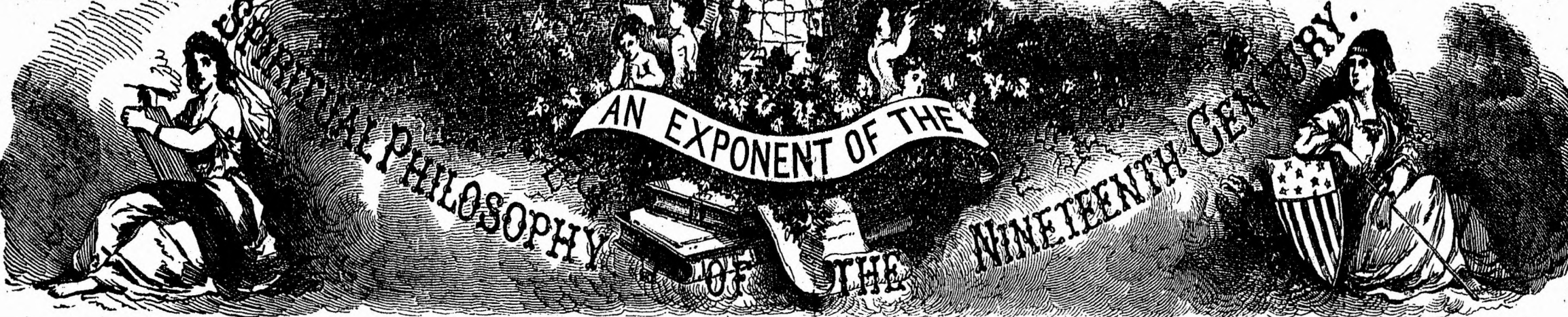


BANNER OF LIGHT.



VOL. 84.

Banner of Light Publishing Co.,
9 Bowdoin St., Boston, Mass.

BOSTON, SATURDAY, OCTOBER 22, 1898.

\$2.00 Per Annum,
Postage Free.

NO. 8.

Sixth Annual Convention of the National Spiritualists' Association

Of the United States of America and Dominion of Canada.

Report of the President, Harrison D. Barrett, for the Year
Ending October 18, S. E. 51.

LADIES AND GENTLEMEN OF THE CONVENTION:

It becomes my pleasant duty to submit for your consideration my annual report as President of the National Spiritualists' Association of the United States of America and Dominion of Canada, for the year ending Oct. 20, S. E. 51. I deem it a high privilege, inasmuch as this is the fifth time I have had the honor to present to the Annual Conventions of the National Association a report of this kind. I approach the duty recognizing the grave responsibility connected therewith, and fully appreciating the gravity of the situation to day.

Retrospective.

It is fitting at the outset that we should glance in retrospect over the year that has gone from us forever since we last met in convention. It has been a most eventful year, with successes and failures plentifully interspersed in its work. The nation at large has never had to contend with a greater stringency in its monetary affairs in all its history than during the past twelve months. A great war has been fought to a successful finish during a portion of the year, and while victory has crowned American arms, it has not brought relief to the stagnated arteries of trade, nor has it enabled the yeomanry of America to find a market for their labor at living wages. On the whole, save where the United States Government has placed contracts for army and navy supplies, times are harder than they were when I last had the honor to address you. The stringency of the times has had much to do with the present unfavorable conditions found to-day in a majority of our Spiritualist societies. When business is at a standstill, labor without employment, and capital idle, it is easy to see why our societies have suffered as they have.

Liberty.

The past year has been one of struggle for liberty in many sections of the globe. England has fought a great battle against compulsory vaccination, and the people have triumphed in the contest. They are now no longer compelled to submit to the poisoning of their blood through the introduction of vaccine virus into their veins, unless they choose to do so. It gives me great pleasure to be able to report that the man who led in this good work, Mr. William Tebb, is one of the leading Spiritualists in England. I recommend that this convention take steps toward placing our American States on the same broad basis now occupied by England.

In America attempts have been made to deprive the people of their liberties through stringent amendments to existing medical monopoly laws. In some States the people lost, while in others they were signally successful in the struggle. In Massachusetts the battle was long and fierce. The cause of the people was championed by the Spiritualists and liberalists of all denominations, and a Spiritualist led the battle before the State Legislature. He was able to call to his assistance such invaluable aids as Rev. B. Fay Mills, Prof. William James, Judge Thomas E. Grover, and Hon. F. W. Kittredge, with whose aid a great victory was won for the people. Legislation was had in other States upon this same question. In some of them the Spiritualists made themselves felt through their organizations, while in others the enemies of liberty had their own way. The question of medical freedom is coming up during the present season before the Legislatures of many States, therefore I recommend that this convention take suitable action with regard to the matter.

Religion.

The year just closed has been a remarkable one in respect to religion. The advanced utterances of Rev. B. Fay Mills, Rev. Lyman Abbott, and Rev. R. Heber Newton have been taken up by the secular press, commented upon and sent broadcast over the land. The statements of these progressive, fearless men have had a marked effect upon public opinion, and wrought a good work in the direction of liberalism. Many of the leading thinkers in the Presbyterian church have found their creed too narrow for them, and have forsaken the paths of orthodoxy to follow a broader highway of religious thought. Professors Briggs and McGiffert have stirred the Presbyterian body from centre to circumference by boldly proclaiming their acceptance of other forms of faith. Other scholars in that body have had occasion to question the historical and scientific accuracy of the Bible, the result of which has been or will be trials for heresy of many of the brightest scholars in orthodoxy. This persecution of progressive men will surely result favorably to the cause of liberalism in religion. In fact, this is already apparent, when such men as Rev. Dr. De Costa of New York feel constrained to bewail the fact that the American people are not as religious as they once were, and that fifty millions and more now have no church home. I hail all of these evidences as signs of promise in the sky of progress.

Prof. Richard Hodgson---Sir William Crookes.

One great sensation was caused a few months ago by the publication of the report of Prof. Richard Hodgson of the English Psychical Research Society, in which he frankly admits his conversion to Spiritualism. This statement of Prof. Hodgson was commented upon by the secular press all over the globe, and his declaration in favor of Spiritualism has had a marked effect for good upon the public mind. It has not only strengthened Spiritualism, but it has created a new interest in psychical research, and led both materialists and Christians to take a deeper interest in psychic science. It is also in point here to state that Prof. William James of Harvard, instructor in psychology in that great university, devotes one-third of his forty-five lectures upon psychology to spiritual phenomena. Some of the professors in other universities in the United States have, during the past year, also taken up this subject and devoted from one-third to one half of their time to spiritualistic phenomena in their relation to the science of psychology.

As Spiritualists, we should rejoice at these signs of promise, and extend a hearty welcome to Prof. Hodgson, who has so bravely proclaimed his convictions to the world. Another notable event of the past year has been the elevation of Prof. Sir William Crookes to the Presidency of the British Association of Sciences. Prof. Crookes' position with regard to Spiritualism was well known, yet his opinions upon that subject did not prevent his unanimous election. He did not, after his election, keep silent with regard to his convictions, but said, "I expect to speak," and boldly proclaimed his adherence to his published opinions of four and twenty years ago. With a pronounced Spiritualist at the head of that great society, our Cause throughout the world cannot fail to be benefited thereby. Many other distinguished men, as well as some of the most eminent women in our land, have also come to the front, frankly admitting their conversion to the truths of Spiritualism. I congratulate you upon these signs of promise, and recommend that your honorable body take steps toward an alignment with these eminent thinkers who are now championing our Cause.

Peace.

At this point I am constrained to call your attention to a matter in which I believe every true Spiritualist is interested. Spiritualism is the religion of peace, the science of civilization, and the philosophy of human brotherhood. Such being the case, every Spiritualist is interested in securing and maintaining peace among the nations of the earth. Great standing armies, large and expensive navies are menaces to the peace of the world. The Czar of Russia has asked the nations of Europe to take steps to reduce their national armaments in the interests of peace and civilization. I believe it is our duty to make some recognition of this act of the Czar, the more so because our nation, the United States of America, is considering the question of maintaining a large and expensive standing army, as well as a navy of immense proportions. I earnestly recommend that this honorable body enter its earnest protest against this policy, and earnestly plead for a peace footing for America. I also recommend this Convention make some declaration with regard to the question of imperialism, now threatening the peace and stability of our nation. America should lead in the arts of peace, and Spiritualists believing in the religion of peace should not hesitate to offer advice in regard to its maintenance. I therefore recommend that a memorial be presented to President McKinley, requesting him to recommend in his forthcoming message to Congress that an International Peace Congress be called to consider ways and means by which all nations of the earth may be placed upon a peace basis. This may seem as if we were advising upon a great matter, but Spiritualism is greater than any other, hence involves every question relating to human progress. Therefore it is not out of place to offer advice upon the best way to secure universal peace.

Discouraging Signs.

I wish I could pass over the signs of discouragement that have floated into the sky of Spiritualism during the past year. They are not, on the whole, quite as numerous as are the signs of encouragement, yet they are such as to demand your considerate attention. The first of these is the sad condition of the vast majority of our local societies. Very few of them paid expenses during the past year, and came out with money in the treasury. Less than twenty can be counted as having weathered the financial gale and storms of opposition, and sailed into the harbor of safety with a cash balance on the right side. The condition of our local societies is deplorable. The

salaries of our speakers and mediums have been placed at the lowest possible figures, and no man wholly dependent upon the Spiritualist platform for a livelihood, can support himself and a family upon the income therefrom.

During the past year many local societies have passed out of existence. Some of them have died from wounds inflicted by the members, who quarreled among themselves, others from the loss of some favored leader, who paid all the bills, others from the lack of interest on the part of the members, others from the financial stringency occasioned by the war, and destruction of business. A few new local societies have been formed, but the number is much smaller than it was during the preceding year. There are causes for these conditions which I believe you, as delegates to this convention, should determine, and find and apply proper remedies. The hard times has been a great factor in bringing the cloud over Spiritualism, but it is not the sole cause of the trouble. The selfish attempt to make each speaker and medium pay the hall rent and music for the society, as well as his own salary, is the chief cause of the difficulty. In the churches the clergymen are not expected to pay their way through a ten-cent door fee, nor through collections. They have subscription books, in which their members write their names, pledging so much money per month to the support of their religion.

Spiritualists have sneered at this method in far too many cases, and have eagerly sought to make the outside public pay for their Spiritualism. They have placed a ten-cent fee at the door and thereby reduced their religion to the level of dime museum freaks, with the hope that they would not have to sacrifice one dollar for Spiritualism. It has been a virtual attempt to get something for nothing on the part of many who profess to be Spiritualists. This evil can be remedied by a change in the plan of work. Open subscription books, and ask each Spiritualist in the city or town to pledge what he can afford for the support of his religion. The charge that all Spiritualists are poor is false in every respect. Many of us are not rich, but there is not a professed Spiritualist in this country to-day who is of the almshouse who is not able to give from one to five dollars per year to the support of the Cause. That they do not do it, is due to the fact that they have depended upon others to do it for them.

Settlement of Speakers.

Another measure that will help to revive local societies is the settlement of speakers. I am pleased to be able to report progress in this direction during the past year. Washington, D. C., Columbus, O., St. Louis, Mo., Fort Worth, Texas, Brooklyn, N. Y., Galveston, Houston and San Antonio, Tex., First Association, Philadelphia, Pa., and a few societies in California have settled their speakers for a term of months or for a full year. By this method Spiritualism can exert some influence in each locality, whereas the itinerant system destroys every atom of good that is accomplished from month to month. I am glad to note the change in the instances mentioned, and I respectfully recommend that this Association place itself on record as favoring the adoption of this progressive policy, and urge all local societies to give it a trial.

Another cause for the degeneracy of our local societies can be found in the indifference of the officers and members of the same as to the ability, character and standing of those whom they employ as speakers and mediums. Those who could and would draw the largest crowds have been given employment even if they did not possess the rudiments of an education, or were wholly devoid of moral principle. If they could give phenomena, it did not matter whether those phenomena were genuine or spurious provided they brought out the people who were willing to pay ten cents at the door to see the show. Indeed, in some cases I know where officers and members of certain local societies have offered to furnish the medium with a supply of startling tests in order that the people might be induced to come out in large numbers and pay the expenses of the meeting. Under these conditions it is not surprising that such local societies have lost prestige and gone out of existence. If we cannot have an honest Spiritualism, honestly supported and honestly presented to the world, we had better have none at all.

Quality and Quantity.

I believe we should urge the people to day to consider the quality as well as the quantity of phenomena of all kinds presented in the name of Spiritualism. As speakers we should have men and women capable of instructing the people, whose work should be such as to uplift humanity, and not to gratify the curiosity or flatter the vanity of a few. To-day too many of our local societies pander to the idea that the people in attendance want amusement rather than instruction, and entertainment rather than spiritual illumination. With such a spirit in the ascendancy, it is not strange that tables upon the platforms of a large number of Spiritualist societies, resemble a pawnbroker's shop, rather than an article for use and ornamentation. With settled speakers this glaring fault can be overcome, and our Spiritualist meetings restored to their pristine dignity and power. Psychometry is a science, and deserves better treatment than it receives at the hands of the average showman, who uses it as a means to fill his pockets with cash at the expense of his victims.

Many local societies report losses in membership since our last annual meeting. Thoughtful people have, in many instances, withdrawn from society work because the platform tal-

ent employed was not able to supply them with mental and spiritual food. Others have gone because of the degeneracy of the meetings to the level of a fifth-rate theatrical performance, and took this method to express their disapproval of the implied insult to Spiritualism. The Unitarian and other liberal churches have profited by these withdrawals from our ranks, and the money that should be devoted to the building up of a clean, wholesome, progressive Spiritualism, is paid into the coffers of organizations whose aims and objects are diametrically opposed to our Cause. I urge you, as members of this convention, to find some remedy for this ill, and seek to practically apply the same.

Fraud and Chicanery.

The question of fraud and chicanery has been constantly before the people during the past year, and their prevalence has been so great as to have caused feelings of despair to sweep over our ablest workers. It is most discouraging to realize that men and women of intelligence prefer the shadows of Spiritualism to its substance; yet their blind worship of all kinds of phenomena, even when such are proved to be spurious, is disheartening. It is useless for me to enter into a detailed account of the humbuggery practiced in the name of Spiritualism. If I did, some of you would accuse me of falsifying, while others would become completely disheartened with regard to their work for our Cause. The fraud question is a crying evil, and can well be likened to a gigantic octopus whose feelers reach into the very souls of our friends in every city on the continent, to drag forth their heart-sorrows and sorrows, to proclaim them to the world as tests of spirit-power. Many mediums, speakers and laymen are involved in this unholy work. A secret brotherhood has been formed by the unscrupulous ones, who perhaps actually possess some genuine medial powers, when put to the test, for the express purpose of filling their pockets with money wrong from their fellowmen through the profanation of their sacred loves. I have not time to describe to you in minutiae the modus operandi of this secret alliance, but its influence is too widespread for anyone of you present to-day to be unaware of its existence. Fellow-delegates, do not misunderstand me; I know there is such a thing as true mediumship, and because there is, I feel it to be our duty to protect and defend it. The phenomena of Spiritualism are all founded in fact, and the counterfeiting of the same is to me positive proof that the genuine lies behind them.

The lack of systematic organization is the chief cause of the prevalence of the counterfeit spiritual coin. Those who present it usually have nothing to lose and everything to gain in respect to character, hence do not mind a dozen genuine exposures, for they are advertised thereby, and are coldly even more fondly by credulous Spiritualists. With no organizations back of them, they can go on with their nefarious work of deceiving the people, ad libitum, laughing in derisive scorn at the gullibility and soul agonies of their dupes. The fact is that the majority of Spiritualists have put a premium upon fraud through their desire to witness extraordinarily marvelous manifestations. They have bought the counterfeit phenomena at a high price, and paid for them with their heart's best blood. But it is of no avail to dwell upon this subject at length. The line of demarcation between the genuine and spurious phenomena is a very delicate one, and I cannot draw it for you without a surer compass than that of fickle public opinion to guide me. If all Spiritualists would unite to do a thorough work in house cleaning, applying liberal quantities of the soap of common sense, well rubbed in by the muscles of honesty, the fraud question would soon be settled. Then the blue test books, materializing paraphernalia, bogus spirit-photographs, jugglery and other travesties upon genuine phenomena would soon disappear.

An Important Point.

I cannot dismiss this question without touching briefly upon one important point connected with it. I believe we ought to place such safeguards around our mediums as will protect them from want and physical suffering, so that they will not be tempted to resort to trickery in order to obtain money with which to buy bread. To-day, owing to our lack of organization, and our overweening desire to witness the marvelous, our genuine medium is placed at a fearful disadvantage. He sees the fakir drawing the patronage of the people, while he is in need of food. I do not wonder that he is tempted to follow the unholy example set him by the trickster, nor will any one do so who has ever felt the pangs of hunger. I recommend, therefore, that this convention place itself on record as favoring the taking care of our mediums. Instead of going to them and buying a dollar's worth of spiritual wares, let us take care of them as the oracles of old were cared for by their friends, and make them to feel that they are in no danger of coming to want. Then, and not until then, can we ever have an assurance that we shall receive the genuine proofs of spirit return through very many of our mediums.

Directly allied with the fraud question, is one the delicacy of which is so great as to give me many misgivings as to the best methods of dealing with it, or even of discussing it. I believe that this convention should have a word to say upon the question as to who should occupy the platforms of Spiritualism. We cry out against fraud, and denounce counterfeiting most vigorously, yet will place before the public those whose moral characters are at least open to suspicion. I do not believe in

denouncing fraudulent mediums, unless we also denounce fraud among speakers. In other words I had rather deal with a downright trickster in mediumship than pose as an apologist for Oscar Wilde, H. B. Foulke, and their satellites. We should at least be consistent enough to demand character in all and for all of our workers, hence I feel that those who see fit to engage in all kinds of crimes against nature, should not be countenanced as exponents of the Spiritual Philosophy. The youth of America are our wards, and I believe it to be our duty to denounce all crimes against them in the interests of a higher morality.

N. S. A. Work.

The officers of the N. S. A. have not been idle during the past twelve months, although there has been less missionary work done than in any previous year. Several very successful mass meetings have been held from which good returns have been made to our treasury. Quite a number of societies have chartered with the National body, but I regret to say the number is much smaller than it has been in any year in the history of the N. S. A. I attribute this falling off to the absence of missionary work in its behalf. Speakers and platform workers have called upon us for aid in securing half-rates over the several lines of railroad, all of whom, when found to be entitled to the same, had no trouble in having their claims allowed.

Suppression of Free Speech.

The suppression of spiritualistic meetings at the Soldiers' Homes in Dayton, O., and Marion, Ind., has repeatedly come before our Association for action since our last convention. I wrote the Secretary of War, Gen. Alger, for information on the subject. He referred the matter to the National Board of Managers of the Soldiers' Homes, from whom I learned that the meetings of the Spiritualist soldiers at Dayton were suppressed because of a division among the members of the Spiritualist society there, which had culminated in an open quarrel between the two factions. In the interests of peace and harmony, the manager of the Home had seen fit to suppress all spiritualistic meetings in the halls or upon the grounds connected with the Dayton Home. Free speech in religion can be suppressed with impunity at Dayton simply because the Spiritualists are the only ones hurt by it. I wrote the authorities, also, in regard to the suppression of our meetings at Marion, Ind., and was informed that my letter of inquiry had been received, and would be given due attention. That is the last I have heard from Marion.

In order to reach these cases we had recourse only to the National Board of Managers, several of whose meetings I have personally tried to attend, or have requested other members of our Board to do so. We tried, especially, to reach the meetings at Norfolk, Virginia, but owing to lack of funds in our treasury, we were unable to do this. We then tried to appear before the Board at its Washington meeting, but our Vice-President, Mrs. Richmond, was informed that she could not be heard, as it was a secret meeting, held behind closed doors. When the Managers met in Boston, I expected to appear before them, but did not learn the exact date on which their meeting was to be held until the next day after it had adjourned. The meeting at Dayton, Ohio, was well advertised. I wrote Hon. L. V. Moulton, one of our Trustees, asking him to represent the N. S. A. in the case at that meeting. He was unable to do so, and the N. S. A. could not incur the expense of a journey from Boston. On the day of the meeting I telegraphed Gen. Wm. B. Franklin, President of the Board of Managers, asking him to reopen the case in behalf of fair play. The message was received at the Dayton Home, but was not presented to the Board, owing to the temporary absence of General Franklin at the time of its delivery.

Such is the history in brief of this important case down to date. I believe your honorable body of delegates should take action concerning it. You should do more than to pass resolutions, and instruct the incoming Board of Trustees to move in the matter. You should discuss this question at length, and so endorse this Association financially that it can do something in the premises. This is a case of the suppression of free speech in an institution belonging to the United States, which is supported by citizens of all shades of religious belief. I believe the Constitution of the United States is violated by this action of the Governor of the Home. We shall be doing injustice not only to Spiritualism by tamely submitting to this outrage, but also to the sacred rights of man. I earnestly recommend sharp, decisive action upon this question by this Convention.

The Jubilee.

Pursuant to the instructions of the two last annual conventions, each time by a unanimous vote, without the utterance of a single protesting word by any one, the semi-centennial anniversary of the advent of Modern Spiritualism was celebrated at Rochester, N. Y., in the form of an International Jubilee. The management of this great enterprise had been committed, under instructions of the Board of Trustees, to Mr. Frank Walker, of Hamburg, N. Y. His appointment seemed to give good satisfaction to the Spiritualists of America, and many expressions of approval reached the members of the Board of Trustees, assuring them that they had done well to advise the appointment of Mr. Walker.

The idea of a Jubilee celebration was first broached to me about two and a half years

ago by our honored Vice President, at the home of a mutual friend of hers and mine in Chicago. Her suggestions met my full and enthusiastic approval, and I took pains to embody them in an elaborated form, in my report for the year 1896. Soon after our first talk upon this subject, several writers in the *Progressive Thinker*, *BANNER OF LIGHT*, and *Light of Truth*, among whom may be mentioned our friend and brother, George W. Kates, began to advocate the same thing. It is therefore apparent that the Jubilee idea was not a rainbow colored fancy of one or two persons, but was the earnest, honest thought of many of the leading minds in our ranks.

At the time of its inception everything was auspicious for a grandly successful celebration. The presidential election was about over, the money question was to be brightly settled, and the nation was to enter upon an era of prosperity unequalled in its history. Such was the rosy picture presented to the minds of the friends of the Jubilee. It was thought if such was the case, ten to twenty thousand Spiritualists would assemble at Rochester to celebrate the birth of our great movement. But the promises of 1896 were not fulfilled; the election gave the nation no financial relief, but rather increased the burdens of the people in that direction. Despite this fact, however, Mr. Walker secured some very flattering promises of aid from wealthy Spiritualists, as well as from the citizens of Rochester, that encouraged him to advise the Board of Trustees to go on with the work. They did so, and Mr. Walker was made sole manager of the affair, empowered to raise funds for the expenses of the same, and directed to appoint such assistants as he might see fit.

He pushed the work vigorously, and received encouragement from all sections, which led him to believe that thousands of Spiritualists would surely visit Rochester. Suddenly the Spanish war broke out, adding to the financial stringency of the times, and completely demoralizing business in many sections of the country. It was then too late to call a halt upon the Jubilee arrangements, because many important contracts had already been signed, and too much had been expended in its behalf to make it possible to do so. In addition to these facts came assurances and promises of attendance that led the general manager to believe there would surely be several thousand people present when the Jubilee opened. Accordingly it was decided to proceed May 27 and closing June 1. It was at this point possibly that a great mistake was made in connection with the Jubilee. Owing to what seemed to be good and sufficient reasons, the date was changed from June 1-8 to May 25-June 1. This change undoubtedly kept many people away, and militated against its success. The change was made from the best of motives, in order to secure better accommodations for the meetings of the Jubilee. To what extent the altering of the original plan injured the celebration can never be determined.

The results of the Jubilee are known to you all. It was a financial failure, and threw a great burden upon the shoulders of the General Manager. In accepting his commission from the N. S. A., he had signed a contract binding himself to turn all surplus funds into the treasury of the National body, and to bear all losses himself in case of a deficit. This shows his great faith in the success of the Jubilee, and proves his devotion to Spiritualism. He did his best to make it a financial success, but the hard times, the war, and the failure of many people who had promised to attend, but did not do so, proved too much for him.

Spiritually and educationally the Rochester Jubilee was one of the grandest successes that ever came to Spiritualism. The speakers and mediums in attendance never did better, and their utterances found their way into the columns of the secular press in Rochester, and through the American and United Press Associations into the columns of thousands of papers throughout the nation. In this way the Jubilee was a great educator and spiritual illuminator. The centering of the harmonious thoughts of the Spiritualists of the world upon Rochester I believe made a power for good in the psychic realm that will in the near future redound to the good of our Cause. I feel that its concept in the Congress of the wisest spirits in the higher life was prompted by a desire to bring in a feeling of good-will and brotherly love among all the peoples of the earth.

The deficit, outside of the salary of the General Manager, at the close of the Jubilee, was about three thousand dollars, one thousand of which has been paid to Mr. Walker through donations from individual Spiritualists. Three hundred and twenty dollars of this sum passed through my hands, for which I hold Mr. Walker's receipts. Two thousand dollars in round numbers remain unpaid. It is possible, perhaps, under Mr. Walker's contract, that this Association is not legally responsible for this debt. Morally I believe it is, hence I feel that some action should be taken by this body of delegates. I hope two hundred loyal men and women can be found who are able and willing to give ten dollars each to wipe out this indebtedness. If they cannot be found, then surely the N. S. A. should not allow its representative to bear this loss alone. I recommend this matter to your considerate attention.

THE BABE WILL.

Last year I had occasion to say a few words upon this important topic. It will be remembered that this will was being contested by distant relatives of Mrs. Babe at the time of our last annual convention. I advocated a vigorous defense of the will, and a fund of \$704.05 had been raised to defray the expenses of the threatened suit-at-law. It was found expedient, after several consultations with the Trustee of the will, Mr. Theodore J. Mayer, to compromise the two suits that had been instituted against the will, giving each of the contestants one third of the estate, the N. S. A. to pay the claim of Mrs. Emma A. Rice for services rendered the late Mrs. Babe. This proposition was accepted by a majority of the Board of Trustees, and the trustee of the will was directed to affect a settlement upon the terms named. As the estate consisted chiefly of real estate, its sale, under the existing financial depression will necessarily be somewhat delayed. In the end, however, the National Association will no doubt receive its share of the proceeds of the estate. The Board of Trustees voted to retain the defense fund of \$704.05, or so much thereof as remained in the treasurer's hands after defraying the legal expenses incurred up to the time the compromise was affected, as a special defense fund for any contested will, or for the defense of the N. S. A., or the rights of speakers and mediums. I feel that this was a wise action, and recommend that it receive the approval of this convention.

MASS MEETINGS.

A few mass meetings only have been held under the auspices of the N. S. A. during the past year. The gatherings at Cleveland, O., Chicago, Ill., and Atlanta, Ga., were especially successful, and yielded large financial returns to the treasury of the N. S. A. Successful mass meetings were also held at Marlboro, Mass., and Portsmouth, N. H., which resulted in great good to the Cause of Spiritualism. Of the results of the three first named, you will probably hear at length from our Vice President and Secretary, who were in attendance on each occasion. The Marlboro meeting was planned by Dr. G. C. B. Ewell, formerly of Colorado, while the Portsmouth meeting was under the management of your President. I still believe that these mass meetings can be made a power for good to the N. S. A., if they are properly conducted.

I therefore recommend that a larger number of them be held during the coming year. In so doing, I venture to suggest a change in the plan of management of the same. I suggest that the local society, or societies, be consulted with regard to the feasibility of holding a meeting, and that each one be given a certain percentage of the receipts after all expenses are paid. This would prove the willingness of the N. S. A. to render substantial aid

to local societies, and show that it was not seeking to take away their support. I also venture to suggest that it would not be out of place to hold a few spiritual rallies in cities and towns where the people have grown lukewarm in their interest in Spiritualism, in order that the people may be induced to do something for the Cause. These meetings should be held without regard to financial returns, save only the defraying of the expenses of the speakers and mediums employed.

It was decided at the last annual convention that only one member of the Board should attend each of the mass meetings held under the auspices of the N. S. A. This was voted in order that more of such meetings could be held, and heavy expenses avoided. Owing to some unhappy misunderstanding of this order, it has not been carried out, for fewer mass meetings have been held during the year, and the talent supplied by the N. S. A. has certainly not been distributed.

CAMP MEETINGS.

Spiritualist camp-meetings have become prominent factors in the propaganda of our philosophy during the past two decades. They have been instrumental in bringing the light of spiritual truth home to thousands of people, and have led some of them to take an active interest in local society work upon their return home. There are now between fifty-five and sixty of these camps in the United States, all of whom can be made auxiliaries to the N. S. A., if the right steps are taken. I recommended that special N. S. A. days be secured upon the programs of the several camps last year. It was done to a limited extent, but was not as general as it should have been. I visited ten camps personally, at each of which I spoke in the interests of organization and the N. S. A. The financial returns were generous enough to convince me that there is no better way to reach the people than through special days at the camps. Outside of Lake Pleasant, Mass., where the money was paid to Secretary Woodbury, who was present, I have, through my own lectures, special collections and appeals for donations, received over four hundred dollars in the name of the N. S. A. The expenses connected with this work, covering a period of forty-five days, was nearly one hundred and fifty dollars. This shows what missionary effort and devotion to the cause of organization will do in a small way. With this policy extended to every camp, the N. S. A. would soon win for itself a large share of the affections of the people.

The camps visited by me were Harwich, Lake Pleasant and Onset, Mass., Queen City Park, Vt., Niantic, Conn., Cassadaga, N. Y., Verona Park, Temple Heights, Etna and Madison, Maine. I am especially indebted for courtesies rendered to Rev. S. L. Beal, Hon. A. H. Dailey, J. B. Hatch, Jr., J. A. Whittemore, Dr. George A. Fuller, Dr. E. A. Smith, H. B. Emery, H. Hunnewell, Robert Hayden, A. Baker, A. H. Blackington, B. M. Bradbury, A. F. Smith, Hon. A. Gaston and George H. Brooks. The N. S. A. is also under obligations to these gentlemen and to the officers of the camps named for the privilege of presenting its claims to the assembled people. I recommend resolutions of acknowledgment, with directions to the Secretary to transmit the same to the friends above mentioned. These acknowledgments should also be extended to the many speakers and mediums who gladly lent their aid to make the N. S. A. day successful at these camps. Onset Camp still maintains the proud position as the most generous of the camps in its donations to this Association. Including the sum paid me for my personal services there, Onset's contribution in round numbers is two hundred dollars. I cannot refrain from naming J. Q. A. and Charles Whittemore as two friends of our organizations whose deeds always speak louder than words.

A few other camps devoted some time to the cause of the N. S. A., but no return of their work has reached me. I presume their officers reported to the Secretary of this Association, from whom you will no doubt receive the information desired. I am persuaded that camp work is of the utmost importance to this Association, hence most earnestly recommend that the incoming Board of Trustees be instructed to open correspondence with the officers of every camp in the United States for the purpose of securing special days upon their programs. I further recommend that the Board be directed to have at least one direct representative, either of its own members, or of its special agents appointed for the purpose of looking out for its interests on those days at every camp where the same are granted. In this way the people can be made acquainted with the real objects of this Association, and large financial returns secured.

STATE ASSOCIATIONS.

This important branch of our work has not been neglected during the past year. The great mass meeting in Chicago in February last brought the Spiritualists of Illinois together, and led them to form a strong working State Association, with a live progressive corps of officers. Through the devoted efforts of Dr. J. N. and Mrs. Ella Gibson Magoon, splendid organic work was done in Minnesota, and a fine State Association was incorporated there. The two bodies named have already demonstrated their usefulness, and proved themselves bulwarks of defense for our Cause. The State of Washington has also swung into line, and records itself on the side of liberty and union. These three Associations at once carried with the N. S. A., and brought it no little support.

The State Associations previously organized nearly all report progress in their work. Maine has more than doubled its membership, while Massachusetts and Rhode Island have largely increased theirs. Vermont and Connecticut have done good work, as have New York, Michigan, Texas, California and Nebraska. They have defended persecuted mediums when occasion required it, and have rendered loyal service to the cause of freedom through their opposition to medical monopoly, capital punishment, and other unjust measures. State Associations are needed to protect the people from iniquitous and partialistic legislation in every state in the Union. I believe that New Hampshire, Wisconsin, Indiana, Pennsylvania, Oregon, Kansas and Tennessee are ripe for organization, and I most earnestly recommend that your honorable body do something to assist the friends in those States to accomplish the desired result.

ORDINATION.

Very little has been said upon this subject during the year. It has been dealt with by a few local societies, and one or two State Associations, to a limited extent, but the appearance of the disease has been sporadic, and not at all dangerous. I feel that the Spiritualists of America should set the seal of their disapproval upon this effete inheritance from the superstitious past, as well as upon that other relic of priestcraft called christening of children. I recommend that the committee on resolutions be instructed to express in strong terms the sentiments of this convention upon the two points I have just mentioned.

HALF RATES.

This question has been ever present during the past year, and your President has been kept busy investigating the applications received by the railroad authorities for this privilege. Under the rules adopted by the Passenger Associations, particularly the Western and Central, any speaker or missionary who is solely dependent upon his labor on the Spiritualist platform for his living, provided he gives no physical phenomenal manifestations, is entitled to an annual permit. Both physical and mental mediums, as well as speakers, have eagerly endeavored to obtain these rates. Many have felt grieved at the National Association because of their failure to obtain the same, whereas it was only their own statements that proved they did not come under the rules laid down by the railroad authorities that were at fault. It is to be regretted that so many Spiritualists have such a great yearning for the half-rate privilege. I fail to see why any priest, nun, friar, or other religious teacher should travel upon half rates while the farmers, mechanics and other laboring men earning only one dollar or less per day, are obliged to pay full fare. I most earnestly recommend this convention to take a decided stand upon this matter by requesting that the half rate system be

abolished by all roads for the ministers of all denominations, to the end that full fare shall be paid by them all. This position is the only logical one that can be taken by Spiritualists who believe in "equal rights for all and special privileges for none." It gives me pleasure to state, however, that wherever our speakers have come within the rules of the Passenger Associations they have been shown every courtesy and granted every privilege extended to representatives of other denominations. This shows the respect paid to organization.

REFORM WORK.

During the past year this Association has endeavored to range itself in line with all reforms for the benefit of the masses. It has spoken repeatedly upon the question of mental freedom, compulsory vaccination, capital punishment, unjust taxation, and all forms of class legislation. These issues are now before the people of the forty-two States have laws favoring medical monopoly upon their statute books; almost every State has laws or regulations of some kind favoring compulsory vaccination; over forty States endorse capital punishment, while every State, save California, exempts by law all church and sectarian school property from taxation. Class legislation is running mad in the halls of Congress and in the State Legislatures. These are crying ills, and demand and should receive the considerate attention of this convention. I recommend that this honorable body speak with no uncertain sound with respect to all these questions. I urge that declarations in favor of a secular government for State and Nation be made to the world in order that the position of the Spiritualists of America may not be misunderstood. Let us unite our forces to keep an orthodox God out of the Constitution of the United States, and to secure the equal and uniform taxation of nearly three billions of dollars' worth of church and sectarian school property. I feel that this Association should not hesitate to speak upon all questions relating to human progress upon the side of right and justice.

SCHOOLS.

I called your attention to this important subject last year, and urged that hearty encouragement be given to the Spiritualist Training School at Mantua, Ohio, under the management of Moses Hull and A. J. Weaver, as well as to the Belvidere Seminary at Belvidere, N. J., under the tuition of Miss Belle Bush. I respectfully repeat that recommendation at this point. I feel that the establishment and maintenance of schools should be one of the main objects of the N. S. A. It is true there are many schools in this country, but those that deal with the soul side of man's nature are conspicuous by their absence. Attempts have been made to establish schools of spiritual philosophy in the past, and in some instances endowments of thousands of dollars were in sight to support them. Owing to the opposition of a few who were believers in extreme individualism, or who felt that the spirits would educate all of the denizens of earth, the progressive step was not taken. I believe the time has now come to attempt to revive the interest in that subject. I therefore heartily approve of the suggestion of Pres. M. S. Norton of the California State Spiritualist Association, and earnestly recommend its adoption by your honorable body. Pres. Norton suggests the establishment of a psychic school by the N. S. A., whose main object shall be to bring out the highest possible attainments in mediumship for the benefit of our race. If a movement is made in this direction in a business-like way, I believe it will lead in the near future to the erection and endowment of an institution of this kind. I urge this matter upon your attention, and hope you will discuss it at length, then take such action as in your judgment seems proper.

HISTORY OF SPIRITUALISM.

The importance of having an accurate history of Spiritualism has grown upon me during the past year. Our movement has now passed its half-century mark, and our pioneers are rapidly passing away from earth. It seems as if it would be wise to avail ourselves of the testimony of these patriarchs, to the end that future generations may know the truth with regard to Spiritualism's early history. I feel to recommend action in this matter, and respectfully suggest that it be discussed at length upon this floor. It may not be expedient at this time to elect the historian for this work, but it is our duty to lay such plans as will enable us to preserve the true record of the great revelation of religious truth the world has ever known, hence we should set to work to make it possible for it to be done. In this connection I believe it would be wise to secure the complete files of all journals ever published in this country in the interests of Spiritualism. The officers of the association have endeavored to carry out the wishes of previous conventions in this direction during the past year, but owing to the scarcity of funds, very little has been accomplished. I again recommend that the incoming Board be instructed to appropriate any available funds that may come into their hands, under one hundred and fifty dollars, for the completion and binding of the files of all of the Spiritualist journals, past and present, in America.

PSYCHICAL RESEARCH.

The stand taken by Prof. Richard Hodgson with regard to Spiritualism has led many scientists to view the questions raised in the name of psychic science in a more favorable light. It is well known that the English Society for Psychical Research has been at work upon psychic problems for many years. The published results of its investigations have been of great value to the spiritualistic hypothesis, because the preponderance of evidence was on that side. Some of its members have arrived at different conclusions, yet they have never been able to contravene the facts presented. The aim of this society is a most worthy one, viz., to reduce the mental and physical phenomena presented by Spiritualism to an orderly form, in order that a spiritual science may be deduced from the well authenticated facts. This the members have done to some extent. They have also established a branch of their society in America, of which such distinguished men as Profs. William James and Richard Hodgson are members. The expenses of this American branch are largely borne by the parent society in England. This is not as it should be; our English brethren should not be asked to educate us in spiritual science, but rather should be invited to cooperate with us in that work.

Prof. James has visited twice with regard to this matter, and suggested that the time had come for Spiritualists to join hands with the Societies for Psychical Research in order that the grand truths of Spiritualism may be given to the world. Prof. James also suggested that be felt as if the Spiritualists should lead in this work, as it is their religion in whose name these psychic phenomena are offered to the public. If the Spiritualists will give every possible facility for a thorough and comprehensive study of their phenomenal evidences, they will render the cause of truth a signal service. Prof. James has not yet accepted the spiritualistic hypothesis, but he and many other gifted scholars are anxious to know the truth, hence should be assisted in their quest by every true Spiritualist in America.

Prof. James felt that the N. S. A. should lead in this enterprise. I heartily agree with him, and believe that our American Spiritualists could be induced to furnish capital with which to push forward this important work. I feel it to be our paramount duty to reveal the scientific facts of Spiritualism to our fellowmen, but we cannot do it by continuing the desultory and chaotic methods hitherto followed. It will be said at once that the Psychical Research brethren are only going over ground formerly occupied by Spiritualists. Not so; they are simply gathering up the facts our Spiritualists have so prodigally scattered over the land, without knowing their value, or seeking to apply them to the advancement of science. I know that the pioneers in Spiritualism did a great work, but they simply told that which we might do better than they did. In this regard our Psychical Research friends have an opportunity to do a great work for Spiritualism, and therefore recommend that the incoming Board of Trustees be instructed to open correspondence with Prof. James, in order that steps may be immediately taken to

effect a union of forces in this important department of study. I also suggest that our Trustees be given power to act in the matter to the end that systematic work may at once begin.

A PSYCHIC QUARTERLY.

It has been suggested to me by several of the most loyal friends of the N. S. A., among whom may be mentioned Dr. W. W. Hicks and Dr. George A. Fuller, that an American quarterly magazine, devoted to psychic and occult science, is one of the great needs of the hour. It should cover a wider field of thought than that formerly traversed by W. T. Stead's *Borderland*, and represent the most advanced phases of spiritual and reformatory thought. The suspension of *Borderland*, recently followed by the great American magazine *Arena*, leaves this field open for a quarterly of this kind. It should be of a high order, with no side issues to detract it from its purpose to enlighten the teachers and thinkers of the globe upon the important question of spiritual science. A magazine of this kind would require the backing of capital, and I believe it could be obtained, provided the right person was selected to move in the matter. I have studied this suggestion very carefully, and I believe it to be an eminently practical one, as well as a necessary adjunct to our Cause. I therefore recommend that this convention consider this matter at length, and give such instructions to the incoming Board as will lead to the accomplishment of the desired purpose.

MISSIONARIES.

The by laws of this Association direct the President to appoint a certain number of missionaries to present its claims to the people in various sections of the nation. I have designated twenty-five persons to act as N. S. A. missionaries during the past year. Some of them have done excellent work, and made returns of the same to the Association. Others simply wanted our papers as an endorsement, in order that they might secure paying engagements and obtain half-rates upon the railroads. In making these appointments, I have urged them all to do something for the N. S. A.; to talk its claims to the people, to solicit donations and bequests, as well as to take collections for its treasury. They have all promised to do this, but many of them have signally failed to keep good their word.

The benefits derived from the labors of the few who were sincerely devoted to the cause of organization, lead me to again recommend the continuance of the missionary work. Due care should be exercised in the selection of candidates for this position, in order that those only may receive our papers who are willing to reciprocate for favors received. By corresponding with them at least every month, the Secretary would be able to learn the results of their work, and would be able, in most cases, to induce them to do something for the N. S. A. Letters from headquarters would lead their recipients to feel they were in deed, as well as in word, parts of the Association they represent.

LYCEUMS.

The organization of a National Lyceum Association was accomplished at the close of the last annual convention. Reports of its work will be received during this convention, and on Friday of this week its first annual meeting will be held. From what I have heard of it, much good work has been done during the year, and quite a number of local lyceums have been established. It now looks as if our children's lyceums were beginning to attract the attentive interest of all progressive Spiritualists. I am much encouraged at the outlook, and take much pleasure in recommending that the National Lyceum Association be given the hearty support of and every possible aid from your honorable body.

N. Y. P. S. U.

The National Young People's Spiritualists' Union was formally organized at the Rochester Jubilee and completed its work at Lily Dale, N. Y., Aug. 10th ult. It has a goodly number of names upon its roll of membership, and is designed to interest young Spiritualists of adult age in the philosophy and religion of Spiritualism. Its officers will present its claims for your consideration during this convention. I bespeak for them your careful attention, and recommend that this new branch of spiritualistic work be given the hearty moral support of the N. S. A.

MOVABLE CONVENTIONS.

Your attention will be called to an amendment to the Constitution of the N. S. A. making the annual conventions of this body movable affairs. This step I believe is in the right direction, provided the headquarters of the Association can be kept in Washington. In order to make the proposed change, it may be necessary to amend the charter of incorporation, hence it will be necessary to make haste slowly in this matter. I am also requested to ask you to consider the feasibility of making the term of office of the entire Board of Trustees three years in duration, one third of which shall be chosen at each annual gathering. I submit these important questions without recommendation, feeling assured that the convention will in its wisdom settle them in the right way.

THE FINANCIAL QUESTION.

Of all matters that will come before you, this is the most vital one, and will require your ripest, richest and most consecrated thought. The treasury has been sadly depleted during the past year, and in place of surplus funds in our treasurer's hands, I am forced to report a shortage of nearly or quite twelve hundred dollars. I have already outlined the causes that have depleted our treasury in my references to the war, the hard times and the sad condition of our local societies. The receipts from dues, collections and donations have fallen off largely during the past season, and some method by which the revenues can be increased must be devised. I feel that the auxiliary societies would render greater returns, if they were kept in closer touch with the N. S. A. They should receive occasional letters upon other subjects than dues, collections and proxies for delegates, which fact would soon lead the members to see that the N. S. A. was their institution, in which they had a voice and vote.

I have repeatedly urged the appointment of special financial agents to visit the Spiritualists of the country from house to house, soliciting donations for the N. S. A. This recommendation has been adopted by at least two hundred delegates, but owing to some unhappy circumstance, it has never been carried into effect. It was tried for a few weeks only in a limited circle, and the returns therefrom were seventeen dollars. On a larger scale of operations the results would have been much better. There are men and women of character and standing, out of work, who could and would give ample bonds for the safe keeping and accounting for all moneys received by them, and who would gladly accept stewardships of this kind. I therefore again recommend that the incoming Board of Trustees be instructed to appoint a number of special financial agents, under bonds, to solicit funds for the N. S. A. in the manner above described. I further recommend that all N. S. A. missionaries be instructed to make at least one appeal each month for aid for this Association.

I am strongly impressed with the necessity of retrenching in the excesses of the association. "A dollar saved is as good as a dollar earned," is a motto that well applies to the N. S. A. I believe that the office of president should be made a non-salaried one, the incumbent thereof to receive compensation only for time actually spent in the service of the N. S. A. I recommend that this change be made in the interest of economy. I have already shown you that the mass meetings, special days at the camps, and proper missionary effort can be made sources of revenue for the N. S. A. The receipts from all sources will, of course, largely depend upon the energy, enterprise and devotion of the officers of the N. S. A., and upon you as delegates.

It is neither fair nor right to place the entire burden upon the shoulders of a few; a division of labor is the shining of honor, hence it is the duty of every officer and delegate to this convention to take home with them a spirit of consecration that will lead them to interest their friends in the N. S. A. Convention enthusiasm is all very well, but home enthusiasm

is much better. There are thousands of Spiritualists who could be interested in the N. S. A. through the personal appeals of the delegates here to day. If ten thousand people will give one dollar each, yearly, to this Association, missionary work, reform measures and other important trusts could be met in the right way. I also believe in appealing to the philanthropists in our ranks for aid. They will respond when they see a spirit of consecrated devotion manifested by those who claim to be Spiritualists. For myself, I will agree to be one of one hundred persons to give or raise fifty dollars for the support of the N. S. A. during the coming year. I recommend these several suggestions to your thoughtful attention.

A DECLARATION OF PRINCIPLES.

The last annual convention referred the matter of a declaration of principles to the Board of Trustees, with instructions to ascertain the wishes of the Spiritualists of the nation through an extensive correspondence, to the end that a broadly comprehensive statement of the principles of Spiritualism might be published to the world. This question was agitated to some extent, and action taken by the people at the Rochester Jubilee, from which you will hear later. I am not informed as to the nature of the replies to the letters of inquiry sent out from headquarters, upon this point, but I have personally reached a number of people, whose opinions I have published from week to week in the columns of the *BANNER OF LIGHT*, while many others have spoken through the other Spiritualist papers upon the same subject. The consensus of opinion is that some form of a declaration of principles should be made, and from the many suggestions offered upon this topic, you will be asked to select something that will express in plain terms the basic truths of Spiritualism.

I respectfully recommend the following for your consideration: Spiritualism stands for (a) a Universal Principle of Life; (b) Truth, the revealer of that Life, and the gleaner of wisdom; (c) Immortality, the divine inheritance of the race; (d) Eternal Progression, the sublime destiny of man; (e) Spirit-rebirth, a demonstrated fact in nature; (f) Sympathy, the principle that unifies the race on earth; (g) Love, the lever by which men are lifted out of sin and ignorance, and higher and holier conditions brought in among men. This is the declaration I once made in an important case in this city some years ago. It stood the test then, and I see no reason why it should not do so again.

THE CALIFORNIA STATE SPIRITUALIST ASSOCIATION.

This valuable ally of the N. S. A. last year asked for exclusive jurisdiction over the societies in that State. The matter was referred to the Board of Trustees, with power to act. Inasmuch as the N. S. A. has no power to cancel or revoke charters, save for just cause, the transfer of all societies having charters from the N. S. A. was an impossibility, unless they themselves requested it. Some of the California societies prefer to carry charters from both State and National, and are willing to pay dues to both. The California State Spiritualist Association now asks for exclusive jurisdiction over that state, and will sever its connection with the N. S. A. on Jan. 1, 1899, unless the same be granted. Since the organization of that Association in 1896, I am not aware that any charters have been granted by the N. S. A. save one in Los Angeles that was recalled, pending action by this body upon the question at issue. We cannot afford to lose California, and I urge calm deliberation upon this grave question. It may be possible to effect a compromise in this way: the N. S. A. to grant exclusive jurisdiction to the California Association, holding only such societies as desire to carry double charters, or do not wish to join the State Association. By adopting this method, there can be no clash of interests and reciprocity of relationship will be maintained.

THE LONDON JUBILEE.

From June 19 to 24, inclusive, a grand International Jubilee was held in London, England, under the efficient management of Mr. E. Dawson Rogers. Leading Spiritualists from all quarters of the globe were invited to take part in its proceedings, and to send papers to read at its several sessions. It was deemed advisable to send delegates from this country, bearing credentials from the N. S. A. Mrs. Cora L. V. Richmond, our honored Vice President, Miss Lillian Whiting, Dr. J. M. Peebles and Mrs. Jennie B. Hagau-Jackson were commissioned as representatives of this body, while Mrs. M. E. Cadwallader was chosen at the Rochester Jubilee to represent the gathering there, as well as the First Association of Philadelphia and the National Young People's Union. It is probable that brief reports will be presented to you from your delegates, in order that you may learn of the exalted character of the work performed by the leading minds of the world at the great London Congress.

THE BOARD OF TRUSTEES.

The Board of Trustees has performed its work to the best of its ability. Owing to the absence of a quorum, no meeting was held in July, but the work was done through correspondence and by committees. The report of your secretary will no doubt give you a detailed account of the work done at headquarters, and of the general stewardship of the board itself. I commend the business history contained in his report to your special attention. The number of contributing members has largely increased this year, and an itemized account of the same will be of interest to you all.

PRESIDENT'S WORK.

I invite your closest scrutiny of this branch of my report. I have been criticised, praised and censured for what I have and have not done at great lengths, hence a succinct account of my work will place you in possession of the facts in the case. I need not remind you at the outset that missionary work is not the chief part of the duties of your President. I made it a leading feature of my work during the first three and a half years of my incumbency of my present office. I traveled far and near pleading for funds, soliciting charters and explaining the aims and objects of the N. S. A. to the best of my ability. If I failed to do my duty, it was not from any willful neglect on my part, but was due to ill-health, or other causes over which I had no control.

I explained my connection with the *BANNER OF LIGHT* in full in my last annual report, hence it is unnecessary for me to repeat it here. I was relieved of the presidency by a unanimous vote of the last convention, which the distinct understanding that I was to remain with the *BANNER OF LIGHT* as its editor. The last convention voted that the salary of the President should be fifteen hundred dollars per year. Nothing was said in the convention about my relinquishing any portion of that salary to the N. S. A., yet it was expected and tacitly understood that I would do so. After my reflection, I informed my friends that my purpose was to charge only for such time as I devoted to the interests of the N. S. A. outside of my work on the *BANNER OF LIGHT*. This I have done, hence I wish to denounce the statement that I have drawn double pay during the past year as absolutely false and most unkind.

My salary as editor of the *BANNER OF LIGHT* has been less than the salary voted the President of the N. S. A., hence in relinquishing my salary I did not gain one penny of pecuniary sense. Whenever I have absented myself from my office in Boston upon N. S. A. work, I have been charged with lost time by my employers, and have drawn no salary therefrom from them. I refer to their books to verify my statement. During the year I have lost many days' time in the service of the N. S. A., including my attendance upon the quarterly board meetings. I believe I am entitled to compensation for that loss of time. In addition to this I have carried on a very large correspondence and attended to many important duties connected with my office. I have written eight hundred and eighty letters on N. S. A. business during the year. I have also edited the proceedings of the annual convention of last year, read and revised the proof sheets, prepared statements of the standing of the N. S. A. for the New York World's Almanac, written for the secular press several defenses of Spiritualism against the attacks of clergymen, fought

through to a successful finish a very bitter contest for medical freedom, written editorially in behalf of the N. S. A., and sent articles in its interests to the other Spiritualist journals.

It was my duty to do all of these things, and I ask all persons on this floor to day if they feel that I ought to do this work for nothing. Be that as it may, I have not drawn one cent of salary from this association during my entire year of service. I feel, however, that I am entitled to a fair equivalent for my labor. I do not ask nor do I expect the full salary of fifteen hundred dollars for my services. I am willing, however, to rebate sixty-five dollars per month on said salary, provided I am reimbursed for my expenditures in postage, stationery, office supplies and railroad travel. I am willing to do more than this. I wish to have deducted from the amount due me the sums pledged by Mrs. Barrett and myself at the last convention, also a note given by me to the N. S. A. in the interest of the State Association of California two years ago. My office and incidental expenses have been, in round numbers, two hundred fifty dollars, an itemized account of which will be submitted to the auditing committee. This sum, added to what I claim for services rendered, make the total amount due me nine hundred seventy dollars. Against this must be charged the California note and the donation above named, three hundred and seventy dollars in all. This leaves a balance due me of six hundred and seven dollars.

During the past year I have received for over seven hundred dollars in the name of the N. S. A. I hold the Secretary's receipts for nearly one-half that sum, and have the balance in my possession, subject to the settlement of my accounts. I have been thus particular with regard to my financial matters in view of the fact that certain parties have sought to injure me in connection with this department of my affairs. But there is yet another side to this question. Last year I rebated nine months' salary in full, charging only per diem rates for services rendered, and turned in the amount of my earnings on Sundays during those nine months to the N. S. A. treasury. This year I have been asked to do the same thing; but I ask you, one and all, if you feel that I ought to do this in view of the fact that I am receiving less wages now than I did then? If any one of you yielded an income of several hundred dollars, and had an opportunity to regain a portion of it by extra outside labor, would you feel that you were in duty or honor bound to give it to your employer to help him out financially? This is exactly what I have been asked to do, and I feel as if I have some rights in this case that should be respected. I ask your honorable body to direct the auditing committee, or some special committee, to investigate this matter thoroughly and report upon it to this convention. If you deem my requests extravagant, if you feel that I ask too much, I am perfectly willing to arbitrate the case in the interest of harmony and brotherly love.

I wish to say, that there has scarcely a day passed during the entire year in which I have not rendered the N. S. A. some service. I have loyally tried to advance its interests, and striven to place its claims before the people on every possible occasion. Even in my personal letters to my relatives and closest friends, I have had something to say concerning the National Association. While I have not sought to make the BANNER OF LIGHT the official organ of the N. S. A., I have endeavored to make it a staunch supporter thereof, and I leave it to those who have followed that work to judge of its efficacy and value. I ask for simple justice, and have no wish to make personal affairs too prominent in the case. It is but fair to say, in concluding this chapter of personal references, that all my Sunday earnings at the camps, as well as convention Sundays and occasional Sundays when I have chartered societies with the N. S. A., have been credited to the N. S. A. Up to this time I have paid for all postage and other incidental expenses out of my own pocket. It is worthy of mention, at least, that many of the express packages received from headquarters, as well as an occasional telegram, were marked collect. I now ask your honorable body to consider these remarks with due care, and make a full, impartial investigation of the case. I also have a bill of fifteen dollars left over from last year, on account of music, that I have not pushed because of lack of funds.

REVIEW OF THE FIELD.

During the past year some mistakes have been made in connection with the work of the N. S. A. The sales of the reports of the last convention have not been as numerous as was hoped, owing to the mistake of not pushing them upon the market. I recommend that the incoming Secretary be instructed to have the reports of all conventions on sale at all camp and local meetings, as well as at State and quarterly conventions.

The Spiritualist press has stood by the N. S. A. most loyally during the past year. Some journals have subjected it to severe criticism, but it has served a good purpose through the prominence it has given the N. S. A. by keeping it constantly before the minds of the people. Every Spiritualist in America has generously donated a large amount of space to this Association, and I feel as if due recognition should be made by you to each and all of them. Personally I feel under special obligations to Thomas G. Newman, of the *Philosophical Journal*, Ed. D. Lunt of *The Medium*, Charles W. Newman of *The Dawning Light*, J. R. Francis of *The Progressive Thinker*, and Willard J. Hull of *The Light of Truth*, and I take this opportunity to express my thanks to them for favors received.

In reviewing the work of the year, it is well to note the fact that the N. S. A. has grown upon the attention of the people more than it has in any period of its history. The need of a strong central organization for business purposes, as well as a psycho center, has become apparent to every truly progressive Spiritualist. There has sprung up a laudable desire to remedy the defects now existing in the machinery of the N. S. A., as well as a determination to make it the servant of the people. As delegates, it is your duty to carry out the wishes of your constituents in these directions. It will be your duty to instruct your officials in plain terms, then hold them in a strict accounting at our next annual convocation.

It has been a grave mistake to hurriedly pass over important recommendations, or refer them to the "incoming Board of Trustees with power to act," on the part of former conventions. I most respectfully ask you to refer nothing to the Board of Trustees that you can settle here and now. The work of the year can be outlined in part, at least, by your honorable body, while emergency cases can be trusted to the judgment of the capable men and women whom you will call by your votes to fill the offices connected with this Association. I am constrained to venture one further recommendation with regard to your work as delegates. I believe it to be only right and just for you to make it possible for all nominations for office to be made upon the floor of the Convention, and not through the mediumship of a nominating committee. It will be impossible to effect a change for this year, but you can place yourselves on record in favor of the principles of true democracy by adopting this plan for the government of future conventions.

During the past year several of the truest friends of Spiritualism, and loyal friends of the N. S. A., have taken their departure to the higher life. On the 27th of December, 1897, that noble veteran and true-hearted friend of humanity, Mrs. A. H. Colby-Luther, took leave of earth and passed to her reward in spirit. On February 8, 1898, Hon. J. O. Barrett, reformer and spiritual teacher, went home to spirit-land. J. Henry Brown, Merrill Ryder and Mrs. Sarah Durham have also completed their sojourn on earth during the past twelve months. Each and all of these were true friends to the N. S. A., and it is only fitting that their names should be spoken and memories honored in a convention of this kind. I recommend another matter to your consideration. This convention will complete five years of service for me as your President. I have tried to do my full duty by the Association, and faithfully sought to repay trust with trust. That I have made many mistakes, I freely admit, but I have

honestly endeavored to rectify them whenever I have discovered them. I come now to the close of my fifth term of office with the consciousness that I have been loyal to the cause of cooperation during the entire period I have served you. To the many friends I have made during that time, I return my heartfelt thanks for their uniform kindness and hearty support. Their words of encouragement and good cheer remain with me now, and will continue to do so in the future, as compensations for the hardships I have met with in this work.

Words fail to express my gratitude to you for the honors you have heaped upon me during the past five years. Want, hunger and privation, as well as mental agony have been mine during a portion of that time. But the law of compensation has brought me many returns for those ills, and the loyal friendships, the words of kindly encouragement, and practical aid are cherished memories in the arena of my memory. I feel again to thank you for your courtesy and good will, also for your kindly forbearance in listening to my lengthy paper to-day.

All of which is respectfully submitted,
HARRISON D. BARRETT.
President National Spiritualists Association of the U. S. A. and Dominion of Canada.

Our Serial Story.

A CALIFORNIA GIRL,

Or a Story of the Golden West.

BY MRS. MARY T. LONGLEY.

Written Expressly for the Banner of Light.

CHAPTER XI.

TIMOTHY BROWN, JR.

One other member of the Brown family, and a very important one in the work on the ranch, we have not described. There were, besides the Browns themselves, two hired men who worked on the place, but they did not reside with the family, having their own homes elsewhere, and with them we have nothing to do. This other person was Timothy Brown, Jr., a young man—or as some thought, an overgrown boy—who was at this time about eighteen years old, a tall broad shouldered fellow, fairly good looking, with brown hair, blue eyes, and florid complexion, somewhat simple and boyish in speech and manner, not wholly uncouth, but by no means as refined as Lou and her father, and people of their stamp. "Tim," as everybody called him, was as slow and tardy in speech as his sister, and indeed the Browns were none of them much given to talking. He was a good farmer, and he knew how to work from early morning till late at night, when there was anything to be done. As his mother said of him in tones of pride, "There isn't a lazy bone in Tim's body."

But if Tim was silent, especially when in the presence of Lou Joseelyn, it was not because his heart was free from emotions or his head devoid of thoughts, for to this simple-hearted youth Lou was as a bright, particular star whom he worshipped, as one afar off may worship some brilliant luminary that he never expects to reach. It was therefore with not a little concern that Tim learned of the accident to the girls and contemplated the bandaged arms of Lou; and it was with a good deal of energy that he expressed himself as out of favor with gasoline stoves anyhow, and with the hope that "Dad will get rid of the old thing and get one of those blue flame stoves we've heard so much about as being safe and durable and economical as well."

The burn on Maria's face did not heal readily, and it was some days before she could venture out of her room without a bandage; but Lou's arms were soon entirely healed, and their fair, soft flesh bore no trace of the blisters it had worn. But as time passed it became evident that poor Maria would always bear the mark on her face of her fight with the flames, and the countenance that had shown but little beauty before, now appeared unattractive indeed—but not to those who loved the child; and these included the Joseelyns, for they knew of her amiable and self-sacrificing spirit, and to them even this disfigurement shone as a sign of her heroism and loyalty.

The month that the artist spent at the ranch slipped rapidly away. During his stay he settled with the Browns that they should remain another year, and work the place for him on shares. All the expenses of running the ranch should be paid out of the receipts accruing from the sale of the oranges and the small fruits raised upon the place, and the balance was to be divided between the rancher and himself. This arrangement seemed to suit all hands more completely than the former payment of rent had done, and as the ranchmen were hopeful that the next season's crop of fruit would be a prolific one, they looked forward to better times with brightened spirits. During the month the artist and his daughter visited friends at Pasadena and in Los Angeles, and Lou was introduced to other families whose daughters she would meet in her classes at school. She was to enter upon a term of study at the Normal School in October, and during the season her home would be in the family of Abel Hyler, an old friend of her father, who, with his wife lived in a pretty cottage surrounded by lawns and flower-beds, on Twenty-ninth street.

"The distance is too far for you to walk, my pet," her father had said, "and you will not care to depend wholly upon the street cars. You must have a wheel."

And so a Columbia bicycle was purchased, and the artist's daughter soon learned to ride with a spirit and skill that were not excelled by any of the cyclists of her class. The days slipped rapidly by, and the holiday of Gordon Joseelyn was at an end. He must return to San Francisco and to his pot boiling, for in spite of himself, the little sum he had saved from the wreck of his fortune had rapidly dwindled away—all but a thousand or two, and he knew that this residue was destined to be swallowed up in the expenses of the next two years. Hence, partings and leave takings had to be passed through, and once more Gordon Joseelyn journeyed north. He would not return in the fall, for Tim regarded it as his special privilege to spend an hour or two each morning and at night in irrigating the flower gardens, and in keeping them in good order for "mother and the girls," he said, although no doubt his principal incentive in this work was the delight which Lou's black eyes flashed upon him in the beauty of the flowers that his care had made possible during that heated term.

The summer passed and neither Maria nor Tim were reconciled to parting with "Miss Lou." Poor little Maria grieved openly over the separation, and Lou could not comfort her. Tim mourned only in secret, not caring to display his emotion to others. We will not linger over the parting between the young girl and her humble friend, but we will say that our story, only receding in passing that in the middle of September Lou left the Brown

ranch to take up her residence with the Hyler's in their pretty home. Soon she was fairly launched upon her school life. There was but little time for social gaieties and yet she had as many of these as were good for a growing and studious girl. Some of her former friends of Pasadena and the larger city, who had been children when she was a child, were also students of the State school, and she exchanged occasional visits, and schoolgirl confidences with them.

Lou was an apt scholar and made her way steadily in the class. Two years passed, rounding out the girlish figure that was tall and graceful, and softening the bloom upon the oval cheek into an added charm. She had been pretty as a child, and now in her fresh, young maidenhood, she was beautiful, taller and more graceful than her mother had been at her age, but with the same delicate, classical features, luxuriant, glossy dark hair, and his rous, soulful eyes.

During these two years while Lou had been unfolding in mind and body life had not been altogether uneventful at the Brown ranch. After Lou had left the place Maria had taken to raising a brood of chickens for herself in addition to those which belonged to the place, and had also busied herself in cultivating choice flowers for market. These she sold at a fair price in the town, carefully hoarding the dimes and quarters received therefrom. The following winter an evening school was opened not far from home, and both Tim and Maria decided to attend it, nor were they long in finding themselves advancing in their studies, for each had a purpose in seeking an education, and that was the same with both, the desire to stand well in the estimation of Lou.

The slowly-hoarded money began to accumulate in Maria's box. She had determined to go to the city after a while and to make herself proficient in music, but before she could do that she must have money for her expenses, and she felt, too, that she must become better educated in an all round sort of education before she could take her place among the young women with whom she would come in contact. Besides, she wanted to be where she could see Lou occasionally, and meet the same kind of people Lou met, and it would never do to be illiterate in speech or dull in understanding. She must be refined and intelligent—in short, a lady in the truest sense. And so Maria studied and labored diligently. It was no royal road to knowledge and success that she had set out upon, but little by little she gained upon it, little by little surmounting the obstacles and overcoming the difficulties that lay in her path.

Maria's one gift was that of music—and a glorious gift it is to any soul; she had a voice, sweet, clear and birdlike in its tuneful power, and a love of music that had been with her from her birth. Lou had been trained in musical studies from the time she was seven years old. Her teachers had been wise and skillful, and she had profited by their instruction, so that she was quite a musician when she went to live at the Brown ranch, and during her stay there she had taught Maria what she knew of scales, exercises and studies upon the simple little organ, which was the only musical instrument the house could afford.

"We ought to have a piano," "Rise," Lou would say, "but your pa cannot afford one, and mine thinks it will be time enough for me to have one when I am done with school life; but, never mind, you can get the method on this instrument, and sometime we will be able to finish you off in grander style."

So Maria was content to practice on the organ, for it was music to her, and she had Lou by her side. But now she must work for something more. She must go to the city and cultivate her voice, and teach, and seek a means of making her living, not only for herself, but to help her dear ones who, struggle as they would, could not seem to get much ahead; for ranch life meant hard work, and not much more than a bare living for them.

Mr. Brown had not always been on a ranch; years before he had been a well-to-do lawyer in a thriving town "back East," but his health failed, he sold his home in Indiana and transported his wife and three year old son to the uncultivated lands in which he invested his little fortune, expecting to make not only a living, but a handsome profit. It is useless for us to portray the hardships and disappointments which he met. Loss, failure and bad management brought to him what has come to many another who has come into the Golden West untutored and unskilled in the management of ranch lands and interests—discouragement, debt and misfortune.

Soon after their coming the little Maria was born, but poverty was already dogging their steps, and to help her dear ones who had themselves been well educated had no time to devote to the finer education of their little ones, and they were content if the children secured the usual training of the district schools. Through experience, and several years of hard labor, Mr. Brown secured quite a practical knowledge of ranch life, and though he had lost his own dearly-bought place, and had to rent or work on shares from another owner, yet he was a faithful and practical man, who trained his son Tim to an understanding of work and of farm life, and who, but for blights, and droughts, and gophers, and other pests that required eternal vigilance to keep them down—not to speak of unexpected frosts, might have made a financial success of his efforts. His children had reached the ages of eighteen and fourteen respectively, and were anxious to get an education, and to become equal in mental cultivation and knowledge what their father and mother were before they came to this Western land.

Maria had couched her hopes and plans to her mother, and the latter had whispered them to the father; these two talked them over and counseled together, while now and then "four bits" would be slipped by the mother's hand into the little box that held the savings of her cherished child. But, if Tim had had any plans other than those of acquiring such further education as he could from the evening school, and from close application to his books in his leisure moments at home, no one knew of them, for he went about his tasks in his usual slow and methodical way, and kept his own counsel to the end. Thus two years passed, and Maria was sixteen—in her seventeenth year—and ready to

Written for the Banner of Light.

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BY "F. G. H."

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Dost thou doubt? Some day thou shalt know
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Reaching out to the farthest star.
If a loved one waits us there,
And Death has changed us as little as sleep,
Save to give us Life—more real!

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Though I speak with tongues of angels
Though I see with prophet's glass,
Though I have the sum of knowledge,
Without thee I'm sounding brass;
Without thee,
Sweet Charity.
Though my faith shall move the mountains,
Though my heirs the poor shall be,
Though my soul feed the hungry,
All shall count for naught to me,
Without thee,
Sweet Charity.
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BY GEORGE M. RAMSEY, M.D.

Author of "Cosmology."

IN TWO PARTS.

I. METAPHYSICAL PHENOMENA.

II. PHYSICAL PHENOMENA.

CONTENTS.

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Chap. 29. Nebulae; 30. Air Pressure and Air Motion as a Motor; 31. Air and Orbital Motions; 32. Water Made to Run up Hill; 33. Philosophy of Colors, When and How Formed; 34. Glacial Phenomena; 35. Moons and Their Motions; 36. Ethnological Phenomena; 37. The Colored Man.

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

Banner of Light.

BOSTON, SATURDAY, OCTOBER 22, 1898.

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Entered at the Post-Office, Boston, Mass., as Second-Class Matter.

PUBLICATION OFFICE AND BOOKSTORE,
No. 9 Busworth Street, corner Province Street,
(Lower Floor.)WHOLESALE AND RETAIL AGENTS,
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston, Mass.THE AMERICAN NEWS COMPANY,
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Issued by

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Matter for publication must be addressed to the EDITOR. All business letters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

TWO DOLLARS PER YEAR.

The management of the BANNER OF LIGHT has reduced the subscription price of the paper to Two Dollars per year, former price, \$2.50.

We trust that Spiritualists everywhere will cooperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1898, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and their practicality materially enhanced, and the Cause, which this paper has so long defended and upheld, greatly strengthened.

Notices of meetings of local Spiritualist societies in various sections of the United States can be found upon our seventh page.

Spiritualism Analyzed.

A few days since it was remarked by a gentleman of culture, a broad minded, progressive man, that he had noticed in the columns of the Spiritualist papers many references to the great work Spiritualism has accomplished in the past fifty years. From the platform he had heard the same statement made over and over again, until he began to wonder why this great work had not become more apparent to the world. "I fail to see any objectified forms of that work in the United States," he continued. "You cannot show me one endowed school in running order; you cannot point to fifty well equipped temples of worship; you cannot show any charitable work nor missionary effort such as the Unitarians and Adventists exhibit, and they have not one-fifth of the followers that Spiritualism has."

"The proof of the real worth of any institution is the influence for good that it exerts upon the people who have attached themselves to it. Such an institution always makes itself objective as well as subjective, and its followers never appear to shirk their full duty. The generosity of M. S. Ayer erected the splendid temple in this city, but he is almost the sole exception in work of that kind. There are several conclusions that can be drawn from the above premises. Either you Spiritualists do not believe what you profess to believe, or you have sought Spiritualism for the purpose of escaping certain well defined duties to your fellow men. In either event, it would be wise for your people to have evidence at hand to substantiate their claims, or they should refrain from making them."

The words of this gentleman made a deep impression upon the minds of his auditors. His well known leaning toward Spiritualism, and his broad scholarship relieved him of the charge of being a pessimistic critic, and caused him to be considered as a competent judge of affairs in the body Spiritualistic. His statements were sweeping, but who can gainsay his charges? If a religious movement has any thing of value for the world, it always endeavors to objectify its teachings in a way that will command respect. Its leaders instill the principles of devotion and consecration into the minds of its followers, and impress them with a high idea of duty. In Spiritualism there has been a most lamentable lack along those lines. It is the height of folly to say that Spiritualism is educating the pulpits, the teachers and statesmen of the land. Where is the evidence of it? Dr. Briggs and Prof. McGiffert are asked to vacate their chairs because of some ray of light that came to them from rationalism. It is well known that no church, not even the Universalist or Unitarian, is ever gladly opened to a Spiritualist speaker, while the avidity of so called "statesmen" to pass laws against Spiritualism is patent to all, hence the idea that Spiritualism is influencing legislators of to day is the rankest nonsense. That it has had a great effect upon many minds, no one will deny, but that all men are its followers to day is a transparent falsehood.

We also hear much of the great work wrought by the pioneers in the Spiritualist vineyard. We are proud of the records made by William Denton, Ahasa W. Sprague, Jesse B. Ferguson, and a hundred others who early found the light of truth through Spiritualism, but where are the objectified evidences of the work these hundreds of pioneers performed? It will be said at once that the early workers were iconoclasts, and that their duty was to destroy the dogmas and creeds of orthodoxy. Has that work been faithfully performed? An affirmative reply will be heard from all directions, and acclamations of praise bestowed upon those who wrought so well in the early days of our movement. We believe in giving our old workers every honor, and accord it them with having paved the way for the human army to march to their victory over the highway of knowledge. It is yet a fact, however, that much was left undone by those whose names we speak so reverently at the present hour. In the early days many of the platform workers spoke to audiences of thousands of cultured people. They were paid fifty dollars per Sunday for their services for months at a time in city after city, and were entertained at no expense to themselves. Money was plenty at these immense gatherings, and men and women of wealth were approachable by these same old workers of ours. Why did they not secure the erection of temples, the endowment of schools, the founding of libraries, the establishment of homes and hospitals? The records show that they talked about all of these things, but accomplished nothing in the way of perfecting any one of them. In some instances wealthy Spiritualists contributed thousands of dollars toward the erection of Catholic, Orthodox and Universalist churches, while their whole duty to Spiritualism was done when they gave from ten to one hundred dollars per month to the local society, or paid the expenses of some medium for the sake of an added test or two.

Our old workers (and they did a great and noble work) waged war against error as they saw it, but they took no time to build the temple of truth after they had leveled the walls of bigotry. Iconoclasm was necessary during the first years of spiritual growth, but many Spiritualists of to-day have become worshippers at the iconoclast's shrine, and refuse to aid in the work of building. An image-breaker may be a good thing in every community, but his visits are always avoided by those who love art. Spiritualism can never do its perfect work while its followers are solely bent upon destroying that with which they do not agree. Spiritualism never has recognized caste, nor created a priesthood for the masses to revere, hence we feel that it is time to begin the work of construction. Let us give credit in full to all of our true and worthy workers of other days, but let us also remember that they left the work of building to the present generation of Spiritualists. Let us remember that it takes the wise master builders to erect symmetrical structures, while the most ardent blunderer can easily pull them down. Therefore it behooves us to profit by the mistakes and failures of preceding generations, and set to work now to weave the good that has come down to us from other days into the warp and woof of nobler lives and higher expressions of right and justice among men.

Life's Disappointments.

Life's disappointments! How they wring the human heart! What bitter tears they cause to gush forth from the depths of sorrowing souls! Sometimes they come so thick and fast as to embitter one against the world and himself, thereby clouding the sky of his whole existence with the sombre veil of pessimism. Sometimes they act as spurs to the one to whom they come, causing him to stand yet firmer, more nobly erect, to battle yet more zealously for that success which he feels must in the end crown his honest efforts. It brings a touch of sadness to every soul to realize that disappointment has soured some noble nature against the world and caused him to lose heart. It is also saddening to note that earnest efforts to succeed result only in cruel defeat to many pure minds and loyal souls. Such is life, however, and the question is, how can we find a remedy for all this sorrow?

The church has essayed to answer this question for many centuries, all to no purpose. Liberal religionists, free thinkers and rationalists have all spoken in reply, yet no satisfactory answer has ever been given. Spiritualism came, with its positive demonstrations of life beyond the grave, and threw its rays of light across the pathway of life for all who would but pause to gaze in the direction from whence the illumination came. It gave men and women new courage with which to meet life's sorrows, and filled their hearts with the comforting assurances of immortality. But the vast majority of human beings did not find the light of this new religion, and many of those who did find it were unable to apply it aright, hence have not yet received an answer to the question above propounded. A true Spiritualist is the one who lives from within and seeks to apply every experience in such a manner as will best develop his soul. Such a man or woman is even able to make the bitterest disappointments of life the grandest of triumphs in the realm of the soul. Those who are forever fretting and grieving because of some disappointment, or seeming defeat, might find, if they made proper self-examination, it was far better for their higher natures that they missed the coveted position or treasure as they did.

Far too many pause long to grieve over seeming ills and losses, little realizing that had they been successful in their quests they would have lost their incentive to try again. It is better far to try and fail than it is not to try at all. It is hard indeed to be disappointed in a trusted friend. Bitter and cruel are the wounds that can be inflicted by the one whom we have trusted, yet if the soul is secure in its own position of purity and truth, the one who does the wrong, in the end bears the heaviest pain. When we realize the fact that no one can injure us but ourselves, we will spend less time in bemoaning our ills, and fretting over the wrong-doing of others. Life's disappointments may pierce and sting our very souls, yet the calm trust in truth and justice which we should seek to obtain, will parry every dagger-thrust, and cause even the poignant stroke of the slanderer to recoil upon himself.

Every time we wound or grieve another, every thought of revenge we cherish, every desire to overreach our fellowmen, every attempt at self aggrandizement, are matters of far greater importance than the loss of money, place, position or seeming friends, to us all. It is better to be disappointed in outward things than it is to find ourselves poor in soul-virtues,

and the essentials of brotherly love. As Spiritualists, we should ever seek to avoid disappointing our higher selfhoods with regard to deeds of kindness and purity of thought which should always be our goal. We can afford to miss the coveted goal, provided the loss comes through some attempt to do good to a worthy friend and brother. Life is what we make it, and if our aims are high, our thoughts pure and our souls sincere, we shall become impervious to all seeming disappointments along our pilgrim way.

Of the Inner Man.

There is, in fact, none other. When we speak of the spirit, we mean neither more nor less than the man incarnate. Without the spirit there is nothing. Nature itself is but the spirit's creation, better called its expression. We live only in the spirit because we are spirit, this physical dwelling being but the present condition of its existence, in which it works out its destiny. Now, without attempting analysis, metaphysics, or speculation of any sort, it is to be affirmed that if this patent and potent truth were treated more as an every day fact, and less as a mystery, a revolution would be wrought in the current habit of thought, and an expansion of the common conception would ensue that would entirely change the course of the common life, and make the world we live in another world than the material one in which we are all content to remain imprisoned, at once bringing the other world and the present one into relations of closest intimacy and inseparable harmony.

If spirits only, in an embodied state, why not acknowledge, and try every day more and more to realize a truth so vital? This would tend, beyond measure, to beget an increasing familiarity with the mystery, and thus divest it of its superstitious tendency. Let us admit that these forms and features of ours are but masks, that we are clothed upon, that there is no animation in the recognized senses except as the spirit bestows it, and at once we think of ourselves as alive only in our thought. There comes a time to all when animation takes its departure forever from the sense; then where lives the man? If in a new embodiment, it cannot be on the same plane with the present one. These masks fall off. These spirits are unclad. It cannot rationally be inferred that those who in their present embodiments have made no conscious approach to a spiritual standard will suddenly put on a spiritual form, or act very differently from what they did here. What then? It is at that stage that the real mystery begins. Their new embodiments must harmonize with their character.

It must be admitted that the ancient doctrine of reincarnation comes in here with a convincing potency. The divine order of the universe would be disturbed, if indeed that be possible, by discordant relations between the spirit and its embodiment. We cannot consent to believe that could happen. Everything in the known creation is fitly conjoined to its right expression. A spirit of the lower order cannot be expected to take on, after the passage called death, the same form as the spirit of the higher order. What a resistless influence such a thought has for the one who gives it due consideration.

We must therefore become as spiritual as possible in this present life, if we would assume the angelic or purely spiritual form when we enter the next. Nature works no miracles, but works always according to law. The thought instructs us deeply in the lesson that our chief care should be of and for the human spirit. The intellectually developed individual need not be the most spiritual; most commonly he is not. Intuition transcends all that mere intellect can measure. The more we live in the spirit, the more natural our life, the vaster our power in all respects, the nearer we approach our destiny.

The spirit should not be led by the intellect any more than by the sense. Both are but organs, and neither possesses creative capacity. Not until we recognize the spirit's immeasurable superiority can we expect to burst the bonds of sense and its consequent materialism, or become the beings it is clearly the divine intention we should be. We now pause to be satisfied with the agent through which the spirit operates. We worship the intermediary. We live as if we believed the instrument to be greater than the power that uses it. We must become seer-like, prophetic, rapt in the inner vision, before we can truly find ourselves out. All this outwardness on which our hungering spirits feed is illusory and in-nutritious. The imparted spirit is confined in the body for higher ends. Let us begin and devoutly go in quest of them until they are found.

Divorce.

The Episcopal General Convention, recently assembled in Washington, D. C., concerned itself to some extent with the question of divorce. The house of bishops adopted an amendment to the canons of the church, which, if accepted by the convention itself, will enable Episcopal clergy to marry innocent parties whose divorces were granted for adultery or for causes that existed before marriage. This is a step in the direction of progress, and it will not be long before the staid, conservative Episcopalians will be found advocating a larger freedom with respect to divorce.

All kinds of partnerships can be formed and dissolved at will in the business world, but the one that affects the moral, social and spiritual integrity of the race more than anything else, is made almost slavery in far too many cases. We do not believe in promiscuity, nor in wholesale violations of the sanctity of marriage, but we do feel that those who have made mistakes in choosing their conjugal partners, should have an opportunity to rectify them. It will be a happy day for humanity when the church is forbidden to interfere in regard to marriage or divorce, and the State has sole power to deal with both of these vital questions. Clergymen should be prohibited by law from performing marriage ceremonies, and the church should be made to understand that divorce for just causes is none of its business.

Rear Admiral Schley is now the target for the attacks of the critics. If Schley planned the destruction of Cervera's fleet, the fact should be demonstrated at once. It seems as if Dewey is about the only officer who has engaged the enemy, who has been allowed to receive any credit for what he has really done. The Spanish war has caused no end of quarreling among the officers of the army and navy, and some of them will require liberal doses of whitewash to conceal the mud stains upon their characters.

The Traditional Theological Map.

That was what Rev. Dr. Gordon of the New Old South Church of Boston designated old orthodoxy, in the address he made at the semi-centennial celebration of Plymouth Church, in Brooklyn—the church of Henry Ward Beecher, and now of his successor, Dr. Lyman Abbott, Dr. Gordon said that "the affirmation that God has a Christian purpose toward our entire humanity involves an extension of the field of redemption so enormous as to make obsolete, at a single stroke, the whole theological map of the traditional view. And what seems worse, while all clear seeing men are aware that this does not necessarily imply universal salvation, it is true that it looks that way. If God shall succeed, universal salvation will be the final result."

"And this sounds so perilous to good morals, and seems to cut the nerve of all strenuous endeavor," he continued, "oh! my brothers, when will Christian thinkers fear atheism more than universalism; when will they see that the deepest immorality lies in distrust of the righteous will of God; when will they awake to the fact that only those who believe in a God for humanity, and eternally for humanity, can resist unto blood!"

"Any scheme that puts God with an inclusive and everlasting purpose of redemption behind mankind, looks like universalism. But let us remember that any other scheme is, in our time, a royal road to atheism. When we assert, as we do so easily, the brotherhood of man, let us be sure that the universe, according to our view, is not against it; let us be sure that there is in God a universal fatherhood upon which to found it. To this issue all that I have said to-night must come. I have insisted upon the metaphysical insight that finds a God in all and over all; an ethical faith that holds to the eternal goodness of the infinite will; and a historical fact that becomes the supreme interpretation both of the divine intention and of human capacity."

"Immanence and transcendence, and righteousness and incarnation, must all meet in the theology for to-day. The metaphysical insight must issue in the ethical faith, and both must find verification in the history of Jesus Christ. Infinite Being must mean a righteous person, and to this goal of believing thought, Christ must evermore remain the way." There is another and timely proof of the passing of the creeds, of the sure waning of old orthodoxy, coming from a preacher who is fairly entrenched in orthodox surroundings, it is the highest testimony to be sought. It is voluntary, and therefore of far more effect. The church of Mr. Beecher could have no profounder tribute paid to the liberalizing and emancipating work which formed the crown and glory of its merited popularity.

Historic Justice to Catholicism.

"The modern historic justice which is done to Catholicism is due to the establishment of a series of convictions that civilization is a structure which man by his own right arm has raised for himself; that it has been exposed to many an era of storm and stress, and to manifold influences which have been perpetually destroying portions of the great edifice, adding fresh parts, modifying the old, by an interminable succession of changes, resounding and volcanic, or still and imperceptible; that the danger of destruction was never so terrible as in the days of the dissolution of the old Roman society; that in this prolonged crisis the Christian church emerged, first by its organization and the ability of some of its chiefs, and next by the attraction of legends that harmonized with the needs of a dark, confused and terror-stricken time; that the many barbarous and absurd articles of belief incorporated in the Christian profession by the sophists of the East received from time to time humane modification in the hands of the wiser churchmen of the West, whose practical judgment was perpetually softening down the crude, savage, unilluminated doctrines which had naturally sprung up in the dismal age when the Catholic system acquired substance and shape."

A just recognition of all these things is only easy to one whose expectations from humanity are moderate, who perceives how tardy and difficult is the accomplishment of each smallest step in the long process, and how helpful are even the simplest beliefs of rude times in transforming men from vagrant animals into beings with a consciousness of fixed common relations towards some object of common worship, and so planting the first germs of social consolidation and growth."—Morley's "Voltaire."

Woman's Suffrage.

This important question will be the leading issue in the coming election in the State of South Dakota. It was defeated when last submitted to the people in 1890, but its friends have at last secured its resubmission, and have good reason to believe that this progressive measure will be adopted. We trust that every Spiritualist in that State will support the cause of right and justice by casting his ballot for the proposed amendment to the State constitution. Colorado, Idaho, Utah and Wyoming have taken the lead in the direction of progress, and it will not be long before the American sense of honor will be so quickened as to give our sisters what is theirs by right—the ballot. It will probably be necessary in the near future to restrict the right of suffrage to such men and women as are educationally qualified to make proper use of it.

John M. Forbes.

This patriot, philanthropist and statesman has closed his long and useful career, at the advanced age of eighty-six years. He was a staunch Unionist in the days of the Civil War, and used his great fortune freely in the defense of his country. He was the personal friend and trusted adviser of President Lincoln, Sec. Chase, Sec. Welles and other Government officials, who entrusted him with many important commissions. He was a man of large public spirit, and did what he could to aid his fellowmen. He considered his wealth simply his in trust, and spent it freely in behalf of many worthy objects.

If individual Spiritualists will but engage in the much-needed work of spiritualizing their own natures, they will find themselves much too busy to pick flaws in the characters of those of their own faith, or of the outside world. "By their fruits shall ye know them," said a great teacher, and Spiritualists are as amenable to this law as are other denominations.

Be on hand to order a copy of the next BANNER. It will do you good to read it.

No Public Schools of Religion.

A petition with sixty thousand names subscribed, and representing many religious denominations, was prepared to present to the Chicago Board of Education, recommending for use in the schools of that city a reading-book consisting of selections from Scripture, such as in use in the schools of Toronto, Can., with the approval of both the Catholic and Protestant churches; or else similar selections, to be put in use in the public schools at once. The text of the petition runs: "We believe that all right minded classes of Americans now agree on the daily reading in the public schools of suitable selections from the Sacred Scriptures and the recitation of that prayer and the two great commandments upon which hang all the law and the prophets, thereby fixing in the minds of the children," etc. To which an orthodox paper, in a style of true churchly unbecomence, says that this is a movement in the right direction, and that it is to be hoped that all Christian people of every denomination all over the United States will unite in some such movement, and secure unsectarian religious instruction in our public schools as the only real basis for true morality. From a merely educational standpoint it thinks the Bible should have the first place as a text book in our public schools.

We hardly think it necessary for us to say from this view we dissent altogether and emphatically. The public schools are not for religious teaching at all. It makes no sort of difference whether all religions without a single exception agree on any kind of book, even if it be the Bible, as a reading book for the public schools; that would not change the principle that these schools, supported as they are by a general tax, are secular and civil schools only, for the instruction of all the children in the rudiments of education. Of course the common law of morality is to be obeyed in the regulation of these schools, but that does not carry with it the pledge of religious instruction, which is not, as this orthodox journal affirms, "the only real basis for true morality." On the contrary, it is just the other way; morality is the basis of religion. Even Henry Ward Beecher lived to discover that and announce it as his final conviction. Unless, therefore, the public schools can be kept secular, and in no distinctive sense are made religious, they are fated to be torn from their true relations to the coming generations and to become the prey of contending factions fighting for a supremacy in the State only. The best thing for religion itself, in fact, is to keep the schools rigidly secular to the end. We need not be ashamed because the schools are called godly or ungodly, so long as they do the plain educational work for which they were instituted."

The civil service law recently received a severe blow through the decision of the authorities that men holding Government positions can take an active part in political campaigns, provided they do not solicit funds from their fellow officials. This is a very easy way out of the difficulty, and opens the door to all of the old time abuses in political work. Civil service reform as at present administered is nothing more than a farce.

The so called investigation of the charges of mismanagement against the Secretary of War and his subordinates seems to be conducted with a view to conceal the facts rather than to place the plain truth before the people. The attempt to exculpate the guilty parties will be estimated at its true worth by all fair-minded people, and they will hold the culprits to a strict account for all misdeeds ere the case is finally dismissed.

Chaplain McIntyre has been tried by court-martial, and sentenced to be dismissed from the navy. He criticised his superior officers in a lecture in Denver, Col., and imbibed rather too freely of ardent spirits before he did so. Let us see, is "Mc" a Spiritualist or a Christian?

John D. Rockefeller is before the courts testifying with regard to the doings of the Standard Oil Trust. He may or may not tell the truth in respect to his methods of making money, but he continues to hope that he can buy his way into heaven through generous donations to sectarian institutions and similar charitable (?) objects.

If Howard Gould has really forfeited an inheritance of five millions of dollars because of his marriage with Miss Clemmons, it is greatly to his credit. It is refreshing to find an occasional instance where policy is subordinate to principle.

The report of the President of the National Spiritualists' Association occupies quite a portion of our space, but the information therein contained should be placed before the public, hence we give the report in full.

And now they are going to court martial Major Searan for telling too much truth about the War Department. Sec'y Alger will be after Gen. Miles next. It seems the Secretary can't stand too much truth.

Look out for the next issue of the BANNER OF LIGHT. If you wish a pleasant surprise, order an extra copy at once. If you desire to do a good deed, you will send your friend a copy of that issue also.

Rev. S. J. Barrows, ex editor of the Unitarian Christian Register, has been renominated for Congress by the republicans of the Tenth Congressional District of Massachusetts.

All eyes are now centered upon Washington, D. C. The Spiritualists of America are assembled there in annual convention.

Don't read the next number of the BANNER OF LIGHT. You will be surprised if you do.

See in another column of THE BANNER the ad. of Mrs. Sadie L. Hand.

Words of Approval.

To the Editor of the Banner of Light:

Dear Sir: May I have space in the BANNER OF LIGHT columns to thank the writer of "The Old Harpist," in issue of Oct. 8, for voling the inspiration of the muses, so beautifully portraying the experience of many when soliloquizing on the roughness of the way, and the cheerless greeting from the cold, cold world in response to heavenly angelic ministrations?

Volumes, the lay contains for those who read between the lines. Surely "There is in souls a symphony of sound," and a chord was touched within my heart, and herein responds.

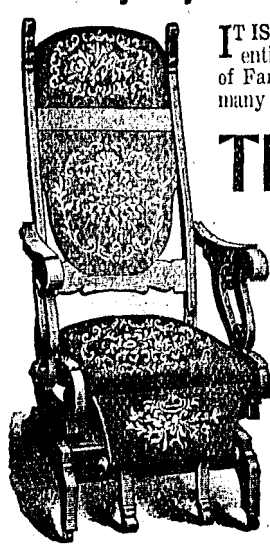
M. G. TIBBETTS.

Skowhegan, Me., Oct. 14, 1898.

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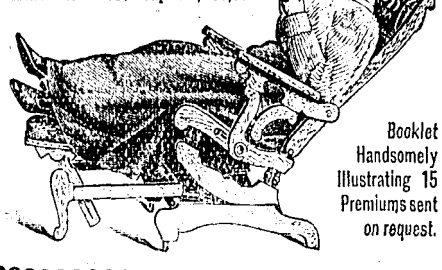
Can be adjusted to any position, and changed at will by the occupant while reclining. Head-rest adjustable. Spring seat. A synonym of luxurious ease and comfort. It is built of oak, polished antique finish. The entire chair is upholstered with corduroy in crimson, old red, tobacco brown, blue or olive, as desired. It is very strong and perfectly simple in construction and fully guaranteed.

AFTER THIRTY DAYS' TRIAL, if the purchaser finds all the Soaps, etc., of excellent quality and the premium entirely satisfactory and as represented, remit \$10; if not, notify us goods are subject to our order. We make no charge for what you have used.

If you remit in advance, you will receive in addition a nice present for the lady of the house, and shipment day after order is received. Money refunded promptly if the BOX or PREMIUM does not prove all expected. Safe delivery guaranteed. The transaction is not complete until you are satisfied.

Many youths and maidens easily earn a Chautauqua Desk or other premium free by dividing the contents of a Combination Box among a few neighbors, who readily pay the listed retail prices. This provides the \$10 needed to pay our bill, and gives the young folk the premium as "an inducement to their work." The wide success of this plan confirms all our claims.

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NOTE.—We have no hesitation in cordially recommending the soaps of the Larkin Soap Manufacturing Co., as we have used them and know whereof we speak. Although their combination is unusually generous, it is genuine.—Banner of Light.

JUST WHERE THOU ART.

Just where thou art lift up thy voice
And sing the song that stirs thy heart;
Reach forth thy strong and eager hand
To lift, to save, just where thou art.
Just where thou standest light thy lamp,
'Tis dark to others as to thee;
Their ways are hazy by unseen thorns,
Their burdens lie, as thine feet tread.

Out yonder, in the broad full glare
Of many lamps, thine own might pale,
And thy sweet song, and the car
Of many voices, slowly fall;
While these, thy kindred, wandered on
Uncheered, unlighted to a friend,
Near to thy hand the mission lies.
Wherever sad hearts need a friend.

—Penny Magazine.

Literary Department.

IF GROVER CLEVELAND is really starting a boy farm, as it might well be called, he will stand a chance of immortalizing himself much more surely than his presidential term was able to do. Having purchased a farm near Princeton, N. J., for the frugal, but not particularly illustrious purpose of furnishing himself with butter, eggs and milk, he has been, it is said, induced by a Mr. John Henry Frome, to turn it into a sort of outdoor school. Mr. Frome's life idea is to found a country home for bright boys from the slums, where they can receive a practical education without being made objects of charity.

In a general way Mr. Frome's plan is not to establish a home or charitable institution of any kind, as such institutions are generally understood, but to make each boy self-supporting. Neither is it to be a sectarian institution in any sense. Any boy—Protestant, Catholic or Hindu—will be admitted. His theory is that good citizens may be made out of many boys whom unfavorable environment now impels toward badness.

Each boy is to have an acre of ground, and the effort will be a matter of pride for each to make the best showing he can. They are not to be herded together in one common building, but there are to be numerous cottages, each to accommodate from ten to sixteen boys, and in that way to preserve an individuality and a certain degree of home life. They will, in addition to the culture of the ground, be instructed in the English branches and in various trades. They will also be taught music.

The main feature, however, of the institution will be practical farming. Generous persons interested in the enterprise will be encouraged to build cottages on the tract and to select the boys who may live in them. A number of liberal-minded persons, who have faith in the scheme, have already added to the original farm, and it is hoped that in a short time the tract will comprise several hundred acres. The enterprise is certainly a very commendable one, and is decidedly a practical way of making good, self-supporting, self-respecting citizens out of city waifs, who would otherwise grow up to prey upon society, a curse to themselves and to the community.—Every Where.

IS THERE ANY FUTURE LIFE FOR THE HORSE? To the above question we answer, if there is not there ought to be.

Estimate, if you can, not only the sufferings of our soldiers, but also the sufferings of our army horses and mules in this Cuban war, and then say, if you can, that there ought not to be some compensation for all that innocent suffering?

Millions of thoughtful men and women, including distinguished clergy, the writers of some hundred or more books on the subject, and the greatest scientists we ever had on this continent, Agassiz, have been believers in some form of future life for the horse.—Geo. T. Angell, in Dumb Animals.

WE have recently seen an amusing account of how Ralph Waldo Emerson stood for a long time looking at the Egyptian sphinx, till finally the sphinx said to him, "You're another," when he retired. It reminds us of a story we may have told in Our Dumb Animals about the celebrated Boston lawyer, Jeremiah Mason, having been persuaded by his daughters to attend one of Ralph Waldo's lectures, and being asked as he came out of the hall by some one how he liked the lecture, replied, "I don't know anything about it—ask my girls."—Exchange.

Fort Worth Spiritual Temple.

October 6 marks a point in the history of Spiritualism in the Lone Star State. The annals of the temple are simple and easily told; it has been foreshadowed in your columns. The first shovelful of dirt was thrown towards the erection in the city of Fort Worth of the Spiritual Temple. The contract for its erection was closed on the 5th, with most capable builders. The building is to be 45x40 feet, walls eighteen feet high above grade, truss roof, with a height of ceiling from floor to centre of twenty-four feet. It is to be constructed of brick, the surface walls of the finest quality of pressed brick laid in white mortar three-sixteenths of an inch apart.

The building in all respects is to be of first class material and workmanship, and when completed should stand for the next one hundred years as a beacon to point the way wisdomward. For the present sixteen feet is contemplated being cut off the rear and partitioned into three rooms, one as a dining room, library and study, one as kitchen, and the last as a speaker's and dressing room. We expect to add a transept, which shall include these latter rooms, when the whole building of 65x41 feet will be used as an assembly room. The auditorium as now planned will be 49x30 feet and will comfortably seat three hundred people. The building will be completed for occupancy not later than Dec. 1, possibly one week earlier. We hope to make its dedication a time of real rejoicing and thanksgiving.

It is the wish of those who construct it that it shall be a wisdom-centre where shall be sent to us wise thoughts of the angelic hosts who have watched, aided and directed its course, that from out its portals shall flow to humanity the thoughts that shall be adapted to their needs and wants. The building is based on a broad conception of what humanity is and should strive to be.

It is the early harvest of the good seeds sown in many hearts by our pioneers, and particularly by our splendid co-worker, Mrs. Mary A. Wilson, whose superior endowments of intellect and high spirituality have always been to Spiritualism in this country its sheet anchor; nor should we omit that excellent gleaner in the spiritual harvest field, Mrs. Jennie B. Hagan-Jackson, whose fine inspiration has touched many a heart, for she caught the scattered heads of wheat and wove them into this wisdom-centre. Our doors have always been open ones, and the Temple door, that will be beautiful and airy, shall always be open to humanity.

We hope by patient efforts to be helpful to our neighbors, our friends and our section, and that we may help solve the problems confronting humanity, with a spirit of the broadest liberality, and recognition of the right of every human soul to think for itself.

This unvarnished annal of results determines to the mind of the writer many questions that seem to confront Spiritualism, to wit, Build your temples, and open wide their doors.

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The first public meeting of the union for the season will be held in Dwight Hall, 514 Tremont Street, Thursday evening, Oct. 20, at 7.30 o'clock. Representative speakers from Hollis, Harmony, America, Commercial and Eagle Halls and Progressive Lyceum No. 1 will address the audience. Good mediums will be present. Mme. Brutio, the soprano soloist, will sing. Prof. Willis Milligan, accompanist. These meetings will be held the third Thursday of every month during the season.

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OF THE
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CONTENTS.

Chap. I. Theoretical Speculations—Materializations and Dematerializations.
Chap. II. Account of a Séance given by Madame d'Esperance at Helsinki, Finland, Dec. 11, 1893, at which the phenomenon of partial dematerialization of the body of the Medium was demonstrated to sight and touch.
I. Testimony of Mlle. Hjelt.
A. Letter from Mlle. Hjelt to Mons. Aksakof.
B. Letter from Mons. Aksakof to Mlle. Hjelt.
C. Reply of Mlle. Hjelt to Mons. Aksakof.
D. Supplementary Letter from Mlle. Hjelt.
II. Testimony of Staff Officer, Capt. Toppellus.
III. Testimony of Prof. Sellberg.
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SPIRIT Message apartment.

SPECIAL NOTICE.

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

It is our earnest wish that those on the mundane sphere who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact.

SPIRIT-MESSAGES

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MRS. JENNIE K. D. CONANT.

Report of Séance held Oct. 7, 1898.

Spirit Invocation.

Oh! thou benevolent Parent, thou giver of every good and perfect gift, thou source of all life, to thee do we come in supplication, humbly asking thy divine assistance, asking wisdom and knowledge that we may draw strength from thy bountiful source. Oh! that the mortal may learn thy wonderful works and be able to work as diligently and as tangibly, and draw from the great sources of life the sweet privileges that are given to man. May we so use our knowledge and our power that we may not only enlighten the world but educate it, open the eyes of the blind, heal the body of the sick and bring glad tidings of immortal joy to those that are yet in darkness. May we be able, with thy assistance, to roll back the curtain of superstition, to bring to each divine soul the knowledge that there is no death, that the dear ones who have left our fireside and our arms are still lingering around us, are still seeking to comfort us, and are still anxious to demonstrate their identity to us. Oh! assist all those who are working unselfishly for the enlightenment of the world, that they may work diligently and sincerely for the elevation of all.

We seek this morning strength that those who manifest through the instrument may do so in spirit and in truth, and in their own way, revealing their own identity, and bringing the glad tidings to their friends on earth. And oh! as these words of comfort are sent out on the wings of the press, may those who read be strengthened and led to seek the communion of spirit. Guide us this morning, oh! thou all-ruling power, and direct us in all things now and forever. Amen.

INDIVIDUAL MESSAGES.

Susan B. Whittemore.

Oh! what a beautiful morning this is; everything is so bright it brings us closer to the memory of the days gone by when we too were visible on this earthly plane, when we too were walking on the pathway of earth life, taking up the conditions that were given us, and many times feeling that the crosses were greater than we could bear. Yet we find this morning as we return to earth-life to voice a few sentiments, that many have done so before. It is good to know we can minister unto those whom we left behind, for we often find when we are in the earthly conditions that we don't see the beauty of nature; we are so taken up with the environments and circumstances of life that we do not see the beauties of God and the angels. So this morning it seems to me that I must return, and give a few words of consolation to the loved ones on earth, for I feel I can come in touch with them if I can only reach them in sympathy, if I can only find them in the mental condition where I can touch the brain, I shall be able to prove to them immortality of the soul.

I was not a Spiritualist while in earth life, but I believed that God had the divine power to liberate his children of earth to a happier sphere, and that he did not separate the loving mother from her children, nor the companion and friends. I wish to say to my family this morning that it was better than I expected, that I found things different than I expected, and it seems as I return through this channel as if the earth-life never looked more pleasant, and the conditions more inviting, and yet when I return to my old home in Baltimore, where I lived many years, where my family now resides, and where I wish this message to go, I find a great many changes (for I have been out of the body many years). Since that time my husband has joined me, also one boy and two girls I have still two boys and a girl in earth-life, and many friends. My sister Martha who lives in Washington, D. C., is a Spiritualist, and is mediumistic, and it is to try and reach her that I have been asked to come here and communicate. I can not express all I want to because I am not familiar with the laws, and cannot get hold of the instrument as I would like to. I will just say that I have done what I could, and I will try to do better if they will assist me to carry the glad tidings back to the friends of earth-life. We shall all meet again in the land of spirit. Susan B. Whittemore.

William E. French.

Good-morning, my friend. It seems very familiar this morning as I return to this circle-room and see so many of the old familiar sights and how the old BANNER yet waves its knowledge, and is still running on the progressive line. Well do I remember, years and years ago when it was first thrown on to the world, how it was ridiculed, how people criticised it and how the mediums were persecuted; but we must remember that all those who try to advance a new thought and new ideas are always criticised; but with all the persecution, with all we have had to contend, still it lives because it is a truth, and a truth can never die.

I am glad to have the privilege of returning this morning and voicing a few sentiments to the many who still remember me and my good companion in this great city of Boston and also Rosindale, where we lived and tried, as far as our knowledge went, to do our duty, both spiritually and materially, to all who were around us.

I was very much interested in all advance ment of life; it made no difference whether it was to liberate the slaves or to lift some soul

out of darkness and degradation. I loved order, I loved law, I loved to see good discipline among the people, that they might be loyal unto themselves, that they might advance in all things without being held down by their creed of darkness. I wish we had more liberty in our political affairs, in the advancement of our great country at large, and people would not be so ignorant and so bigoted. I wish they would rise in their own individuality and manhood, and help to liberate all men and women from tyranny. How we worked to liberate the slaves of the past! but to day, from our spiritual sphere, we see that in many ways the people are still slaves. We can be slaves to appetite, slaves to prejudice and slaves to ignorance.

I wish to say to your editor, who is now laboring in his way to eradicate some of those narrow conditions, to the business staff of the BANNER OF LIGHT and every other liberal paper that dares to stand up for right and justice—whether it is religious, medical, political or whatever it may be: "The spirit-world is sustaining you in every point you make, when it is made unselfishly and for the best good of all." I have just as much interest in such work as I did while in the body, and I would like to say much more this morning, but time will not allow it. There are others with me here who are co-operating to assist those who will stand for right and justice, independent of whatever creed or name they come under.

Oh! brother and sister of progress, do not be affected by thy petty and sensitive feelings; search thy spirit carefully: see if thou art working for thyself or for humanity; and if thou art working for humanity, we will see that thy work shall be known, and victory will be thine. I wish also to say to my children who are still in earth-life, struggling with their own cares and troubles that father and mother and many of the loved ones are surrounding you. I should like to come in close communion with all, and I will do what I can under the circumstances. Now, friends, as I do not wish to wear your patience all out, just say William E. French was here this morning and wished to be remembered to his many friends in Boston, Onset and other places, where he will not be forgotten, even if the body is gone. His home was Rosindale, Mass.

Mary E. Clark.

I would like to send out a few words this morning, although I am not capable of giving a sermon as did the one who preceded me, but I wish to reach those I love. Our hearts are often much larger and our sympathy extends much further than the language in which we clothe our sentiments. I sometimes feel that a few words will go as far as a long sermon. I was interested in Spiritualism while in the body but my family was not, and I often observed that they questioned the realities of the comfort I took in my communion with the spirit, and I would now like to, not only satisfy, but to testify that I found the spirit world much as I expected to; I found my loved ones who had gone before; I found those who were near and dear to me—mother, father, my sisters and brothers, and also my darling son William, who passed on many years before I did.

I have a family that is somewhat scattered in this great earth-life, but I think if I can come in contact with Elizabeth I will be understood, because it always seemed to me that she could understand me better than the others did. She is extremely sensitive, and while she does not say that she believes in Spiritualism, yet I know she senses us around her and often feels our hands upon her head. She has bought THE BANNER several times of late, and because of that I thought I would be able to come in close communion with her. I have, also, a son in Minnesota, and two boys in Calif. I know that each one will be glad to hear from mother, even if they do doubt the truth of Spiritualism, and I thought if I could only awaken an interest I could get them to investigate, and in doing that they might get their eyes open the same as others. My name is Mary E. Clark, my husband, Wm. F., is with me—our home, Portland, Ore.

William S. Weldon.

My friend, I suppose one can come just as well as another, whether he believes or not. As we congregate in this great room it is, perhaps, as interesting and mysterious to us to send messages as it is to those who receive them in earth-life.

One thing, my friends, that I should like to say this morning is, in earth-life everything that comes from the spirit-side is looked upon as a supernatural affair; it mystifies the people and it is hard work for them to really grasp it or believe it. To hear those that do believe in it talk, you would think who after mortals pass from the physical form, they possess the ability to do anything and everything. I wish to say to my friends in earth-life to-day that that is a mistake. The spirit is often as much mystified in trying to return and reveal himself to his friends as his friends are to hear from him. I have been out of the body a good while, and it was hard for me to really believe that it was a possible thing for me to return through some one else's organism and voice my sentiments so others would be conscious of it; it seemed too much like a dream.

I wish to tell my wife that when I passed out of the body I seemed to be asleep. I don't remember when it happened. Although I was sick some little time, I passed out peacefully; to me it was rest. I felt much better when I awakened; I appeared to be getting well, because everything was seemingly the same and I could not for the life of me understand why they were making such a fuss over me, hence I made up my mind that I must be dreaming, and by-and-by I would waken and they would know I was still with them. To tell you the truth, friends, I was afraid to wake up, for I was afraid I would not find things as pleasant. Say to Mary that after a while, by constant watchfulness and those that surround me in spirit constantly talking to me to make me see for myself, I know now that death does not separate us.

I left a wife and five children, an aged mother and two sisters; and while I know they don't believe, as the world calls it, in Spiritualism, yet we believed in the great church of the spirit, and that church taught us that our friends do surround us in spirit and mingle their sympathies with ours in earth-life. But instead of meeting the personality we mingle our prayers with theirs, their voices with our voices; you see it is just about the same, only it is not so understood. Say to all this morning who may be interested in me, if they will interest themselves enough to open communion between the spirit-

world and themselves, we will try to prove to them that we will meet again. My name is William S. Weldon, and my home is in Philadelphia, Pa. I shall also be remembered in Cambridge, Mass., where I had relatives.

Mary Elizabeth Merrill.

I would like to come this morning and send a loving message to my mother and father who are yet in earth life. I passed away a long, long time ago, away down in Maine, but father and mother now live in Lynn, Mass. They are interested in Spiritualism and I feel it will do them lots of good if I am able to send a few words through your paper.

They have often asked, "Why don't aunt Effie, or Mary, or grandma, or some of those on the spirit-side come through the BANNER?" We have often wanted to, but there are always so many here, waiting for the opportunity that it is sometimes hard to get control. Now I would like papa to know that I do come. I see how feeble he is, how discouraged he gets, and feels it will not be long before he will be on the spirit-side too, but I say, "don't worry; your work is not yet done, you have others to live for and others to live for you. The spirit will assist you and will give you all the comfort and consolation that it possibly can. Don't fret over your material affairs, because a pleasant change is coming. You will see that a wise providence caused you to survive your last sickness, for I have heard you say, 'I don't see why they don't take me home.'" To mother, sister and friends say, We in spirit sometimes see a little further ahead than the mortal, yet the circumstances of the mortal life often interfere so we cannot always accomplish what we want to. I am Mary Elizabeth Merrill. I passed away in Augusta, Me.

William E. Moore.

The old words "it is good to be here" come to me this morning, and I feel happy at this privilege, so much so that I have not words to convey my feelings. Like the wanderer who has journeyed afar, I return after many years to those who are still watching and waiting for the angel voice. I suppose they think it took me a long time to send this message, but you know, mother, ere I passed away, I said if the spirit could return and demonstrate to mortal ones I would return to you.

Years have passed, changes have come, and I heard you say the other night, "Will never comes to me." You may think this strange, but I have sought in spirit the law that governs spirit control. I have been studying it, and I have been seeking an avenue through which I could prove my identity, but I failed. I am afraid I will fail this morning to complete the work that I have undertaken, for I find it is very hard to find another organism similar to my own that can be used with the same liberty that I did my own. I find also as I take control of the medium, I have to take more or less of the medium's oddities and peculiarities, hence when I am voicing my thoughts you hear the medium's voice, you hear his or her peculiar expressions. The external ear is so sensitive to the external sound you do not hear the spirit speaking through the tubes, you only hear the vibrations of the medium's voice.

Now, mother, we are waiting for you. It is only a short while when you will hear the voice say, "Come." I made this effort this morning to assure you that I can return; I am waiting for you, and will be the first to welcome you on the spirit-side. Then, dear mother, fear not death, let go of your worn out physical form. We shall be united in heaven to part no more. I feel, friends, I have completed my mission. Thank you very kindly, also the spirits on the spirit side for giving me this privilege, and I hope it will bring comfort to the lonely ones. I am your humble servant William E. Moore, and my home now is in Conn.

Messages to be Published.

Oct. 14.—George W. Reynolds; Henrietta Benham; Cora Nell Gardner; Wallace E. Thompson; Elizabeth E. Scates; Mary Tomlin.

Declaration of Principles of Natural Spiritualism.

BY PROF. WM. M. LOCKWOOD.

We in convention assembled, whose names appear attached hereto, declare and hold that all philosophy regarding man's present condition and future state must have its basis in the facts of nature, of cosmic process and human environment, and that his conscious existence beyond the change called death, and his relation to the mortal plane after such change, can be

FULLY PROVEN AND DEMONSTRATED.

in the analysis of matter and force, and those co-relations known in the formulas of biological evolution, and verified by processes of all organic developments.

WE AFFIRM that all phenomena, of whatever character, are the direct products of natural co-relations obtaining in time and space, and that these phenomena bear no relation to the so-called supernatural, since there can be no manifestation of energy, of force or power beyond the limits of space, or apart from the duration of time.

WE AFFIRM that the divinity heretofore ascribed to the gods is found to inhere in nature's invisible spiritual elements and forces; and that the action and reaction of these inherent spiritual forces promote the constant equation of nature, as proven by the mathematics of "the co-relation of cosmic forces" and "the eternal conservation of energy."

WE AFFIRM that all investigation proves and science demonstrates that nature's activities are carried on, and her growths, formative principles and evolutions are promoted by

INVISIBLE MODES OF MOTION,

connecting, fructifying and relating the infinitude of her processes and the multiplicity of her types and forms of existence by this unity of method; and we insist that a close analysis of these facts and data PROVES THE PHILOSOPHY OF SPIRITUALISM, as the philosophy of invisible modes of motion, to be nature's formula of co-relation, and to comprise the basic principle and fact of cosmic process; and we maintain that a knowledge of these fundamental truths affords the only means of positive proof of the continuity of life.

THEREFORE,

We declare (1) That Spiritualism means Naturalism, and that knowledge and intellectual unfoldment precede a clear spiritual perception of this great truth, that life beyond the grave is co-related to life on the mortal plane by invisible modes of spiritual, molecular motion, since this is nature's universal order of association.

We declare (2) That it is the inalienable right of the Spiritualists to disseminate these

truths, dispelling the errors of religious fanaticism, wherever found, by philosophical demonstration, thus discovering to humanity the superior grandeur of the spiritual world the human already exists in, compared with the vagaries of materialistic speculation, the incoherent sophisms of ecclesiasticalism or metaphysical absurdities.

We declare (3) That this gospel of glad tidings of a spiritual life beyond the grave, where conscious individual life reaps its full fruitage of aspiration and desire to progress, together with the philosophy of spiritual co-relations, disclosing to the world that there are no secrets in nature, will have a modifying influence upon the commission of crime, and the brutal tendencies yet obtaining in modern civilization.

We declare (4) That the instruction of any religious propaganda, based upon the miraculous and the impossible, is opposed to common sense, to the demonstrations of science, and is antipodal to the formulas of civilized life. That the preaching of the Mosaic Hypothesis, after the demonstrations in scientific colleges of the eternity of matter and force, is a gross error; and the indoctrination of the platitudes of "the fall of man," and the dogma of "vicarious atonement" as a religious codicil to the truths of evolution, is a grave misdemeanor, productive of hypocrisy, is an invitation to crime, and a constant menace to civilization, since an honest man with consistent thought cannot embrace antipodal truths.

We declare (5) That a critical analysis of nature's forces and their co-relations, thoroughly disproves these claims and superstitions of the past, and that an amplification of these facts on the spiritual rostrum and in public assemblies will go far toward dispelling popular religious errors.

We declare (6) That Spiritualism as the philosophy of nature, of life and its progressions, bears no relation to ecclesiasticalism, to the creeds and cults of Christianity, or the illusions of the Orient, and while it aims to treat all humanity with the courtesy of intellectual respect, it declares facts to be superior to faith as the basis of truth, and scientific demonstration preferable to beliefs, in matters involving knowledge.

We declare (7) That every particle of matter and element of nature is a medium for expressing some attribute of time and space, and that every rock, stone, leaf, flower, shrub or tree is the visible phenomenon of such mediumship. We affirm that as the architect, the doctor in medicine, the inventor in mechanics, comprise those gifted with a clearer and deeper insight in their various professions than the common mind, so the spiritual medium, like the poet and musical composer, comprise that element of mind and brain more receptive to the spheres of life invisible than those less sensitive, and, like all other mediums for the advancement and higher expression of social arts, have their place in the economy of correlated, progressive existence. Take away from these mediums of social science their superior, natural endowments, and civilization recedes into nomadic states.

We declare (8) That freedom of courteous speech is the true democracy of the age, and that the spiritual rostrum shall be made the exponent of methods that educate; and while we make the central and general instruction of our philosophy a special ordinance, that we also encourage and invite to our rostrum specialists in astronomy, in geology, in anatomy, physiology, in chemical physics and electricity, in medicine and the healing arts, in political economy, natural philosophy, and all that adds to the intellectual progress of the human and the advancement of the age.

A Letter from Abby A. Judson.

NUMBER FORTY.

To the Editor of the Banner of Light:

For many years it made me sad to see the first golden rod swing its unique spray of little yellow bells. The sadness came because the appearance of the golden rod showed that summer was over, and the long, cold, dreary winter was not far away. Especially was it so with me in Minnesota, where the summers are shorter and fiercer and the winters longer and far colder than in New England. The golden rod seems less sad this year than in the past, probably because we must all rejoice that this peculiar summer is ended, and also because I found a winter in mild New Jersey less distressing than in high latitudes or along the Eastern sea coast.

But life must wane, or rather its manifestations decrease, as the season advances, and reminds us of the beautiful name given to our home beyond "God's ether blue," the "Summerland."

Life is unending, and we think we are right in calling it the primal cause; but its manifestations are regulated by certain conditions. These conditions are of course light, air, moisture and heat. If all these are provided, we have a beautiful world, unless we be penned up by city walls. If one of these conditions be wanting, animal and vegetable life is hampered, and what is hampered decreases in beauty.

In my back-yard many morning-glories sprang up from seeds that were sown long before I came to live in New Jersey. I transplanted several, and placed them with others that had started beneath my study window. I did it because it seemed too bad to let the little darlings perish amid the thrifty weeds, not realizing how they would reward my care. I put in little stakes, and fastened the strings above the cellar window, and the puppy pulled up the stakes, and chewed up the leaves, so I put a little chicken wire to ward off the persistent and comical marauder.

They had plenty of air, water, sunlight, sun-heat, and something to cling to. They soon reached the top of the cellar window, and put out long, tender, and altogether graceful shoots, and the strings were lengthened to the study window. When they reached there they began to bloom. The colors are royal purple, lavender, red, pink, and white with delicate purple streaks in each lobe, painted by nature's unerring pencil. On a bright morning they are a mass of bloom, and even when the glowing sun has shivered their delicacy, the tender green sprays of leafage make the window without darkening it, and make me happy every time I look at them.

The honeysuckle is fragrant, but its mode of climbing is less graceful than that of the morning glory. Its positive stem turns from right to left, and each new shoot stands out almost as rectangularly as that of a baby-ack. But the morning glory turns from left to right, and each shoot grows in a tender curve, that makes it a thing of beauty and a joy forever. And,

except the bloom itself, what is prettier than the unopened bud?

Some object to morning-glories, that they are too short-lived. They would not be so essentially beautiful if they lasted longer. Dahlias and gladioli outlast it; but compare the sword-like stiffness of the leaves and flower-spikes of a gladiolus, and the coarse, flaunting, round dahlia, with the graceful shape, the delicate bloom and the evanescent transparency of the morning glory.

In view from my kitchen window is another plant of the same species. While getting breakfast I always look to see the condition of its royal blooms, for this is the rich purple. Though but one plant, it looks like ten, and I have seen more than thirty "glories" at once. This one sowed itself at the root of an old stump. I disregarded it at first, and the puppy trod it down as if it were the stubble of the field. But it would grow and threw out so many thrifty shoots that I put a nail in the stump, and tied a strong cord to the top of the clothes-pole. All the shoots went up it, twisted in wild confusion together, and the sag of the rope gives such a graceful curve to the whole mass. I watered it occasionally, and the next I knew was the admiration of the neighbors for that beautiful morning glory.

The shoots at the top of the clothes-pole have nothing to cling to, and have thrown themselves out in the most happy-go-lucky manner. But this morning I was amazed to see a number of shoots twisted together, and the whole pointing straight up to the sky. It did not sway at all, and I thought of looking about the yard for a yogi, and a rope coming down moored fast to some sure support in the sky. But I saw no yogi, and sat looking and wondering to see it stand so straight.

After a little the delicate top began to sway and to curl, and later the whole mass gracefully bent, as if it were tired of holding up so long. Their almost human succumbing to physical weakness makes me think of a scene in Faust which I saw in Germany in 1877. The whole of the play was presented, for the first time since Goethe wrote it, in Leipzig the year before; and, fortunately for me, it was reproduced in Hanover during the three months I spent there. The scene the weary morning-glories make me think of is this:

Mephistopheles made a beautiful vision appear before the eyes of the sleeping Faust. Some twenty little girls stood on a pyramid of flowers, clasping each other's hands. On the very point of the pyramid stood a lovely little three-year-old child, with her arms stretched upwards. The audience was in an ecstasy. The children were so motionless that I for one could not tell whether they were real or made of wax. It was encored, and yet again did we drink in its beauty. The third time, just before the curtain fell, I saw the tired arms of the totem post droop, and then I knew that it was some German mother's darling, who should have been sleeping in her crib several hours before.

I think that early this morning these morning-glory shoots got so tired of looking for something to cling to, that they made a league together that they would hold each other up, if there was no other way. Each one said: "If you will hold me up, I will hold you up." And so the six made out to stand up straight towards the clear blue sky. But, like the little German child, they are tired now and are bending down, but all together, and of course all twisted the same way.

Alive? Of course they are alive. If they were not, we should not have them in the spirit-land. And they feel pain from a rough grasp, and a worse pain when rudely torn from the parent stem.

One dewy morning I took an early walk in the suburbs of Worcester. I came to a by-path, and there lay a quantity of flowers that had been torn from some flowering tree. The branches had been roughly broken, and the hands that did the deed belonged to vandals who did not want the flowers. They broke them off and dashed them to the ground. I felt so sorry for them, and for the maimed parent tree. I could not restore them and make them live again; but I took each spray up tenderly and laid it in the dewy grass, where it would not be trodden on, and where its life could pass out peacefully.

I think we ought to teach children not to pluck flowers too ruthlessly. They should learn to pluck them carefully, and only those that they really want to carry to mamma, who was too busy to walk with them, to the sick playmate or feeble and aged friend, or to deck the tea table and make the sitting room look pretty for papa when he comes home tired. They should learn not to seize them in masses and then throw them away.

I suppose when this letter is done I shall put the ladder against the roof of the back porch, and rig a cord from the top of the clothes-pole to the corner of the roof, so that these aspiring and well-nigh discouraged morning-glories can still climb. By the time they reach the roof of the porch the frost will come, and these present flowers will bloom in spirit-land, for the happy children there, and their little seeds will give us new blooming plants after the winter has passed away. And if I fall from the ladder and break a limb, no doubt you will read about it in the BANNER OF LIGHT.

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

Written for the Banner of Light.

"OH, FOR THE WINGS OF A DOVE!"

BY OLLAH TOPH.

They beat and beat—the soul's bruised wings against Their prison bars. Beyond, the endless blue, The myriad histories of the world Revealed to him ascended from life's thrall. Such music in that far beyond the stars Writ in the measures of a song which rings Triumphant to the hosts that from the night Of dungeon walls make issuance to light; The chorus of the ransomed throbbing full Redemptory love, and from the vast archives

Of nature, melodies of land and sea, All sublimated to the same sweet theme. The poor bruised wings! they flutter to the song Whose aspiration blesses striving earth, And in the hearts of men wakes nobler things. The soul's long dream of freedom stirs the pulse Of longing that uplifts, and, ebbing, droops The grieved phylons. God! open the cage door Thy hand hath held so long and make me free, Whose heart and wings are bruised and sorely hurt.

Peace! cease thy troublous fluttering, oh, wings, And fold in quietude—God's quietude, Born of submission and the grace that waits. For whose foldeth wings, biding the time When prison bars be rent, shall find them strong, And fitted for the flight to freer realms. God's quietude and folded wings be best, For elsewhere are brewing storms, but here The message of the infinite may breathe Thro' durance gladness to the outer world.

1016 Keystone Avenue, Indianapolis, Indiana.

Banner of Light.

BOSTON, SATURDAY, OCTOBER 22, 1893.

Correspondents Take Notice!!

In order to insure the publication of your reports, you should write only on one side of the paper, make your accounts brief and to the point, refrain from too much flattery, and sign your name in full to all reports. You will also take notice that the management of the BANNER OF LIGHT will not be responsible for the misspelling of names of speakers and mediums. Strict observance of the above will be necessary, otherwise no attention will be paid to your reports.

Societies Take Note.

Inasmuch as we go to press one day earlier this week, the reports of such meetings as reach this office after Monday noon will be laid over till our next issue.

MEETINGS IN BOSTON.

THE BOSTON SPIRITUAL TEMPLE, BERKELEY HALL, held its regular services at 10:30 A. M. and 7:30 P. M. on Sunday. The morning services opened with a piano solo by Prof. Geo. E. Schaller, followed by a soprano solo by Miss Gertrude Laidlaw; Mr. Albert P. Blinn then read a poem, followed by song from Miss Gertrude Laidlaw, after which Pres. E. L. Allen introduced the speaker of the day, Mr. A. P. Blinn, who said in substance: "There is a subject a text from the Bible, 'There is a natural body and there is a spiritual body,' quoting from First Corinthians. 'So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption, it is sown a natural body, it is raised a spiritual body. In regard to that word resurrection. The original Greek word translated resurrection in the Bible has no such meaning as that generally given to the English word, that of raising the dead. The Greek word is *anastasis*, and means an existence after the death of the body. Rev. Dr. Dwight, a learned Bibliist, says, 'This word *anastasis*, unimmutably translated resurrection, simply means an existence beyond the grave.'"

In the first chapter of Genesis we read God created man on the sixth day; in the second chapter we read he created man "of the dust of the ground," and this is after the seventh day; and again we read that later he created woman from man's rib; in other words, on the sixth day man is created, a spirit, afterward he is given an earthly, natural body, and then the *anastasis* is given a natural body. This is the biblical creation of man. In all probability the story of the creation of woman had risen in the old Hebrew belief of the *ossiculum laz*, an immortal bone in the human body which cannot be destroyed. From the scientific standpoint we have more emphatic proofs of a spirit body, for it is now admitted that the first eleven chapters of the Bible are simply mythological fables.

It is almost axiomatic that "nature invariably adapts each part to a universal whole." Clairvoyance is a fact. A medium with eyes tightly closed and bandaged can see objects and describe them. Since the invention of the X-ray persons born blind have by its use seen and described objects, it making no difference whether the object was in front or behind the seer, thus proving the physical organs were not used; and thus clairvoyance proving a super-physical sight, clairvoyance a super-physical hearing, or spiritual sight and hearing. To have the scientific axiom hold good that "nature adapts her several parts to a general whole," a complete spiritual body must exist, and does.

Man is God and God is spirit. The God within man constitutes the immortal. Animals are immortal, for they have sensation, memory and intelligence to a finite degree and to that degree are they also of God.

The love element within man and within the brute is from the same source, of the same divine essence, and sometimes more strongly developed in the animal. Man is infinite, and his possibilities are the same. Ignorance alone is finite, knowledge is infinite. "If our aim is to build up our own being, to make our hearts tender and pure, our wills steadfast, our possibilities are infinite; no one can set up a limit beyond which we cannot hope to go." We make ourselves slaves to our bodies. The body is truly a destroyer, for it is for the sake of our body we scheme and plan to lay by gold; it is for the stimulation of the body that the drunkard steep himself in liquor, it is for the pleasure of the body that lives of lust are led. A destroyer of pure thoughts, of noble acts, of kindly deeds. Man was well cautioned to "know himself."

The spirit body is "one of the mansions of my Father in heaven," for every child of earth-life who is waited to his eternal home finds a mansion already prepared, through his own efforts and a result of his own life, consequently it behooves us to think pure thoughts and do good deeds for both now and hereafter, "for the good that men do lives after them, and although our obscure names may be buried under the rubbish and mire which the ages are continually heaping up, we will carry with us into a better sphere of existence the sweet consolation of having chosen the path which leads to God, since that which we represent is of the eternal essence."

Even plants have spiritual bodies, for if we take a shrub, and separate the liquid part from the solid, or even reduce to ashes and precipitate it into water, after a while a perfect plant can be seen through a powerful microscope to have formed. In fact every element has its ethereal or spiritual form. Man might be termed a trinity. The creative force being the spirit, the spirit body the preserver, and the material body the destroyer, and it is our duty to develop each part to the best of our ability, and by keeping the natural body as a tabernacle worthy of a spirit we are fulfilling our destiny, for pure lives necessitate pure spirits, and the purer the life we lead here the brighter and happier will be our spiritual existence when we dwell in our spiritual body, a mansion of our Father in heaven.

Song, Miss Gertrude Laidlaw.
Evening session opened with piano solo by Prof. Schaller; song, Miss Laidlaw; reading, of Chas. Mackay's poem, "Eternal Justice," by Mr. Arthur G. Wallis, of England; song, Miss Laidlaw. Mr. Albert P. Blinn then addressed the audience upon "Evolution." He said in part:

"Evolution has had many definitions, from Darwin and Wallace to Huxley. He quoted from Henry Drummond's definition, 'Evolution teaches that all in the universe is a gradation of steps from the lowest forms to the highest.' In the primeval ages, long before Adam and Eve lived in the garden, even if they ever did, long before the serpent changed the scene by creating a diversion, causing Adam and Eve to find out that they were alive, the earth was in a fiery chaotic condition, and out of the gradual cooling the various gaseous elements and chemical forms, came the evolution of vegetable life, and from that protoplasmic life came the evolution of animal life. By a wonderful evolution from various forms has arisen the culminating glory of the animal kingdom—man. Probably no man has been more vilified than Darwin, yet to Darwin we owe more of our present knowledge of the origin of man than to any other one scientist.

The study of embryology, as developed by Darwin and continued by other scientific minds, contains the key of the whole mystery of evolution. The study of embryology has shown that in plant, fish, protozoan, animal and man, no essential difference can be traced; that the similarity is so striking that it is the strongest proof of the ascent of man from the lower forms to his present, high standing. The speaker traced the gradual development of man from the wild animal with

his banial brain development to the intelligent, thinking, creative man. He traced the development along the lines of sex of all forms of nature, and from the pairing instinct of the primitive man and woman has arisen that mighty lever of the universe, Love.

Myriads and myriads of forms must have passed from earth before the unfolding of the culminating glory of evolution—man. He traced the growth of the idea of God and showed that there must be an over-ruling power that has shaped all in accordance with an inexorable law, and nothing has come by chance.

All the gods have been created by man in his evolution, from the various phenomena observed by him in the workings of nature. The sun, the moon, the stars, the storm, the waves, all contained gods for the primitive man. Gradually man climbed from the depths to the eternal heights of knowledge, reason and love.

The environments of the various forms of evolution have determined the manner in which that evolution has been carried on.

The physical man has now begun to deteriorate, because the uses, the manners of life have changed, the athlete is the exception now, a new being is in process of evolution. Man for two thousand years has been living in an atmosphere of materialism.

The Christian era has been the era of ignorance, because of the crass materialism, superstition and bigotry of men.

Spiritualism shows that the new man who is being evolved is the man who knows that death does not end all, and that the spiritual man is the new evolution, bringing man nearer and nearer to a realization of his real individuality.

If Spiritualism teaches anything it teaches that death does not change all at once the nature of a being. The liar is a liar still, the miser is a miser still, until touched by the hand of progression.

He scored the practice of visiting mediums for the purpose of getting information of stocks, marriage, divorce, etc. We should use our own judgment and reason, and not be credulous to believe those who have no more knowledge of mundane affairs because of separation from the body than they had when in the earth-form, and our Spiritualism should be something more than a hunt for the miraculous; and we ourselves are often, too often, responsible for the success of the charlatan and fraud. He traced the evolution of family to tribe, tribe to nation, and language from signs, and grunts to articulate sounds, and then symbol writing to character and alphabet writing, and urged his hearers to strive to so live that they might be worthy of the highest that could be in nature—to be called men.

Mr. Blinn is the president of the Boston Spiritual Lyceum connected with Berkeley Hall, and is one of the youngest workers in the ranks of Spiritualism. He has a very pleasing delivery and his able addresses made a favorable impression upon the audiences of the day, who gathered around him at the close of both services to shake hands with and congratulate the speaker on this his first appearance upon the platform of Berkeley Hall.

AL KATIM.
BANNER OF LIGHT for sale in the hall.

THE HELPING HAND SOCIETY—Grace Cobb Crawford, Sec'y, writes—met at Gould Hall, Wednesday, Oct. 12. Business meeting at four o'clock. The evening was devoted to a "Reception" to Prof. and Mrs. Longley. The hall was well filled with friends to greet them. The exercises opened with a musical selection by E. W. and Chas. Hatch. Mr. E. L. Allen, President of Berkeley Hall Society, was the first speaker. He spoke of the love and esteem in which we all held the worthy couple who had given their gifts of spirituality for the benefit of humanity. Mrs. Waterhouse, First Vice President of the Helping Hand Society, said she should be remiss in her duty if she did not welcome our friends most cordially to the society. Enough could not be said of their good qualities; they had not worked for the dollar, but for the love of spiritual truths.

One of the pleasing features of the evening was the singing of Miss G. Laidlaw. We hope to hear her again. Miss Lucette Webster then followed with Prof. and Mrs. Longley's favorite selection "Flags at Half Mast." She responded to an encore, and gave another selection called the "Yankee." Mrs. Hattie Mason followed with a few words. She said she was pleased to meet our "Gem Workers," and commended their grand work which was of lasting benefit to all.

Mrs. C. P. Pratt considered it a great favor to be present with our California friends. She spoke of Mrs. Longley's control (Father Pierpont) and the wonderful truths received from him. "Let us bid the couple God-speed, and let there be only a thin veil between us."

Mr. J. B. Hatch, Jr., spoke of his delight at having his children with him, and of the tokens of kindness and love he and his good wife had received from Mr. and Mrs. Longley's California home.

Prof. Longley then sang one of his beautiful compositions. Mrs. H. D. Barrett was next called upon. She said she brought the most cordial greeting of love and friendship from her husband, and hoped to meet them in Washington, where they were so soon to be settled. She also gave just tribute to Mrs. Longley's work as an authoress.

Miss Laidlaw then sang "The Sailor of the Maine."

Mrs. M. T. Longley followed with a few well-chosen remarks. She gave an interesting sketch of her work in connection with her fourteen years' service for the BANNER OF LIGHT, and recalled many pleasant associations connected therewith. She has certainly been blessed in her spirit band, which has so successfully and helpfully sustained her at all times. The writer will be pardoned if she adds her tribute in saying, "Too much cannot be said in praise of Prof. and Mrs. Longley."

Mr. J. B. Hatch, Jr., gave his final announcement of the Washington excursion, and hoped to see all there. The meeting closed with the singing of "Auld Lang Syne."

FIRST SPIRITUALIST LADIES' AID SOCIETY, 241 Tremont Street, Mrs. Mattie Albee, President.—A correspondent writes: Our meeting Friday afternoon, Oct. 14, was largely attended, and the supper was enjoyed by all. The meeting in the evening was opened by a song from Prof. C. P. Longley, assisted by Mrs. M. T. Longley and Mrs. Carrie L. Hatch. The first speaker of the evening was Pres. E. L. Allen of Berkeley Hall Society, who said he was glad that he was born, and at the time he was as he had been able to travel along a parallel line with Spiritualism, which was greater than any religion that had existed on earth up to the present time. If people would only apply it, and live pure, truthful, spiritual lives, there would be no trusts, no monopolies, because men and women would live in accordance with the Golden Rule.

Mrs. Hattie C. Mason made remarks on the topic of "Spiritualism," along the same general line as the previous speaker, and closed with tests by "Sunshine."

Prof. Longley sang "We will meet you in the morning bye-and bye," assisted by "Sunshine."

Mrs. Sadie L. Hand followed with spiritual readings, which were all acknowledged. She spoke gratefully of "Sunshine's" kindness to her at a time when she was ill.

Mrs. M. T. Longley then favored the audience with remarks of a farewell character, and "Lotus" voiced, through Mrs. Longley, words of cheer and comfort to all, and a number of messages which were recognized. Edgar W. Emerson was then introduced, and made remarks which were well received.

Mrs. Carrie L. Hatch spoke of the excursion to Washington. Mrs. Ella Kimball of Maiden gave a number of psychometric readings that were recognized. Mr. A. P. Blinn made a few remarks upon the general work of Spiritualism. H. H. Warner followed with a number of tests which were recognized. Closing song, Mrs. Hattie C. Mason.

THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY—Ella Wadsworth, Sec'y, writes—held its second meeting in Dwight Hall Thursday afternoon and evening, Oct. 13. The business meeting was held in Marble Hall at 5 o'clock, with the President, Mrs. M. A. Brown, in the

chair. Supper served at 6:30 to a goodly number of people.

The evening meeting was called to order at 8 o'clock by the Vice President, Mrs. M. J. Davis. The entertainment for the evening consisted of the following numbers: Song, Mr. George Cleveland, who responded to an encore. The people then had the pleasure of listening to a fine address by Mrs. J. F. Miller. Mrs. Miller's subject was "The Bible and the love that mankind should have for one another and for all things created by the 'Great Spirit God.'"

Mr. Archie Leon French, the impersonator, was with us, and rendered a melody on a mouth organ; also two short but amusing readings. Mr. Cleveland then kindly favored the audience with another song, after which Madam Carbee made a few interesting remarks regarding the planets, and gave a few short readings. Dr. Huot gave a few good tests; Mr. E. H. Tuttle recited an impromptu poem.

After a few remarks from Mrs. Wilkinson, "Sally Jones" gave a number of spirit communications. The meeting closed with singing.

Next Thursday evening the veterans meet with us; we hope a large number of people will be there to greet them. Fine talent is expected.

Thursday evening, Oct. 27, there will be a dance; good music and a pleasant evening is anticipated. All are cordially invited to attend.

BOSTON SPIRITUAL LYCEUM.—A. C. Armstrong, Clerk, writes: Sunday afternoon, Oct. 16, this Lyceum held the usual session. "What Benefit is the National Spiritualists' Association to Spiritualism?" was the question answered by Carl Leo Root, Rupert Davis, Frank Hatch, Sadie Jackson, Grace Tarbell, Martha MacKenzie, Alice Ireland, Willie Sheldon, Charles Hatch, Alice Bill, N. B. Austin, Elmer B. Packard, Edward W. Hatch, Mrs. M. A. Lang, Mr. A. P. Blinn, Dr. J. R. Root and Conductor J. B. Hatch, Jr. All seemed to think that the National Association had been a benefit to Spiritualism. Miss Martha MacKenzie gave a recitation; Charlie L. C. Hatch, reading; Prof. George E. Schaller, piano solo; Mr. E. B. Packard, remarks and reading; Mrs. M. T. Longley, remarks. Lyceum closed by all singing "America." Question for Oct. 23, "Thought, what is it and what is it doing in our world to-day?"

MEETINGS IN MASSACHUSETTS.

SALEM—First Spiritualists' Society, A. O. U. W. Hall, Manning Block.—N. B. P. writes: Sunday, Oct. 16, Mrs. A. J. Pettengill of Malden was our speaker and medium. She delivered two very fine addresses, which were listened to attentively by those present. She also gave quite a number of psychometric readings, which were correct in every instance. Sunday, Oct. 23, Mrs. E. L. Webster of Lynn will occupy our rostrum. She is a good speaker and gives excellent spirit-delineations. BANNER OF LIGHT for sale and subscriptions taken. Annually, \$2.00; semi-annually, \$1.00; quarterly, 50 cents.

THE CAMBRIDGE INDUSTRIAL SOCIETY OF SPIRITUALISTS.—L. E. Kuth, Clerk, writes—held its first meeting of the season on Wednesday, Oct. 12, at 361 Massachusetts Avenue. In the absence of the President, Mrs. Soper, Vice-President Mrs. Smith conducted the meetings both afternoon and evening. Supper served at 6:30. Evening service opened with congregational singing, after which Mrs. N. J. Willis gave an able address, Miss Etta Willis, reading; Mr. H. D. Simms, readings. The evening service was interspersed with good music, both vocal and instrumental by Miss Fuller of Cambridge.

SUFFERING WOMEN.

Women have a great many small complaints out of which large ones grow. In consequence of irregularities, excessive duties, nerve complaints, they are ever on the rack, knowing little of comfort. Dr. Greene, 84 Temple Place, Boston, Mass., the most successful physician in this country, and a specialist of the first standing, has made a special study of women's diseases and discovered remedies for them which never fail to cure. Any suffering woman can consult Dr. Greene by letter, free of expense. Successful treatment effecting a cure is as sure and positive by private correspondence as by personal consultation. If you are troubled write to the Doctor. Write at once and be the sooner cured.

MEETINGS IN BROOKLYN.

THE ADVANCE SPIRITUAL CONFERENCE—Mrs. Tillie Evans, Cor. Sec'y, writes: Oct. 15 the regular Saturday night meeting of the Spiritual Conference opened with a full house. With the inspiring strains of song, harmony filled the atmosphere. Our energetic President read a beautiful poem; then followed an address, "What I Know about Materialization and Spirit Photography," by Mr. Deleere, who has had a long and varied experience in these lines of spiritual gift; Mr. J. R. Sandford followed in the same line of thought, his experience happening in the West, and was truly wonderful, showing what can be done when all is harmonious; Dr. Frank gave of his medial power through clairvoyance. Parlor meetings are held every Sunday evening at the residence of Mrs. Tillie Evans. THE BANNER, Evolutionist, and other spiritual papers on sale.

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OHIO.

CLEVELAND.—Mrs. M. McCaslin writes: The revival of Spiritualism at the present time in Cleveland is attracting considerable attention. Mrs. Carrie Twing is both speaker and medium, and is awakening an interest in Spiritualism, not only among Spiritualists, but those outside the ranks. Cleveland expects to have a spiritual temple in the near future. Funds are being raised for that purpose.

Such as are thy habitual thoughts, such, also, will be the character of thy mind; for the soul is dyed by the thoughts.—Marcus Aurelius.

Jubilee Deficit.

Previously acknowledged, \$1000.74 From Evans Chain Letters: Mrs. A. L. Pettengill, \$10; Benj. Rhodes, Capt. E. M. Gould, each \$5; R. F. Livermore, "Allison Va.," E. Melcher, each \$1; Miss M. C. Josselyn, Levi Mook, Hannah, Mo., Spiritual Society, W. P. M. R. B. P. R. C. each \$1.00; Miss Louise Monahan, 30 cents; M. M. Hurley, M. D. Cardiff, D. W. Henselom, R. E. Harris, John G. Fisher, M. W. Hood, Philip Nash, W. A. Stowell, Dr. C. W. Sanderson, Mrs. Mary A. Davis, "Oxford, Mich.," each 25 cents; Ada L. Pratt, W. N. Evans, Mrs. B. Armstrong, Mrs. Wm. Liddcoat, Mrs. C. C. Bacon, Jno. F. Lukens, S. Comstock Ellis, Gaylord Cowles, Ida Damon, Mrs. B. Hancock, Thos. M. Locke, Mrs. Thos. M. Locke and H. L. Seale, each 20 cents; John Tawney, 15 cents; Mrs. Stodder 12 cents; John Hoskins, Miss Salie Splies, Miss Alice Dorn, Miss Annie Dublin, Samuel E. Snoke, F. A. Skinner, J. S. McCracken, Myra Peppers, "Chesapeake, Mich.," L. Agnes Montan, Mrs. Dr. Lou Dunham, Mollie Curtis, Mrs. Lyman Darling, L. A. Sherman, C. S. Hyatt, A. Wheeler, C. D. Robinson, C. G. Dean, Mrs. A. F. Messinger, Mrs. Ida P. A. Whitlock, Mrs. Robt. Woodside, Miss Libbie Clough, Mrs. A. Lee Allen, Hattie Perkins, Mrs. J. A. Perkins, Mrs. B. T. Walker, Irene Fairchild, Miss Cora Ramo, A. B. McKay, Addison Wood, Mrs. C. M. Van Tine, Mrs. M. L. Porter, "Galveston," Mrs. Della Kercher, Eugene B. Bell, L. A. Muecke, Mr. Mead, Cynthia Larsen, Emily Carl, B. Larsen, Elisha M. Stuart, Mrs. Elisha M. Stuart, Ella J. Stuart, "Fulton, Ill.," Mrs. M. D. Colt, M. C. Waltney, W. Jackson Thomas, N. G. Thomas, Mrs. E. S. Chandler and H. Lees, each 10 cents. Total, \$1046.41.

Movements of Platform Lecturers.

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

David P. Dewey, President of the Michigan State Spiritual Association, immediately after returning from Washington, D. C., where he represented the National Spiritualists' Association Convention, will enter the missionary work, and organize new societies and help re-constitute societies that have ceased to act with the State. All societies can avail themselves of his work by addressing the President at Grand Blanc, or State Secretary May F. Ayres, Lansing, Mich.

Henry H. Warner may be addressed 9 Bosworth street, Boston, for lectures and tests.

Mrs. S. E. Hall, inspirational speaker and test medium, may be addressed 12 Burrell street, Roxbury, Mass.

Dr. Harlow Davis, platform test medium, can be engaged during November and December. Address to 393 Weybosset street, Providence R. I.

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The land beyond A good time now
Such beautiful hands When the wife has gone
The real life away
Waiting The stringy man's fate
Beyond Don't look for the fawns
It's weary the waiting Be careful what you say
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The beautiful hand And so goes the world
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Infantile tears An honest man
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RHODE ISLAND.

PROVIDENCE.—David F. Buffinton, Sec'y, writes: Oct. 16 we had for our speaker and medium J. Frank Baxter of Chelsea, Mass., who delivered two very able lectures and gave fine tests, all being recognized. Next Sunday, Oct. 23, we shall have Dr. Wm. A. Hale of Boston, Mass.

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My little daughter's head and face broke out in bleeding sores. One of her ears was so affected we thought it would slough off. Her suffering was intense, getting no rest unless under opiates. The physician tried every known remedy, but instead of getting better, she got worse. Distracted with her condition, I was advised to try CUTICURA REMEDIES. Before the first week I noticed that the little sufferer was beginning to get relief, and in less than two months was entirely cured.

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