and prayer, Mr. de Bos. Opening remarks, Mr. Simmons, of Hawthill. Astrological readings, Messrs. Matlock and McCullough. Spirit descriptions and psychometric readings, Mrs. Wilkinson. Solo, Mr. Fowler. Song service led by Mrs. Nelly Carlton Grover. Music, Lyle Orchestra. Meetings Thursdays at 3. Recorder.

The Ladies' Spiritualistic Industrial Society held its weekly meeting, the President, Mrs. Ida P. A. Whitlock occupying the chair. Mr. J. S. Scarlett, of Cambridgeport, made an address. Mr. George F. Morong gave a most enjoyable reading. Mrs. H. V. Chapin, the newly-elected Vice-President related some of her experiences of the past winter in Denver, Col., which were most interesting. Dr. C. L. Willis followed with remarks and incidents occurring during his recent travels. Mrs. Whitlock said a few words, speaking with much feeling and kindly consideration of the earnest work of the retiring President, Mrs. C. E. Appleton. Mrs. Kimball made remarks relative to the supper, promising to feed the multitude even better during the coming winter, with the able assistance of Mrs. Pride. After singing, the meeting closed. Next Thursday evening social and dancing. Supper served at 6:30 P. M. All are cordially invited. HATTIE L. EATON, Sec'y.

Massachusetts.
Progressive Spiritualists held a very interesting service in their hall, 76 Pleasant street, Masonic Building, Oct. 21, President in the chair giving through his guides a very fine address, also messages from spirit by Morning Dew and Buttercup. All mediums welcome. BANNER OF LIGHT for sale in the hall. Per Sec'y.

The First Spiritualist Ladies' Aid of Stoneham opened its meetings on Thursday, Oct. 11, after a long summer vacation. Business meeting 4 P. M., Mrs. Frank Danforth, President, in the chair. At 6:30 a goodly number sat down to supper. In the evening Mr. Edgar W. Emerson lectured, and gave messages to a well-satisfied audience. Our next meeting will be on Oct. 25, when Miss Hattie Webber of Boston will be with us. Friends are cordially invited. Supper at 6:30. Mrs. James Robertson, Sec'y, Reading, Mass.

The Spiritual Research Society of Salem listened to addresses by Mr. Edgar W. Emerson, of Manchester, N. H., who gave numerous messages, all of which were recognized by those in the audience. Music was furnished at both services, and supper was served between. H. J. Saunders, Sec'y, 247 Bridge St.

Cadet Hall.—Lynn Spiritualists' Association, Dr. A. Caird, President.—Services on Sunday, Oct. 21, consisted of short addresses by Mrs. May S. Pepper, followed by many striking and accurate communications; Mrs. Jahnke was present and gave several readings, which were highly appreciated. Music by Mrs. Bertha Merrill, pianist, W. H. Thomas and W. B. Marsh, cornetists. At the opening of the evening service every seat was filled and a large number were standing. As many as one hundred were unable to obtain admittance. Next Sunday will be the closing of Mrs. Pepper's present engagement. Sec'y.

Fitchburg.—The First Spiritualist Society was favored with large and appreciative audiences Sunday, Oct. 21. The speaker, Mrs. Hattie C. Mason of Boston, gave two addresses in her usual interesting manner, followed by many spirit messages. Her vocal solos were finely rendered. The piano selections and vocal solos by Mrs. E. J. Becker were pleasingly executed. Mrs. S. C. Cunningham of Cambridgeport, test medium, will be with us next Sunday. Dr. C. L. Fox, President.

Hyannis.—Mrs. Kate R. Stiles spoke before our Society on Sunday, Oct. 21, on "From Doubting to Knowing," very acceptably to a large audience. Our society is at present holding two meetings a month, at one of which we are able to secure a lecturer. Geo. L. Randall, Sec'y.

Brookton.—Sunday, Oct. 21, People's Progressive Spiritual Association had for medium Mrs. Fannie C. Marriner of Boston, Mass., who gave a very interesting lecture, followed by spirit communications, which were fully recognized. Sunday, Oct. 23, Miss Hattie C. Webber of Boston will occupy the platform. Mrs. George E. Morse, Cor. Sec'y.

The Cambridge Industrial Society of Spiritualists.—Mrs. H. M. Hindwell, President.—will hold its regular meeting Friday, Oct. 26, at Cambridge Lower Hall, 631 Massachusetts Avenue. Mrs. Jennie Conant-Henderson will be the speaker of the evening. Supper at 6:45 o'clock. Evening meeting at 8 o'clock. Miss A. M. Came, Cor. Sec'y, 183 Auburn street.

New York.

First Association of Spiritualists.—Oct. 21 Miss Gaule returned from the annual convocation of the N. S. A. at Cleveland filled with enthusiasm over the success of same, and bearing fraternal greetings to all. Each session was well attended, and as usual Miss Gaule gave many beautiful and touching messages to sorrowing friends through her remarkable mediumship. The friends will please remember that our meetings are held every Sunday at the Tuxedo, Madison Avenue and 53rd street, commencing at 3 and 8 o'clock. M. J. Fitzmaurice.

Sunday, Oct. 21, Prof. Lockwood's afternoon lecture on the "Ethics of the Spiritual Philosophy," before the Woman's Progressive Union, Brooklyn, N. Y., was a masterpiece in every respect. The singing by the choir was unusually fine. A large and intelligent audience in the evening listened to a glowing account of the doings of the Convention at Cleveland, O., of the great work of the N. S. A., the many very noted speakers who took part among them Mr. Lockwood, and our noble President, Mrs. Kurb, who enjoyed the meetings so much. Some of the best people are adding their names to our list of members, and we are looking forward to a prosperous and successful season. Mrs. N. B. Reaves.

The Fraternity of Soul Communion, Aurora Grata Cathedral, Bedford Avenue and Madison street, Brooklyn, held its usual Sunday evening service Sunday, Oct. 21, at which a large and attentive audience was present. Ira Moore Conductor, our medium and psychic, gave messages to strangers and investigators, all of which were recognized and highly appreciated. The Verdi Quartet are singing most beautifully. Next Friday, Oct. 26, afternoon and evening, the Ladies' Auxiliary of our church give their fair and social. Already numbers of most beautiful articles have been sent in by friends, to be sold at the Fair. There will be no charges or fee at the door. BANNER OF LIGHT always for sale at all meetings and can be found at the door. W. H. Adams, Sec'y.

The Spiritual Fraternity of Brooklyn held its usual weekly meeting on Sunday evening, Oct. 21, at Single Tax Hall, 1101 Bedford Avenue, near Gates. An excellent audience, composed of intelligent and liberal church goers as well as Spiritualists, gathered to hear an eloquent address upon "Spiritual Mediumship," by Bro. Geo. A. Deloree, President of Advance Spiritual Conference. Miss May Sicardi, our "little minister" in psychics was especially fortunate in the many spirit messages and psychometric readings given, both independently of, as well as by handling articles laid upon the table. Miss Sicardi's beautiful poem "An Angel Message," was received with applause. Ex-Judge Dailey has promised (his health permitting) to give an address upon "Bible Spiritualism" before our Fraternity next Sunday. We expect a large audience to hear his logical and masterly exposition of this subject. The BANNER OF LIGHT meets with great favor among our members, and we shall have to increase the number of copies kept for sale at every meeting. Dr. John C. Wynn, Chairman.

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Other States.

Norwich, Conn.—Sunday evening, Oct. 1, a large and enthusiastic audience greeted Dr. Louis Schlesinger, medium, of California, and Mrs. F. H. Spaulding, of this city. Dr. Schlesinger gave many wonderful evidences of spirit power which puzzle skeptics. Mrs. Spaulding gave an interesting lecture upon "The Knowledge Obtained of Immortality through Modern Spiritualism." Mrs. Spaulding is an easy and fluent speaker. Next Sunday Dr. Schlesinger will finish his work in this city. Mrs. J. A. Chapman, Sec'y.

Providence, R. I.—Mrs. Bruce served us again Oct. 21 with the greatest satisfaction. She had a crowded house in the evening to listen to her remarks and messages. We wish to return our sincere thanks to Mrs. Bruce for her kindness in giving us a benefit circle, which was a grand success. I am pleased to say that she will be with us again on Nov. 11. Next Sunday, Oct. 28, Dr. C. W. Hidden will officiate. D. F. Buffinton, Sec'y.

The Progressive Spiritualists' Association held services in Providence Hall, 21 Market St., Lynn, 2:30 and 7:30. Arthur S. Howe, Mrs. Gilliland Howe gave short addresses and a séance at both meetings—messages accurate and readily recognized. Sick healed by spirit control, Anna Quaide, Mrs. Holden and Mrs. Matson assisted in the services. Arthur S. Howe, Mrs. M. E. Gilliland Howe will occupy the platform next Sunday. Music, Mrs. J. P. Hays. Mrs. Delia E. Matson, Sec'y.

Lowell.—Two large and appreciative audiences attended the services of the First Spiritualist Society, Sunday, and listened with much interest and attention to our old favorite, Mrs. Nettie Holt Harding, of Somerville, who gave two highly instructive lectures, followed by many messages, all of which were readily recognized. We were glad to see her in such good health, and hope for her speedy recovery. Next Sunday we have with us another favorite, Mrs. Effie I. Webster, of Lynn. BANNERS and Thinkers for sale at all meetings. F. H. Coggeshall, Acting President.

Syracuse.—On last Sunday the hall was dedicated to Free Speech, Equality, Liberty, and to pure Spiritualism. The meeting was called to order by the Chairman, and the subject was propounded by Dr. Pannetter, "The Past, Present and Future of Spiritualism." Mrs. Brown spoke upon the subject in a trance, and explained her understanding of its past and future. The meeting was very interesting, and all took a deep interest in the question. We are holding weekly meetings, and one night for social companionship and amusement. We have Mrs. Brown here for the month, and Magrie Waite Wednesday and Sunday evenings. We hope to start a Society here that will be permanent and be of lasting value to the Cause of Spiritualism. E. F. Batterfield.

C. W. Leadbeater.

Theosophists, Spiritualists, Metaphysicians and Occultists of all kinds are greatly interested in the promised tour of Mr. C. W. Leadbeater of London, through the United States.

Mr. Leadbeater was formerly an Episcopal minister here for the month, and Magrie Waite Wednesday and Sunday evenings. We hope to start a Society here that will be permanent and be of lasting value to the Cause of Spiritualism. E. F. Batterfield.

He may be considered an expert authority on occult investigations in realms invisible to ordinary vision. Some results of his researches in this line are found in his books, "The Astral Plane" (including Purgatory, "Devachan" (the Heaven World), "Chirvoyance," "Dreams," "Invisible Helpers," and in his recent articles in the *Theosophical Review* on "Ancient Peru and Ancient Chaldea."

He arrived in New York about the 15th of October, and will reach Chicago Nov. 8th. He will make a four months' tour from New York to San Francisco and return, lecturing in various places on the following subjects: "Some Misconceptions About Death," "Chirvoyance," "The Heaven World," etc.

RANSOM H. RANDALL,
President Chicago Theosophical Society.

Belated Journalism.

The Youth's Companion recently published Napoleon's opinion on the Nazarine. It would seem that an opinion from a higher authority than a military expert, who has a very limited acquaintance with theology, would be far more valuable. Like many other inadequately informed persons, he ignored the fact that Christ simply re-affirmed the Jewish law. He said he came to call sinners, not the righteous, to repentance.

If the Youth's Companion desired to serve the cause of religion it should cite more competent authorities. The fact that the Nazarine failed to reaffirm the teachings of Buddha, and instead of prohibiting the use of intoxicants, turned water into wine, was a very great mistake. Even this great reputation, foremost of all the nations, wastes \$100,000,000 annually on intoxicating beverages, and the ruin and wreck are terrible caused by such; 450,000,000 Buddhists and 180,000,000 Mohammedans obey the injunctions of their religion, and are abstainers.

The grandest prophet of all the ages, Buddha, nearly one thousand years before the Nazarine turned water into wine, prohibited the use of intoxicants. Thus, if the youth of this republic ask whose example they shall follow, shall



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we not direct them to the teachings of Buddha, which also include the Commandments? Buddha, so the divine story goes, was entitled to enter Heaven, but put his merited reward aside and resolved to remain without to labor and teach so that every child of earth should enter Heaven before himself. The life of that great sage reminds us that we can make our lives sublime.—"Quaker," in Ex.

The Prohibition that Prohibits.

Pro, before, habere, to have; really in the eyes of the superior or governing the inferior. to forces and prohibit by providing just such means as will not only prevent the lower action of a faculty, but instigate to the action of higher faculties. Understand! Prohibition means forbidding evil, and providing for its cure. The difference between honest, well-meaning men in regard to prohibition is not the magnitude of the evil to be prohibited, but in its effectual remedy. There are two ways of prohibiting from wrongs:

1. By removing temptations by negative legislation.
2. By positive agencies, making the dominant attractions into superior channels paramount.
The former is the human method, the latter is the divine. The former is never practicable, as a cure for wrong; the latter is always practicable with permanently good results.
The good parent in practicing the former would prohibit by removing the town with all its evil allurements, that his child might remain at home because there was no town to go to; in practicing the latter, the wise and good parent would prohibit it by making the allurements of home superior to any outside attractions.

The tendency of the former is to animosity, weakness, fanaticism, bitterness and blood shed; the latter to good will, strength, higher planes, peace and harmony. Thinking men should take note, and go slow in any method not in full sympathy with ways divine.—Ex.

Notice.

The Annual Convention of the "State Spiritual Association of Washington" will be held in Tacoma, Wash., Nov. 22, 23, 1900. The hall for same to be decided on, and published at a later date.

All parties interested are cordially invited to attend and cooperate with us at that time. Our President, Mrs. Lillian Nagel, is still in Alaska, and we shall miss her very much. Tacoma has had two very successful conventions, and hopes to have another. More particulars to be published later, when program is arranged. MATTIE L. MONROE, Sec'y S. S. A. W.

900 John street, Seattle, Wash.

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

Mrs. Fannie Marriner, inspirational speaker and test medium, can be addressed at 616 Tremont street, Boston.

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