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No. 9

NINTH ANNUAL CONVENTION

Of the National Spiritualists' Association of the United States of America and Dominion of Canada, Held in Washington, D. C., October 15, 16, 17, 18, 1001, S. E. 54.

ace its inception at Chicago in 1893 the

Since its inception at Chicago in 1893 the National Spiritualists' Association has met annually at its domicile, Washington, D. C., until two years ago, when the delegates convened for a second time in Chicago, Ill. Last year Clevelund entertained the convention; but it was eminently fitting to return home at this time, in order that the delegates might all see for themselves the beautiful headquarters presented one year ago to the association by Theodore J. Mayer, the treasurer.

The delegates began to arrive as early as Friday, Oct. 11. Saturday afternoon and evening the trustees held their regular Board meeting at headquarters, where much important business was transacted.

In Monday morning's Post an entire column was devoted to the proposed work of the Convention. The N. S. A. does not find it necessary to seek recognition from the secular press. On the contrary, the importance of a national body is realized, and reporters respectfully request the favor of interviews. It is pleasing to note also that the papers no longer announce the arrival of the "Spookies," and infer that the public is interested only in the "ghosts" which will be "trotted out" at the meetings.

When we arrived in the city we rode by the old "E St." office where the Secretary and President labored in an humble way the first year. It was a small, narrow room, decidedly unpretentions. People were then suspicious of the N. S. A. They doubted its necessity or usefulness, and the Spiritualists even of Washington hardly recognized it until after the third convention. How things have changed!

Monday evening the delegates met in the partors of the Ebblit House and were well-

Monday evening the delegates met in the parlors of the Ebbitt House and were well-comed by the Spiritualists of Washington. The occasion was an unusually pleasant one. The Colby Trio from Boston, C. L. C. Hatch, E. W. Hatch and I. Alexander supplied the music. Two hours or more were spent in social converse, and before dispersing Pres. Barrett called upon a number of the old and new workers who spoke to the evident delight of all present.

FIRST DAY—TUESDAY, 10 A. M.

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The convention was formally called to
order Tuesday, at 10 a. m., by Pres. Barrett.
The Colby Trio opened the meeting with
music. Mrs. May S. Pepper of Providence,
R. I., gave the invocation, which was worthy
of reproduction.

"As the rivulet from the mountain side flows
down to the valley with its sweetness, so we
turn our bearts toward the clear rays of truth
and love that they may flow upon us and
call into being deeper and truer emotions we
know are abiding there. It is for no idle
purpose we are here assembled, for the gratification of no curiosity; but rather in the earnestness of desire, seeking to know more of
life, to understand its duties and purposes
more clearly; to learn the law of existence;
to see the pathway wherein it is best for our
feet to tread; to comprehend that duty
which ofttimes leads to self-sacrifice, but by
the performance of which we can better
serve the world in which we live. We are
also gathered here to acknowledge the sweet
assistance of the spirits who reach out to us
from the angel city of love.

"May this convention be one upon which we
may all look back as an occasion on which we
have done the best we knew how. May the
spirits around about, ever holding and keeping this spiritual work, baptize anew each
heart and soul and lead them on their way, so
inspired with love of God that they may see
good in every human soul; and may peace,
love and charity abde in all our hearts unit
the mists of life have rolled away and all
things are made clear and plain. Amen."

Mr. Moses Hull at this time announced the
daugerous illness of Mrs. Carrie E. 8. Twing.
It was unanimously voted to send her a telegram of sympathy and the convention suspended proceedings for a few minutes to send
silent thoughts of love and healing to the good
sister.

The address of welcome was made-by President Harrison D. Barrett:

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The address of welcome was made-by President Harrison D. Barrett:

"For the eighth time it is my privilege to call a national convention of Spiritualists to order. For the ninth time it is my distinguished bonor to be able to preside over the deliberations of a body of this character. This convention has assembled under auspices and conditions far different from those that have governed and controlled any of its predecessors. The skies portend different conditions all over our country. The issues are not the same.

"We have met for a lofty purpose, for the furtherance of noble interests. We are here for the Cause as a whole, for Spiritualism as our religion, for truth as our purpose, for goodness and purity as our goal.

"We are fiere under a shadow of a national calamity, the like of which has never occurred in the history of any nation since the records are made by the hands of men. Night's purple curtains shot out from the midst of a clear day sky, folded themselves around about the chief magistrate of this republic, and from the strength and health of a fullifedged to manhood, a moment later he was stricken in seeming death. We watched him tenderly as his sands of life run low until his spirit world where those servants of the republic are now laboring for humanity. Side by side with Washington, Jefferson, Jackson, Lincoln, Grant and Garfield, Wm. McKinley now stands looking down upon the America he loved so well and for whose service he ylelded up his precious life. This calamity is one in a the outward sense only, for by and through it we have witnessed a phenomenon the like to distribute the sense of the property of the outward sense only, for by and through it we have witnessed a phenomenon the like to distribute the sense of the property of the outward sense only, for by and through it we have witnessed a phenomenon the like to of which no people have ever seen. There have one forth from his bier a spontaneous did burst of feeling, a tonch of sympathy that have made all humanity akin. The thought of which no report have the decident of the hearts of American people are beating more tenderly in sympathy, more lovingly in accord than over before. Today was laid may forever we saw the wheels of commerce the sense of the sense of the sport of the form of the human duties and the human duties and the sense of the sport of the courty of the human duties and privileges and tenders of humanity. I welcome you to a consideration of the open of the sport of the

the consideration of every issue that shill make our Spiritualism strong and our Association a worthy representative of it. Words fall me to express the impress of the spirit that is upon me at this moment. I give to you in the name of the National Association a most hearty welcome to this Corrention, and to Washington, with its splendid opportunities, the City Beautiful of the making, to the sacred shades of Mr. Vernon. A Arlington's shrine, to all those things of beauty that fill this city. I welcome you as Spiritualists to gaze upon them, to fill each and every heart with those spiritual principles that shall make us glad that we are here in this city, so rich in national history, and so full of inspiration for good if we will only drink that inspiration in and work it out in prayer ful aspiration to God and the angels to aid us in making this a grander, better and truer world."

The congregation with most: feeling sang one verse of "America," and Willard J. Hull, editor of the "Light of Truth," responded to address of welcome as follows.

"It is rather difficult to find words on this occasion to respond to the beautiful address we have listened to, so appropriate, so replete with divine sentiments, so Jasairing in its upsilificant, so strengthening fit is purpose, and on indicative of the consecration and purpose which we wail trust may be made manifest during the deliberations of this Couvention. We are gathered by the sentiments of the consecration and purpose which we wail trust may be made manifest during the deliberations of this Couvention. We are gathered by the sentiments are presentatives of the people littened, as suppression, and the sentiments of the sentiments are presentative of the people in all the world. We are in the shadow, too, of that great clamma with a superior of the sentiments are presentative of the people and administer justly and fairly the executive branches of our government. We all feel the pall on the tenth of the present of McKinley.

"Gathered as we are at this place, under

of humanity shall be made manifest to the children of men. We are human souls; we do not possess them, we are souls now and here. Let us, then, recognize this master fact, this consoling truth, that outside the shelter-ing arms of Nature and Nature's God we cannot go, that in the all-encompassing lowe of the father, mother, in the encircling arms of legions of intelligent souls, who know us better than we know ourselves, we are safe of legions of intelligent souls, who know us better than we know ourselves, we are safe. Only by our individual and collective efforts, io we come into a realization of an enormous uplift and inspiration that is divine, and which links us closely, more closely, to that great body of hosts invisible who surround us about.

great body of hosts invisible who surround us about.

"May the prayers, silent invocations, aspirations for light and life and love and goodness be with us this day, Mr. President, and go with us through the deliberations of this Convention. May all animosity, all peculiarities that so isolate us from each other, be laid uside for the time being, and we come together session after session with only this thought in miad—we are all one, and the true and the beautiful and good are all of one religion. We care not for their creeds, nor their decremonies—we look rather upon the great soul force of humanity, and too, unfortunately, we see them submerged and in chains. Spirit return has revealed again immortality. It is for us following that confirmation or affirmation of the great world of spirit, human, divine brotherhood, that we look carefully and cautiously and considerately upon prejudice and ignorance, and those who, though they crucify us, we van love.

"This sentiment, my friends, is more binding today than ever before. There is nothing new about it. It is simply a precition of the

and considerately upon prejudice and ignorance, and those who, though they crucify us, we van love.

"This sentiment, my friends, is more binding today than ever before. There is nothing new about it. It is simply a repetition of the intelligent doctrines that have been presented to human souls by our leaders through all time. No soul so immersed in matter and selfishness and rapacity but loves some human being, and somewhere some human being, and somewhere some human being loves him. The law of love is a law of the universe. God-is-love and love is God. Let us, then, cultivate these finer forces and forever banish from our work as a movement and from our lives as individuals this selfishness, this arrogance, this supercilious superiority which has no existence in reality, and consecrate ourselves to the divine within us and to the divine in our fellow-beings."

Congressman Chas. R. Schirm called attentials the divine in our fellow-beings."

Congressman Chas. R. Schirm called attentials and stripes, and great applause.

The chair appointed the Committee on Credentials; J. B. Hatch, Jr., Mass; Dr. G. B. Warne, Bl.; Dr. G. N. Hilligess, Ind.; and Committee on Rules: E. W. Bond, Ohic; A. H. Blackington, Me.; John W. Ring, Texas. The remainder of the forenoon was dayeded to five-minute speeches. Moses Hull opened the conference by reading a paper of great importance, and one in which we are sure our readers will be greatly interested. We therefore present it in full,

MORRIS PRATT, 70 THE NATIONAL ASSOCIATION

MORRIS PRATT, AND HIS WIFE, ZULEMA PRATT, TO THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

PRATT, TO THE NATIONAL ASSOCIATION OF SPILITUALISTS.

"White Water, Wis., Sept. 23, 1901.

"Dear Friends:—Whether we are or are not able to be with you in your annual receting, in Washington, Oct. 15, 18, 17 and 18, 1901, we have determined to submit to you, by the kindness of Moses Hull, and Mrs. Clara L. Stewart, a proposition.

"We are both veterans in the Cause of Spiritualism: we love Spiritualism and its truths more than by love anything else in the world; and we wish our life accumulations to go to assist it in its work.

"We own in White Water, Wis., a brick block containing two large halls and numerous smaller rooms. One of these halls is well seated, and contains a fine organ, and ether such furniture as is needed to adapt it for congregations; the other contains three hundred chairs, and some other furniture; the whole having cost over thirty thousand dollars.

"This property we wish to have conse-

dred chairs, and some other furniture; the whole having cost over thirty thousand dollars.

"This property we wish to have conservated and devoted to the Cause of Spiritualism. We want to see the Spiritualist teachers, mediums and other workers educated especially for their work.

"We now propose to deed to the N. S. A. all of this real estate, and give it a hill of sale of the most of the furniture, reserving what we may wish for our own use,—on the following terms.

"I. The N. S. A. is to use this property for educational purposes, along the lines of Moses Hull and A. J. Weaver's Spiritualists' Training School; with such alterations as in aystems of teaching and curriculum as Moses Hull, A. J. Weaver's Spiritualists' Training School; with such alterations as in aystems of teaching and curriculum as Moses Hull, A. J. Weaver and other educators may think it wise to make.

"2. The Association is to raise, as an eudowment fund, ten thousand dollars. After this amount of endowment has beet, subscribed, we propose to increase the sadowment to the extent of our ability. This endowment fund to remain intact, only the lin-

terest to be used in paying the expense of the school, and in educating poor, but honest young men and women for public work.

"We reserve the use of the two south-east rooms on the second floor, and one room on the third thoor, as a home, should we desire it, during our lives.

"Wishing to see the Spiritualist Training School immediately brought to this building and become a chartered college, we sincerely and earn-stly hope this offer will be accepted by the N. S. A.

"Whether this is accepted or not, please give us an immediate answer, as if this is not accepted, we shall make offers to other parties.

"Respectfully submitted, in the love of the

Cause."

This paper was duly signed and wirnessed before a notary.

Congressman Schirm moved that the offer

recepted and a committee of three consist-of H. D. Barrett, T. J. Mayer and Alon-Thompson, appointed to make all arrange-ts for the acceptance of the same. This

notion was carried.

Mr. E. W. Sprague of Jamestown expressed the belief that this was the most important Convention that had ever been held, and that it was evident systematic missionary work was needed for the future. He advised that missionaries be placed in every case. If they proved themselves worthy and to retain their posi-

and that it was evident systematic missionary work was needed for the future. He advised that missionaries be placed in every State. If they proved themselves worthy and successful, allow them to retain their positions: if not, put others in their places, as all were not qualified for that particular work. "We want," he said, "clean, honest, truthful, energetic mediums and speakers."

G. W. Kates was glad the missionary work had been spoken of, "The National Association should send organizes into unorganized territory to ald not only the organized State Associations, but to organize every State of this nation. While we have a prosperous National Association, we have hardly one-half of the States in an organized condition. Our duty is to get these States at work. If you can have a competent State Association with reliable people at the head of it, with the assistance that they can obtain, as they are in close touch with the people of their Commonwealth, they will be able to send missionaries throughout their State far better than we can do it as a National body, in order to encompass the entire territory."

W. H. Simpson of Pittsburg said:
"It do not think many of you know that in the city of Pittsburg there is an Association which is purely a business one. The business system explained by him at that time. We hope to do so in a future issue.

Irving Symouds of Somerville spoke most

ceived with so much enthusiansm that we were requested to publish the bossiness system explained by him at that time. We hope to do so in a future issue.

Irving Symonds of Somerville spoke most pleasantly of the Society in Boston which he represented, stating that while it had been working for several years steadily and progressively, this was the first time it had felt strong enough to send a delegant, even thought it had shown a great interest in the work and assisted financially all in its power. The members of the Society requested their delegate to let the Couvention know that at the moon-day hour, they to whom the N. S. A. is dear would put themselves apart from their usual occupations and listen for a vibration that should be for the inspiration of all the delegates.

Dr. A. R. Spinney brought greetings from a well-known and highly esteemed worker in Michigan. Mrs. Abbie E. Socets, whose libealth prevented her presence.

Geo. A. Bacon wanted to emphasize the importance of considering the practical sides of the work. He approved of the plan suggested by Mr. Simpson that speakers and mediums should engage to do circuit work similar to the "vircuit riding" that the Methodist ministers did in the earlier days. Some one had suggested that by coming in closer touch with individuals the missionaries could induce them to give more liberally to the Came, and Mr. Kacon thought if there was any viruse in meetal vibrations the examples of giving would multiply.

Mr Is seen thought if there was any virus meetal vibrations the examples of given would multiply.

Samed Wheeler hoped there would be epidemic of giving: He furthermore felt if was time the young people took hold of work of Spiritualism. He had heard a ruthat a movement was on foot to substill Altruism for the word Spiritualism. He that if we would only work for the high good, the noblest and the pureux we we have true Altruism in our Spiritualism. that the word Spiritualism would be enough for us to live by as we had done

Missienaries' Report.

M NOV. 18T, 1900, TO OCT. 18T, 1901.

Mr. Chairman and Fellow Delegates:

Mrs. Sprague and I have spent the last eleven months in the active missionary work of Spiritualism. This work has been somewhat experimental.

The N. S. A. Board, realizing that our Assolution was not growing as rapidly as it should, engaged us to go into the missionary field for the year, with the understanding that we were to derote our entire time to the work.

that we were to devote our entire time to
the work.

The results of our efforts have demonstrated
beyould the shadow of a doubt, as this report
will show, that what is needed to advance the
cause of Spiritualism in needed to advance the
cause of Spiritualism in beautiful and inspiring
philosophy, together with its convincing and
satisfying phenomena are presented to them
in a proper manner. Wherever we have been
the people have received us gladly, large audiences have greeted us, we have been granted
a respectful hearing by those outside our
ranks. The newspapers have given splendid
reports of our work in most places that we
have visited. Many people have been let to
the investigation of the subject, and not a
few have accepted the truth of spirit retura,
even becoming members of our newly formed
societies.

We have a volve while serving brother.

few have accepted the truth of spirit returneven becoming members of our newly formed
societies.

We began this work while serving brother
Schmid's society in Indianapolis, Ind., having
previously inspired its members to pay their
back dues, thus reinstating this society with
the N. S. A.

We sent out letters to every place in Indiann and Pennsylvania, where we could learn
the address of a Spiritualist. We receivedresponses to less than one-half of these letters. Some of the replies were very funny
and would be an ornament to any odds and
ends scrap book.

We received many heartfelt and encouraging letters, some of them from people who
were in love with our tank, but were prevented from doing of their families. Some
of the letters would make one weep. It is
plessing.

We were called to several places, where

a sad case where one loves Spiritualism and cannot have the privilege of enjoying its blessings. We were called to several places, where there were a few Spiritualists, isolated from the basy world, with no opportunity of attending meetings. The expressions of these good people were encouraging to us poor "piligrims in a strange land." One good sool said: "O, I am so glad you came, I was so fearful that something would occur to prevent you from reaching us, and now you are here, God bless you!"

Another said, as she was bidding us good-bye, "God bless you, dear sister and brother, and the N. S. A. that sent you here. I never expected to have such a treat. We have fought so hard and so long, and now we have a society and are to be visited by missionaries." Another said, "This is the happiest day of my lifte."

Friends, the good work our N. S. A. is doing is greater than we realize.

Some letters brought the discouraging news that "orthodoxy has supreme control in this town. You can never do anything here, it is no use to try." To such people we reply, are you going to give up and quit, allow your children to be educated in the orthodox schools, and allow our beloved Spiritualism

to be stamped out by old theology? If you consent to this, others will not.

Spiritualism has come to stay. Wherever there is one Spiritualist in a town, he may do a grand work by arranging for the coming of missionaries and thus converting more to help him.

Spiritualism has come to stay. Wherever there is one Spiritualist in a town, he may do a grand work by arranging for the cozing of missionaries and thus converting more to help him.

Occasionally we would receive a vigorous and prompt reply, saying: "Yes, sir! you are the ones we have been walting for. Name your dates, and we will be ready for you." One lady said, "All the property I have in the world that I can call I ke. If it is not not support the world that I can call I ke. If it is necessary, to bring you here." We went there. The lady still has her watch and is the happlest woman in that fown, because Spiritualism has been brought late prominence by the organizing and chartering of a small society with the N. B. A., composed of some of the leading people of the place.

Having heard that the society at Rechester, Ind., had gone down, we wrote brother Major Bitteri, asking if he would not like to have us come there and help to restrict it. He replied, saying: "It is no use Ving to build up this society, it is no use Ving to build up this society, it is no use Ving to the United Brethren, who had built are given up, and have solo our hall furniture to the United Brethren, who had to comaging letter, our bother layed whice a visit. We went there in one day. I shall never forget days, day. "On had a veritable "pentecostal fost." The owner of the spirit was in our midt. It was regular old-tashioned Methodist. The word of Spiritualism.

The "United Brethren" did not get the turniture. The rent of the hall was paid a year in advance by our good brother Milo Smith. The society paid its back dues to the N. S. A. and was reinstated and began holding meeting and ware by our good brother Milo Smith. The society paid its back dues to the N. S. A. and was reinstated and began holding meeting and an expense of the spirit was in our midd. I would be society having the control of the hell was paid a year in advance by our good brother Milo Smith. The society paid its back dues to the N. S. A. and was reinstated and began

cety, to work together in namony an oronerly love for the advancement of pure Spiritualism.

We left them in the hands of sister Claman,
who was subsequently engaged to serve them
for the lecture season. This society has been
doing successful work ever since.

During the month of November, we held
twenty-one meetings and reorganized two
societies. They need a National Mass Meeting in Ft. Wayne very much. It would do
great good.

Our next base of operations was Philadelphila, Pa. We had engaged with this society
previous to engaging with the N. S. A. and
brother Locke, its president, did not like to
have it canceled, so the National Board consented to our filling it.

During the month of December, we added
fourteen new members to brother Locke's
faithful band of workers. We held one meeting at West Philadelphia, replying to the Rev.

clation of the United States. This gentleman
(7) was in town when we arrived, and his
bills advertising to expose Spiritualism were
in many windows. (Our bills were placed beside bis). The newspapers stated that he had been invited there by the orthodox churches
of the city. He was received into several of
their pulpits, where, it was said, he uttered
his foul alanders against our mediums and the
beautiful truths of Spiritualism. How can
some Spiritualists continue to support orthodox churches, when they use all their power
to injure Spiritualism and blacken the character of our mediums. Her, Becker undoubtedly helped us in our work as such "exposers" usually do, as we had a real revival
there and organized a society with fifty-five
charter members.

We had organized a society in Elwood in
1876. It lived three years and died for want
of a visiting missionary to come once or twice
each year, to bring encouragement and keep
up the laterest. We should have stayed in
the laterest. We should have stayed in
the society shifts and the self-supporting, and the community would be made to
respect Spiritualism, as it now does other religions. Rev. Becker has my thanks for his
sorries could be uillized to the advantage of
Spiritualism in nearly every town, where
Spiritualism as a the control of
Spiritualism as a stand of their shadow or
where they have lost interest, or are "afraid
they cannot do anything." He stirs such
people to rise to the defence of the sacred
truths of Spiritualism.

We received a call from Brother J. A. Ball
of Thornton, Ind. He was the only outrepoken Spiritualism in the hould certainly
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MARK CHESTER.

BY CARLYLE PETERSILEA.

CHAPTER XVI.-Continued.

CHAPTER XVI.—Continued.

Marcus Chesterfield recled into his bed intoxicated as Mark Chester was rising from his rested and refressed, with bright eyes and ruddy countenance. He plunged into a cold bath; then dressing himself with the utmost care, he descended to the breakfast room. Breakfast lasted from six until nine, and the six o'clock bell had just rung. Very few took their breakfasts so early. One or two clerks, a few brisk business men, three or four young girls—one a school-teacher and two who atteaded the counter of the principal dry-goods store in the little town; and when Mark's bright, clear eyes and fresh face appeared among them, it seemed to affect them like a healthful breeze. Nods and glances were exchanged, knives and forks clattered, coffee, bolled eggs and toast disappeared.

disappeared.

When Mark had finished his breakfast, he went back

When Mark had finished his breakfast, he went back to his room, exchanged his nice clothes for those which Kester had loaned him, then, covering all with a long, light ulster, that he might appear decently while on his way to the beach, he took the path which led down to Kester and Molly,

"Hello, pardner!" called Kester. "E're airly, an' no mistake. Haint finished my coffee yit, an' thet thar sun's lazy. See; he's jest pintin' one finger over yender mounting. Look now, he's pekin' over it hisself. Pears like he's a wigglin' his fingers agin his nose, a lafin at us, an' a askin' on us, 'How many yaller-tails air ye a goin' ter catch ter day?"

"Good morning, Uncle Kester," said Mark. "This is my first day, and I think we shall catch a good many. Dear old dad! I must call you dad some of the time, for you have been kinder to me than many fathers would have been to their sons."

"O, wall, call me anythin' yer like, 'cep bein' late ter

Dear old dad! I must call you dad some of the time, for you have been kinder to me than many fathers would have been to their sona."

"O, wall, call me anythin' yer like, 'cep bein' late ter fahin'. Look at Molly thar. She's a dancin' with expectation, as sure as yer live. That thar big wave 's jest reached her stern. Lend a hand thar, pardner, an' we'll alide her afiont. She's mor'n willin'."

Mark took off his ulster, folded it carefully, and put it out of harm's way on the old man's bed. He went to work with a will, and in five minutes Molly and her eccupants were dancing on the waves of the Pacific. Mark rowed and the old man steered, and by the time they had reached Kester's favorite fishing ground, the sun had litted his chia above the mountains and was emiling broadly at them, as they cast anchor. They both worked like beavers all day, and hauled Molly up on the beach, high and dry, just in the gloaming.

Mark built a fire. The coffee was made, the fish broiled, the brown bread and beans—the Yankee's delight—were brought forth. A Chinaman's vegetable cart usually passed there at this hour, and he readily exchanged a few vegetables for a small fish or two. Moreover, they were well supplied with eggs; for many of the poor women at the settlement of tents and shanties were glad to erchange eggs and poultry for fish; and now they particle heartily of a good dinner.

Mark had already come to the conclusion that meat was not necessary in this Southern Childronia the cetter. When they had finished their dinner, they cleaned and weighed the fish and found they had twenty dollars' worth.

"Gewhitsker!" exclaimed Nathan. "Pardner, you

itaker;" exclaimed Nathan. "Pardner, you od lock. Ten dollars aplece—sure as yer live! Golly! If we go on like thet, we'll girl rich." work was not entirely foliabed until nearly ten

o'clock, then Mark put on his ulster and went to the hotel.

o'clock, then Mark put on his ulster and went to the hotel.

"Ah, little diary," he said as he entered his room, "there you are, and I will make my entry at onex-January 2, 1859. First day out. Have earned ten dollars.' Not so bad that. Feel quite weary, still I should like to read from some good book for about an hour. Must find out if there is a Public Library in town; but as I have no book, think I will commence to write one myself. No paper? Well, now I think of it, I saw a lot of nice, manilla wrapping paper, together with paper bags of large size, in the dust barrel as I came through the small back hall-way. I will go down and make a raid;" and, suiting his actions to his words, he descended the stairs and gathered from the aforesaid dust barrel an armful of waste paper; returning to his own pleasant room, he cut the paper into the required sheets and wrote busily until eleven o'clock; then, going to the window, he looked out.

"Good night, Uncle Kester and Molly," he said. "I think the good old man is saleep by this time." Turning, he waved his hand toward the Morton House. "Good night, sweet, sorrowful Isabel. I do not see a light from your window, so I conclude you are asleep also. May kind and loving angels watch over you. And you, Jane Erie; what of you? There is no light at the little brown cottage, and you are not straying tonight with a falsehearted man. Heaven guard and keep you in the right path."

Then Mark retired to sleep soundly, as healthful youth

pain."

Then Mark retired to aleep soundly, as healthful youth ever does when its aims are honorable and its conscience clear.

Marcus Chesterfield arose at three in the afternoon. He did not feel refreshed; on the contrary, he was exhausted and feverish. He could not have been half as weary if he had worked at some kind of manual labor for sixteen hours on a stretch.

His eyes were sunken with heavy black circles beneath them. He could scarcely stand upright, and it would have been impossible for him to speak pleasantly to anyone.

them. He could scarcely stand upright, and it would have been impossible for him to speak pleasantly to anyone.

"Here, Lewis! Get me into my clothes, will you? but ring, first, and have some coffee sent up directly! I am not equal to the exertion of being dressed until I have had a cup of coffee."

And he sank back upon the bed again.

"Hurry up, will you! You're as slow as a small! What have you been doing all the morning, you laxy Jackanapes?"

"I can't be up at all times of night and work all day besides," replied Lewis, with a yawn. "I have not been up long, myself. It was daylight before we got to bed, sir—but here is your coffee, sir. You will feel better when you have taken it."

Marcus sipped a little from the cup.
"Zounds, fellow! Why did you not put cream and sugar into it?"

"Oh, sir, believe me, sir, it is better to take it black, and strong, when you are weak and ill."

"III—III? I am not ill. What should make me ill, I should like to know? Can't a man drink a few glasses of champagne without being ill?"

He gulped down a cup of the black, strong coffee. This revived him somewhat.

Put me into my bath, Lewis. No doubt I shall be all right as soon as I am dressed. Then order the best reakfast the house can afford. At the same time tell the coachman to have the horses ready. I shall take a long drive. Also see if my friends are up. If so, ask them to step here a moment—or, wait, I will write."

He hurrledly dashed off a note of Invitation, asking them to accompany him is his carriage for a good tenmile drive, at least.

Lewis brought back the reply, that they would only be too glad of the opportunity.

After his bath and breakfast the young millionairs pulled himself together, with the ald of brandy and sode, and by the time the three gentlemen were ready to step into the carriage, Marcus felt quite like himself again. Still his youthful face wore a jaded look. Dissipation always leaves its mark, and idleness weakens the constitution as well as the mind.

Marcus ordered the horses put to their utmost speed, and when the party returned to the hotel, just in time for dinner, the poor horses were white with foam.

"They'll not stand this sort of driving," remonstrated the coachman.

"They'll not stand this sort of utiling,"
the coachman.
"What is that to you!" thundered Marcus. "There are
plenty of other horses to be had for a mere song. Horses
are cheap in this part of the world," he remarked, turning to his companions, "consequently, I propose to drive
as fast as I please."

CHAPTER XVII.

THE FATAL APPOINTMENT

Of course, Marcus Chesterfield felt that he must entertaln his friends; so a couple of other young men, who were staying at the hotel, were invited to spend the evening in the young man's apartments, and be introduced to the strangers from New York. After dinner, before retiring within doors, all five were seated on the veranda, smoking, laughing, and jesting. A young lady came down the road, from town; a graceful, queenly looking girl. She shashed a brilliant glance at young Chesterfield, as she passed, and bowed.

"Jane Erie, as I live," said Marcus, under his breath.
"Ugh! How her eyes to through a fellow!"

"That was a handsome girl," said Alstain, perceiving that she was not unknown to the young millionaire.
"Too handsome, altogether, for a village maid. Such beanty as that is buried here in this out of the way place."

"Who is she?" asked Merry.

beauty as that is buried here in this out of the way place."

"Who is she?" asked Merry.

"Oh, simply a nobody," sneered Marcus. "She lives with her mother, and they starve the most of the time, so I have heard. The old lady takes in sewing, when she can get it to do; but I imagine the girl is laying her net to snare some grand eagle, or other."

Then the five young men joked each other about women, slyly jesting Marcus about the young woman who had just passed. He did not resent it, but entered into the spirit of it with enjoyment and laughter.

We will not record the disgraceful innuendoes and sly jokes which passed between these idle young menwords and meanings which should forever have disgraceful them in the eyes of all well meaning people; but nothing more than what passes between such young geatlemen in all places where they congregate.

No man, who is a true gratheman, will ever speak of any woman as he would not speak of his mother or sister.

any woman as he would not speak of his mother or sister.

The evenings are very chill in Southern California at this season of the year, although the sun shines hotly at midday, and the young gentlemen repaired to Chester-field's room. Another dosen bottles of champagne were ordered, another costly lunch was sent up for five—the very costliest that the house could furnish—eards were again resorted to, and by eleven o'clock, the time Mark Chester laid his weary head on his pillow, they were drinking and sambling to their heart's content, keeping it up until the gray dawn, and reeling to bed as on yestermorn, but this time, Marcus had lost ten dollars. This, to bim, was of course a trifie not to be considered, but ten dollars would have made some starving, suffering fellow creature comfortable; and one could easily hurl a stone from the hotel into that settlement

be inclined to keep his promise.

She sat now, in her own little room, meditating, her face wearing an latent but far-away look. Her hands were tightly cleached, for her thoughts were extremely exasperating.

"I must have letters from him," ahe mused, "love letters. I must, also, have written promises of marriage: for if he were, by any means, to marry Isabel—if I fall to break up the match—then I must have evidence enough to convict him for breach of promise of marriage. I will sue him for a large sum of money and take all that the law will allow me. There is an excellent lawyer in this town, if it is small, and many a land-holder, around here, has lost all his property by the aid of the Law, through this precious rascal. He will only be too glad to get a chance at Marcus Chesterfield and his millions. To be sure, I am well aware that he would take the lion's share, still, there would be something left for me. Jane Eric will never remain in poverty while there are rich men in the world. Marcus thinks I am a poor little fool, whom he can easily persuade."

Her eyes flashed at the thought.

"Men think all women are soft fools, who ought to adore and pay them homage; but Chesterfield shall find one woman in the world, who will compel him to do her homage. He shall yet sue for my hand, in honorable marriage, on bended knee; he shall yet throw his millions at my feet, and I will spurn him and them—or appear to do so.

"Love him? I detest him! I do not believe there is a man living who could inspire me with the grand passion; if so, I have not yet seen him. Ahl Mr. Chesterfield, it is your money I want, not yourself; particularly; but, of course, the way to get your money is through yourself. Money I will have or del. But I will not die. I was born into this world to live, not die; and I am determined to live. I know there is a future life. None can understand this better than myself; for have I not keep on the world. The human will is superior to all mundane things, and those who have strong wills concuper little w

(To be continued.)

sweet the loss of the state of Indians. The finding state and in the local of words of the local of the local

htened our lives. May the good an-ch over and bless them, as they have

blessed us. We are also under great obligation to the Banner of Light, Samflower, Cassadagan, Progressive Thinker, Light of Truth, and Philosophical Journal. Each and all have freely granted us the use of their columns to help on the work. For this they have our sincere thanks.

Respectfully submitted,

spectfully submitted,
E. W. Sprague and Wife,
Missionaries for the N. S. A.

A Cure for Asthma.

A Cure for Asthma.

Asthma sufferers need no longer leave home and business in order to be cared. Naturehas produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 90 per cent permanently cured), and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma. Consumption. Catarth, Bronchitis and norvous diseases, this recipe in German, French or English, with full directions or preparing and using. Sent by mail. Address with stamp, naming this paper, W. A. Noyes, 847 Fowers Bock, Rochester, N. Y.

Silver Wedding.

Silver Wedding.

The members of the Church of the Soul and Band of Harmony have had many joyous and enjoyable gatherings, but noze more interesting, pleasant and memorable chan Saturday afternoon and evening, Oct. 12th. On this occasion there met at the home of Mr. Wm. Richmond and his wife, Mrs. Cora L. V. Richmond, in Rogers Park, Ill., a large coacourse of devoted friends from far and near to celebrate with them their Silver Wedding. In spite of the dismal, inclement Weather, the spacious residence was thronged with guests gathered to extend congratulations and cordial good will. A bountiful collation was spread, upon which all might regale themselves at their convenience, and nothing was lacking that might contribute to the joy of the occasion.

Mrs. Richmond, whose name is a household word wherever Spiritualism is known, is pastor of the Church of the Soul of Chicago, and has been continuously the pastor of this organization and its predecessors (The First Spiritual Church and The First Spiritual Society of Chicago) for more than twenty-five years, and the rounding out of a quarter-century of happy married life spent in the work of this society, was indeed a notable event.

The assistant pastor, Mrs. S. J. Ashton, in her charming way extended graceting to the happy couple on behalf of the hosts of triends, and Mr. Errin A. Rice, president of the Church of the Soul, presented in the name of the church and the Band of Harmony two beautiful baskets of thowers containing 120 silver dellars contributed by the members in token of their esteem.

Remarks suitable to the occasion were made by Dr. Lewis Bushnell, the first president of the society, and others, and responses were made by Mr. and Mrs. Richmond that thrilled all present with pleasure.

A large number of valuable and beautiful presents were received and letters from many absent friends were read resretting their inability to be present. Among these the writer recalls the names of Dr. H. W. Thomas, Dr. Conger, Harrison D. Barrett, T. J. Stidmore, Col. Va

For Over Fifty Years

Mrs. Winslow's Soothing Syrap has been used for children teething. It soothes the child, softens the gums, allays all pain, correspond to the control of the

A New Society in Brooklyn.

A New Society in Brooklyn.

On Wednesday evening, Oct. 9th, at a meeting held at the home of Mr. and Mrs. William Thomas, 373 Cumberland St., Brooklyn, a new society was organized under the name of "The Church of Divine Communion." Public meetings will be opened in Crosby Hall, Classon Ave., between Quincy St. and Lexington Ave., Brooklyn, on Sunday evening, Nov. 3d.

The church will have both a settled speaker and a settled medium, and no door fee will be taken at any of its services.

Officers for the coming year are: Speaker, Jerome II. Fort; psychic, Mrs. Carrle S. Thomas; treasurer, Mrs. J. S. Young; secretary, Mr. William Thomas.

Later in the year it is the intention to open a meeting on Sunday mornings, for the teaching only, no "tests" to be given at this service; and also to open a meeting on a week-day evening which will be in the nature of a conference, the services being so arranged that all may take part.

Mr. R. E. Flehthorne will have charge of the Sunday morning meeting and Mr. Angus Wright, a well-known Brooklyn organist, will supply the music at all the services.—V.

For Impaired Vitality
Take Horsford's Acid Phosphate.
Half a teaspoon in half a glass of water, when exhausted, depressed or weary from overwork, worry or insomnia, nourishes, strengthens and imparts new life and vigor.

Passed to the Higher Life.

Passed to the Higher Life.

From Woburn, Mass., Mrs. Lydia G. Estes, aged 65 years. Quietly attending to her household duties, the messenger of life only called gently to her, three hours before the door of the spirit world opened wide for her to enter in. With a sweet smile she clasped the hands that were reached out to her's and went joyfully home. The mortal remains were brought to Monson, Me., and the funeral held at her sister's, Mrs. Delana Drake's, where in a little seance room, that the departed had loved and always called "The Bower of Beauty," amid a wealth of beautiful flowers, words of comfort and sweet consolation were spoken by Mary J. Wentworth of Knox, Maine. Loving, tender hands gave back to Mother Earth the form of clay, but the liberated spirit is working still in the Summerland to help humanity: for hers was a loving, helpful, broad spirit, which reached out to all in need. Peace and progression to thy entranchised spirit, dear loved one, we shall miss thee, but all is well. Our Father knew best.

For thy freed and happy spirit

For thy freed and happy spirit
May now roam 'mid blissful scenes;
And in days to come we'll greet you
In that home where justice reigns.
Mary Drake Jense.

Sanford A. Chapman
passed to spirit life from Norwich, Cona.
Oct. 2, 1861. Mr. Chapman was bore in
Somers, Conn., Aug. 5, 1866. In November,
1864, married J. Adelaids Houghton. Mrs.
Chapman is well known to the Banner readare as the untiring worker for Spiritualism.
She has been hovering between the two
states of life for three months, and now is
only just this side. It came like a thunderclap when last Wednesday evening Mr.
Chapman passed out, from apopleary. He
had been at work all day as usual, but in
the early evening complained of not feeling
well, and at 10 o'clock had passed to the
other side. Mr. Chapman was a man of integrity and, honor, had been an employee of
the Chapall Coal Co. for twenty-two years,
and in the past few years was a stockholder
of the same. The tears and expressions of
sympathy shed and expressed by the entire
Company and employees, speak louder than
words how he was held in their midst. As
a citizen he was an honor to his city, had
served in the city government, had been on
the board of education for some time. He
was a member of the A. O. U. W., and he
shad been a Spiritualist for years, a true and
tried worker. The Cause has lost one of its
most liberal and diligent members in local
work. The Norwich Union has lost one of its
most liberal and diligent members in local
work. The Norwich Union has lost one of its
most liberal and diligent members in local
work. The Norwich Union has lost one of its
most liberal and diligent members in local
work. The Norwich Society and the workers, all
than have enjoyed the
home comforts of 21 Fairmount St., will feel
the same. It has been a haven of rest to us
in our rounds of transient work.

Humanity has lost a noble workman for
Truth and Liberty from this side of life. The
funeral was held at his late residence, Friday, Oct. II, hundreds attending; the city
government sending a large delegation, the
entire force of the Company where he
worked, the board of education in full, and
a large delegation from A. O. U. W. and
Spiritual Union. T

Haydenville, Mass.

Boston Food Fair.

A DREAM OF DELICATE COLORS FROM FLOOR TO CEILING-MOST BEAUTIFUL DECORA-TIONS EVER SEEN IN NEW ENGLAND.

The great Boston Food Fair, Mechanics' Bailding, Boston, is now in full operation daily.

Fev events of recent years have created so great a sensation in Boston as the opening of this fair. The attendance on the optning day exceeded 25,000 persons, and every day since then the building has been crowded.

The Boston Food Fair this year is the mose elaborate exposition of the kind ever held in Boston. The Boston newspapers are enthusiastic in their praise of the wonderful decorations at the fair. The first thing to impress visitors on entering the place is the superb decorative scheme of the halls and booths. This general decorative scheme is felt in every detail. "Many of the booths erected by the exhibitors," says the Boston Globe, "are artistic creations, the product of trained artists and decorators. Nothing like them has ever before been seen in Boston, and the result is that this fair will be likely to stand as a model."

The women visitors to the fair are greatly interested in the Domestic Science Department, in which Miss Nellie Dot Ranche gives free lessons every afternoser, fat 2:20, in the Art of cooking and serving. Miss Ranche is very practical in her methods; her lectures are all largely attended.

There are hosts of other attractions at the fair, including "A Day in the Alps," a wonderful electrical display, "Ben Hur." Jim Key, the educated horse, who makes charge on the cash register, spells words and names multiplies, adds, and does other problems with figures, all of which attractions are drawing big crowds.

As immense number of samples are being distributed this year, and the first 1000 women who enter the building in the morning all receive a present of some kind. At the old Grist Mill exhibit in Grand Hall, 29 and the properties of Penneck's New Process flour are distributed free every morning.

There are fine Band Concerts going on every afternoon and tweeting, and something is going on all the time.

The restaurants, which are superior, are in charge of Mr. L. E. Bova, a prominent Boston c

"Fear and worry and all kindred mental states are too expensive for any person, man, woman, or child, to ottertain or indulge in. Fear paralyzes healthy action, worry corrodes and pulls down the organism, and will finally tear it to pieces. Nothing is to be gained by it, but everything to be lost."

THE PURPOSE OF LIFE:

Or, The Phenomena and Philosophy of Modern Spiritu-alism Reviewed and Explained.

BY C. G. OYSTON.

et. W. J. Cuiville- in his Intenduction to the book age During my long experience as a became, typeshe as inter, I have come across many throughout of money in the beningheres who never the of subling makey of he did beningheres who never the of subling makey of he ad questions oncerning human lite and teaming while a considered in the following remarkable section of suspen-ness. The proceedings of the contraction of suspen-tation of the processing of the contraction of the processing of the processing of the contraction of we considered in the following remarkable merical summany which for previously; of thought, beauty of distinct ways which for previously; of thought, beauty of distinct were been prepared in Rajand Structure. The has that for previous claims in have derived a great person of the matter for has been formed in the matter for his book through the mechanisms of them to be a compared with academic fraction, ought to add considerably for communications are not because of the formed previous and the constitution of the constitu

the thereto the M A and corrected the proofs, their pro-spile, and speciment of these way imprises again, and speciment of these way imprises paper, (mbost with a teng smarr of prediction to the fillula-phine, the property of the could be first out that the fillulaphine patterns will be could be first out that the them, but will for its achieve mans had these its event or the could be supported by the could be compared to the could be supported by the could be compared to the could be supported by the could be compared to the formal of MANNER OF LIGHT FULL MANNER or one

HOW TO FIND OUT.

Fill a bottle or common glass with you water and let it stand twenty-four hours; sediment or settling indicates an unbearist condition of the kidneys; fit stains the like it is evidence of kidneys; fit it stains the like it is evidence of kidneys; for it stains the like it is evidence of kidney trouble; too frequencies to pass it, or pain in the back is also convincing proof that the kidneys and bladde are out of order.

WHAT TO DO

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Reot, the great kidney and bladder remedy, fulfills every wish in curing rheomatism, pain in the back, kidneys, liver, bladder and every part of the arinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the alght. The milld and the extraordinary effect, of Swamp-Reot is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

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When Fame comes, the crowd comes with aer, and thenceforth the man must fight for the very life of his gift. In nothing is the sublic so remorseless as in the wasting of the ime and substance of the man whom it elects to crown with popularity. It often de-troys when it means to caress; it blights and aps when it means to nourish and reward.

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The Convention.

The Convention.

The ninth National Convention has passed into history. We devote a large portion of our space in the current issue to a report of its proceedings. The results are now before the Spiritualists of America for thoughtt study and calm consideration. From a spiritual point of view, as well as in the metro of finances, the convention was a decided success. There were differences of opinions on many important subjects, and several animated discussions took place, some of which left a few heart burnings that are deeply to be regreted. Organization is not yet strong enough to withstand any lack of interest on the part of its friends, whether they believe in local societies only, or in state agaoctations as the sume means to the desired end. We hold that both are needed, and that the interests of the one are the interests of the one are the interests of the one are the interest of the summan of the port of the summan of the port of the summan of the product of the subject by going sight seeing, while others need what voluminous, and the two most important topics set for discussion were given very little attention. The Lyceum question was debated at some length, but very few practical points in its behalf were made. Many delegates showed their interest in the subject by going sight seeing, while others neces were allowed to were processed at some length, but very two processed at some length, but were two processed at some length, but two processed to the subject, and tred to be a processed to be a problem to the processed to the subject. We have the processed at some length, but the results of the two processed at some le

greatly to be regretted that a small appropriation was not made to initiate the work. Our veteran Spiritualists are rapidly passing away, and with them goes the opportunity to secure many of the important facts connected with the earlier years of our movement. Personal reminiscences are of value, but they require verification ere they can be used as history, beare the work of sifting evidence that fact should eem forth should be begun before the witnesses pass from earth. We believe that the history of our movement cannot be written too soon.

Missionary work was discussed at length, and the excellent results of the labors of Mr. and Mrs. E. W. Sprague, Mr. and Mrs. G. W. Kates and others inspired the delegates to direct that it should be carried on on a largericale next year. We hold that this provision is a wise one, and predict that good results will eventuate from it. Societies need strengthening and the Spiritualists need to be quickened into activity by this very kind of work. New societies can be formed in many communities where the sentiment is ripe for it, and reform work of a high order thereby inapporated. Several general missionaries for the work of organizing and building societies, and one special financial missionary were selected. The latter is to collect funds for the Association, visit struggling societies and help them in every possible way. The others were given a wide field, and discretionary power as to their general labors.

The Convention took a wise and dignified stand upon the subject of phenomena, stating plainly to the world that intelligent Spiritualista recognize the inestimable value of phenomena, and accord them an honored place in their religion. This is a step that will lead to good results, for it completely disarms the chemics of the N. S. A. who are prone to declare that that organization is opposed to phenomena. It also took an advanced step in respect to educational work, and the necessity of classifying our facts and of giving the world a concise statement of the tenets o

itualism really is.

The election of officers completed the work of the Convention. All of the members of the old Board were re-elected with the exception of Trustee Dewey, who was not present at the Convention. His place was filled by the election of George W. Kates. Nearly \$2500 were pledged for next year's work. Surely the outlook for the N. S. A. is encouraging, and if its auxiliaries can be held together by the strong ties of brotherhood and goodwill, its success is assured. The press of Washington and the Associated Press of the nation treated the Spiritualists with every consideration. There was no caricaturing; no attempts to be facetious were made, nor was ridicule apparent in the reviews of the Convention. This respectful treatment is solely due to the N. S. A. through its influence as an established organization.

Mrs. L. F. Piper.

the well known medium of the Society for Psychical Hesearch, publishes a peculiar but decidedly interesting letter in the New York Sunday Herald of October 20. She begins by Paychical Hesearch, publishes a peculiar but decidedly interesting letter in the New York Sunday Herald of October 20. She begins by affirming that the time has come for her to be liberated from the society that has made her famous, then proceeds to declare that she is not a Spiritualist and that she has no evidence of a life beyond the tomb. In all of her work during the past fourteen years, she affirms that she has been only an automaton, and that the phenomena produced in her presence may be due to telepathy and hypnotism. She does not attempt to explain the facts that Prof. James, Prof. Hyslop and Prof. Hodgson claim to have discovered through her organism, but says that with regard to them she is simply a student with the rest of mankind. She utterly repudiates the hypothesis of Spiritualism, but offers no tangible explanation of the marvels that have been revealed through her repeated entrancements. She virtually casts doubts upon her owe honesty in her psychic work for the past fourteen years, and leaves the public to guess at the cause of the phenomena, and to find a genuine reason for her statements in the Herald.

Mrs. Piper has received a large salary from her employers for many years, hence has been placed in a posetifion where the best possible conditions were afforded her be produce relarefully herostricted. Her sithers have been clarefully herostricted. Her sithers have been clarefully herostricted. Her sithers have been clarefully herostricted, and she has seemingly devoted herself to the advancement of psychic science. Her repudiation of Spiritualism will create some surprise in psychic circles, yet the has never hes she evertee when the first has never he she ever been well paid for her letter to the Herald, but the returns thereform cannot possibly make up to her with the returns the reform cannot possibly make up to her with the returns the reform cannot possibly make up to her with the returns the reform cannot possibly make up to her with the returns the reform cannot possibly make up to h

rive proof of the continued life of their loved ones remains unrefuted. These people, es ones remains unrefuted. These people, especially the scientists, were qualified to sift and weigh evidence. They rejected every questionable phenomenon and yet were forced, by the logic of events, to accept spirit return as the one possible solution for the problems set before them. It is the testimony of hundreds of well trained minds sgainst the unexplained statements of the psychic through whom the facts were presented to them. It must be remembered that Mrs. Piper still declares that psychic phenomena were wrought in her presence, but she now asserts that they have nothing to do with Spiritualism. For fourteen years she has asserted that they were spiritual in character, and offered evidence of another life. Now she asserts that that evidence is wanting, that there is nothing spiritual about them, and offers the theory of telepathy and hypnotism to explain away the facts with which they have no relation whatever! Her explanation does not explain, and the public is face to face with the question—is Mrs. Piper telling the truth now, or has she been truthful in her statements in the world for the past fourteen years?

Mrs. J. A. Chapman.

Mrs. J. A. Chapman.

Mrs. J. A. Chapman.

This true and tried friend of our Cause took leave of earth on Wednesday, Oct. 18. She had long been an invalid and a great sufferer from a complication of diseases that baffled all earthly skill. She knew she could not recover, but was brave and cheerful despite her sufferings, and faced the "Great Reality" with a calmly hopeful smile. She knew the way she was going for she had held loving concourse with the denizens of the unseen world throughout her whole life. Mrs. Chapman was the leader in spiritualistic circles in Norwich, Ct., where she has long resided, and where she had succeeded in securing a commodious temple for the society with which she was identified. In all of the labors for Spiritualism, she had the active support of her devoted husband, Sanford A. Chapman, who for some time has been the President of the Norwich Society. Mr. Chapman was apparently in good health, but suddenly entered spirit life from a stroke of apoplexy just one week prior to the transition of his wife. Through nearly forty years they dwelt together on earth, and were parted by seeming death only for one short week. They had no children, hence devoted their lives to the service of others. In Spiritualism they found the inspiration that made life worth the living, as well as the incentive to noble effort to do good. They will be sadly missed in the city of Norwich, especially among the Spiritualists, among whom none can be found to take their places. They were honored and esteemed by all who hnew them, and will be held in loving remembrance by their many true and tried friends throughout the nation. We have known them long and well, and while we regret their departure from our midst, we yet rejoice with them upon their new found joys and freedom "in the land beyond the cloud-rift."

Gen. W. H. Parsons.

Gen. W. H. Parsons,
the erudite contributor to the columns of the
Banner of Light, was an interested visitor at
nearly all of the sessions of the recent National Convention. Gen. Parsons is a zealous
advocate of Theism from a spiritualistic
standpoint, and marshals a host of facts to
support his position. Scientific Theism is
more than a working hypothesis, as this able
writer clearly proves, and he is steadily forcing the materialistic opponents of his thought
to abandoa post after post, and will continue
to do so until they are utterly routed. Materialism is not Spiritualism and Spiritualism
without Life as the foundation principle, is
unthinkable. It, is greatly to the credit of
Spiritualism that such scholarly men as Gen.
Parsons voluntarily take up their pens in its
behalf.

A Pleasant Occasion

was the celebration of the twentieth annisersary of the marriage of Mrs. and Mr. P.
L. O. A. Keeler, at their home in Washington, D. C., Oct. 17. A large number of
friends paid their respects to the happy
couple and wished them many happy returns
of the day. Mr. Keeler has long been a faithful seryant of the surjet world and has led of the day. Mr. Keeler has long been a faithful servant of the spirit world, and has led thousands of people to the truth. Mrs. Keeler is a helpmeet in the full sense of the word, and has won for herself a place in the hearts of all who know her. Her genial, sunshiny spirit is an inspiration to all who come witbin her atmosphere, while Mr. Keeler's mediumship blesses all who are so fortunate as to receive through his organism the evidence of life leyond the grave for which they are hungering. Once more extend congratulations and wish them happiness and prosperity in abundance.

LETThat man can never be at peace in the world of sonls who is constantly battling against his fellows for the sake of social pre-ferment and dinancial gain. He is often poor-est in soul wealth who is richest in lands and gold.

Les Electricity is the will of the Infinite in action in the material world, while Magne-tism is that will directed in love toward the healing of human ills. The arisen spirits are God's agents in these outward manifestations of power.

Let He who gives unto a Soul in need is the savior of a world, for each Soul is destined to be a Creator of a world. Hence to save a Soul is to protect a God, and rescue him from prison.

47 The Mayer Home for the N. S. A. was dedicated to the Fatherhood and Motherhood of the Infinite and the brotherhood of all man-kind. This makes it a Mecca toward which the Spiritualists may journey in thought, and gain much in peace and love.

Prof. Wm. M. Lockwood wanted the ention made such an one as would ch as attention of the ripest scholarship

the attention of the ripest scholarship of the age.

Mrs. May B. Pepper thought the word "Altruism" had been misapplied by the former speakers. "Altruism to me is an explanation of Spiritualism. I believe the reason Spiritualism has not risen far above the height it has attained is because we have not been Altruists. Altruism touches every part of human life and makes us understand better what it is to live here faithful and true to everything that may come into our lives. It teaches us a truer love. It makes us understand better what our development ought to be. It makes us anderstand that our development ought to be. It makes us reach out with renewed force toward the angel world. It makes us understand that the great law of motherhood does not touch us alone in our own children, but in every other little child who needs our help. It does not touch us in goe sphere alone, but in all hings that make up a pure and noble life. Let us become Altruists in this sense. Let us represent that great thought in our movement and Spiritualism will attain heights it has not attained in the past. We have for soften many times to be always kind to those who have been in our midst. Let us take men and womat to be. Then we will be Altruists. Then we will be Altruists. Then we will be Spiritualism." What is this Spiritualism that cannot keep pace with our advance? She left that there was no nevessity to fasten upon Spiritualism. What is this Spiritualism that cannot keep pace with our advance? She left that there was no nevessity to fasten upon Spiritualism. What is this Spiritualism that cannot keep pace with our advance? She left that there was no nevessity to fasten upon Spiritualism. What is the Spiritualism, and has some money in the treasury.

Carrie Firth Curran made interesting remarks concerning Toledo Spiritualism, and her own interest in and work for the Cause.

A. J. Weaver said his one deep prayer was that something would be done for the great educational movement and for the missionary work. ge.
Mrs. May 8. Pepper thought the wo
ulsm" had been misapplied by the

that something would be done for the great educational movement and for the missionary work.

H. C. Dorn said he represented New Jersey, which was the butter between the two slices of bread, Pennsylvania and New York.

Geo. H. Brooks declared himself a Spiritualist from the crown of his head to the soles of his feet, and that meant he was six feet four inches in Spiritualism.

Mrs. Sarah Fiske brought greeting from the State of Iowa. She said she, too, was a Spiritualist every inch and was most as tall for a woman as Bro. Brooks was for a man.

Margaret Gaule by request made a sparkling speech.

Oscar Edgerly said he wasn't very tall, but was trying to stand upon his tiptoes and reach as high as he could. He had heard so many unpleasant rumors that he came a pessimist, but after observing the harmonious condition of the delegates and the position taken by the officers, he became an optimist. A motion to adjourn closed the very interesting conference, which created the best of feeling among the delegates.

TUESDAY P M. OCT. 15.

After the usual preliminary exercises, Mr. Kates wished to know the law concerning the appointment of proxies. The Chair was not quite clear, as the Constitution and By-Laws had not been changed since the last Convention. In view of the fact that a question had been raised, the records would have to be referred to. The Secretary was instructed to look the matter up.

Congressman Schirm, to cover a number of cases which were arising, moved to set aside the By-Laws and act upon the following: "In case a regularly elected delegate is unable to be here, any person from that same Society may be seated in his or her stead." The motion was properly carried through.

Mr. E. W. Bond, as chairman of the Committee on Rules, made his report, which was adopted, and which fixed the hours of the business Convention from 10 a. m. till 12.30, and from 2 till 5 p. m.; the evening meetings from 7.30 till 10.30. Speeches were to be limited to ten minutes. Roberts' Rules of Order were to be followed where they did not conflict with the Constitution and By-Laws. At this juncture the Chair appointed the following committees:

President's Report:—Hon. H. W. Richardson. New York; Mrs. M. C. Hartman, Delaware: Dr. A. B. Spianer, Michigan; Mrs. Clara L. Stewart, Wisconsin; Geo. H. Brooks, Kentucky.

Secretary's Report:—E. W. Sprague, Indiana; Robt Hayden, Maine; Samuel Wheeler, Pennsylvania; Mrs. Zaida B. Kates, Minnesoti; Mrs. Ella R. Williams, Oregon.

Treasurer's Report and Auditing:—L. F. Symonds, Massachusetts; W. V. Wieum, New York.

Prelegate's Report:—Geo. W. Kates, Kansas; Dr. S. R. Fiske, Iowa; Mrs. Carrie Firth Curran, Ohio; Mrs. S. A. Haslett, Michigan; F. R. Whiling, Connecticut.

Resolutions:—Moses Hull, New York; W. J. Hull, Ohio; Mrs. Stella Fiske, Iowa; F. W. Smith, Maine; Miss Susie C. Clark, Massachusetts.

The president announced the sad news that while Mrs. J. A. Chapman in her sorrow and sympathy for Mrs. Chapman in her sorrow and sympathy for Mrs. Chapman in her sorrow and sympathy for Mrs. Chapman in her sorrow an

nittee on treasurer's and auditing of ac-

ECBETARY'S PINANCIAL REPORT FROM BES 1, 1900, TO SEPTEMBES 30, 1901.

Balance on hand October 1, \$19,891,66

Total amount disbursed from October 1, 1900, to Septem-ber 20, 1901 8,008.05

Lectures, mass meetings, etc., by President H. D. Barrett Mr. and Mrs. Sprague, Mis-sionary account: nary account:
Charters
For expenses
Collections, etc.

Contributions:

By President ...
By Secretary ... 1,287.40

chartered societies:

By President

By Secretary \$36.78 716.23 ontributing membership:
By President
By Secretary

Charters
Mrs. Carrie Twing, Missionary account
Sale of books, tracts, music, 41.30 39.92 stering ordinations:
By President
By Secretary

Mediums' Defense Fund Total receipts\$10,290.66

CASH EXPENDED AS FOLLOWS: son D. Barrett, President, salary
Mary T. Longley, Secretary, salary
Mr. and Mrs. E. W.
Sprague, Missionary account: nt:
Salary \$1,000.00
Traveling expenses and board \$70.79
Miscellaneous expenses \$191.20

Traveling expenses:
H. D. Barrett
Trustees Jubilce deficit Convention expenses, 1900

335.72 256.90 199.10 with Pressure of State of Stat 137.13

Telegrams:
President
Secretary Defense of contested wills.
Fuel
Rent for October, 1900
Advertising (for mass meetings, by President)
Gas

Gas
Express and freight
Miscellaneous expenses:
Office cleaning
Clerk hire, Secretary's \$36.00 25.75 office Clerk hire, by President Bondlug company Banner of Light 23.00

dent
Bonding company
Banner of Light
(papers)
Hall rent, by President
Incidentals, by President
Reperter for tracts.
Recording deeds
Attorney for contract.
Incidentals, Secretary's office 64.00 20.00 5.00 1.85 5.00

7.05 Total expen \$8,008.05 TREASURER'S STATEMENT.

Annual Statement from October 1, 1900, to October 1, 1901. Balance on hand October 1, 1500 \$9,501.00 Received from October 1, 1900, to October 1, 1901. 10,390.66

Disbursed from October 1, 1900, to October 1, 1901 8,008.05 \$11,883.61

RECAPITULATION

\$11,883.61

WEDNESDAY, A. M. OCT. 16.

WEDNESDAY, A. M., OCT. 16.

Ry a request of a delegate upon the floor, the chairman appointed the Committee on History: Dr. Dean Clarke, Boston; Mrs. E. F. Kurth, New York; Mr. Samuel Wheeler, Pennsylvania.

By vote of the delegates, 1 o'clock Friday morning was set aside for the dedicatory exercises at beadquarters, and a committee of three appointed to arrange the program; Hon. Chas. H. Schirm, Maryland; Mrs. Carric Firth Curran, Ohio; Mrs. M. T. Longley, District of Columbia.

Under the head of missionaries' reports the secretary outlined verbally the work of Mrs. Carrie E. S. Twing, whose liliness prevented her attendance wing, was assigned work in the state of Mississippi and a portion of Tennessee. She held a number of meetings for this month of March. She went into very remote

corners and beld meetings in many places where Spiritualism was unknown. Mrs. Twing, however, woo her way, was gladily received and invited to come again. Mr Jerry Robinson of Ablon, Miss, donated one hundred dollars to the Association for the purpose of helping out this missionary work in the State. Mrs. Twing took in 141, 1 think, and the expenses were about 1160. But her work has been very fine. She went into Memphis, Tenn., and found the condition of the Cause very low indeed. She held meetings which resulted in reviving interest in the Society. They sent in their dues and said they introded to be loyal and try to build up their Society. She intended to be here with a report, but her illness prevented. I received a letter last week from Mr. Robinson in which the wish was expressed that Mrs. Twing or some one equally as good, should be sent to the state again, when he would be very glad to contribute more to the missionary work.

The report was accepted with a rising vote of thanks.

Mrs. Longley also made a verbal report of the work of Mrs. Julia Steelman Mitchell, who did carnest work in the states of Illinois and Ohlo. She chartered two or three local societies which became identified with their state associations. Her report was also accepted with thanks.

The two missionaries at large, Mr. and Mrs. E. W. Sprague, presented a vigorous written report that was received by the convention with great enthusiasm. In a future issue we will furnish a synopsis of it. In fact, we have kept their work before our readers throughout the year. The chairman considered it of sufficient importance to be acted upon further by a committee which he appointed: E. W. Bond, John W. Ring, Mrs. B. A. Meilin and E. E. Burlingame.

George W. Kates, when called upon, stated, "Mrs. Kates and I are not missionaries of the N. S. A. From St. Paul we went to St. Louis, Mo., where, under the leadership of Bro. Thomas Grimshaw, we held a most successful meeting. The people there not only divided the net proceeds of the meeting with the N.

to the N. S. A. It was carried by a rising vote.

President Barrett said a resume of his work as missionary had been kept before the public through the spiritual press, and through the monthly reports rendered to the N. S. A. which were accessible to any who chose to examine them. He therefore would not take the time of the convention to dwell upon the matter except in a brief way.

He had visited twenty-one states, assisted at eighteen mass meetings out of a total of twenty-one meetings held, and had taken in from all sources about \$2100. The expense of the states, including salary, traveling expenses, etc., was in round numbers \$2500. He had delivered over two hundred addresses, and traveled many thousand miles to do this work. He organized several local societies and assisted in organizing others, also one State Association. He found a lively interest in the N. S. A. whenever its purposes were made known.

Mr. Kates desired to add to his statement,

in the N. S. A. whenever its purposes were made known.

Mr. Kates desired to add to his statement, feeling it was appropriate to say that Bro. Barrett in all of his addresses which Mr. Kates had heard, given before communities and assemblies, were strictly and purely on lines of spiritual thought and reform. "In no case has he ever lowered his standard of spiritual truth and Spiritualism center into political discussions of any kind. Indeed, it is but justice to say on the floor of this convention that he has stood as an exponent of Spiritualism solely and entirely advocating its essentials."

is but justice to say on the Boor of this convention that he has stood as an exponent of Spiritualism solely and entirely advocating its exsentials."

Miss Margaret Gaule referred to the good work done in Wheeling, West Virginia, and other points where she was present and added het voice and power to the occasions.

The morning session closed with the reading of communications, the most notable or of which was from Miss Belle Bush of the Belvidere, N. J., seminary. Miss Bush is quite a historical character, as she was in her young days a Union spy. For many years she has been at the head of a spiritual school of a high character, but has not received the support which Spiritualists ought to have given her. The buildings and grounds, which were finely adapted to their purpose, have now been sold, and Miss Bush will become a county charge if not taken care of by Spiritualists. The committee on correspondence, E. R. Williams and C. R. Fiske, recommended, when they reported in the following way, that some action be taken in the matter. As the Board of Trustees could not vote away its general fund for the purpose of maintaining any individual, it was deeded to appoint a special committee on solicit funds. Mrs. Zaida R. Kates and Mrs. E. R. Williams were on that committee and succeeded in ralsing over a hundred dollars for the immediate needs of the good sister. The committee does not consider itself discharged and will be glad to hear from any who wish the honor of helping to secure the comforts of life for Miss Bush. The money will be put at interest, and as much drawn per week as will be absolutely necessary.

The afternoon session was held under the direction of the National Spiritualist Lyceum Association. The conductor, J. B. Hatch, Jr., of Boston, Mass., presided over the meeting. In yiew of the fact that the Lyceum Association was but meagrely represented, Mr. Hatch in his introductory address turned the conduct of the meeting over to President Harrison D. Barrett, of the National Association.

Mattie E. Hull, Secretary of the Ly-Association, was introduced, and read annual report, which was enthusiastically

evelved.

Conductor Hatch moved that the lyceum rork be turned over to the National Spiritalists Association. This motion was econded and a lively discussion followed. George W. Kates spoke at some legal posedition to a surrender of the charter. Mr. latch finally withdrew his motion, and one was substituted by Moses Hull, of Buffalo, V.Y., asking that committees be appointed rom the Lyceum and National associations.

to consult on the matter of consolidating the two societies.

President Barrett announced the names of those selected to serve on the committees of the two associations, after while the committee left the main hall to go into executive session. Their names are as follows:

National Spiritualist Association Committee—Garrie Hatch, Mattle E. Hull, Dr. A. A. Kimball.

While waiting for the committee to return, the various delegates were addressed by numerous spiritualist workers, some in favor of the proposition for the National Association to take charge of the Lyceum, while others were opposed to such action.

President Barrett announced that he wished delegates who carried invitations from the respective cities asking for the next annual convention of the National Spiritualist Association to-leave the hall and go into conference in an adjoining room.

Attar considerable delay Mrs. Hull, of the National Lyceum's Committee, announced is that the committee was ready to report. Mrs. Hull read a resolution offered by Mrs. Hatch, which the joint committees had accepted, asking that the Lyceum be allowed to affiliate itself with the National Association. Mr. Harrett announced, in answer to a question, that the adoption of the resolutions would simply turn over the actual work of the Lyceum to the National Spiritualist Association. By a vote of 44 to 4 this amendment was adopted.

The intention had been to devote a part of the afternoon to the Young People's Union, but the matter was overlooked until too late and an hour was arranged for the next day. Mr. Simpson be requested to present the same in writing to the incoming Board of Trustees for their guidance.

THURSDAY, A. M., OCT. 17.

Legislation, adduced before the convention through a committee report on President Barrett's annual statement, occupied the National Association of Spiritualists. Paragraph after paragraph of the committee report was debated vigorously; divisions occurred without number and the whole body of delegates followed the proceedings closely. As a whole the report of the committee was in approval of President Barrett's suggestions. The one exception was that the date for holding the annual convention be changed from October to January. Occasionally the committee of some recommendation made by the president. In one instance—concerning the adoption of a declaration of principles—the report was briefly: "Your committee has no recommendations to make under that head." But the spirit of the report was heartly in support of Mr. Barrett's statement.

The convention's action and the report of the committee were practically in accord. They were to the following effect:
That Theodore J. Mayer be heartly thanked for his glit of national headquarters.
That reports of the conventions be printed and distributed.

That tracts and other spiritualistic literature be freely distributed.
That a special committee be at once appointed to defend mediums under charges before the courts or subjected to a license fee.
That mass meetings shall not be catirely abandoned.

That the missionary efforts of the convention be seconded and extended by the employment of ten missionaries.

That speakers be "settled" as regular pastors wherever possible.

That the valuable suggestions and careful thought of the president on the subject of phenomena in the home and the laboratory of the scientist are indorsed, but as to Mr. Barrett's suggestion that phenomena be not exposed to the curious and the listincer the committee advised a reference to a special committee.

That future national conventions give half a day to the work of the Lyceum, and that a capable teacher, preferably Mrs. Mattie E. Hull, be appointed missionary.

That a history of Spiritualism be

That the convention continue to meet in October.

That action be taken immediately on the "medical persecution of clairvoyants."

That the spiritual press be heartily indorsed.

That the entire message be heartily approved.

That the decriptes a the second of the series and delaration of the rice of sire prevailed to dismiss the subject without even a word of comment.

Mr. Schirm held that a committee should be appointed to reduce to a clear statement the doctrines taught by Spiritualism. Hither the contrines taught by Spiritualism of the individual for an answer to the question "What is Spiritualism". There should be a formulated creed issued by authority.

"If we have had phenomena and experiences," he exclaimed, "they must "stablish certain defailte teachings, and until such in the stable of the secretary for the position which she complete the should be a formulation of the Cause that speaks well for the fitness of the secretary for the position which she occupies; her constant efforts to please the public at large and to fornish information; her ready response to all calls made upon her, whether in the line of duty to the N. 8.

A, of in the call of humanity, sorrowing at the grave of its loved ones, are worthy of commendation and emulation.

"May she be continued in the place she has so ably filled is the recommendation of your committee."

Throught. Willard J. Huil the committee on resolutions then offered a report. It began with an affirmation of the apiritualism to the first paper in the place of the plant in the place of the plant in the pl

the cardinal idea of Spiritualism." There were declarations also is favor of extended educatios, in opposition to "sumptuary laws designed to oppress the people in the free exercise of their will fin conformity to moral and civil laws." for medical persecution of medicans be tested by law, if necessary, to the United States Supreme Court, supporting the lateral congress of Spiritualists; deploring the assessination of President McKinley; condemning, anareby and the anarchistic pulpit utterances proposing Jyneliaw for the assessin.

The report was signed by Rev. Moses Hall, Willard J. Hall, F. W. Smith, Mrs. Stella A. Piske and Mrs. Suse C. Clark.

The report was recommitted to the committee in order that expression of sympathy and regret might be sent to two members who were absent through liliness, Mrs. M. E. Cadwallader and Mrs. Carrie E. S. Twing, also that the transition of Dr. S. B. Bowker, Mr. B. O. Lewey and Mrs. Adelaide Chapman might be noted with sorrow by the convention.

The Spiritualist and secular press were gratefully thanked for their courteous treatment.

The report of the special committee appointed to consider the report of Mr. and Mrs. E. W. Sprague recommended that his paper be filed as a valuable addition to spiritualistic history, that they be heartly thanked for their earnest work, and their sugestion referred to the incoming Board of Trustees. The chalruan formerly extended the 'hanks of the convention to Brother and Sister Sprague, who were greeted with hearty applance.

President Barrett read aloud a message from B. B. Hill and Mr. E. Cadwallader, which explained their absence, and contained greetings from them and the friends across the water:

President Barrett read aloud a message from B. B. Hill and Mr. E. Cadwallader, which explained their absence, and contained greetings from them and the friends across the water:

President II. D. Barrett, and the Delegates assembled:

Greeting—On our return from Europe, we fully expected to attend the convention of the N. S. A. Cordially yours

Cordially yours,

M. E. Cadwallader,
B. B. Hill.

THUBSDAY, P. M. OCT 17.

The afternoon meeting did not begin promptly at 2 o'clock because of the small attendance. President Barrett announced that a quorum was needed, as the convention had very important matters to discuss. When the required number of delegates had taken their seats in the hall it was announced that the afternoon session was to be, according to the program outlined for the day's exercise, taken up with hearing reports from "local societies." This announcement created no little excitement, and instantly a number of delegates were clamoring for recognition from the chair either to oppose or in favor of the order of exercises.

After a heated discussion Mr. Kates finally offered a motion that the regular order of the program be followed, and by a rising vote it was so decided. Some time was then consumed in hearing the various rerbal reports from delegates from all over the country, who outlined the work accomplished by their respective societies during the past year, and told of the standing of each one.

The Committee on Auxilliary Societies, composed of George W. Kates, of Kansas, chair-iman; Dr. S. II. Fiske of Iowa; Mrs. Caririman; Dr. S. II. Fiske of Iowa; Mrs. Caririffith Curran of Ohio; Mrs. S. A. Haslett of Michigan, and E. R. Wbiting of Connecticut then submitted their report.

Chairmon Kates of a special committee on reports from the "locals" made a statement of the National Association with statements of the Stateme

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turne, leading characteristics and business adaptations
for success. All a mathematical certainty,
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Drawter 545, betterik, Mich. 22

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NOTE A PARTIAL LIST OF SUBJECTS WITH WHICH IT DEALS:

Angels, Archangels and Spirits.
Character, The Flower of the Soul-Causation.
Death.
Dirine Unity.
Freedom and Self Government. Healing. Influence of Mental States.

Matter a State of the Substantial Moral Code of the New Religios, Nature of Religion. Obsession. Omn. Peace, Not War. Pre-existence.

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Message Department.

MRS. MINNIE M. SOULE.

The following communications are given by Mrs. Soule while under the coatrol of her even guides, or that of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a secial 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 Gur Benders.

We earnestly request our patrons to verify such communications 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.

So In the cause of Truth, will you kindly assist us in finding those to whom the following measurements.

wends weenever it is made known to the werd.

##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 become a missionary for your particular locality.

Report of Seance held Sept. 24, 1901, S. E. 54.

MESSAGES.

Arthur Cole.

The first spirit that comes to me this morning is a gentleman a little above the medium height. He is not very stout, has a long face and very blue eyes. His hair is iron gray; it is combed carefully and everything about him seems to speak of care and method. He looks anxious, as though he had the greatest desire to get to somebody in earth life with a specific message. He says to me: "Can you please send this word to my wife, Julia? My name is Arthur Cole; I lived in San Francisco, Cal. My wife's name is Julia; she is so much in need of this philosophy that I make this effort to send word to her. Tell her that ever since I came over into this new condition of life, I have had the greatest desire to communicate with her; to give her a message of what my life is like. I have not settled down to any particular business yet. I have been so bewildered, so busy trying to unravel the conditions to see just what it all meant. I didn't believe that I was going to die. It seemed to me that my illness was only of slight importance, that I would soon recover and be among my people, so when it did finally terminate fatally, it was quite a shock to me and a surprise to my friends, but now as I stand here I am growing strong and desire to make Julia understand that I am often in her presence, quite frequently hear what she says and feel anxious to return. If I can make this plain to her, my life will take on a new and better condition. I wish I could say more, but this is taking all the energy that I had. I only add that I send love and many expressious of gratitude for all that has been done in my name, not only by Julia but by Sadie. Thank you."

**The next spirit that comes to me is a girl

Nellie Bradbury.

Nellie Bradbury.

e next spirit that comes to me is a girl
t sixteen years old. She is just as bright
fresh as a bit of summer sunshine. Her
are dark and full and her hair is quite and fresh as a bit of summer sunsame, eyes are dark and full and her hair is quite black and is done up in the prettiest little fashion, and she has a dainty, bright little way of stepping up to me as though she wanted to make sure herself that she could communicate with her own people. She says: "Will you please say that my name is Nellie Bradbury; I used to live in Boston and my mother's name is Harriet. I have such a desire to get to her, to tell her that I have seen her, have been with her and expect to be always able to come close into her life. When I first went away from her, she was almost insane. It seemed that she could not seen her, have been with her and expect to be always able to come close into her life. When I first went away from her, she was almost insane. It seemed that she could not get hold of herself to be strong and take up life again, and one of the things that I have to tell her is that when she so suddenly recovered, it was not what anybody had said, it was because we in the spirit had been so close to her and had helped her. She was very close to us when she was in that disturbed mental state and we many times treated her and helped her when she had not the least idea of it, and now when I come back I feel, oh, so much love and so much confidence in the power of those who come with me. I have an uncle Charlie over here with me and he is so kind to me. He takes me everywhere and gives me everything that he can that will make me feel that I am at home. I used to be very fond of the water. My mother knows how I used to want to go out rowing all the time, and when I bring to her table these water lilles which I hold in my hand today, I hope to bring them so real to her that she will smell them as she has sometimes in the past and will know that I am there. Tell her I was with her on the trip which she has just taken and I sm sure that it did her good."

Frank Desmond, Detroit, Mich.

Frank Desmond, Defroit, Mich.
The next spirit is that of a man about thirty-five years old. He is very dark, with dark curly hair and dark eyes. He doesn't seem very strong, looks as though he passed out after a long illness. His hands are thin, his face is drawn, but he speaks low and clear. The first thing he says is: "Oh, if I could only speak as plainly as the girl who came before me and could tell as many things to my people as she has to hers, I would be very happy indeed, but I am afraid I can't. My name is Frank Desmond; I came from Detroit, Mich. Oh, I have so many people alive in earth life, more than I have in the spirit, who are anxious to hear from me, and many who are glad to have see with them in the life where I am. First I want to send a message to Jennie. I want her to know that I have tried to help her. I have seen how hard she is working. It seemed as though at one time she would have

to give up, but I see that she is better now and I do wish that something could be done so she wouldn't have to do so much, because it is bad for her and not only disturbs her head, but makes her back ache so much. I don't know that I am able to do a single thing to make the conditions in her life any better, but I am sure that she will be glad to know that I can come to her and that may comfort her and may make it easier for her to do the work that she is obliged to do. Next I want to say a word about Harry. If I could only get to him and tell him that I know he is trying to do my work and his and if I could only tell him that I know what he did just before I died, and though I seemed to have no consciousness at the time, I remembered it afterwards, and if I could speak to him personally I am sure I might make him understand that I am still his brother. I thank you very much for this opportunity."

him understand that I am still his brother. I thank you very much for this opportunity."

Jenuic Gaston, Lynn, Mass.

The next spirit that comes to me is that of a lady about forty years old. She has dark brown hair, her eyes are quite blue, and her face is very pale. She is very skender and delicate and puts her hands right up across her chest as though she suffered so much before she went away in that portion of her body. She coughs and says: "It was not consumption, but it was pneumonia, and oh, I was so sick. It seemed to me when I felt so badly that I would welcome death rather than try to breathe in the intense pain that was mine. I lived not far away from here, in the town of Lynn, and my name is Jennie Gaston. I have so wanted to come back, I have tried so many times, and each time I have been pushed back because I had not the strength that was needed. I can't tell you what it is to have to stand here and not be able to say a single word. I want so much to get to Willie and I want will to know that I can help him. I am sure I can. He is discouraged now; everything seems to have gone against him and particularly the things that my people did disturbed him. I would give anything if I could only get to them and tell them that they should not have done it. If I could only get to him and tell him that I know even though he has done wrong that he meant to do right, perhaps it would help him and will you please do all you can to get this message to him and tell him for me that I love him just the same, no matter what has happened or what he has done, and that as long as I stay over here I shall come to him and when he comes where I am, I will be the first one he sees?"

Itenrietta Marsh, Burke, N. Y., to Adde Masson.

ilienrieita Marsh, Burke, N. Y., to
Addie Mason.

The next spirit is that of a dear old lady
about sixty-five years old. She is short and
very stout, her hair is snowy white, and her
cyes are as blue as the sky. Her face is fair
like a baby's and there doesn't seem to be a
single wrinkle in it, but it is fair and sweet
as though she had just made up her mind
that she wasn't going to worry and grow old,
but was going to go through life as free from
the looks of age as it was possible for a
woman to do. She says: "My name is Henrietta Marsh and I lived in Burke, N. Y.
This isn't quite new to me. Perhaps the exactness with which the spirits come and the
freedom with which they go about in the
homes that they have loved is greater than I
had expected, but I believed in a general
sort of a way that spirits knew what was
going on. I don't know where I got it or
what made me believe it, but it was mine all
my life,—that sort of a knowledge that our
own could see us and did know us. You can
guess from my age that I will have more
people over here than I have left, but at the
same time I thought I would send this message to Addie Mason, and I want her to
know that very frequently I come into her
circle and try to assist her and to give her
some evidence of the presence of her own
people. I have with me Charles Freeman.
He was an old friend of mine, a minister,
and when he came over a little while after
I did, we just picked up Theology and went
right straight through it as far as we were
able and concluded that we hadn't much
more use for the stories and theories that
had been given out to us as people of earth,
and since then we have been working together just like two comrades who had a
battle to fight and to win, so we have gone
forward and we decided that together we
would come and give this message and say
to our friends in many places that we shall
work as long as there is a thiag to be done.
We don't get tired of it, but shall keep right
along with every movement that is for the
emancipation and the freed

along with every movement that is for the emancipation and the freedom of man."

Leonard Strout, Bangor, Maine.

A spirit now comes to me and gives the name of Leonard Strout. Then he says: "I was a farmer. I lived in Maine. I lived near Bangor. Went to Boston more or less frequently; never knew a single thing about this philosophy of Spiritualism. If I had known about it, I suppose I would have fought it tooth and nail, for I was one of those people who just thought that unless a thing agreed with what I had been taught it was not any use to pick it up or make much of it. I want to get to Mary. I want her to know that I am interested in her business affairs, that I know what she has been doing and I feel sorry that it had to be done, but as long as she thought that it was the best thing, I suppose I ought to be satisfied. I have Andrew with me, and Andrew says: 'Let's all get together and have an old-fashloned sing, the way we used to.' Mary will understand what he means by that I also found my little boy, and it was such a comfort to find him over here waiting for me and to know that he had known what had come to me all through the years that he had been absent. I am glad to see that the measage of Spiritualism is getting down to the people who need it. Those who haven't much of earth's pleasure, those who haven't much

idence of life,—and it seems to me that at speaks it as a God movement."

that speaks it as a God movement."

Henry A. Canovan, Washington, B. C.
I see the spirit of a man about seventy-five years old. He has a long white beard, his hair is quite white, but his head is bald on the top. He is very clear in his expression and in his tone. He walks with a cane, but it seems to be more because he likes it for company than because he leans on it. He steps right up to me; with an air of gracious-ness he says: "Well, little one, are you going to be able to send a word for me? I come from Washington, D. C. My name was Henry A. Canovan and I was, in a way interested in this thought. I gave quite a little time and attention to it and decided that when I came over into this life, the first thing I would do would be to return and tell my friends what I had found, but it may seem strange to you, I didn't have the least desire to return at once after I had gotten over here. I didn't realize so long a time had elapsed when I first undertook to return. I was so interested in what I had seen and went from one place to another and one condition of inquiry to another, hardly realizing the flight of time until I attempted to recall myself to my friends and then I found I had been here some years. I have a great many people living in the earth life who would be very anxious to get into communication with me, but the one I desire to send this word to is Lucy. I want her to make it possible for me to come to her alone. I don't mean through any medium, I mean for her to sit by herself, and I am sure that I can unfold her clairvoyant sight. She is quite impressionable, sensitive to the thought of the spirit and needs to have the evidence of my presence in her life. She sits a great deal in a room without much sunshine, and I would rather see her get out, get into the sun, get some strength, and then it will be better for me. I can come to her easily. The sunlight illumines earthly bedies so that they are seen plainer after they have gone into the dark, for having been in the sun. They are seen plainer after

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND NINETY-SEVEN

To the Editor of the Banner of Light:

Probably the residents of this little town are no more beset by the omnipresent peddler than those who dwell in other places. We have them of all sorts: those who sell sewing, washing and wringing machines; those who wish to fit you with spectacles, take your picture, or insure your life; those who want to sell you cough medicines, liver pills, and headache cures, and those who want to spread out their packs on the plazza, and so tempt you to buy.

It requires some measure of Christian grace to deal with all these aright, to be duly firm with those who are inclined to knock their goods down your throat whether you will or no, to be gentle with those who are polite and refuse them with regret, and to make some little purchase where that is the right thing to do.

When a woman has traveled far with a heavy pack, and is footsore and hungry, it is a duty as well as a pleasure to ask her to sit on the front steps, and carry her a good bowl of tea and some bread and butter. How grateful she [4] Smiles take the place of the woe-begone look, and when she takes up the pack again, it is not nearly so heavy as it was before, and she goes cheerfully down the steps, with a kind goodbye and more than one backward look.

Not long ago, on answering the door-bell I found a thin, pale little man holding some queer objects made of galvanized metal. When I saw that he was crippled by curvature of the spine, I decided to buy one of the little things, anyway, and asked him what they were for. He said they were to scrape pans and kettles and so gaved the wear on the knives, and he cautioned me to hang it close at hand where the dishes were washed. After he had gone, I sat down to my work, and kept thinking of the poor, crippled man, and wishing that he could know what a bright outlook there is for even such as he, through the blessed truths of Spiritualism. Alas! I had lost an opportunity to cheer a human soul. How thoughtess and selfah I had been! Then the thought came that he could not have go

sometimes makes mistakes, and does things that are out of the way, yet, on the whole, be wants to be good.

I said I came to tell him all this, because I wanted him to be happy. He took it all in, thanked me earnestly, and went on his way, leaving me with but one regret, that I had not taken his address, so as to send him some reading matter. Still, he does not read much now, though he used to read. He looks frail. I trust that if this letter comes in any way under his notice, that he will write to me and give his address.

There is nothing that possesses greater physical beauty than a well-formed and healthy human body. In most animals the spine is horizontal, but in the human subject it is perpendicular, and on its summit rests the most important organ of the body, the brain. The spine is composed of many small bones and within them rests the spinal cord, which enlarges at the summit into the different parts of the brain. From the brain and from the spinal cord, branch all the nerves of the body. The bones of the spinal column are very strong, in order to guard their preclous treasure; and they are numerous, so that the back may bend easily (which is the same as gracefully) from front to back and from side to side. To promote this ease of movement, and to prevent a jar to the brain, there are pads made of cartilage between all these little bones. These pads are pressed together in the daytime by the weight of the head, but recover their clasticity when we rest in bed. This makes us a little shorter by day than we are by night.

But when the spine is distorted, the beauty of the human form nearly disappears. The trunk is shortened, the vital organs are crowded too closely together, and the afflicted one suffers terrible pain at times, and always suffers from discomfort.

The primary cause of this dread disease is probably a scrofulous or tuberculous condition of the body; the secondary causes or occasions are an injury to the spine in childhood, keeping the body twisted in an unnatural position so long that th

cased.

When the little pads become thinner on one side or the other, the spine distorts from side to side; and as the little bones rotate on mechanical principles, the difficulty is on the increase until the person be grown up. When the cartilaginous pads become thinner in front or back, the spine distorts in those directions, and a hump is produced. Potts disease of the spine, described by the surgeon of that name, is of the latter class.

I know a young lady afflicted by this form, and her spine crooks against her lungs. When up, she wears a special brace, and gets about quite comfortably, but the moment she lies down, it must be taken off, or she could not breathe. Rev. Mr. Keller of Arhington, who has been blinded for life by the cruel and unwarranted shot of Mr. Barker, is a very humane man, and has been extraordinarily kind to this afflicted girl.

In all these cases, it is of the first importance that they be under the care of a skifful, judicious, and cautious surgeon, during all the years from the time the malady begins until the sufferer be grown up. Such a zurgeon follows nature in the prescription of the right kind of food, and in the adaptation of the proper braces, altering them as often as needed.

White swellings, hip diseases, spines distorted. when the little pads become thinner on

White swellings, hip diseases, spines dis-torted, Yield to the braces, Yield to the splints, by nicest care sup-ported, Which firm he places.

Under the care of such a surgeon, the child grows to maturity without becoming more listorted, though no human art can nullify a curvature of the spine that has already be-

a curvature of the spine that has already begun.

The vivisection fad has affected this branch of surgery for the worse, as it has many another. Those who pretend to cure curvature of the spine by an operation usually fall to cure, or else the patient dies on their hands. They thus add another to the rapidly increasing jist of instances, of which it may be said:—

"The operation was a success, but the patient died."

In every case of the kind, it is far better to commit it wholly to a judicious surgeon who follows Mother Nature, whose processes are always gradual, never sudden, and who uses appliances that are in harmony with natural growth, and yet slowly tend to prevent further distortion.

Where these natural methods have been followed, healthful men and women have been reared. They are still deformed, of course, but they do not suffer, and they are well.

While we are in full accord with the move-

followed, healthful men and women have been reared. They are still deformed, of course, but they do not suffer, and they are well.

While we are in full accord with the movement of the age which gives the mind large scope in preventing and curing many diseases of a nervous character, and while we know that the magnetic currents of a good magnetic healer make cathartics and other drugs (poisons) unnecessary, yet we realize that in many diseases where the ill is of a mechanical nature, as in the case of broken and dislocated bones, curved spines, diseased knees and hips, displacements and adhesions within the internal economy, opaque lenses (usually called cataracts), decayed and missing teeth, and all similar cases, that a wise, competent surgeon, who follows the processes of nature, is not only a necessity, but a benefactor to the human race.

Magnetism will cure the pain in an aching tooth. But the dentist is needed to fill the cavity or to extract the offeading member. The psychic healer can soothe the pain in a distorted spine, but the spine will grow more and more deformed, unless the proper appliances, as right fitting braces and splints, be used under the direction of a skilful orthopedic surgeon.

When I was becoming blind, a friend bought me an action battery, the price of which was ten dollars, and I myself bought

me a magnetic battery, of a man who said that my cataracts would dissolve through its use. I used them both faithfully for a long time, but the world became ever more dim. I would today be stone blind in both eyes, if both those opaque lenses had not been extracted and got out of the path between my optic nerves and the outside world.

As these two batteries had been lying in my table drawer since 1897, I took them the other day to a friend who treats eyes successfully, and told him I would give them both to him, if he could make any use of them. He said they were absolutely worthless, and that it was a shame for any one to impose on the public by charging ten dollars for them. So no doubt they went away in the garbage box.

Though one surgeon did one of my eyes far better than the other one did, and left it in far better condition, yet I am thankful to have my sight, and not have to tread the earth, without seeing "sun, or moon, or star, or man, or woman," as Milton pathetically says.

In my next, I shall have something to say

or man, or woman,
says.

In my next, I shall have something to say
of our beloved friends, Miss Anna J. Chapin,
the blind medium, and her faithful friend,
Miss Wightman, who are spending the year
in Europe.
Yours for humanify and for spirituality,
Abby A. Judson.
Arlington, N. J., Oct. 13, 1901.

A Plea for an "Anti-Death" Crusade.

Crusade.

To the Editor of the Banner of Light:

In the journey of human lives the dangersignal that is decidedly feared of all is Death. It is so awfully inexpressibly personal that the bare thought of it causes some people suffering, but as it is an inexorable law of nature that defies evasion, men of the world after cold-blooded calculation consider it the sum total of all human misfortunes.

Death is cursed as an unanswered problem and to many its suffocating silence seems to be the patent of the darkest devil. O Death why is it in thine eternal cell there is no responsive echo to the great heart-cry of the death-sick world? It is apparent that King Death is a great creator of poisonous dissatis-

Death is a great creator of poisonous dissatis-faction and wherever humanity habitates death is hated—hated as the undesirable, in-critable.

death is anted—anted as the undestratic, in-critable.

Now we Spiritualists possess the key to-unlock Death's grimy door and reveal to the bewildered, pleading people what death really is. I think it is our most significant mission to spread with desperate intensity the real purport of this legitimate, God-cared, chemi-cal change miscalled "Death." We must make impressive efforts to disturb the pre-vailing opinion that "Death" is the dominion of annibilation.

vailing opinion that "Death" is the dominion of annihilation.

We must work intentionally to spread with compassing interest the grand angel-truth that "Death" is but the beautiful outbudding of a larger life. We must teach the world that death is simply a luminous change of body and seek as "large a charter as the wind" to soften the hearts of the bereaved by this light of fact Spiritualism. A wise and benevolent plan is to push into all death-stricken homes a "Banner of Light," and all the spiritualistic literature you can afford to part with. Mark and underline the spiritmessages, which are sure to be specially appealing and no doubt a stimulus to enquiry. The "Banner" is a first class publication and bound to be a governing force in this good work.

Spiritualists, let us sprintle performe in

The "Banner" is a first class publication and bound to be a governing force in this good work.

Spiritualists! let us sprinkle perfume in troubled paths. If the color-nobility of the sweet flowers can silently minister to the dying and by their delicate prettiness soothe the panting soul into a refreshing meditation upon the grandeur of God's littlest acts, surely the mission of teaching the higher outlook that Death decisively brings to the traveling soul is one of manifest goodness and heavenly worth.

Let us then have a strong combative anti-death crusade. Let us cultivate a little of the "Celtic nature," which made the Irish saints glitter with divinity when they were quarreling most arggressively! It is said they could fondle their hearers into righteous ways by pathological punches! Now, then, beloved friends, let us embark upon the good ship Expansion. With Spiritualism aboard we have the First Fair—the First Good. If a slight storm arises never let the merry inclination leave us to let Spiritualism have the broadest recognition. Let such beautiful spiritualising sermons as the angel-guided Mrs. Soule utters be put in tract form and sprinkled like healing waters. The great mass of thinking humanity are indeed apprehensive of our Spiritualism, and I know a little more daring and fortifude will justly prove that our Passport is Potent and our Cause a Truth. Let us now pioneer boldly our Queen of Sciences and Hollest of Holles—Spiritualism—with the advancing mandate—Expansion.

Wm. Cameron Crawford.

Wm. Cameron Crawford.

"Of all the evil passions that rankle in disordered minds and mar human character,
none perhaps is more prolific of evil in soclety, or is much more debasing in its influence on the individual possessed of it, than
is envy. Yet base and degrading as this passion is, and detestable as it appears when
seen in its true character, perhaps none is
more prevalent, or more generally cherished,
especially by ignoble spirits who have little
personal worth to give them social position.
As far back as human history extends, we
find this baneful feeling has exerted its pernicious influence both upon its possessor, and
to mar the happiness of the virtuous and the
good whose misfortune it has been to excite
it."

I think, sometimes, could I only have music on my own terms, could I live in a great city and know where I could go, when-ever I wished the ablution and inundation of musical waves, that were a bath and a medi-cine.—Ralph Waldo Emerson.

Society Briefs.

Lovell—As expected, our meetings opened with the continued interest that had been awakened at our camp during the summer. On account of sickness in her family, Mrs. Pettengill of Malden, who was to open our hall meetings, was obliged to cancel her engagement with us. We succeeded, however, in securing the services of Mrs. M. A. Stairs, a member of the National Executive Board of Spiritualists in England, who gave us two very instructive lectures. We are sorry to hear that Mrs. Stairs returns to England this month, as we should liked to have heard her again. Oct. 13, Mrs. Sadle L. Hand of Boston, who is quite a favorite with the Lowell people, occupied our platform, giving the best of satisfaction. Our Lyceum has started up with every indication of success, much enthusiasm being manifested by all present and a determination to make it what it should be, a large and progressive annex to our society. We have introduced a new feature this season, that is, holding a seance or circle at the close of the afternoon meeting; it is needless to state that it was highly appreciated, nearly fifty remaining last Sunday, All we want now is a church in which to hold our meetings, and unless something turns up, we are going to have that also—F. H. Coggeshall, Pres.

Brockton Children's Progressive Lyceum No. 1 opened the Lyceum in Harmony Hall, Centre St., Sanday, Oct. 6, at 2 p. m. The Lyceum session was held Sanday, Oct. 13, in Harmony Hall, with a good number in attendance, Mr. A. P. Blinn of Boston addressed the Lyceum. At our monthly meeting, election of officers took place. Mr. Geo. W. Nutting, conductor: Miss Sasie Bleknell, guardian; Chass. H. Sheah, treasurer.—Mrs. Annie Shean, secretary.

Fitchburg, Mass.—Mrs. Anna M. Coggeshall of Lowell spoke for the First Spirit-

w. ratting. Chass. H. Shean, treasurer.—Mrs. Annie Shean, accreasy.

our lamented President. The

observed as Children's Night, and we extend a cordial lavitation to all. Exercises will be in Dwight hall, 514 Trement St. S. E. Jones, See'y,

The enterprise of the Toronto Spiritualist Association is being rewarded by engaging some of the best available talent as exponents of the elevating truths exhibited by the gitted mediums now visiting us. We have lately had the pleasure and profit of hearing Mrs. Georgia Gladys Cooley of Chicago, who succeeded in securing the attention of over-flowing audiences in this somewhat captious city, by her able demonstrations of Spiritualistic-philosophy. The society would gladly have retained her services for some time longer; but a prior engagement compelled her to leave, and it was with many expressions of fegret and hopes of a speedy return from her many friends she departed. A few of her admirers gave her a hearty send-off by the midnight trials, which left for distant Milwaukee. Her successor is Professor Lockwood, whose unique scientific lectures seem to command the close attention of large audiences. All thinkers will get glimpses of the bidden forces of (hature, which will arouse in them a line of thought that will ilift them on to a different plane.

The First Spiritualist Ladies' Ald of Stoneham resumed its usual meetings on Thursday, Oct. 10. Business meeting at 4.20. Supper was served at 6.30, with a bountiful supply of good things which the ladies kindly provide. In the evening a union meeting was held with the Lynn Cadet Association, Mrs. Dr. Caird and Mrs. Mand Litch giving many truthful messages. Mrs. Fannie Allyn dedicated many articles to the aid and kindly presented by the President, Mrs. F. Bennet. She created great harmony by her jocular manner and truthful advices. Our next meeting will be held on Thursday, Oct. 24, when Mrs. Sadie Hand will lecture and give tests. Mrs. James Robertson, 16 Federal St., Reading, Mass.

The Boston Spiritual Temple morning service, Oct. 13, in New Chickering Hall, Huntington Ave., drew a fine audience to listen to the first

God made man in his own image, and man makes haste to return the compliment.— Helne.

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The real live
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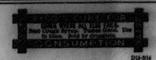
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every Spiritualist, Liberalist and Progressive Thinker in this condity. CONTENT'S.

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A Critical Review
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A missionery pempater stallers and What is Spirit that the prostest and with Spiritualists. Just out.

The Soul:

quired blanks. Mr. Schirm made an annonscensent, which met with the most enthusiastic favor, to the effect that a legacy to the Batimore Union which had been contested in the courts had been so adjusted by compressive as to give the Cause of Spiritualism the sum of over \$12,003\$, and with that sum the congregation intended to erect a modest hall and create an endowment fund. An address by Mr. J. B. Townsend, former law partner to the late Senator C. S. Brice of Ohlo, was on the program for the close of the afternoon meeting, but consumed nearly all of the session.

Mr. Townsend's complete address will appear in a future issue of the paper.

The Young People's Spiritualist Union was called upon to present its work to the convention and Mr. Evans said in substance that the young people felt they had been ignored; their interests were identical with those of the Lyceum and they felt they should receive the hearty co-operation both of the N. S. A. and the National Lyceum Association. His speech was a vigorous one and should have appealed to the reason and sympathy of all who heard it.

The president of the Union, Mrs. Jennie Delong, presented her report, which was brief but to the point.

Irving Symonds, chairman of Committee on Treasurer's Report and Auditing, reported the accounts of treasurer and secretary also the president, to be perfect. The well-kept books of the secretary were complimented, and the vector and Association, as its adoption entailed the expenditure of Hoto, and it was finally rejected. Then a motion was made and carried to appoint a committee of three who should throughout the year collect such data as would be of use in compiling a history of Spiriualism, and the Board of Trustees was authorized to expend not more than 1200 toward the collection of such facts.

FRIDAY A. M. OCT 18

With solemn exercises, accompanied by music, the N. S. A. dedicated the national headquarters. The building is located at No. 600 Fennsylvania avenue southeast, and was donated to the association by Theodore J. Mayer, the national treasurer. Approximately 150 persons, comprising the entire body of delegates to the national convention, attended the exercises.

600 Feansylvania avenue southeast, and was donated to the association by Theodore J. Mayer, the national treasurer. Approximately 150 persons, comprising the entire body of delegates to the national convention, attended the exercises.

Mr. Mayer's gift is a large and handsome brick building of three stories and basement, situated at the aortheast corner of 6th street and Pennsylvania avenue southeast. It comprises a home for the national secretary, Mrs. Mary Longley, and her assistants; an extensive spiritualistic library and reading room; administrative offices to be occupied by the secretary and treasurer, and a number of smaller rooms for the use of national officers who may visit Washington. About the walls are hung a number of portraits, some of them admirably executed, of figures notable in the history of Spiritualism. The home is entirely adequate to the present needs of the association, and is very attractively furnished. Before the exercises began the main floor of the building was crowded and the stairs leading from it were filled. Harrison D. Barrett, the national president, and Mr. Mayer, the chief figure in the dedication, took station in the reception hall from which open the library, reading room and general offices. The orchestra was stationed in an alcove near the stairway. By the close of the service the throng of worshipers filled the iron steps on the outside of the building.

Mr. Barrett presided, and after an invocation by Mrs. Russegue he delivered the chief address. He noted that for the first time in its history the National Association was assembled in its own home, a building dedicated to the Spiritualists of the nation. He had dedicated chapels, churches and temples of worship often, he said, but here, "through the munificence of one man, touched by the fingers of the angels, to the Fatherhood of God and to the vertered all that is highest and gentlest in man. Let its influence impress upon the people of this nation the highest psychic thought hencefort and forever. May the testimony

over this home of the National Spiritualists' by a Association and inspire its officers to ever guard and protect our Cause and our medicines."

Mrs. Longley added to the services a brief explanation of the arrangement of the home, its pictures and the books in the library, the with which after a benediction by Mr. Geo. W. Kates, the meeting closed.

Throughout the entire service, said many of the Spiritualists, the assembly was bleased by the presence of innomerable spirits and by the singing of many angels.

Mr. Mayer, the donor of the home, is the senior member of the W. M. Galt Company. He was born in Switzerland in 1846, and came to Washington twenty years later. For seven years be conducted a grocery store. In lifts he entered the Galt firm, with which he has been continuously allied ever since. The first matter of importance brought to the attention of the convention was the report of George H. Brooks, of Wheaton, Ill., a missionary, who claimed to have, during the past year, traveled 13,600 miles in the library was adopted by a rising vote, and ordered to



Mrs. Kate Berg, Secretary Ladies' Auxiliary of Knights of Pythias, No, 58, Commercial Hotel, Minneapolis, Minn., After Five Years Suffering Was Cured by Lydia E. Pinkham's Vegetable Compound.

"DEAR MRS. PINKHAM: — Whatever virtue there is in medicine seems to be concentrated in Lydia E. Pinkham's Vegetable Compound. I suffered for five years with profuse and painful menstruation until I lost fleshand strength, and life had no charms for me.

Only three bottles of your Vegetable Compound cured me, I became regular, without any pains, and hardly know when I am sick. Some of my friends who have used your Compound for uterine

and ovarian troubles all have the same good word to say for it, and bless the day they first found it."—MRS. KATE BERG.

bless the day they first found it."—Mrs. KATE BERG.

\$5000 FORFEIT IF THE ABOVE LETTER IS NOT GENUINE.

When women are troubled with irregular, suppressed or painful menstruation, weakness, leucorrhoa, displacement or ulceration of the womb, that bearing-down feeling, inflammation of the ovaries, backache, bloating (or flatulence), general debility, indigestion, and nervous prostration, or are beset with such symptoms as dizziness, faintness, lassitude, excitability, irritability, nervousness, sleeplessness, melancholy, "all-gone" and "want-to-be-left-alone" feelings, blues, and hopelessness, they should remember there is one tried and true remedy. Lydia E. Pinitham's Vegetable Compound at once removes such troubles. Refuse to buy any other medicine, for you need the best.

Mrs. Pinkham invites all sick women to write her fer advice.

Mrs. Pinkham invites all sick women to write her fer advice. She has guided thousands to health. Address Lynn, Mass.

She has guided thousands to heal

the made a part of the records of the conventor.

The convention next accepted the offer of
Morris Pratt, of Whitewater, Wis., to donate
a building to the society, provided it would
fraise \$10,900, which was to be paid into the
sational treasury.

Through the withdrawal of Milwaukee and
Buffalo from the list of aspirants a vote taken
early in the morning session resulted in the
choice of Roston as the place of next year's
meeting. A considerable number of the delegates came to the convention pledged to Milwaukee. It is said the pledges held by the
delegates from that city represented more
than a majority of the membership, but as
the discussion advanced the need for extending some recognition to New England on the
ground of its large membership and generous
and contribution grew more and more manifest.

Both the other cities were finally prevailed
upon to accept that view and withdraw.

The vote for Boston was thus taken without even a division.

Proposed amendments to the constitution
completed the convention for several hours. At
the outset the delegates overwhelmingly refeeted an amendment changing the order of
election of trustees to select three members
in their positions and electing two new ones at
as each convention.

Several other amendments were grouped for
consideration moder a general debate on the
value of the state unions of local societies.

The debate on these propositions was at times
and in the convention of the local bodies
and the convention.

Several other amendments were grouped for
estimate the convention of the contributions made by the state organization toward the unions of the local bodies
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association he protested against the withdrawal of support from the state associations. Sevgreat state workers detailed the work done by
their state unions, relating stories of missionsaries who did without shoes several months
in the year and walked from o

FRIDAY, P. M.

A special order, adopted early in the moroing session, established the question of finance
as the first subject of the afternoon. Accordingly the delegates at once set about providing means for next year's work. The
president called Mr. Thompson, one of the
business men of the organization, to the chair.
Contributions were to be received, said Mr.
Thompson, but no one was to give unwillingly, and assuredly no one was to give beyond
his income. The result within an hour was a
total of \$2.418.69 paid in and a considerable
sum pledged for parment within a few
months.

The circumstances attending the contribu-

total of 12,418.09 paid in and a considerable sum pledged for payment within a few months.

The circumstances attending the contribution were unusual. Mr. Thompson, from the chair, expostvalued continuously against further gifts from the more generous delegates. His voice was so incressant the donors could barely make themselves heard. Clubs to obtain 140 or 1100 sprang into existence in a half dozon places in the hall. After a time some delegate gave 110 for his late wife. Every mas in the hall similarly situated seemed to follow suit. Some one subscribed for his living wife and children, and another wave of enthusiasm passed over the convention. Finally an elderly man gave 110 for his living wife and children, and another wave of enthusiasm passed over the convention. Finally an elderly man gave 110 for his "spirit mother-la-law," two others followed suit, and, as one man had two such relatives, the mother-la-law subscriptions with 11,000 surplus in the treasury and a regular become of many thousand dollars the financial prospects of the association are thought to be most promising.

The Combination Oil Cure for Cancer.

Has the endersement of the highest medical authority in the world. It would seem strange indeed if persons affilied with cancers and timors, after knowing the facts, would resort to the dreaded knife and burning plaster, which fare heretofore been attended with such fatal results. The fact that in the last six years over one hundred doctors have put themselves under this mild treatment shows their confidence in the new method of treating those horrible diseases. Persons afflicted will do well to send for free book giving particulars and prices of Oil. Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo.

Announcements.

The Ladles' Spiritualistic Industrial Society will hold its first dance this season at the new quarters, Appleton Hall, Appleton street near Tremont Cordial invitation to all.—C. M. Mallard, Rec. Secty.

Dr. and Mrs. Kimball, of Bangor, Me., will take part in the services at Odd Ladles' Hall, 446 Tremont street, Boston, Sunday, Oct. 27.

Cadet Hall. Lynn Spiritualists' Association, Alex Caird, M. D., President: Sunday, Oct. 27th, will be the last opportunity to hear Miss Lizie Haglow for the present. There will be good instrumental music and singing by Unity Quartet. Secretary.

Mrs. Nellie Noyes of Boston will serve the First Spiritualist Society, Fitchburg, Mass., Sunday, Oct. 27.

Miss Margaret Gaule is serving the Spirit-

Address, 27 Dinwiddie Bt.

The Brockton's Children's Progressive Lycum will give a concert Sunday, Oct. 27.

Albert P. Blinn, inspirational speaker, is now located at 61 Darmouth St. Boston. He served the society at South Decribeld, Sept. 16, is engaged at Brockton during the month of October and at Lowell, Portland and Stoneham for November. During January is engaged at Lowell and Marlboro, and at Hartford and Norwich, Conn., for February. Has the four Sundays of December open and two Sundays in March.

Notice.

Could I obtain any honorable employment in some Spiritualist family for my board, clothes and abelter, whereby I could study, learn Spiritualism, and become a worker? I want to become a true medium. I should also want to assist in all their developing circles. I will not speak of kindness, feeling assured I would be kindly treated.

I have, since the age of reason, sought to find truth and to become a true and honest medium, but thus far, have failed. I now undertake those means to reach my goal.

Will some of you accept me under these conditions? I am 49 years of age; I am unmarried; I have never made use of intoxicants in my life. I am a French-Canadian by extraction, and an American by birth.

Lowell, Mass., Oct. 7th, 1901.

A Forthcoming Book by W. J. Colville.

With the kind permission of the Banner of Light, I desire to Inform my numerous friends in America that during my residence in Australla I have been at work upon a novel founded upon actual fact, now nearly ready for publication, entitled "The Garden of Eden," so named because I have founded the good doctor in the story upon Dr. George Dutton of Chicago, from whose splendid standard educational treatise "Etiopathy, or the Way of Life," I have freely quoted. Dr. Dutton very kindly furnished me with advance sheets of his work, several of which I used in reviewing the book subsequent to its appearance: others I have embodied in my own new literary venture.

This story deals with various matters directly pertaining to spiritual philosophy, and I have carefully collected a number of authentic telepathic and kindred incidents and also introduced some remarkable spirit-communications. The secene is laid in Australis and New Z-aland, and also introduced some remarkable spirit-communications. The secene is laid in Australis and New Z-aland, and also iptroduces experiences galned in Egypt, Ceylon, and other interesting lands of mystery and romance. The problem of universal religion is presented for solution, and I have introduced as often as possible exact quotations from scholars of ripe experience who have been for many years investigating the mysteries of the unsen universe.

When published, the price of the volume of some 500 pages in handsome cloth binding, will be \$1.00, but in advance of publication, 7c cents paid immediately to Banner of Light Publishing Company will entitle the sender of that amount to a copy before the book is launched upon the general trade.

I confidently expect that every friend of mine in America will desire a copy of this new work, which will be published directly one thousand advanced subscriptions are received.

W. J. Colville.

W. J. Colville.

Psychic's Plea for Life of Czolgosz.

DIS SOUL, ENTERING ANOTHER'S BODY. WILL PERPETUATE MURDER, SHE SAYS.—
TRIBUTE TO MCKINLEY.

Mrs. May S. Pepper, of Providence, R. I., who has won fame as a psychic among Spiritualists and psychologists, made a remarkable plea for the life of Cologos, and incidentally for the abolishment of capital punishment, in a lecture delivered in Handel and Hayda Hall. before the Philadelphia Spiritualists Society.

Her desire to save the murderer's life is based on the belief that by sending his soni into another world in its wicked, unrepentant state it is given the power to do further evil on this earth. By being freed from the body it will be enabled to remain at liberty on earth, fasten itself to some person as vicious as Czologos himself and inspire this individual to a similar deed of murder.

By permitting capital punishment, the deaths of persons in high places will continue indefinitely, she argues, the unregenerate souls of those whose lives are the forfeit of their crime being the inspiration.

"LET CZOLOGOSZ LIVE," HER PLEA

"LET CZOLGOSZ LIVE," HER PLEA

"Let Czolgosz live," she begged in ringing tones, after paying an eloquent tribute to the late President McKinley and speaking tenderly of his sorrowing widow.

"Give the murderer a chance to repent of his sins. You have no right to take a life before its time, and send a soul into a world for which it is not ready.

"By taking his life you send him into a world where he is not wanted. No one there wants Czolgosz. No one would associate with him. He is not fit for the life over there.

"His soul will return to earth, fasten itself on some other evil person and influence him to murder. Thus we will have another assassination. Some one in high office will be the victim. This will continue so long as you send souls wailing into the darkness! before they have lived out their allotted time.

"Instead of keeping them in the body and within your centrol and educating them to see erriog in all its enormity and abhor it, you free them from the influence of all earthly laws and give them the power to work endless evil."

Then Mrs. Pepper talked of Spiritualism, explained its beginning as the result of the longing in the human heart to fathom the unknown, to follow its own from the sen to the unseen, and declared that "the churches are teaching the Christianity of Paul, not of Jesus, and so the world by turning to Spiritualism. Then for a time she was the connecting lock between this world and the other. The

hallsm."
Then for a time she was the connecting ink between this world and the other. The undience saw a large blond woman irre-broachably gowned, her white hands beauti-

In the World Celestial

Mr. Luther R. Marsh,

The eminent New York lawyer, who was at one time a law partner of Daniel Webster, and who is now up-wards of ninety years of age, writes us, under date of August 10, 1901: "Your MAGAZINE OF MYSTER-IES reaches out with long arms covering the whole field of Psychic and Spiritual Truths. I am so well pleased with it I wish it continued to my address reg-ularly and to that end inclose one dollar for a year's subscription."

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ful as a sculptor's dream, shimmering with pearls, talking to invisible friends, asking them questions, compelling them to speech when they were vague and indefialte. And as she delivered these messages they listened breathlessly and received them with tear-filled eyes.—Philadelphia North American.

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