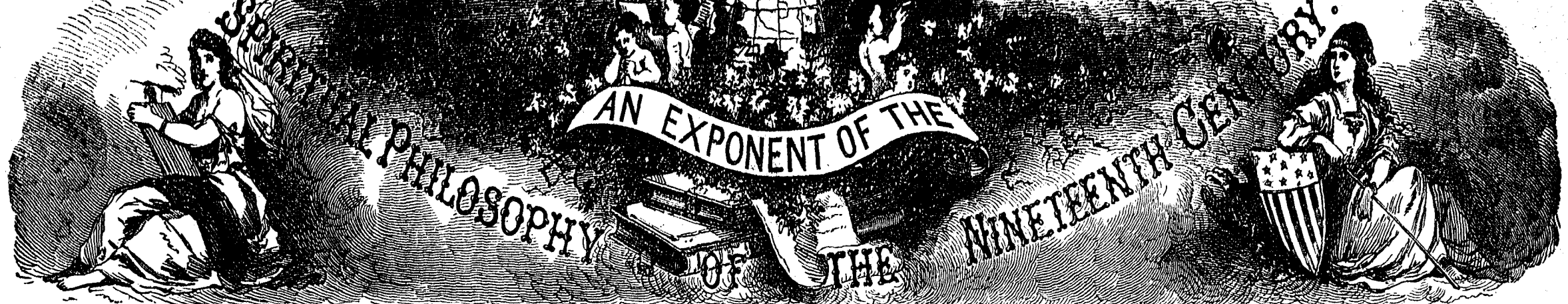


BANNER OF LIGHT.



VOL. 84.

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

BOSTON, SATURDAY, OCTOBER 29, 1898.

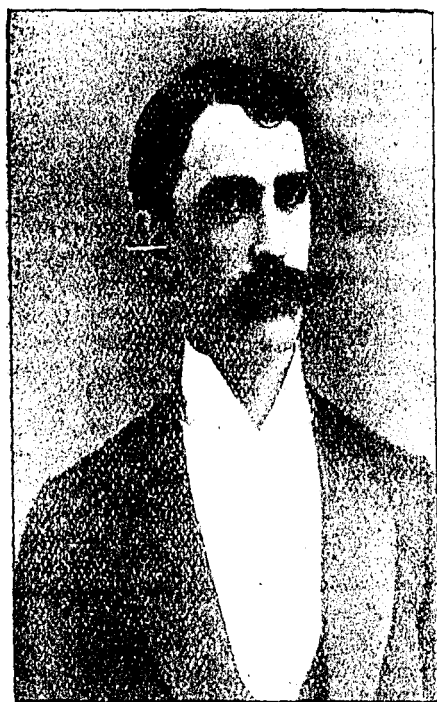
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NO. 9.

Sixth Annual Convention of the National Spiritualists' Association

Of the United States of America and Dominion of Canada,

Held in Masonic Temple, Corner of Ninth and F Streets, Washington,
D. C., October 18, 19, 20, and 21, 1898, S. E. 51.



HARRISON D. BARRETT.

For some weeks, the Spiritualists of Washington have been in a state of expectancy, awaiting this eventful period of the year, when the Spiritualists of the nation should be assembled in convention. By Saturday, the 15th inst., the officers of the Association had everything well mapped out in the way of preliminary work, with the exception of the evening program, which was not issued until the latest possible moment in order that the names of all the talent present might appear upon it. Saturday and Sunday brought in a few delegates from different sections of the nation, some of whom found their way to headquarters to consult Sec. Woodbury with regard to location.

Monday brought the New England, New York, New Jersey and Pennsylvania delegations, more than one hundred strong, who soon filled the corridors of the Ebbitt House seeking rooms at that convenient and comfortable hostelry. Greetings were exchanged by those who had not met for a year, while introductions soon made the new comers happily acquainted with the staid campaigners of other years. Monday evening found the commodious parlors of the hotel filled with delegates and visitors in an informal reception at which many of the local Spiritualists of Washington had an opportunity to become acquainted with their brethren from abroad. Happy laughter and smiling faces were the order of the day, and all felt better for the brief hour of association together. Mrs. Cora L. V. Richmond, Mrs. Geo. S. Clendaniel, Mrs. J. V. McIntyre, and Mrs. I. C. I. Evans constituted the reception committee, who tried to make the people feel at home, and acquainted one with another.

The reporters of all the Washington papers soon found their way either to headquarters or the Ebbitt, where they plied the officers of



FRANCIS BAILEY WOODBURY.

the National Spiritualists' Association with quest ones with regard to the convention and its work. It must be remarked in passing that their published accounts of these interviews were fair, impartial and correct. The tone of the secular press has completely changed concerning Spiritualism since organization became a settled fact in its ranks, not only in Washington, but in all of the large cities of the land. This alone is worth more to Spiritualism than the cost of the maintenance of the N. S. A. for

the past five years. The press is a great educator, and it has a profound respect for organization, hence the interest taken in, and respect shown to the N. S. A.

First Day.

Tuesday morning the great convention opened in Masonic Temple promptly at ten o'clock, with the President, Harrison D. Barrett of Needham, Mass., in the chair. A goodly number of delegates were in their seats when the gavel fell, and others soon found their way to the convention hall. It was noted by all of the friends of organization that nearly every captioned critic of the National Spiritualists' Association for the past year was conspicuous by his absence. The grumblers are usually to be found in the rear, trying, at long range, to shoot their arrows of malice into the hearts of those who are honestly trying to work for the good of the Cause. The President appointed the following convention officers: Sergeant-at-arms, B. Grant Taylor, New York; Stenographer, I. C. I. Evans of Minnesota; Assistant Secretary, William Richmond of Illinois; Reading Clerk, W. J. Colville of Pennsylvania; Musical Director, Moses Hull of New York; Doorkeeper, Henry Steinberg, Washington, D. C.; Badges, Anna M. Steinberg.

The audience then joined in singing, after which an impressive invocation was offered by Mrs. Cora L. V. Richmond: a song of welcome, composed for the occasion by Mrs. Mattie E. Hull, was then rendered by the congregation, and followed immediately by a brief opening address by President Barrett, who stated that it fell to his lot to formally open the convention, but in view of the large amount of work to be done, any attempt on his part to forestall the same would be unjustly consuming valuable time.

"I congratulate you," he said, "upon being at the opening of the Sixth Annual Conclave of our National Spiritualists' Association. I would that I could report to you in full the progress that our Cause has made during the past twelve months, and especially the gains that have come to the National Association of which you are to-day parts as delegates to this conclave; but, friends, each one of you knows full well the impress that Spiritualism has made in your respective communities, and I believe that you can answer the question of its advancement far better than I can at this time.

"I believe we are in the midst of a great crisis in spiritual matters in America, as well as in our national affairs, and it behooves those whose religion is founded upon the cornerstone of peace to come to the front with something to say concerning the destiny of the nation and the perpetuity of American institutions.

"Hence, my friends, I take pleasure in welcoming you to the work that this Convention will have to discharge before the four days shall have ended, and bespeak for you earnest cooperation on the part of trustees and other officers of this Convention.

"I believe this institution has come to us from powers higher than the mortal. There is to-day, I apprehend, I feel deep within my soul, a congress like unto this in the higher spheres, and if, in our hearts and souls, we can receive the higher inspiration that can come to us from that higher congress, in harmony and justice will be unknown to Spiritualists and Spiritualism.

"I see before me delegates from New England, from the South and from the West. All sections of our glorious land are represented, and it gives me pleasure to greet you to-day in the National Convention to take part in the work that will be laid out for you by your executive officers.

"I see before me also one who has come to us from over the sea—my esteemed friend and brother, Mr. E. W. Wallis, of *The Two Worlds*, of Manchester, England.

"It is fitting that we welcome our brother from England to our conclave here, to make him feel at the outset that he is one with us, and that Spiritualism knows no city or town, no county or State, no national lines, but one people, one destiny, one common immortality. But I must not trespass upon your time. Again I say to you, in the name of the N. S. A., welcome to the work and struggle that is before us in the discharge of duty—a struggle not one against the other, but to bring out the best in each, to the end that we may prove to the world that we have a right to be in it because we practice what we preach."

Address of Welcome.

After congregational singing, the Vice-President, Mrs. Cora L. V. Richmond, delivered the address of welcome. She said in part:

"For the sixth time we are assembled in Convention, for the fifth time in the capital of the nation. For the fifth time it is the pleasure of your Vice-President to welcome you to

these deliberations on behalf of the official Board of the National Association, and on behalf of the resident Spiritualists of Washington, whose pastor stands before you.

"It would seem that, as beautiful as has been this golden autumn, as full of fruitage as the year, should be the deliberations of this body. It would seem that in this Jubilee year, the spiritual harvest should be such that we can all come here laden with golden sheaves, showing the results of our work and progress in our Cause. It is the belief of the one addressing you that this year has been not only the most important in name, as the Jubilee year, but really the most fruitful of results for this nation, and for all the nations of the earth.



CORA L. V. RICHMOND.

"You will have, before the sessions close, the results of the Jubilee celebration; you will have gathered the results of those fraternal greetings over sea and over land, that bind heart to heart, nation to nation, and soul to soul, in the perfect bond of union for one Cause, and you will also have word of greeting from our esteemed brother, Mr. E. W. Wallis, who has so recently come with us from the celebration of the Jubilee in the congress of London. It would seem that we are in touch at the present moment, by the laws of spiritual telepathy, with all the nations of the earth; that we not only have the spoken word, but the spiritual sympathy for bearing forward this great work, and we know that, having learned much wisdom by experience, there are societies and people who feel more earnestly the work of the present convention than any other previous convention.

"It is only necessary that human beings shall stand soul to soul, as they do face to face, to understand that each one is moved by the highest that she or he knows, and that all are equally understood in the progress of a cause, and the progress of a work that must enlist the highest and the noblest sentiments of humanity. If we can remember this, and if there may be differences of opinion as to procedure, judge that each does and acts according to the same motives that we wish to be accredited with ourselves, we shall then find that our deliberations are easy, for truth reveals herself to an open mind.

"The clear progress of a cause depends upon the ability of those minds that receive it to bear it forward. We are not expected to do impossibilities. Your Board has not been expected to, and we expect you to accord to it in your deliberations that same high motive and exalted feeling of wishing to do the best, that you desire to have accorded to you in your deliberations and enactments, and we know you will consider all these questions in a calm and dispassionate way; that you will enter into these deliberations with the spirit of the Cause in your hearts, and that you will sink those minor differences of opinion for the sake of the one great goal that you wish to present to the world. We desire to stand as a National Association, as a solid front against the assaults from without, and in order to do this we must each present the best that is in us to each other. We desire the world to understand that the National Spiritualists' Association is a unit against those criticisms from within our ranks coming from those who have not been associated with the work, and those from without who had no interest but to seek to destroy. Whether they do or do not believe in organization does not affect the work of this convention, since organization is an established fact; whether they do or do not believe in the work of the National Association is not for us to consider, since they are not here to present their views and criticisms.

"Therefore, with reference to the work that is in your hands, that you should be governed by the highest moral influence of those who are wise and good, and cannot be present with you, one can well imagine, but that you should be governed by the captious criticism of those who cannot and do not wish to be here, we certainly deny. We think you should be moved by the essential spirit of the Association itself, by the spirit of the constitution that you yourself have adopted and act under. And if there are any minor ways in which you wish to alter this, or if you wish to alter it in its cardinal and essential principles, it is for you to do it in a suitable and lawful manner provided by the constitution. All this you have borne in

mind in previous conventions, and we feel certain that you will lead the work of this Association with just as lofty impulses, just as high resolves, just as noble ends and aims as at any previous time, and we also feel certain that you are strengthened by the great chain of sympathy that has been established in the past year throughout the world.

"It will be the privilege of your Vice-President to tell you later of something of that work in foreign lands. For the present it is enough that we are here, that the great fruitage of this harvest of spiritual love for a half century has been entrusted to our hands, that we bear this trust simply and with a proper spirit of appreciation.

"On behalf of the National Association I welcome you; on behalf of the citizens of Washington, the First Association of Spiritualists here, and of all who are in sympathy, I welcome you, and on behalf of those who draw near at this hour, expecting that the hearts will be opened to the highest light, I welcome you."

Response to Address of Welcome.

The response to the address of welcome was given by Mr. Moses Hull, pastor of the First Spiritual Church of Buffalo, N. Y., who said in part:

"Your Vice-President spoke particularly of the beauties of this city of Washington. Every word was true, but one word more should be said, Washington is probably the most cosmopolitan city in the world, certainly in America. Here we of the United States send our representatives once in two years from every congressional district in our forty-five States to represent us. It is supposed that we send the intelligence of those districts here. Our States meet once in six years, and each State selects two of the very best men of head and heart and intelligence in the State, and sends them here to represent us. Here is the mouth of this great government, that speaks not only to the people of this Nation, but to all other nations. Here the diplomats, the wisest men of all the world (or the nations are mistaken in sending them) come together to regulate the relation between this and all other governments. And here we, too, have assembled as delegates to represent the new dispensation; we represent the kingdom of heaven, and our friends have sent us here to lay down plans by which we can accomplish the most good. For nearly fifty years after the angel-world had saved to us some of these present principles, our Spiritualism was a kind of go-as-you-please religion. If one wanted to be a speaker, he ordained himself, and went out to do his work; if one wanted to do the work of a medium, he or she announced that fact and went out everywhere and anywhere.

"Five years ago Spiritualists met in the city of Chicago to see if they could not organize something of a methodical system of working. They wanted to work together, join hand in hand and heart to heart, and they did the best they could toward that end, and handed us an organization for you and me to carry forward. We are here now to lay out work for the year to come. Our national organization can do us no good if we simply pass resolutions, spend three or four days in congress, and then go home to sit down and fold our arms. Spiritualists fall very generally under the charge that good old Jeremiah brought against the Jews; they are strong, he says, to sit still, and some of us have been sitting still so long that we have come to feel there is little to do besides come to these Conventions.

"Now we have come to lay plans for work, and should go home to carry out the plans that the wisdom of this Convention may devise. I believe we are here to receive a divine baptism. There is much for us to do. We need knowledge and we need wisdom—knowledge of what is to be done, knowledge of the men and women in whose hands we are to commit this work for years to come; and I feel like asking that angels, wise and good, those who have this work in their hearts, will come to influence our every movement. What is for the good of one is for the good of all. Let us each work for the good of the great whole."

Mr. Hull's remarks enthused his hearers and left a pleasant impression.

Appointment of Committees.

At this point the Chair appointed the Committee on Credentials, as follows:

J. B. Hatch, Jr., Massachusetts; Hon. D. P. Dewey, Michigan; H. C. Dorn, New Jersey.

Committee on Rules: Hon. Thomas M. Locke, Pennsylvania; C. D. Pruden, Minnesota; B. M. Bradbury, Maine.

Tuesday Afternoon.

At the opening of this session the Committee on Credentials made its report, which we give below, with the additions made later in the Convention: Bacon, Geo. A., Yonkers, N. Y.; Barrett, H. D., Boston, Mass.; Barrett, Marguerite C., Stevens Point, Wis.; Bigelow, I. F., Portland, Me.; Bond, E. W., Willoughby, O.; Bond, Sophia, New Orleans, La.; Bradbury, B. M., Etna, Me.; Brown, Allen F., San Antonio, Texas; Brown, Mrs. M. L., Wheeler, Washington, D. C.; Buchanan, Mrs. Amy, Jacksonville, Fla.; Burgess, Mrs., Maine; Cadwallader, Mrs. M. E., Philadelphia, Pa.; Chapman, Mrs. C. R., Washington, D. C.; Clendaniel, Geo. S., Washington, D. C.; Dewey, D. P., Michigan; Dorn, Henry C., Newark, N. J.; Evans, Mrs. I. C. I., St. Paul, Minn.; Flieger, Miss Mary, Washington, D. C.; French, Mrs. M. H., Maine; Gibling, Dr. Paul, Brooklyn, N. Y.; Gladding, Mrs. A. M., Wilkesbarre, Pa.; Gladding, Miss

Harriet, Providence, R. I.; Gould, Capt. E. W., St. Louis, Mo.; Grayburn, Jno., Pittsburg, Pa.; Haire, Mrs. M. M., Chicago, Ill.; Harlow, Miss Lizzie, Providence, R. I.; Hatch, Mrs. Carrie L., Boston, Mass.; Hatch, E. W., Fall River, Mass.; Hatch, J. B., Jr., Boston, Mass.; Hatch, Miss Mary A., South Windham, Ct.; Hill, B. B., Philadelphia, Pa.; Hill, Helen, Philadelphia, Pa.; Hull, Moses, Buffalo, N. Y.; Jackson, Mrs. Jennie Hagan, Texas; Jaquess, Mrs. Anna M., Washington, D. C.; Jennings, Rebecca A., Norwich, Conn.; Kates, George W., Rochester, N. Y.; Kay, Andrew, Lincoln, N. J.; Kimball, Dr. A. A., Salem, Mass.; Kurth, Mrs. E. F., Brooklyn, N. Y.; Locke, Mrs. Julia, Philadelphia, Pa.; Locke, Thomas M., Philadelphia, Pa.; Longley, C. P., California; Longley, Mrs. M. T., California; Loring, Carrie F., Braintree, Mass.; Mayer, Theo. J., De Land, Fla.; Moulton, L. V., Grand Rapids, Mich.; Moulton, Mrs. L. M., Grand Rapids, Mich.; Norris, Lloyd M., Baltimore, Md.; Pepper, Mrs. May S., Providence, R. I.; Pratt, Carrie P., Boston, Mass.; Pratt, Ada L., Boston, Mass.; Pruden, C. D., Minneapolis, Minn.; Richmond, Cora L. V., Washington, D. C.; Richmond, William, Chicago, Ill.; Reeves, Mrs. Lucinda, Los Angeles, Cal.; Russegue, Helen Palmer, Connecticut; Shepard, David, Lynn, Mass.; Slater, Jno., Summerland, Calif.; Smith, Dr. E. A., Vermont; Snow, J. R., Malden, Mass.; Spaulding, Mrs. F. H., Willimantic, Conn.; Stangland, Chas. J., Baltimore, Md.; Tisdale, Albert E., Connecticut; Van Hasdale, Arnold, Evansville, Ind.; Woodbury, F. B., Washington, D. C.; Walcott, Mrs. Rachel, Baltimore, Md.; Wallis, E. W., Ontario, Walker, Frank, New York; Walker, Miss E. J., Hamburg, N. Y.; Weaver, A. J., Maine; Wheeler, Thomas J., Baltimore, Md.; Wiggin, F. A., Brooklyn, N. Y.; Willis, Mrs. M. A., Washington, D. C.; Wheeler, Mrs. J. W., California.

The next order of business was the reception of the President's report which was presented by the reading clerk, W. J. Colville, who discharged that duty in a manner which was complimented by all. His enunciation was excellent, and his voice clear and distinct. The President's report was printed in full in the last issue of the BANNER OF LIGHT, except the contract between Frank Walker and the N. S. A. in connection with the Jubilee. The following is a copy of these

ARTICLES OF AGREEMENT

By and between the National Spiritualists' Association, a corporation under the laws of the District of Columbia, of Washington, D. C., party of the first part, and Frank Walker of Hamburg, Erie County, State of New York, party of the second part, witnesseth:

The said Frank Walker is hereby appointed as the special agent of said first party, to be known as "General Manager," to manage a Semi-Centennial Jubilee under the auspices of said National Spiritualists' Association, said Jubilee to be held in the city of Rochester, in the State of New York, during all of the first eight days of the month of June, A. D., 1898.

And said second party is hereby empowered to solicit and collect a special fund to defray the expenses of said Jubilee, to disburse the said fund, and to make all contracts and arrangements for said Jubilee; provided, however, all such disbursements, contracts and arrangements shall be promptly reported to the Board of Trustees of said first party and subject to the approval of said Board or a committee thereof, and provided, further, that said first party shall not be made responsible for any expense connected with said Jubilee beyond the said special fund.



GEORGE S. CLENDANIEL.

It is further agreed that said second party shall be allowed his personal expenses from said fund while actually engaged in work under this contract, and in addition thereto, for his personal services in full, the sum of two thousand dollars (\$2000). Said second party also agrees to keep just, true and accurate accounts, open at all times to the inspection of said first party or a committee thereof, and to settle with and turn over to said first party all balance and surplus remaining on his hands at the close of said Jubilee.

Signed at Washington, D. C., this 22d day of October, A. D., 1897.

THE NATIONAL SPIRITUALISTS' ASSOCIATION.
By HARRISON D. BARRETT, Pres.

FRANCIS BAILEY WOODBURY, Sec'y.

FRANK WALKER.

The report was referred to the Committee on President's Report, which consisted of Fred A. Wiggin, New York; Miss Mary Hatch, Connecticut; C. D. Pruden, Minnesota; Mrs. M. T. Longley, California; Lloyd Norris, Maryland.

The Vice-President's report was then presented by the reading clerk, and read as follows:

VICE-PRESIDENT'S REPORT.

Mr. President and Delegates of the Convention: Your Vice-President has the honor to report her especial work in connection with the National Association since its last annual convention.

The year just past is the most important in the annals of Modern Spiritualism, excepting the one that gave it birth since this is not only the half-century jubilee, but many events have occurred in connection with our Cause, that will serve to make of this year a landmark for all coming time.

Agreeable to the instructions of the last convention, the official Board of the National Association (as you have been informed by the reports of the President and Secretary) has endeavored to hold mass meetings or conventions in many important cities, with the very best results.

It is the purpose of this report to refer only to such meetings, conventions, or other work as has been personally under the management of or over which your Vice-President has been called upon to preside. The first of these conventions was appointed to be held in Cleveland, O., Dec. 28, 29 and 30, 1897. There were but few in that city to cooperate with the Executive Committee, located at Washington, besides Moses and Mat. J. Hull, who did everything in their power compatible with their other engagements to make the convention a success. At the last moment it was found ab-

medinms. When all was arranged there was no hitch; everything moved on like clock-work. Handel Hall was secured for the three days, and from the first session to the last was full. After the first day as many were turned away as gained admission, and policemen were required to keep the crowds from the doors; the interest and enthusiasm were unbounded. I have to thank Mr. Ervin A. Rice and his committee for their splendid work, and most of the Spiritists for their hearty cooperation in the work of that convention.

By personal invitation from your Vice-President, we had upon that program, besides a brilliant array of our own speakers and mediums, Rev. Jenkin Lloyd Jones, Independent; Rev. Richard R. White and Rev. Frederick R. Millar, Universalists; Rev. Dr. Rusk of the Church Militant. These gentlemen of broad minds and earnest hearts were glad to clasp hands with us in our work for humanity, while the last two named were distinct in their advocacy of ministering angel and communicating spirits. Their addresses were full of the spirit of Spiritualism and the true religion of humanity. I must here record our thanks for their presence, and work also, to the following: Moses Hull, Lyman C. Howe, Mrs. Carrie Fuller Weatherford, Mrs. Dr. Jarne, Mrs. Coley, Mrs. Marion Carpenter, Dr. L. H. Swearing, and the other speakers and mediums for the gratuitous donation of their services without other expense to the Convention than their traveling expenses and entertainment. Also to Bro. Moulton, who came over from Michigan to assist in the work of organizing a State Association, which was successfully accomplished; and Bro. Woodbury for his efficient services throughout the Convention.

The mass convention called in Atlanta, Ga., in April was unavoidably postponed until May 10, 11 and 12, but notwithstanding the disappointment of the people, a very interesting and successful convention was held. To our sister and co-worker, Mrs. Loe F. Prior, the greatest credit is due for her indefatigable labors in Atlanta during the season immediately preceding the convention, and to the officers and members of her society (the Society of Spiritual Science) we must also tender our thanks for their work and interest in the convention and for personal hospitality to the representatives of the National Association.

Two years ago your Vice-President (not by virtue of her official capacity) was honored by an invitation from E. Dawson Rogers, Esq., President of the London Spiritual Alliance, to be present at the proposed international Congress of Spiritualists, to be held in London. It was then proposed to hold that congress in 1897. Later it was decided to hold it in this jubilee year. As the President of the National Spiritualists' Association was unable to attend, the honor was conferred upon your Vice-President to lead the delegates from the National Spiritualists' Association to the London Congress. The other representatives appointed by the National Association were: Miss Ella Whiting, Boston; Dr. J. M. Peebles, California; Mrs. Jennie Haggs Jackson, Texas; Dr. Fred. L. H. Willis, New York. Miss Whiting was called suddenly to Paris and could not be present at the Congress. Dr. Willis was unable to attend. The three others, Dr. Peebles, Mrs. Jackson and your Vice-President accompanied Mr. J. J. Morse on his return trip from our National Jubilee. I here desire to place on record our acknowledgment of the courtesy and kindness shown by Mr. Morse on the voyage and in London.

ARRIVAL IN LONDON.

Saturday, the 18th of June, we arrived in London, and on Sunday, the 19th, as an opening to the Congress, a service was held in St. James Hall (banqueting room), under the ministrations of the Rev. John Pogo Hopps. The room was so crowded that an overflow meeting was at once arranged in another room in the same building. Dr. Peebles, Mrs. Jackson and your Vice-President were asked to assist at that meeting, Mr. Morse acting as Chairman. Both meetings were a great success, and were a splendid beginning to the Congress.

Your representatives were received with every manifestation of honor and fraternity, not only as representatives of the National Spiritualists' Association of the United States and Canada, but as representative workers in Spiritualism.

The report of the Congress has been published in full in the columns of *Light* and the *Two Worlds*. *Light* is edited by that efficient and long-time worker in the Cause, E. Dawson Rogers, Esq., President of the London Spiritual Alliance, under the auspices of which the Congress was held. Distinguished representative Spiritualists were, however, invited to take the chair at the different sessions. Each one, on opening the session over which he presided, presented an address both timely and characteristic.

Representatives were in the Congress from France, Italy, Denmark, Sweden, Germany and most of the countries of Europe, and from South America, Canada and the United States. To our surprise, no effort was made to interest the secular press of London in the proceedings of the Congress, which some of us regretted, as the essays and deliberations would have commanded the respect and interest of the reading public of London and the United Kingdom. However, the management preserved a dignified bearing, and perhaps thought the press should seek the Congress as a matter of news instead of the Congress seeking the press.

The meetings were crowded, and the interest unabated from first to last. One noticeable feature of the Congress was the far-reaching nature of the subjects considered, and the fact that continental Europe, through its representatives, presented papers discussing Occultism, Reincarnation (or successive lives) which latter subject is quite objectionable to the average British Spiritualist, as it was formerly to the average American Spiritualist. Yet there was room for all, and considerable toleration of the new views, though lively discussions followed the presentation of some of the papers. The various subjects, including the philosophy and phenomena, were ably and clearly presented. Many lengthy papers, however, could not be read at the Congress, but the whole are being published in *Light*, in each successive number, and we were told that it would require a whole year to publish them.

SPIRITUALISM ON THE CONTINENT.

It was noticeable that Spiritualism, as presented by the representatives from the Continent, treated mostly of the philosophical and mental phases, the physical phenomena and tests or messages occurring usually in the family circles and private séances, both to protect the sitters and mediums from the surveillance of the authorities (who are very active against spiritual phenomena in most European cities), and to insure the best results. Automatic or inspirational writing seems to be a favorite form of mediumship in Italy, France and other European countries. It is also noticeable in Great Britain that the physical phenomena and tests are secondary to the philosophy, or are, at least, not so much a part of the public presentation as formerly, or as in America. There seems to be very little occasion, either in continental Europe or England, for the discussion of that so much mooted question (in this country) of "Fraud." The police on the one hand and the tendency to private investigation on the other has led to different results from those existing here, and the Congress had no occasion, apparently, to deal with this subject, the affirmative side of the question, the undoubted mediumship and phenomena, being the side chiefly considered.

One of the best letters to that Congress, also one of the best to our own Jubilee at Rochester, was sent by W. T. Stead, editor of the *Review of Reviews*, who was prevented from attending the Congress by a serious accident on the very first day of the Congress (I think). Sir William Crookes, who also was unable to attend, sent a very good, but rather non-committal letter, in which he reaffirmed his former experiments, but did not so distinctly affirm his conviction of their spiritual origin as the Spiritualists in the Congress might have wished. We were happy to note, however, that in the recently published address of Mr. Crookes on the occasion of his acceptance of the Presidency of the British Academy of Science, he spoke with no doubtful sound, and distinctly reaffirms the phenomena and their undoubted

source. Nothing could be better calculated to reassure Spiritualists, and to interest the scientific minds than Mr. Crookes address; better far before the British Association of Science than before the Congress of Spiritualists.

DR. ALFRED RUSSEL WALLACE.

Dr. Alfred Russel Wallace was chairman of the afternoon assigned him, and read his paper. Preliminary to the reading he stated that he had made known the results of his investigations in Spiritualism from time to time and as recently as ten years ago, since which he had no further experiments to record, and had not changed his then expressed convictions (i. e., of the truth of the phenomena and their spiritual origin). His Spiritualism, however, and led him along the line of applying its principles to the social and political problems of the day, and he then proceeded to read his paper, which was broad, far-reaching, and which every true American and every friend of progress the world over could fully endorse. He touched with matchless skill those problems that are now agitating the most enlightened minds of all nations. He seemed to be inspired by some of those great reformers who have bequeathed to the higher congress of the skies. His benignant face was crowned with silver hair, and his earnestness of speech made him seem like a prophet declaring some of the social and political fulfillments of the twentieth century. Many expressed disappointment that Dr. Wallace did not give an address on Spiritualism. He gave what his Spiritualism had brought to him, and none could do more.

The reunion or *conversazione* held in the large St. James Hall on Friday night was a fitting close of the congress, and brought together the largest assembly of representative Spiritualists ever held in London, perhaps in the world.

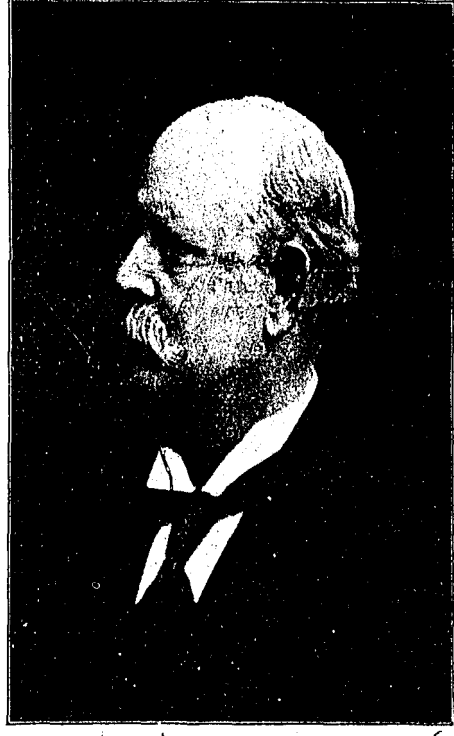
DISPERSION OF REPRESENTATIVES.

At the conclusion of the congress your representatives dispersed to different fields of labor. Mrs. Jackson went to Glasgow, and later she joined Dr. Peebles and Mr. Morse in the annual meeting of the Federation of Spiritualists in Keighly. They also attended a grand meeting in Manchester, at which place they met that veteran co-worker and sister, Mrs. Emma Hardinge Britten. I was informed that at that place there was the utmost enthusiasm for the Cause and respect for your representatives.

Mr. Richmond and myself remained in London, as your Vice-President had engaged to speak three out of the four remaining Sundays of her stay in England for the principal London society, the Marylebone Spiritualist's Association, meeting at the Cavendish Room, and presided over by that veteran Spiritualist, Thos. Everitt, Esq. (who with his noble wife has sustained and strengthened the Cause in London for more than two score years). Here was familiar ground indeed, though alas! not many familiar faces, since of all who twenty-six years ago first welcomed your Vice-President to London, only a handful of the veterans remained. I recall: Stainton Moses, James Burns, Benjamin Coleman, Mr. and Mrs. Mary Howitt, Mr. and Mrs. Hall, and a full half hundred who ripe in years and good deeds have joined the great company beyond.

WORK IN NEWCASTLE-ON-TYNE, ENGL.

On Sunday, July 10, your Vice-President and her husband visited Newcastle-on-Tyne, in the extreme north of England, speaking for the Spiritualist society of that place. Here again were old and new friends and here, as in all the northern and middle counties of England, she found a truly American spirit, and the Cause has made much progress since our former visit. In fact, on the four pre-



CHARLES H. STOCKELL.

ceding visits noticeable progress had been made, but now it is more marked. We miss the bodily presence of our Chairman, William Barkas, Esq., scholar, artist, politician and business man, one who for years bore the banner of Spiritualism forward in Newcastle, to his great credit and advancement. People would say: "Oh, yes! if Alderman Barkas is a Spiritualist, there must be some good in it." Three week-day meetings were held at Newcastle and one at North Shields, near the mouth of the Tyne, with eminently good results.

Both before our visit north and after our return to London, visits and receptions occupied the time until the date of sailing for America, July 21.

Perhaps it will not be out of place in this report to mention that we joined the throng of Americans who are annually invited to visit the American minister on the Fourth of July by public notice. Mr. Hay was one of the best representatives that our country has ever sent as minister to London. A true American who never forgot his nationality (which one of our representatives seemed to when there). We were there at the right time to celebrate the great victory of the destruction of the Spanish fleet at Santiago, tidings of which had just reached London by cable.

My next work for the N. S. A. was at Clinton, Ia., where a date had been assigned to the N. S. A., Aug. 24, the last day of the session; considerable opposition had been manifested to the N. S. A. before the arrival of your Vice-President, but after the addresses and answers to questions relative to the National Association, there was established quite a friendly feeling to all national organizations generally, and the National Spiritualists' Association particularly. Notwithstanding the heavy indebtedness of the Camp Association, which they were trying to raise, that week your Vice-President forwarded a check for forty dollars to Sec'y Woodbury, the result of a collection and personal subscription after one meeting. The utmost cordiality and fraternal feeling was extended to me by old time friends, many of whom were officers of the Camp Association. Col. James Freeman, now Ex-President, and the Board of Management extended the hospitality of the camp. A reception in Liberty Cottage was extended me by the ladies of the Reception Committee.

CONCLUSION.

In conclusion, it may be time to say that your Vice-President has found that the general Cause of Spiritualism is making steady progress, both in this country and in Great Britain. And from the testimony of the representatives of other countries in attendance at the International Congress throughout the world, there exists in all those countries local and general organizations representing either the general movement or some specific branch thereof; and the fact that nearly all of the representatives to that congress in London bore the credentials of national societies, having Spiritualism as a central truth or basis of the organization, proves the efficacy of organized effort among Spiritualists.

Throughout our own country, notwithstanding the financial depression and the excitement of the war with Spain, there has been an increasing attendance at many of the camp meetings, and there has been manifested an increasing interest in the National Association.

Our Vice-President feels the most profound conviction that the rank and file of Spiritualists throughout the country desire local and national organization, permanent speakers, Lyceums or Sunday-schools, systematic outlining of work, protection and encouragement of mediums, increased facilities for obtaining information on the subject of Spiritualism through the central library at the headquarters of the National Association and the general literature of Spiritualism. She also feels certain that this convention will insure the best carrying out of these results for the furtherance of our common cause and the work of our National Association.

Respectfully submitted,

CORA L. V. RICHMOND.

The above was referred to the Committee on President's Report, and Secretary Woodbury's report was received. He preferred to read it himself. We give it in full below:

SECRETARY'S REPORT.

Mr. President, Ladies and Gentlemen:

The National Association is not dead; the spirit power that called it to life is still with it, and with the aid of true men and women will advance it to success. True, we are somewhat in debt, but I have received undoubted evidence that if the N. S. A. shall be continued in the right spirit the people will support it as never before.

I am not to take up your time by a rehearsal of the trials of the year. I have endeavored to do my duty as I saw it, and have devoted my time to endeavoring to bring the N. S. A. up to this Convention in the best financial condition possible. Having accomplished that work, I seek no worldly honors for doing what I believed to be right. Certainly no man living has ever received more powerful assurances of the loyalty of the spirit friends than I, while true souls in earth have endeavored themselves to me by their intense loyalty and friendship.

I have no words of condemnation now to utter in regard to the Jubilee. Spiritualists do not believe in eternal punishment—let us practice what we preach. There were mistakes made—the manager, like a man, admits them, now let the Spiritualists unite and pay the bills.

In regard to all the criticism of the N. S. A. and its officers, and the manager of the Jubilee, and the defense of the Philadelphia medium, I desire to go on record as stating positively here and now, in the presence of the angel world and these witnesses, that during the four years of my connection with this institution I have never found one man or woman dishonest in regard to money affairs to the detriment of the Cause. In regard to this give them the credit they deserve.

My recommendations are few. I plead earnestly, however, that the present headquarters be sustained. No one in this company realizes as much as I the magnificent work accomplished in this city through the headquarters here. It will be the saddest day of my life if the day shall ever come when the present headquarters shall be closed. Put the convention on wheels, if you must, but leave the headquarters in Washington, D. C. I sincerely wish the time of meeting might be changed. Our people, most of them, attend camp-meetings, and the present date of our annual convention is too soon after these meetings. I would also reduce the expenses by abolishing at least the July Board meeting.

I am in favor of a convention each year and no public political campaigns between conventions. The National Spiritualists' Association must not deteriorate to the level of any political party in existence. I believe two persons at least should be nominated for every office in the gift of the N. S. A. and balloted for. I have no ill feeling toward any candidate for the office I have held. Mrs. M. T. Longley and I are friends, have been for twenty years, and shall be always.

When I returned from the Jubilee, completely prostrated, to face an almost empty treasury and to hear on all sides the N. S. A. is dead, I, for the first time, almost gave up the battle; but there was a brave little woman who said, "NO! the spirits that called us to this work will never desert, if you are faithful to the end." To the firm confidence and the persistent effort of that little woman, my wife, I owe the success that has been at least partially achieved.

Thos. J. Mayer also proved himself a man worthy the respect of all our people. We have had differences in the past, but I hope all this convention will do as we have done, forget them entirely for the good of the great Cause we represent.

Of our successful work in Congress, I leave the report to W. A. Croft, Fraternal Delegate from the Secular Union and Free Thought Federation.

Again I plead with you in regard to the publication of reports. A large number of reports were printed that it was hoped would be sold at the Jubilee; \$1.25, however, were the returns.

The National library has been read by Washington people and visitors more than ever this year; several books have already been completely worn out by constant use. We have received contributions this year of Mrs. Babe's entire library, some fifteen volumes from our good sister Mrs. Porter of Oneida, N. Y.; Annie Lord Chamberlain, J. R. Francis, General Wright, Washington, D. C.; Mrs. Klein, Van Wert, O.; J. C. Abbott, Herman Snow and Prof. Lockwood.

We have granted twenty new charters this year; (two State, Minnesota and Illinois). We have lost quite a number of societies through their withdrawal to unite with State associations. The National Association is, however, stronger than ever before, and can be made a success.

Our country has been through a season of war this year, but this brought about the union of the blue and the gray. Shall the Spiritualists not breathe the unity that is in the air, and by uniting their forces achieve the success only just in advance of us? Will you help to bring this about?

The above was referred to the Committee on Secretary's Report, consisting of Capt. E. W. Gould, Missouri; Mrs. Marie Wheeler-Brown, District of Columbia; George W. Kates, New York; Mrs. M. M. Haire, Illinois; David Shepard, Massachusetts.

The next order of business was the reception of the Treasurer's report, which was read by Geo. A. Bacon, and referred to the Committee on Auditing of Accounts and Treasurer's Report: Mrs. Carrie L. Hatch, Massachusetts; Dr. Paul Gibier, New York; Hon. Thomas M. Lookie, Pennsylvania; Mrs. A. M. Jaques, District of Columbia; Mr. Andrew Kane, New Jersey.

This closed the business sessions of the first day.

Tuesday Evening.

The evening meeting was called to order at 7.30, with President Barrett in the chair. After a song by the congregation, the President, in a few appropriate words, introduced Mr. E. W. Wallis of Manchester, Eng., as the first speaker of the evening. The President's reference to the fraternal feeling now existing between the United States and England was warmly appreciated by Mr. Wallis, who gave a generous oration as he began his address. He expressed his pleasure at being able to be present at a National Convention of the Spiritualists of America, and referred to his appreciative interest in the work thus far accomplished by the delegates, among whom he was glad to be counted as one.

He told of the progress of Spiritualism in Great Britain, and his references to its present high standing elicited merited applause. He spoke of the London International Jubilee briefly, and referred to the effect of the same upon the people present. The secular press was represented on the opening day by no less than twelve reporters, all of whom had something of interest to say for the Congress in their respective columns. The Lyceum, replete with a generous share of the speaker's attention, and a thrill of pride went through all hearts when the number of children's lyceums

and the results of their work were made known to the convention. The much mooted question of the famous "Dead Roll" was also discussed by Mr. Wallis, who expressed the wish that it might speedily be settled in the right way in order that the Spiritualists of England could be empowered to own and hold property given them by bequest, or acquired by purchase as a religious body. Mr. Wallis' address



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was intensely interesting, and was delivered in a most graceful manner, proving him to be at once an easy and eloquent speaker. The brief time allotted all the speakers made it impossible for them to do their best work, yet Mr. Wallis managed to make his address a veritable mine of instruction for his auditors. The next speaker was Mrs. Rachel Walcott of Baltimore, Md., who spoke of the necessity of sustaining the National Association, and earnestly exhorted her hearers to do faithful work in its behalf upon their return to their several homes. She entered a most devout plea for principle, and urged that when all in harmony, injustices and jealousy were removed from the minds of men, they would be Spiritualists in deed as well as in word.

Miss Virginia Wooster of Pittsburgh, Pa., then rendered an exquisite vocal solo, and was obliged to respond to a hearty encore ere she was permitted to take her seat.

Geo. A. Bacon of Washington, D. C., was then introduced as the next speaker. He proceeded to discuss in a thoroughly logical and very comprehensive manner the many criticisms recently passed upon the N. S. A., many of which he completely refuted by his splendid array of facts. We hope to be able to present Mr. Bacon's excellent paper in these columns in the near future.

A. J. Weaver of Maine, followed with a scholarly and interesting address upon the relation of a religion to the people who professed to follow it. By means of a few carefully selected illustrations he made his points clear, and was able to show that religion makes the man, as well as what the religion. Spiritualism can only be what its followers make it in presenting it to the world, citing Haiti, and other quarters of the globe where crude spiritualistic phenomena are received in harmony with the mental and spiritual concepts of the people.

Miss Wooster again favored the audience with one of her finest vocal selections, following which Mrs. Tillie U. Reynolds, of Troy, N. Y., was introduced. She spoke of the deep interest she felt in the cause of organization, and urged all delegates and visitors to work with a will to sustain the N. S. A. Mrs. Reynolds' address was full of splendid points, and was much appreciated by all who heard it. Her earnest words made a deep impression upon the minds of her auditors, and evoked frequent outbursts of applause. She said the present was her first visit to a National convention, but if health and strength were spared her, it would not be the last.

Mr. Hughes of Washington rendered a vocal solo, and was followed by Mrs. Cora L. V. Richmond and W. J. Colville in a joint impromptu poem upon the subjects "Spirit-Love," "Hope," and "Something New." This demonstration of spiritual inspiration was of interest to all, especially to skeptics, who were at a loss to account for the power that made it possible for such work to be done. The participants were warmly applauded at the conclusion of their efforts. The President closed the meeting by making a few announcements concerning the work of the following day, and thanked the people present for their kind and sympathetic attention.

Wednesday Morning.

The President called the meeting to order at ten o'clock, and after congregational singing, called for the reports of special financial agents. Mr. E. W. Sprague was not present; Mr. Frank Walker and Capt. E. W. Gould had no special reports to offer. Sec. Woodbury made a short statement commendatory of the work of Mrs. Loe F. Prior, missionary-at-large, who was not present, but who had done faithful and efficient service for the N. S. A.

Under the head of special reports, Mrs. M. E. Cadwallader presented a paper sent by the Woman's Progressive Union of Philadelphia, asking for an explanation for the non-appearance of their charter, which was granted one year ago. Sec. Woodbury stated that the charter was sent, but must have been lost in the



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mail, as several other charters had been during the year. Mrs. Cadwallader then requested that a committee of three be appointed to go to the Dead Letter Office and look up the lost charter. An objection was made to this motion and a substitution proposed, to the effect that the incoming secretary be instructed to send all charters by registered mail. This substitute was accepted and carried, but the first motion was again brought forward and the present secretary instructed, by vote of the convention, to request Uncle Sam to trace the lost charters and ascertain why they did not reach their destination.

The matter of granting charters was quite thoroughly discussed under this head. The



HON. L. V. MOULTON.

solutely necessary for Sec'y Woodbury to go to Cleveland to make the requisite business arrangements. He arrived in Cleveland Saturday, Dec. 25, and found that nothing had been done toward holding the Convention. He secured the hall, advertised, distributed bills, etc., and on Tuesday morning a fine audience assembled to attend the first session. Three sessions were held each day for three days with a steadily increasing attendance, until the last two sessions, when hundreds were turned away for lack of standing-room, and this notwithstanding the very disagreeable and icy condition of the streets, rendering them exceedingly unsafe for pedestrians.

The people were aroused to a degree of interest not manifested in that city for years. Of the nine sessions one-half of one morning was devoted to a memorial service to our arisen sister and co-worker, Mrs. Amelia Colby-Luther, who passed to the higher life while the convention was being held. Her brave, noble, fearless spirit chastened and subdued by long suffering was at last set free. The other half of that one session was devoted to a protest against invidious and unjust legislation against any class of people; especially with reference to the enactment of Sunday laws, and sectarian legislation of all kinds. The other night sessions were devoted to the advocacy of principles, teachings and phenomena of Spiritualism; the educational matters connected therewith, especially the lyceums, Sunday schools and young people's associations. There was great unity of feeling and a goodly pecuniary result after defraying all the expenses. We have to thank the Rev. J. W. Collie, of the Seventh Day Adventists, for his able address on "Civil and Religious Liberty." Also that veteran worker, Thos. Lees for his timely aid and word of welcome; Mrs. Carrie E. S. Twing, Moses Hull and Mattie Hull, and others for their efficient and earnest cooperation and addresses.

The most notable convention of the year—and I believe my associates on the Board and all who know of the facts will bear me out in this statement—was the convention held at Chicago, Feb. 22, 23 and 24 of the present year.

Your Vice-President having been empowered by the Board of the National Spiritualists' Association to take exclusive charge of that convention, I feel that the results should be here recorded for the encouragement of any and all who may undertake similar meetings in other cities. All arrangements were conducted by correspondence, the first and principal part being the fortunate selection of Ervin A. Rice, Esq., President of the Board of Officers of the Church of the Soul, as Chairman of the Business Committee. To his careful selection of committees, and to his and



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their courteous and courageous carrying-out of the plans, were largely due to the great success attending the three days' convention. The next act of your Vice-President was to invite officially every society in Chicago to participate by appointing from three to five representatives to assist on the reception and other committees. Nearly every society responded. Then an efficient corps of solicitors (one or two from each society) was appointed (under the seal of the N. S. A. and the signature of the V. P.) to take subscriptions in money for aiding in the expenses of the convention.

Mr. Rice and his associates then made such arrangements as would secure the attention to every detail: music, ushers, decorations, printing, advertising, etc. The program was arranged by your Vice-President, through direct correspondence with speakers and

Vice-President stated that the question of the relationship of certain local and other societies had been presented to her, and she would like it settled in convention. Accordingly, the question of the status of certain local and other societies was referred to the Committee on Amendments, with instructions to present some amendment covering this important matter.

The Chair took occasion here to appoint some of the standing committees as follows: Finance, Ways and Means.—Mr. Moses Hull, New York; Mrs. May S. Pepper, Rhode Island; Mrs. Jennie B. Hagan-Jackson, Texas; Mr. E. W. Wallis, Ontario; Dr. A. A. Kimball, Massachusetts.

Amendments, Constitution, By Laws.—Mr. Frank Walker, New York; Miss Lizzie Harlow, Rhode Island; Mrs. L. V. Moulton, Michigan; Mr. H. C. Dorn, New Jersey; Mrs. A. M. Glading, Pennsylvania.

Delegates Reports: Mrs. M. E. Cadwallader, Pennsylvania; Mr. B. M. Bradbury, Maine; Mrs. Carrie F. Loring, Massachusetts; Prof. C. P. Longley, California; Mrs. F. H. Spaulding, Connecticut.

Under the head of Correspondence Sec'y Woodbury read several letters from Boards of Trade, Mayors of cities, and others in different portions of the country, requesting that the next convention be held in the cities each represented. As this matter would come up after the Committee on Amendments had made its report, it was agreed to lay the matter upon the table for the time being. Other correspondence was referred to a special committee composed of Dr. A. A. Kimball, Massachusetts, Mrs. C. R. Chapman, District of Columbia; Tillie U. Reynolds, New York.

E. W. Wallis arose to a question of privilege concerning charters held by Canadian societies to put before the convention. The Ontario members desire to know whether their charter entitled them to anything in a legal sense, or whether it was simply a fraternal alliance. Several spoke on the question: Mrs. Richmond, Mrs. Cadwallader and Mrs. Haire. The chair also made a statement, and it was explained that legally the N. S. A. had as much jurisdiction over a Canadian as it did over a United States society chartered with it, inasmuch as every society, in order to receive legal protection, must have an independent charter from the State, but that the N. S. A. obligated itself to assist financially and otherwise when any trouble arose in one of its auxiliary societies.

The next order of business was the report of the Committee on President's Report. As this committee requested a little more time, the Committee on Secretary's Report was given precedence. There were some unintentional errors made in the composition of this report, and it was referred to the committee for reconstruction.

Wednesday Afternoon.

The first hour of this session had been set aside for the presentation of the claims of the National Young People's Spiritualist Union. The papers prepared by its President, Mr. I. C. Evans, and by the Secretary, Miss A. M. Steinberg, were read by the reading clerk, and in accordance with a request contained in Mr. Evans' report, a committee was appointed to serve in conjunction with the committee appointed by the N. Y. P. S. U. to consider the claims of the Union. The committee consisted of F. A. Wiggins, B. B. Hill and Lloyd Norris.

The following are the papers presented by Mr. Evans and Miss Steinberg:

Mr. Chairman, Delegates and Friends:

The duties of official stenographer to this Convention having been delegated to me, it becomes necessary to present my report in writing for your official action thereon.

As may be seen on pages 81 to 83 of the report of the Fifth Annual Convention of this body, a communication was presented, over the signatures of Mr. W. H. and Mrs. E. P. Bach, in their official capacity as a special committee of the Young People's Spiritualist Union of Lily Dale, N. Y., in which they outlined the success that body had attained, and asked that authority be given the proper officers of the N. S. A. to issue a charter to a society to be organized in the interests of the young people among the Spiritualists, and to give their endorsement to an effort to organize such a Union at the proposed Jubilee. That communication was referred to a special committee, consisting of Mr. Frank Wheeler, Brown, District of Columbia, Mr. Geo. W. Kates, New York, Mrs. Nettie Holt-Harding, Massachusetts, and Dr. Mary J. Wright, Connecticut. In due season that committee presented its report, favorably agreeing with the recommendations of the Young People's Spiritualist Union of Lily Dale, which report was unanimously adopted by the Convention.

The proposition being thus endorsed, Mr. Walker, as manager of the Jubilee, took up the question with the Lily Dale Union, which body recommended that the management of this branch of the Jubilee—the formation of a National Young People's Union—be delegated to the undersigned. Mr. Walker tendered the position to the writer and finally persuaded him to accept the responsibilities. He was duly appointed as Superintendent of the Young People's Department of the Jubilee.

The question of organizing such a department was promptly taken up, the various young people's societies communicated with as far as possible; individual parties urged to assist, and every effort made, through the press and by personal correspondence, to secure the cooperation of as many of the young people as possible in the formation of a National Union, to consist of persons between the ages of sixteen and forty.

During the Jubilee at Rochester a convention was held by the young people, of which the writer was chosen chairman pro tem. The report submitted by myself as superintendent showed a total of one hundred and twenty charter members, of which twenty six were present. The necessary committees were appointed, and the various suggestions which had previously been offered as a basis for the formation of such an organization were formally considered, and a constitution adopted.

A number of very important questions having arisen upon which it was deemed advisable to consult a larger number of the young people, it was decided to have the constitution adopted at Rochester, printed, and copies sent to all the members. This was done, and a number of amendments proposed for consideration at the first annual convention of the Union which it had been determined to hold at Lily Dale, N. Y., Aug. 8, 1898. These amendments were printed, and copies sent to all the members.

Aug. 8 to 13, 1898, the first annual convention was held at Lily Dale, N. Y., at which fifty-one young people entitled to its privileges, were present. Formal reports were presented by the President, Secretary and Treasurer; the proposed amendments to the constitution considered, and finally a completed constitution and by-laws adopted. There was also adopted at this convention a model constitution and by-laws proposed for local Unions. The report of the President showed a total membership in the Union of one hundred and fifty-nine members, including those who joined during the Convention. The Secretary's and Treasurer's reports showed the total receipts since the starting of the Union to have been \$37.72, and the disbursements, including debts outstanding, \$51.97, leaving a net cash balance in the treasury of \$5.75.

There are at the present time one hundred sixty active members in the Union, and in our treasury there is a balance of \$60.71.

The objects and aims of this Union may be learned by a careful perusal of the constitution.

The question of this National Union becoming a part of the National Spiritualist Association was very carefully yet earnestly acted upon and unanimously concurred in by the members present, and in order that the claims and present status of the Union might be clearly presented to you, the writer was elected as Fraternal Delegate, and a committee of four—consisting of Miss Anna M. Steinberg, Washington, D. C.; Chairman; Mr. W. H. Bach, Lily Dale, N. Y.; Mrs. Marguerite C. Barrett, Boston, Mass., and Mrs. M. E. Cadwallader, Philadelphia, Pa.—chosen to assist in this presentation, and they were instructed

to request such action be taken by this body as would recognize the National Young People's Spiritualist Union as a branch of the National Spiritualist Association. We therefore respectfully urge that this question be carefully considered and that a committee be appointed to confer with the committee appointed by the N. Y. P. S. U., that they may consider and formulate for presentation to this body such a proposition of affiliation and cooperation as will give to us the recognition and support as the Young People's Department of the National Spiritualist Association.

We take pleasure in calling your attention to the constitution and by-laws of our Union, together with that proposed for local unions, and ask your cooperation in making this department such a factor in Spiritualism as are the young people's societies of the orthodox churches.

The question of the Lyceum is to come before you for action, and we certainly trust and believe it will receive the encouragement it deserves, as this will then make the National Spiritualist Association complete. The National Young People's Spiritualist Union will be the connecting link between the Lyceum and the Spiritualist societies, and will also be a part of both. The meetings of the Union will be as a mid week Lyceum meeting, to continue to interest and instruct its members in the Cause of Spiritualism and to aid in their further advancement. Wherever young people's societies have been formed and carried out upon lines suitable to the people of such ages, they have proven to be most valuable adjuncts to the parent societies.

With this brief review and presentation of the National Young People's Spiritualist Union, which is again commended to your careful consideration, I have the honor to be, Fraternally, I. C. EVANS.

President of the N. Y. P. S. U. and fraternal delegate to the N. S. A.

Sixth Annual Convention of the N. S. A.—To the Delegates Assembled:

The National Young People's Union in its First Annual Convention voted that steps be taken immediately whereby it would be admitted into the National Association as an independent department. To this end a committee was appointed to present the matter before the Sixth Annual Convention of the N. S. A.

The N. Y. P. S. U. seeks the protection and cooperation of the N. S. A., not as a chartered society, but as an independently working department, being National in its character. If the constitution of the National Association does not provide for or admit of such action, we would respectfully suggest that an amendment be adopted by this Convention whereby such provision will be made.

The N. Y. P. S. U. is destined, if conducted on the principles outlined for it and already begun, to become in the near future the mainstay of the National Association. It is a preparatory school, as it were, for our young people before entering into the larger work of the N. S. A. The conventions of the younger body will prove a drill school for the conventions of the older, so when the time comes for the young people to step in the places vacated by our veterans, they will be fully prepared, by practical training and experience, to fill with credit such places. Of the necessity of our Union there is undoubtedly no question, and that it will receive the protection and encouragement of the mother association we do most earnestly request.

Trusting that this Convention will adopt a resolution recognizing our Union as an independent department of the National Association, and, if necessary, take further action in the matter, this request is most respectfully submitted for your consideration.

ANNA M. STEINBERG, Sec'y N. Y. P. S. U.

The report of the Committee on President's Report was presented at this point, and considered serially. The report caused considerable discussion upon the floor, and was amended in some minor points. The report as prepared by the Committee read as follows:

REPORT OF COMMITTEE ON PRESIDENT'S REPORT.

Your committee appointed to examine the report of our President finds it to be as a whole an able and conscientious summary of the work, attitude and mission of the N. S. A., as represented and actively expressed by your President during the year just passed, and as a whole said report is recommended to the earnest attention of the Convention by your committee, for its clearness, fairness and general usefulness.

The first recommendation of our President in relation to vaccination is endorsed by your committee, the matter of compulsory vaccination being one of repugnance to every intelligent mind that respects mainly independence, and that desires freedom to think and act for himself upon all subjects of importance to human welfare, individually and collectively.

Your committee endorses the President's recommendation concerning suitable action being taken by this Convention upon the medical question in the various States.

The allying of the N. S. A. with Prof. James and others of the Psychological Research Society, who champion our Cause in their effort to demonstrate the truth of spiritualistic phenomena and the conscious existence of man after death, as recommended by our president, we endorse.

The recommendation in regard to a memorial being 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, is timely and heartily approved by your committee.

The suggestion of our President, that some step be taken to remedy the unequal, and in many cases deficient salaries, paid to mediums and speakers upon the public platform does not seem to your committee to be expedient, save in the general way that local societies be recommended to deal with the subject in an intelligent and just manner. The settlement of speakers, as recommended by the president to the attention of local societies as a progressive policy, is endorsed.

The recommendation that the N. S. A. put itself on record as in favor of the protection of known-to-be-genuine mediums, and the suppression of well proven frauds, is endorsed by your committee, as is also the recommendation that the N. S. A. put itself on record in this connection, as denouncing all workers in our ranks, whether speakers or mediums, who may "pose as an apologist for Oscar Wilde, H. B. Foule and their satellites," that we demand character from our opponents, as well as qualification in mediumship.

The recommendation that the N. S. A. take action in regard to the Dayton, O., and Mar. on, Ind., Soldier's Home at which spiritual speakers are not allowed to lecture to the inmates, is respectfully referred to the consideration of the incoming Board of Trustees.

The recommendation in regard to the legal and moral obligation of the N. S. A. to meet the deficit in the payment of the expenses of the Golden Jubilee at Rochester, N. Y., has been considered by your committee, which, in view of all the circumstances therein involved, realizes neither a legal nor moral obligation on the part of the N. S. A. to Bro. Edgar Walker, but that a personal obligation should rest upon the individual societies making up the N. S. A. in the discharge of the debt.

We recommend that the action of the president's report entitled "The Babe Will" be adopted as expressing the sense of the Convention.

MASS MEETINGS.

The recommendation by the President that Mass Meetings in the interests of the N. S. A. be held more frequently in the various cities of the country, such meetings having been proven helps to this National Association in its work and objects, is endorsed by your committee, as is also the recommendation that special N. S. A. days be secured upon the programs of the various camp meetings of next year. The President also recommends that resolutions of acknowledgment to the individuals mentioned by him in his report as having been instrumental in furthering the work and objects of the N. S. A. at the different camps of 1898, with directions to the Secretary to

transmit the same, is endorsed by your Committee, as is also the further recommendation of your President in this connection, that your 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 on their programs, and that the incoming Board of Trustees be instructed 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.

ORDINATIONS.

Recommendations in relation to ordinations and the securing of half rate fares for speakers, etc., are considered by your Committee as unnecessary in view of the fact that of necessity, according to the law of Nature, the question of ordination and of half rate fares will settle themselves in the decline of all such rights and privileges for the favored few.

Recommendations under the head of "Reform work," "Schools," "History of Spiritualism," and "Psychical Research" are of importance and endorsed by your Committee.

PSYCHIC QUARTERLY.

We feel to endorse the President's recommendation in regard to a "Psychic Quarterly," and respectfully suggest that a committee be appointed by the Chair to take immediate steps to carry the same into effect.

MISSIONARY WORK.

The President's recommendation to continue the missionary work is approved of by the committee, as is also his suggestions in regard to Lyceum work and the N. Y. P. S. U. Your committee, in support of the President's expressed ideas of the same, suggests that the questions of movable conventions be considered by this Convention, and also his opinions relative to financial matters of the N. S. A. are referred to the consideration of the Convention.

The Declarations of Principles, as recommended by your President, is endorsed, and respectfully referred to the Committee on Resolutions, and the recommendation under head of "President's Work" is respectfully referred to a special committee, to be appointed for that work.

The President's recommendation in regard to the nomination of officers of the N. S. A., that action be taken in relation to the nomination of said officers being made from the floor, in the true spirit of democracy—instead of by a nominating committee—is warmly endorsed by your committee, and respectfully referred to the Committee on Amendments.

MEMORIALS.

The recommendation in relation to the transition of several of our noted and noble workers in the cause of Spiritualism, that special action should be taken thereon by this Convention is approved by this Committee, and referred to the Committee on Resolutions.

THE PRESIDENT.

Your Committee on President's Report takes pleasure in putting on record its unqualified approval of the administration of the honored President of the N. S. A. in his fidelity to the cause of Spiritualism, and to the duties and mission of his office as chief executive of the national affairs of the body spiritualistic of this great movement; therefore it becomes our pleasant duty to express our esteem for President Barrett, and our confidence in him as the presiding officer of the N. S. A., as a true Spiritualist, a worker in the cause of humanity, and an honest man.

Respectfully submitted,

F. A. WIGGIN, Chairman.
MARY A. HATCH.
CLARENCE D. PRUDEN.
MRS. M. T. LONGLEY.
LLOYD M. NORRIS.

REPORT OF COMMITTEE ON VICE PRESIDENT'S REPORT.

The same committee read the following report, which was adopted unanimously:

Your committee appointed to report on Vice-President's report, having examined the same with conscientious fidelity, find it to be an eloquent and exhaustive account of her valuable labors in behalf of the N. S. A. at several of its mass meetings held in various cities of this country during the year; also in relation to the representation of the N. S. A. by our honored Vice-President at the International Congress of Spiritualists held in London during the present year. The same is recommended to the Convention for adoption, and respectfully submitted by your committee.

F. A. WIGGIN, Chairman.
MARY A. HATCH.
CLARENCE D. PRUDEN.
MRS. M. T. LONGLEY.
LLOYD M. NORRIS.

Mr. Kates announced that the report of the Committee on Secretary's Report was ready, and he was requested to present the same, which was accepted. It read as follows:

Your committee, to whom the Secretary's report was referred, begs leave to say that Secretary Woodbury is esteemed by this committee, and they desire to compliment his efficiency, and generally approve of his suggestions, but find no specific items that require special action.

MARY L. WHEELER-BROWN,
MARY M. HAIKE,
DAVID SHEPPARD,
G. W. KATES.

Wednesday Evening.

The speakers who took part in the evening program were W. J. Colville, Dr. W. A. Croft of the Free Thought Federation, Dr. M. T. Longley, Dr. E. Augusta Armstrong, C. D. Pruden, Mrs. Jennie Hagan-Jackson, Allen F. Brown; mediums, Homer Altemus and Miss Margaret Gaule. Music by Mrs. Virginia Wooster and Mr. and Mrs. Hughes of Washington, D. C.

Thursday Morning.

The president opened the meeting at the usual hour. The first order of business was the report of the committee on auditing accounts, Mrs. Carrie L. Hatch, chairman. This report showed that the account of the treasurer and secretary were all correct, also that of the president, which showed a balance due him on regular account, besides a note of \$255.50, which he had assumed for the California State Association. The convention voted that the N. S. A. should assume this debt.

The full report of the Finance Ways and Means Committee was here received. It contained many practical suggestions, among which were the following: That public appeals should be made at the convention, for financial support; that mediums and speakers be waited upon and asked to give lectures and circles for the benefit of the N. S. A.

Many of those upon the floor generously responded, some pledging one séance or lecture per month, others specifying one or more during the coming year. Mr. E. W. Wallis of England, Mrs. May S. Pepper, Mrs. Jennie B. Hagan-Jackson, Mr. Moses Hull, Mrs. Cora L. V. Richmond, Mr. W. J. Colville, Mr. F. A. Wiggins, Mrs. M. T. Longley, Mrs. Carrie F. Loring, Mrs. Mattie E. Hull, Mrs. Hattie C. Mason, Miss Lizzie Harlow, Mrs. A. M. Glading, Mr. D. P. Dewey, Mr. A. J. Weaver, Mr. Geo. W. Kates, Mrs. Tillie U. Reynolds, Mr. A. E. Tisdale, and others whose names we did not secure. Mr. F. R. Woodbury generously pledged one hundred dollars to be raised by himself and wife during the year. H. D. Barrett headed the list of fifty dollar pledges. Mr. Moses Hull joined him, also Mr. J. W. Wheeler of Orange, Mass., Mr. Geo. W. Kates, C. L. Stevens of Pittsburgh, C. D. Pruden of Minnesota and two or three others whose names we did not secure. Theo. J. Meyer and B. B. Hill pledged \$100 each in cash. Lloyd Norris of Baltimore pledged \$25.00.

There were also a goodly number of five and one dollar pledges, many of which were paid at once. Dr. W. A. Croft, of the Free Thought Federation, presented a \$20 bill on the spot; Women's Progressive Union of Brooklyn, through Mrs. Kurth, \$11; Buffalo, \$5; Societies in Philadelphia, \$32.25; Youngers Spiritual Society, \$15.00; Dr. Paul Gibler, \$5.00. Mrs. L. V. Moulton offered one-fourth the proceeds of the sale of the M. & J. Skirt, Supporter, provided she was allowed to sell the same at the book stall of the Convention. Mrs. J. H. R. Matteson sent word by Mr. Hull that she would do her utmost to send in her share of money during the year to come.

CHIEF OF POLICE SPEAKS

Ringling Words Advising People to Use Dr. Greene's Nervura.

From His Statement No One Can Doubt that Dr. Greene's Nervura is the Best and Surest Remedy in the World to Cure.



Chief of Police Henry W. Mason, of New Bedford, Mass., writes to the people:

"It gives me pleasure to add my testimony in this brief note to that of many others of the high esteem in which Dr. Greene's Nervura blood and nerve remedy is held in this community. The fact that it is the prescription of a regular physician adds to the confidence in which it is held by the public. I have given Dr. Greene's Nervura to a personal friend who was ill, and was rejoiced to hear from his own lips an account of the benefit he had received. From report and experience, no doubt exists of the great value of Dr. Greene's Nervura which I recommend.

HENRY W. MASON.
Chief of Police of New Bedford, Mass."

This is your golden opportunity to be cured, and Dr. Greene's Nervura is the remedy to cure you. It is beyond all question the grandest remedy and surest cure the world has ever known, and if you are ailing, out of health, do not feel just right, or if you are weak, tired, nervous, run down, depressed and discouraged, you should get this wonderful medicine at once. For nervous prostration, insomnia, rheumatism, weakness and debility, it is the sovereign remedy. It makes the nerves strong, the muscles vigorous, the brain clear, the blood pure and rich—in fact, it will make you well and strong.

Do not forget, also, that you have the privilege of consulting without charge with Dr. Greene, 34 Temple Place, Boston, Mass., who is acknowledged to be the most successful physician in curing nervous and chronic diseases, personally or by letter.

This list is very incomplete, but serves to show that the N. S. A. occupies a warm corner in the hearts of many.

The Committee on Finance further suggested that home circles be requested in the different communities, to hold benefit sessions, the proceeds to be turned into the N. S. A. treasury; that speakers be requested to remember the claim of organization in their work; that special financial agents be appointed to solicit funds for the Association.

That the President's office in future be a non-salaried one, but that his traveling and office expenses be paid, and that he receive compensation at the rate of five dollars per day for time actually spent in the service of the Association.

That the Secretary's salary be reduced to \$300 per year and all expenses be paid out of that save a stenographer at the annual conventions.

That the stock of Reports on hand be sold at a reduced price, and speakers and others be requested to take copies to dispose of.

That the report of the proceedings of the Convention be limited to two thousand copies, and that estimates for printing be obtained from various firms, the price per volume at which same should be sold to be fixed by the Trustees.

The matter of entertaining officers at future conventions was brought forward and the suggestion made that economy be strictly observed in this direction.

The declaration of principles was discussed at length by the Convention. Several were presented for consideration, but many objections were made. One delegate protested that his Spiritualism was not based upon science; another, that if it were not founded upon science, it must be upon ignorance; another, that "God" was not made sufficiently indefinite; and yet another, that it was not definite enough.

In the midst of this rather warm debate the time for adjournment arrived, and the matter was deferred until the next session.

The report of the Committee on Resolutions read as follows:

PROPOSED DECLARATION OF PRINCIPLES.
We, as Spiritualists, do not believe in a creed to be used as a test of fellowship, but the following is a Declaration of Principles most commonly accepted by us:

Resolved, That Spiritualism rests on science, and that it has scientifically demonstrated the following facts, viz:

1. That there is an objective spirit-world of varying grades enveloping the earth which is as tangible and real to those living in that world as the earth is to us.
2. That it is peopled with men, women and children who previously were inhabitants of this world.
3. That there are laws in nature which, when understood, enable those people to hold communion with those still in the flesh.

4. That so-called death marks no change whatever upon individual character, but that one enters the spirit-world in the spirit-body, as absolutely the same person in all respects that he was here.

5. That the full and most important consequences of earth-life are not and cannot be experienced on earth, hence without knowledge revealed from the future world one knows not and cannot know fully how he ought to live, nor the truths he ought to teach while here.

6. That in the spirit-world the way is open for each one to advance in the scale of life in proportion as he discovers and obeys the laws of soul growth.
7. Spirits uniformly testify that their future condition would have been greatly improved had they investigated and understood before leaving earth the fact and principles of spirit-return.

8. That on the question of who, what or where God is, Spiritualism gives us no absolute, final and demonstrated knowledge, but leaves it for each one to determine, by the light of his own understanding. It is no part of Spiritualism to dogmatize or state theories, but simply to state demonstrated facts.

RESOLUTIONS.

Resolved, That Spiritualism, as a fact, does not depend on organized societies, ordained ministers or concert of action by its adherents, but is a fact in nature, and has been forced into recognition by the unfolding of the human race; and we recognize ourselves as only the directing and adjusting of the forces of spirit-power along lines of human development and usefulness.

Resolved, That inasmuch as the Spiritual Philosophy covers all human action, therefore we are in favor of all reforms along either temporal or spiritual lines, believing that a wrong done to one is an injury to all.

Resolved, That we are unqualifiedly opposed to the effort that has been made, all too successfully in

some States, of enacting so-called medical laws at the dictation of the medical fraternity.

Resolved, That we will resist to the utmost all attempts of religious bigots of whatever name, to engraft their God upon the Constitution of the United States.

Resolved, That we are opposed to all Sunday laws that are based on the idea that it is God's holy day; we are in favor of taxing church property.

Resolved, That we extend our cordial sympathy and cooperation to the struggling masses of other countries as well as our own, in their efforts to achieve larger liberty, a better chance to earn an honest living, thereby to better their condition socially, morally and physically.

Resolved, That we earnestly recommend the yearly engagement of speakers, together with the construction of fitting temples or edifices, to be used exclusively in connection with and for the benefit of Spiritualism.

Whereas we hail with joy, the rising sentiment in favor of the spirit of peace and brotherhood, between nations as well as between individuals, and we welcome every sign pointing in that direction, therefore,

Resolved, That our Secretary be instructed to send the following to the Czar of all the Russias,

To his Majesty, Nicholas II., the Czar of all the Russias:

The National Association of Spiritualists of America and the Dominion of Canada in Convention assembled at Washington, D. C., U. S. A., extend to your Majesty their hearty gratitude and sympathy for proposing the gradual disarmament of the great military powers of the world. May it be acceptable to the people of earth as it is acceptable to those in the Higher Spheres.

Resolved, That we endorse the First Spiritualist Training School, incorporated July 4, 1897, under the laws of the State of Ohio, and all other efforts, wherever made, to encourage a higher standard of education in our ranks, and especially among our mediums, writers and speakers.

Resolved, That we earnestly recommend the establishment of Lyceums in all local societies.

Resolved, That we endorse the Veteran Spiritualists' Union, and all other similar and praiseworthy efforts to assist the aged, sick and worn-out workers who are needy.

Resolved, That we believe all Spiritualists throughout the country should organize into local societies; that all local societies should organize into State Associations, and that all State Associations should join the National Association.

Resolved, That we discountenance the use of tobacco, opium, and all similar articles which are deleterious to human welfare, and especially do condemn the use of strong drink as a beverage, and the saloon as a breeding-place of a swarm of evils, and that we support all feasible and practical movements for their suppression.

Whereas, The interests of Spiritualism are vitally connected with private family circles; and, Whereas, The value and safety of such circles depend largely upon an intelligent understanding of the laws and principles of spirit-control and mediumistic development; therefore,

Resolved, That this National Association earnestly urge upon all Spiritualist families the organization family circles in their own homes.

Resolved, That we believe in the equality of man and woman in all departments of life without exception, social, educational, financial, political and religious.

Resolved, That we are in hearty sympathy with the objects and work of the Psychical Research Society, that we rejoice that through its instrumentality Dr. Richard Hodgson has become convinced of spirit communion, and that we recommend a committee be appointed to consult with the President and Secretary of the Research Society, looking toward a closer union of the two bodies.

MEDIUMSHIP.

Resolved, That we hold that mediumship is the bedrock of our Spiritual Temple, and all attacks made upon our genuine mediums strike at the very foundation of our philosophy; at the same time we denounce, in the strongest terms possible, all attempts to deceive the public by simulating the various forms of genuine spirit-manifestation, either by those who have more or less of psychic power or by those who are simply fakirs, fortune-tellers, and persons lacking moral principle that ought to govern human actions, and we pledge ourselves to do all in our power to eliminate the fraudulent and pretended mediumship from our ranks.

ORDINATION.

Resolved, That the ordaining of ministers of the gospel of Spiritualism be left to state organizations.

(Continued on tenth page.)

First Annual Report Of the President of the Maine State Spiritualists' Association.

BY A. J. WEAVER.

This Association, which had its birth one year ago in this hall, owes its existence to the united efforts of a few earnest men and women in our ranks. They saw that the time had come to unite the scattered forces of the State into an organized whole. Because we are few in number, it is, itself alone, a sufficient reason why we should be united. Because there is work to be done, which individually we have not done and which we are not likely to do, is another reason for the formation of this Association. Because distributed as we are throughout the State, a few in every city and village and rural district, too far apart to be in halting distance, we seem to the world to be of no account, but if we are organized into one body, and meet once a year in some large city, we show not only to the world but to ourselves as well how strong we are. Living alone as Spiritualists in the midst of those who deny and often despise our principles, we are apt to grow discouraged or indifferent, but when we meet and look into the beaming faces of hundreds and perhaps thousands, and listen to words of cheer and hope, and through some good medium regain our touch with the world of light, we go home filled with a renewed life and our hearts beating with a new hope.

The year which has passed since we met in this hall has been an eventful one for Spiritualism. Our growth as a power in the world does not depend entirely upon the quantity of people who come to a knowledge of this truth, but upon the kind of people as well. And in no year of its history has Spiritualism made such a favorable impression upon the intellectual and moral classes, as in the year past. The most notable convert which has been made during the year is Richard Hodgson, A.M., LL.D., F.R.S., one of England's most eminent scientists.

For ten years he has been a member of the Psychological Research Society of England, a society for the investigation of Spiritualism and other occult phenomena. This society sent him to America, that through the mediumship of Mrs. Piper he might continue investigations. He had in that ten years over five hundred sittings with this medium. One hundred and fifty of these are put in his report, which has just been published. Notes were taken at each sance, and they cover nearly two hundred pages of the report. The investigation through Mrs. Piper continued for seven years, part of the time in this country, part of the time in England.

Dr. Hodgson commenced this investigation a positive and persistent disbeliever in any future life whatever for any living being. He comes out of it a positive convert to Spiritualism. His investigation was most radical. Being a thorough disbeliever, he has determined to prove the spiritual hypothesis false, but as a result he was driven to acknowledge it as true in the very face of all his past education and preconceived ideas.

This conversion is of marked importance. It makes a deeper impression upon the intellectual world than the conversion of a hundred or a thousand like you or me. Scientific men are the world's great teachers. How do you know that Mars and Venus are made of the same material as our earth? How do you know the twinkling stars are mighty globes revolving in space? You know it because the scientist tells you how to find out. All we have of modern improvements and all of modern civilization and progress are the result of scientific research, cool, patient, untiring research. Thirty long years Darwin gave to gathering, sifting and classifying facts before he had demonstrated evolution. Ten long years of indefatigable and exhaustive examination did this man bestow upon this subject before every objection was overcome, and the great fact firmly proven. I honor such men. They are planting the seeds of Spiritualism upon the scientific regions where you and I, with our small attainments, are not admitted.

Another event which shows how Spiritualism is winning its way in scientific circles is the election of a Spiritualist as President of the Royal Society of England. Prof. Crookes in his address said: "Some may think I shall keep silent on my relation to the Spiritual Phenomena. I should consider myself a coward to do that. You all knew my sentiment on this subject when you elected me. I have not a word to retract of all I have written in its favor. But if I was to write it over again I should go still farther than I did." I quote from memory, but these are in substance what he said, and it shows the respect we are gaining when the greatest Society for Scientific Research in the world will listen to such words from its President.

Next I wish to notice the growth of Spiritualism through the efforts of the Psychological Research Society in the Colleges of our land where until recently Spiritualism was despised as a delusion. At Harvard, from which our own Dr. Willis was expelled a few years ago because of his mediumship, Prof. James, out of the forty-five lectures which he gives to his class on Psychology, devotes fifteen of them to discussing the phenomena which he has witnessed through Mrs. Piper and other mediums.

In the University of Minnesota Prof. Gale, Professor of Psychology, devotes thirty-six lessons out of his course to Psychic Phenomena, including two weeks on Hypnotism, treating of thought transference, spirit apparitions, etc., and says that some of his students experiment by themselves with the phenomena with valuable results, i.e., they hold seances in their rooms. He closes by saying: "I deliberately believe that for immediate practical returns in education the Society for Psychological Research (i.e., for the study of spiritual phenomena) has more to offer than all the Psychological Laboratories." That is another way of saying that the science room offers a greater field for the study of Psychology than all other avenues to gether.

Prof. Hyslop of Columbia College says he regrets that as yet he has only time to mention it in his lectures, but hopes that soon room will be made for it in the classes, and declares that the professor who ignores it or refuses to understand it is going to be left behind in the near future, for the time is soon to come when he will be called upon to discuss it in class work.

At Brown University and in Chicago University it receives no separate treatment, but is taken up incidentally and discussed in connection with psychology.

The President of Alma College published in the *Arena* his experiences with one of our mediums in Michigan, in which he made conspicuous his acceptance of the truth.

Let us now come down from the colleges to the literary workers, and here we have made also some valuable additions during the past year.

In that time B. O. Flower, former editor of the *Arena*, has unfurled our banner and has become a regular contributor to our papers. Lillian Whiting, one of the brightest literary lights in America, has overcome all doubts and has taken her position on our side, and is one of our most honorable leaders. Mary A. Lease is the Queen of Oratory. For years she led the great populist party of Kansas, and if I remember rightly, was nominated for Governor. Next to Mary A. Livermore she is the best woman speaker I ever heard. She, too, within the year has been converted and now takes our name. We little people in the common walks of life are not to forget that we are

not the only ones who are braving the indifference and often the ridicule of those on our level, but that up among the great intellects of the world where learning and scholarship have a home, Spiritualism is pushing its way and winning adherents.

Let us not imagine that the world is converted till the educated classes are converted. Our great name which leads the world in its acquisition of knowledge is of more solid assistance to the spirit-world in this work, than a whole city full of ignorance and moral and intellectual stupidity.

The Christians were a small and despised sect in Rome and everywhere till Constantine became converted; so in this age the name which is recognized the world over for its intellectual greatness or moral goodness arises with it a magical power, almost equal to that of a king in days gone by.

In another way Spiritualism has made decided progress in the year that has passed—in the attitude towards it of the public press. Formerly the publications, both secular and religious, in both city and country, either ignored it altogether or treated it with ridicule. Now there is scarcely a large city in which some paper does not exist to recognize its claims and fairly report its doings.

At the Semi-Centennial Jubilee in Rochester upon the bulletin board of the Associated Press for the whole city to read, side by side with the exciting war news, were printed in large type such notices of the meeting as, "Spiritualism at the Great Theatre," "Immense Audiences," "Distinguished Speakers from Abroad," and the daily press reports were full and flattering, fully up to what the facts warranted.

At the great mass meeting held at Cleveland last winter by the National Association, the *Cleveland Plain Dealer* eulogized the meeting and spread the report through many of its columns. Editorial accounts of Dr. Hodgson's report of his conversion to Spiritualism were written by very many of the great papers, not only of this country, but of England, Germany, France and Italy, and most of them were complimentary and some exultant.

The change of attitude which has taken place in the press is a late occurrence—the past year being the most remarkable of any in the history of the Cause.

The *Arena* and *The Literary Digest* are among America's most widely read and influential magazines. During the past year they have given Spiritualism a equal place by the side of other subjects of interest.

Even in the evangelical pulpit a change of front has begun. Dr. Talmadge in a later sermon mentioned Spiritualism among religious bodies in connection with Methodism, Unitarianism and Catholicism, and in a Western city a prominent Baptist divine preached a sermon on the good and bad in Spiritualism, which was very much such as sermon as I would have preached, for there is a bad element which goes under the name of Spiritualism, which we desire to get rid of, and we are thankful to any outsider who will point it out that the true may be conserved. Another indication which is most advantageous to our Cause is the change of attitude among ourselves.

First, in regard to education. Ignorance and illiteracy are no longer defended. There has sprung up a widespread demand for schools, in which young men and women who think of entering our ranks as workers can become equipped with the helps which schooling can give. Within the past year or two years such schools have been established in Iowa and Ohio.

Many of the world's scholars have become believers in Spiritualism, but only a few of them have identified themselves with us as workers. Many of them have joined occult societies of various kinds. We cannot expect they will be coworkers with us unless we are able to offer them intellectual attractions and associations, the attractions which education alone can create.

We need the aid and the sympathy of the intellectual classes, and we cannot have them till we gain their respect, and we cannot have their respect till we put ourselves and our Cause intellectually on their level. They will not descend; they will rise as we ascend, that we may stand by the side.

Step by step, year by year, our camps ought to become educational centers, and Spiritualists who attend them ought to be seekers for knowledge, and lovers of intellectual growth. True life is a school, and he who lives a true life is a pupil. Spiritualists ought to be students. They ought to go to camp to learn, as a boy goes to college, and not to be entertained by speakers, as a baby is entertained by its mother.

We ought to have a place in our midst for such a man as Dr. Hodgson. As it is, we shall lose him. We are not intellectually upon his plane.

I am glad to report that an educational spirit has sprung into life in our ranks during the past two years.

Another most hopeful sign is to be seen. Within the past year or two the demand has gone forth from camps, societies and associations that mediums must hereafter be honest, and under no pressure of circumstances counterfeited the phenomena when conditions are such that the genuine cannot be produced; and Spiritualists are coming to see that they themselves must so act that no occasion for officers of the law to interfere shall be offered.

The ship of Spiritualism is not responsible for the barnacles which cling to her hull, but Spiritualists are responsible. They are the ship's owners and officers, and have her in charge, and it is a duty they owe the vessel to cleanse her of these parasites, that she may show to the world her real speed and her other good qualities.

It gives me great pleasure to be able to mention this cleansing work as being one characteristic of the progress of the past year, and also to say that our own good New England BANNER OF LIGHT has risen with almost superhuman courage and power to engage in this needed purification. There is another most encouraging indication to be mentioned. We have come in the past year to realize as never before that an uncouth mass of foolishness and humbug, even if it does come through a medium from the other world, is not the kind of stuff from the spirit realms which this earth wants or needs. We have too much of that already of our own. One of the best evidences of the truth of spirit return is the fact that considering the amount of foolishness and fraud that has arisen under its name it is still alive at all. The Spiritualism of the future which is to survive the opposition and indifference of the better class and win their approval, must be a Spiritualism that shall make itself felt as a living power in our ranks to overcome the avarice, the selfishness, the sham, the shew, the shallowness, the spiritual ignorance and the prevailing indifference to the realities of a future life, which are the marked characteristics of what is called modern civilization.

If I mistake not the changes of which I have spoken, both in the world and in ourselves, indicate a growth towards such a Spiritualism; and such growth is more to be desired than any increase of mere numbers, especially where the increase is of those who go no further than the bare phenomena.

As a worker, therefore, I look back upon the progress made during the past year with much satisfaction. It has been a noble year's work. I doubt if any year has surpassed it.

Let us now turn from the past to the present and future of our Cause, especially in our own State of Maine. Here the signs are by no means discouraging. The cause has never in better condition. Etta, Madison, Verona and Temple Heights, and their future ability to do effective work was never brighter. They have come to be regarded in the communities where they are situated as permanent institutions destined to live and grow, and shed abroad their influences. Men and women of high standing in social and business life, intelligent, moral, and trusted by all who know them, are at the heads of these camps as officers and sustainers. Every year more and more do they impress outsiders with the fact that Spiritualism has come to this world to stay, and that it is to have standing room to do its work, and show to the world that it contains truth which humanity needs to add to its onward progress. Let these camps be kept free from unscrupulous mediums who may seek them for selfish gains by practising on the credulity of un-

suspecting Spiritualists. Let them be kept free from any and all low influences which emanate from this world or from the spirit-world not less, unless a spirit comes seeking light and help to get out of the darkness, and confinement in which its perverted earth-life has placed it.

Let no medium be allowed to come upon the grounds to advertise his mediumship or to make a show of what would be real work, or to do or make money. To help Spiritualism is a sacred work, and it should be seen to by camps and local societies that those employed to engage in the work should be only those who are in it from pure love for it and for the good they can do humanity through it. If a medium is in it as a secular business merely, and is void of the spirit of self-sacrifice, such is of but little benefit to Spiritualism in the long run, because though he may make converts to increase the quantity of Spiritualism, he dilutes, debases the quality, and truly neutralizes all the good he does. The laws by which spiritual truth grows are such that unworthy men and women cannot possibly in the long run and as a whole be of much if any benefit to it. And we need to and must recognize these natural laws, or our Cause will suffer. May the officers of our camps not forget that they are in responsible positions, and upon their discretion and watchfulness depend largely the good to which Spiritualism the camps may do in this State.

Let us turn now to consider the work which this Association has done during the short year of its existence. Though it has fallen far short of accomplishing all that could be desired, still it has done enough to justify its formation and to stimulate effort in its behalf. During the year it has held large and successful mass meetings at Skowhegan, Madison, Augusta, Old Orchard and Portland. Your President was not present at the Madison meeting, being at the time a teacher in the new Spiritualist Training School which has been established in Ohio.

The work in preparing for the Skowhegan meeting was in the hands of that active and energetic brother, Dr. Bigelow, whose zeal and enthusiasm were ever seen and felt. At that meeting it was to be regretted that our funds did not enable us to pay our speakers from abroad, as we would have liked.

The Old Orchard meeting was the first ever held in that town, and gave great satisfaction, as of course it must with Moses and Mattie Hull as speakers.

In Portland Mrs. Burns, Mrs. King, Mrs. Broughton, Mr. Marsh and others solicited subscriptions, and by earnest work made the meeting very successful. The Mayor kindly giving us the use of one of the City Halls.

It was the expectation of your President that similar meetings could and would be held in all the chief towns of the State. But the local Spiritualists with whom I corresponded in the towns where no meetings were placed did not feel that it was expedient to make the attempt, though they would have been only too willing, had they felt that the meetings could have been made a success.

During the coming year it is to be hoped more can be done along this line of work. I recommend that in the coming year an effort be made to inaugurate home circles. When public mediumship was taken up home circles were dropped. It was a mistake, but it is not too late to remedy the mistake.

If a good worker could be placed in every city of this State to spend the winter, it is possible a good work could be accomplished.

If this worker is a woman, she ought to be a woman of good natural ability, pleasant address, refined and agreeable, well informed on our philosophy, and with mediumship fairly developed.

Let her go to the home of some Spiritualist family to begin with. Let her issue some neat and attractive cards, which the Association will prepare, asking for families to invite her to their parlors to establish a home circle. Some editors would be glad to notice the fact. If seven circles could be started and continued for two or three weeks, they could probably dispense with her presence and conduct them alone. She could then commence seven others. Each circle would be in the hands of the family where it was held. Her work would be to get them established, and then occasionally to visit them, advise and encourage them. All the work she does should be free. She must advertise that she is sent by the State Association and works in its behalf.

How, then, is she to get support? It is hoped that the Spiritualists of the city would gladly and freely take her as a guest into their homes for one, two or three weeks each, and assist her otherwise in her work. I am sure there are Spiritualists in every city who would be glad to contribute to the Cause in this way, especially to one who was freely giving her time and strength without price. On the other hand contributions of various sizes would be made to the Association by many of those among whom she worked, and her solicitations for membership would meet with some success, for which she would receive a per cent.

Possibly though, her Sunday meetings could be held in parlors, where she could explain the teachings of our philosophy, and the voluntary collections taken would amount to something. Behind her would stand the Association, to make up any deficit which might occur.

This plan which I suggest is based, first, on the belief that in every city there is much good natural mediumship which is undeveloped and unknown. And second, on the belief that there are many families which would be willing and even desirous to investigate when it could be done privately and in their own parlors. Where shall we get mediums to do this work? In the first place we want those who will not enter it to make money. If there are no mediums who have the real missionary spirit as did Paul when he gave fifteen years of his life to found Christianity, only receiving his support, or such as Elihu who went among the American Indians to teach them to read the Bible, or as Judson when he went to Burma, or Garrison in his work to free the slave, if our ranks are destitute of mediums who are filled with the spirit of self-sacrifice for the sake of truth, then nothing can be done.

Most surely they must have support and they will have. The early Christians, two or three in a town, gladly opened their homes to Paul while he preached and exercised his mediumship. The Indians kept their wigwags open for Eliot, and he slept in their furs and ate at their camp-fires and shared their hospitality. The early Buddhists and Mohammedans planted the seeds of their religions in foreign lands and they received ample support.

In our own land within the century past the early Advents, the Universalists, the Methodists spread their ideas demanding no pay, and they did not go hungry or naked. Their noble charity was a universalist, living excluded on a farm among the hills of Vermont; but no Universalist preacher ever came into my father's home, to remain as long as he wished; and when but a boy of six or eight I was sent miles away with the old gray farm horse, to take the minister to his appointments, and my parents both felt it a pleasure and an honor to do this.

Human nature has not changed. Spiritualists are not different from other people. But we must remember that the pioneers of which I speak were good men with level heads and warm hearts and clean hands. Their daily lives were their defense against the reproach of those who opposed them. Their daily conversations were sweetened with words of modesty and gentleness and wisdom. Their noble charity was a universalist, living excluded on a farm among the hills of Vermont; but no Universalist preacher ever came into my father's home, to remain as long as he wished; and when but a boy of six or eight I was sent miles away with the old gray farm horse, to take the minister to his appointments, and my parents both felt it a pleasure and an honor to do this.

Have we workers of a similar grade of character and with a certain degree of mediumistic power? Do any of you know of any such who are so situated they could engage in this missionary work? If so, will you come to me about it?

In closing this report let me say the coming year calls for work. The spirit-world needs, must have our cooperation. I am satisfied that those in that world are faithful to the very last extreme in this work of opening the doors between the two worlds, but it hampers them when we are faithless in doing our part. We are yoked with them in this Cause. Shall we refuse to carry our end? Shall we lie down in the furrow because the sun is hot and the soil hard?

A New Discovery

In Experimental Psychology by Dr. Liebeault of Nancy.

BY QUESTON VITE.

Dr. Liebeault is the founder of the Nancy school, and the discoverer of therapeutic application of suggestion, the initiator of psycho-therapeutics. The new law recognized by him as described below is as important in the domain of psychology as his application of suggestion to the treatment of disease was to therapeutics.

Dr. Liebeault points out that the state into which man ingresses during sleep, whether spontaneous or artificially induced, (hypnotic, mesmeric or mediumistic), is identical with that into which the mind recedes in mental concentration; both are accompanied by external passivity and by internal activity in intensified perception. In the one case the mind is concentrated volitionally on an idea; in the other the concentration is involuntary, but identical.

He therefore divides man's psychic life into two alternatives, active and passive modes; the first occurs during the waking state, and is accompanied by the power to direct our thinking, i.e., to select the thoughts on which the mind is allowed to rest and to exert others. In the passive state man becomes isolated from his surroundings; he loses his power of initiative and the power of directing or controlling his thoughts. Sleep ensues as the natural result of this passive state, but there are a variety of passive states, some being partial and others general. Among these must be included a variety of neuropathic states, which are really morbid sleeps; also emotional states, such as anger, joy, fear, sadness, love, etc.; the tendency to imitate; experimentally induced sleep and mediumship; active somnambulism; meditation, abstraction, concentration, are accompanied by a partial sleep.

All these externally passive states are accompanied by concentration on one or several ideas. During the waking state our nervous energy, which carries the power of attention in itself, is radiated outwards, constituting sense relations. In its centrifugal movement it presides over the formation of sense impressions; over the transformation of these into sensations, and further into ideas, which again are converted into actions. Some of these ideas are visualized, some are not. During sleep, and in mental concentration, this nervous energy is turned inward, and focused on ideas present in the mind. During waking states this concentration is volitional; during passive states it is involuntary. In normal waking life the hand moves its attention quickly from one idea to another; during sleep the attention becomes fixed blindly, and without resistance on the ideas that emerge from within it (that is ideas previously registered or presented by suggestion). But the visualizing faculty of the mind is accentuated during externally passive states. It is thus that dreams are constituted. Exceptionally strong emotional experiences entail fixed ideas which also emerge in these externally passive states, entailing auto-suggestion, obsession and somnambulism.

The same process is entailed by ideas transferred from without by suggestion or by telepathy, and in mediumship. Attention is retarded and intensified internally during externally passive states. Intensity replaces extension. The psychic energy being less diffused, concentrates and focuses on a restricted center, entailing mono idealism and intensified perception.

There are two simultaneous but converse nervous currents, or processes of attention, in men. In proportion as the radiation outwards, accompanying waking activity, diminishes, so does external passivity, accompanied by internal activity, increase. And as the latter augments, the phenomena of isolation, insensibility, catalepsy, obsession by ideas, hallucination occur, and this in direct relation to the depth to which the mind concentrates itself on the idea presented, whether by auto-suggestion, by suggestion, or by telepathy, or again by the effect of a deranged nervous circulation.

The fact that such diversity of phenomena occur under a common cause, can only be explained by the teaching laid down by Dr. Durand de Ros, that the nervous centres concerned, in addition to having each their special properties, yet also share in properties which are common to all, and notably that of attention. If passive states occur during waking life, while mental and physical activity occur during externally passive states, it is evidently because these nervous centres often act independently of each other. The orderly functioning of the nervous circuit generates orderly ideas; but a derangement in the nervous circuit entails disorderly ideas, deranged mental states, neuropathic states, such as hysteria, spontaneous lethargy, catalepsy, alternate personalities, etc.

The psycho-physiologists are not acquainted with the phenomena obtained by means of mental concentration among occultists; they do not know to what depth it may be carried and the curious results ensuing. Yet, in recognizing that both in sleep and in concentration the mind ingresses into the same state, and that this is accompanied by intensified perception, Dr. Liebeault has presented a psychological explanation of many spiritual and occult phenomena, and brought official confirmation to the teachings of the latter schools, that inner modes of perception carry intensified faculties.

By developing this power of concentration in association with certain symbols and vibrations, occultists ingress in perception into relation with the inner noumenal life of the non-sensit, called elements, i.e., fire, air, water, earth, and cognize the forms presented by its reaction in human perception, and which purely subjective forms they call elementals (and to which they falsely attribute self-consciousness). They also sometimes acquire the faculty by similar methods of exteriorizing a psychic double. The same faculty develops spontaneously in some people, apart from any training in occult schools. By concentrating their mind on a friend or place they wish to see, the recollection of the friend or place, by psychic exteriorization, and they find themselves in the presence of the friend thought of, and can communicate with him by suggestion. Clairvoyants who see these human doubles often mistake them for discarnate spirits.

It is here that the point of contact or junction between experimental and transcendental psychology is reached. If in sleep the mind recedes into the same inner mode of consciousness as in concentration, then it is evident that similar experiences must occur during sleep as in concentration. That the human psychic double is often exteriorized during normal sleep, is well known. Trance is but an artificial sleep, and is called secondary or sub-conscious state, lethargy, etc., by different schools. It has been shown by De Rochas and others that the psychic double may be exteriorized during that externally passive state.

Dr. Liebeault shows that perception is turned inward in this state, and focuses itself involuntarily on the ideas presented by suggestion, accompanied by enhanced visualization (imagining) and perception. There we have a psychological explanation of mediumistic subjective phenomena. Though psycho-physiologists do not yet acknowledge that suggestion may be effected by discarnate spirits, yet we have evidence that it can be effected by human psychic doubles. And as these are so similar to discarnate spirits that clairvoyants often mistake them for the latter, we may infer that they possess similar faculties as well as similar appearance.

Inasmuch as the immediate after death state is a sleep state, a state of external passivity accompanied by internal activity, the discovery of Dr. Liebeault shows that its mode

of consciousness must be identical with that into which perception recedes, in concentration. This is confirmed by the fact that it is brought into subjective relation by many sensations while in that state. Dr. Liebeault's definition shows that many mediumistic phenomena may be due to action exerted by the psychic, exteriorized doubles of spirits who themselves may be in a state of somnambulism, as similarly occurs in the case of incarnate spirits during sleep.

The fact that mediums describe these forms as spirits may carry no more validity than does their description of human doubles as being spirits. We have got to recognize that the mediumistic state is a dream state, accompanied by external activity; it is active somnambulism entailed by suggestion instead of auto-suggestion; a state in which the subjective nature controls and manifests through the objective nature (as contrasted with waking life, in which the objective nature controls and reacts in the subjective nature). Consequently mediumistic descriptions, while being perfectly conscientious, are based upon a converse mode of perception to that of the awakened perception; a similar perceptual functions in the hypnotized ideas become realities. Such perceptions have been termed hallucinatory, and though metaphysically this definition might be assailed, yet it may be convenient to use it as distinguishing such perception from that accompanying waking life. It is a purely subjective perception resulting from the reaction of ideas *per se*, apart from relation with external objects. We may have to come to admit that this psychological law, as recognized by Dr. Liebeault, when applied to the phenomena of Spiritualism, may necessitate the reconsideration of the views now current with regard thereto.

Dr. J. R. Buchanan and the Gospel Miracles.

BY WM. EMMETTE COLEMAN.

IN THE BANNER OF June 4, Mrs. Longley says she was surprised at my criticism of Dr. Buchanan's "Primitive Christianity," as any "candid reader" knows that Dr. B.—has not accepted or retained as true in his work the so-called or fictitious miracles of the gospels. Dr. Buchanan has written to me that I have wronged him in asserting that his book accepted as true the "fabulous marvels" of Jesus—the only foundation for this in his book, he says, being an oversight of his in failing to omit, in his revised edition of John's gospel, the remark relative to the large quantity of water turned into wine by Jesus, the real quantity being only one gallon. He has written to others to the same effect.

I will always haste to apologize gladly to any one whom I have unintentionally wronged or misrepresented. I never knowingly misrepresented anything, and strive always to state the exact truth about all things. As the language on this subject of Mrs. Longley (whom I have long time held in great esteem personally as a good woman) is similar to that of Dr. Buchanan in his various letters, it is probable that Mrs. Longley has received one of the Doctor's letters on this matter.

Had I misrepresented the doctor in the slightest I should be only too glad to apologize therefor. But instead of overstating the Doctor's position in this case, I have understated it. Every word I said is literally true, as every "candid reader" can see. I said nothing about Dr. B.—accepting all or the most of the fictitious miracles of Jesus in the Bible, as is implied in the remarks of Mrs. L.—and Dr. B.—I said simply this: That Dr. B.—had made the Apostle John responsible for the seven fictitious legends of the fourth gospel named by me, one being the turning of water into wine, and another being the raising of Lazarus after being dead four days. I said not a word about the numerous miracles of the other gospels. I named seven miracles, and all of the seven are narrated as facts in Dr. Buchanan's version of John's gospel. See pages 6, 15, 18, 31, 38, 64.

I said nothing about the quantity of water Jesus turned into wine, and the remark of Dr. Buchanan, about his omission to strike out the large quantity named, seems irrelevant to my statement. The turning of a gill of water into wine is as much a fabulous miracle as though the quantity were a hundred gallons. The whole story is untrue, and those of the other six miracles in the Buchanan version of John are equally untrue; notably that of raising Lazarus after being dead four days, and after putrefaction had probably set in. (See John xi:39, page 39 of Buchanan's John).

Dr. Buchanan seems to state that his book endorses only one of the fabulous legends about Jesus, and that one only by an oversight on his part. As the whole seven are named in John's gospel as revised by him, I cannot understand this statement. Moreover, there is a great deal more in his book relative to the miracles of Jesus to which I made no reference in my former article. Mark this: In his John ii:11, in the verse following the account of Jesus having turned water into wine, it is said that he "did many greater miracles that are not recorded." This statement is not in the original gospel of John. It has been added by the writer of the Buchanan revision. So that the Buchananian John makes out Jesus a greater miracle worker than does the original gospel! On page 150 of "Primitive Christianity" spirit John says that Jesus performed many of his works and wonders with a power so great that it would almost force a flood of light completely over those with whom Jesus came in contact.

St. Jude on page 184, says he could not account for the miracles Jesus performed; and it seemed strange that an ordinary man could perform the works which he did. In reply to the question of Dr. Buchanan, "Did you not witness the miracles of Jesus?" Matthew replied (page 236) that he saw many of them, that he was present when he healed (sic) Lazarus, when he healed the leper in Capernaum, and when he healed the lame man at the temple entrance at Jerusalem. He also heard spirits audibly conversing with Jesus (another mythical story); and St. Matthias, who became one of the twelve only after the death of Jesus, is made to say on page 212 (in answer to the question of Dr. B.—"Were you a witness of any miracles?") that he saw the raising of Lazarus, the restoration of the child of the centurion, and the conversion of water into wine—this latter having been done several times, not publicly, but in the council. Matthias also said that Jesus went for days without food, claiming that he was fed by spirits. It seems, then, that it was a favorite performance of the Buchananian-Buchananite Jesus to turn water into wine. We learn from page 102 that after his death Jesus worked various "miracles." He produced materializations of flowers and a living dove which rested on John's head. He also materialized food, which both he and the disciples ate. We also learn from page 164 that Polycarp knew of the "miracles" of the apostles, both by report and observation—one being the almost instantaneous cure by John of a man who had been for years afflicted with leprosy. All through Dr. B.—'s book the term "miracles" is used both by the doctor and the spirits (?) in description of the wonders done by Jesus and the apostles.

Again, the Doctor declares that the book of the Acts of the Apostles has been less interpolated than the other New Testament books, and is one of the most trustworthy books in the Bible. The "higher criticism" and rational common sense demonstrate that the Acts is one of the most unreliable books in the Bible. This, and the gospel of John are the two most largely unhistorical, marvelous, miracles, self-evident fabrications. These fabulous marvels constitute the backbone of the Acts; and this book of fables is endorsed by Dr. Buchanan and his spirits as genuine history. I cannot for the life of me see wherein I wronged the Doctor because I said he endorsed certain fictitious miracles in the New Testament, which the truth is he endorses not only those I named, but a great many more?

San Francisco, Cal.

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 XII.

"I SHALL FIND HER!"

"Maria writes me that she will arrive in Los Angeles on next Tuesday by the 3.30 P. M. train. I think we had better be there to meet her, papa; she will feel less like a stranger than if she were left to find her way about alone. She writes that she will go to Mrs. Greene's, and if possible secure a room there until she can look about for pupils, etc., but I will read you what she says: 'It is my ambition, dear Lou, to go on with my studies, and practice, and at the same time, if possible, to earn a little something toward paying my expenses by either taking a few pupils as beginners, or by securing a position as assistant in the musical department of some school or organization. I hardly know as yet what I can do, but I feel that I must be good for something, and that there must be some place for me in the world. I do not expect much besides hard work and constant study and practice, and I am willing to meet, and to try and overcome the difficulties to success, but if I can only advance in my studies, and be able to earn a bare living, with an occasional glimpse of you, dear, I shall be satisfied.'

There, papa, you see what an honest, straightforward view she takes of things. Ria is talented in her music, and we all know it. I have a feeling that she has other gifts, too, that have not yet been discovered. Poor, plain little thing! she is not used to pushing her way in the world, and unless we lend a hand to help her, she will not get on very rapidly, I fancy. She cannot stay at Mrs. Green's because there is no instrument there for her to practice on. I wonder if dear mother Hyler will take her to board with us, though it is a good ways out here from town, and it might not be practicable at all—my plan, I mean. You know there's a little room opening off of mine; it isn't very large, but it will hold a bed and a table and dresser and chair. We could put a pretty blue-and-white matting on the floor, with a rug or two, a Swiss curtain looped back with blue ribbons at the window, a few pictures on the white walls, and a little cottage-set in the room. It would look pretty and neat, and it would not cost us much to fit it up, if Mrs. Hyler will let us have it. The window opens out on the garden, and that would be attractive to Ria, I know. What do you think of it, papa?"

"A very good plan, my child, and I will be pleased to cooperate with you to the extent of my purse, or in any other way feasible. But, my friends here may not care to take another girl boarder. You are practising on their piano a good deal, and to have another hand running up and down scales and flying over the key-board may be too much for their nerves and tempers."

"Well, let us go and see, that is the best way to settle the matter, papa," and Lou arose from her chair on the porch where she had been seated with her beloved parent, who was sending his brief vacation with her, and hurried into the pretty house to ventilate her ideas.

The result of her confab with the childless couple with whom she made her home was, that for the present Maria Brown could come to them, as an inmate of their household, at a nominal expense to the artist; and thus when Maria arrived in town, the following Tuesday, she was surprised at being met by Gordon Jocelyn and Lou, and at being conveyed by them to the dainty little home that nestled securely in its glossy setting of green foliage in the midst of some palms and magnolias, and its decorations of clambering vines and swinging flowers.

For a few days the girls visited together, then the artist took them off for a fortnight at Redondo, but though Maria was delighted with the trip she sighed and shook her head over it as a means of wasting time that should be spent at hard work. Lou only smiled gaily at her as she exclaimed:

"Now, Maria, do be a nice girl and take all the pleasure you can get out of this jaunt. You know this is where papa and I used to come summers when I was a wee bit of a girl. We must look up some of the old places and hunt for opals and moonstones, and fish for mackerel and 'yellowtail'—oh, I tell you its rare fun. Now don't be worried, Ria, and put on that anxious look. You can't do anything at work in this August weather. Nobody in town would be ready for it. Besides, I am a bit rusty in my own music, and papa says you are to help me out with it, so I will be a credit to us all when I am asked to play before folks, and your board will be paid for as compensation. So you need not fret over that."

"But, Lou, that cannot be; that is, I mean I cannot have your father pay my board, though of course I'll teach you all I can; if I can help you any I will be glad, but I doubt it, you used to teach me, and I am sure you have kept ahead with your studies and practice, so—"

"No! Ria, really I haven't, I have had so many lessons in the class, and so many things to take up my time out of school, that I am really out of tune and practice, and you will earn your board in my music. But let it all go now, and we will just enjoy our outing at the beach."

So it was settled, and Maria entered upon her task with painstaking and care. Their two weeks at the beach soon passed, and in a few days after, Gordon Jocelyn returned to his Bohemian life in San Francisco, while the girls put themselves in training for the studies that were to occupy their time during the succeeding year.

Months rolled on. Maria by dint of hard work and study, under the masterly guidance and training of Petersilea, that prince of musicians, whose fame and power are known throughout this broad land and across the sea, had steadily gained in brilliancy of touch and in exquisite modulation of tone, so that she deserved the encomiums bestowed upon her by teacher and friends. As she advanced in proficiency of skill, so did she conscientiously impart such knowledge and training to her friend and pupil, Lou, as enabled that young lady to acquit herself with honor when called upon at entertainments or social assemblies for piano selections. But while Maria was both a sweet singer and a fine pianist, whose touch

was brilliant as well as delicate and finished, Lou could never be called anything more than a good player, a girl with a soul that only half revealed itself in her music, while the inner self of the rancher's daughter leaped into life, rippled out in song, or through the melodious strains which her supple fingers evoked.

Several times during the season Carlyle Petersilea gave public recitals, at which his pupils gave evidence of his fine teaching powers and of their own training and skill, and at which he, the master, exhibited his own rare genius of music and song. These musicals were thronged by the music-loving people of the city, and at them Maria Brown, with the little stunted figure and painfully plain features, forgot the usual timidity of her nature, ignored the audience at her feet, and revealed under the inspiration of the hour until her face fairly glowed with the spirit shining through it as she sang her notes of pathos or of joy, or swept her fingers over the white keys of the instrument.

Thus winter passed, then spring, and summer came. The winter had been dry and cool, so that the calla lilies in the gardens had not gained their usual size and creamy loveliness, and the roses and other flowers looked pinched and dull. There had been little frosts in some parts of the country, and Riverside County had suffered somewhat in that line. The oranges at the Brown ranch had not been very good this year and other crops had failed, and Maria knew that the folks at home were having a hard life. But now she had come to a pass in her career in which she had new expectations of financial as well as honorary success in her work. In the fall a seminary for young ladies was to be opened in Pasadena, in which she would enter as musical instructor, and from which she was to receive a fair salary in addition to her board.

From this she intended to help her mother and in other ways to be of practical benefit to the family at home. In the meantime she should take no vacation, but would study hard through the summer, that she might be in good voice and touch for her work in September.

Lou had graduated the last of June—graduated from the Normal School on the hill, with credit to herself and her teachers. Her father had sent her to come to him in San Francisco for her vacation, as he desired to spend a month with her in such beautiful spots of the State as San Jose and Santa Cruz.

And it all came about as was planned. The month spent in their wanderings through the Santa Clara valley was one of great joy to the father and child. Lou was by now a handsome young woman of eighteen with the bloom of the peach upon her cheek, and the light of a happy heart in her dusky eyes. Her father had aged somewhat, lines of care were upon his brow, and under the eyes, and many seams of silver threaded his hair. But he was as genial and gentlemanly as ever. His work had been unsatisfactory to him; the only productions of his brush he could sell during the hard times were what he considered poor stuff, cheap work that he could not afford to spend much time upon. His best works for the last few years had been left unsold; but this summer, before closing up his rooms for his vacation, the artist had boxed up several of his choicest pictures, and shipped them to Boston to be hung in an art gallery of that centre of American culture and intellect.

Now he felt free to take a holiday, though he was a poor man—for all the money he had in the world was tied up in an unprofitable ranch, except the little in reserve for the holiday expenses and the beginning of the coming year. Just what to do with Lou now that her school days were over he had not determined. He had never told her of his financial straits, and she naturally supposed that he had money to spare, especially as he had never denied her anything in her life that she wished to possess. He had, in his foolish pride, resented even the thought that she should ever be obliged to earn her own living; yet, do as he would, he could not more than pay their current expenses, and the ranch was now mortgaged—for there had been various improvements put upon it that Lou had advised as likely to add to its value, and the money for these could only be raised by mortgage at a high per cent.

Then there had been a lawsuit against the owner of the ranch by an irate individual, who swore that his rights had been encroached upon by the people at Brown ranch, and that a certain portion of the latter belonged to the county road, with several other allegations, all of which were unjust and false. But it was a tedious process and an expensive one to prove the falsity of the suit, and though it was decided in Jocelyn's favor, and the legality of his claim upon the ranch was settled beyond question, he got no money out of the case, but had expended a large sum, all of which came from the mortgage funds, and had to be credited with a heavy interest. Some of the neighbors had advised him through Mr. Brown to sue his defamers for damages, but the artist knew that this meant trouble and expense over again, with but little satisfaction, and he wisely decided to do nothing of the sort.

But now for the time he and Lou put all thoughts of care and the future from them as they roamed through the pretty and thriving city of San Jose, and drove along its principal streets. To this beautiful city Dr. J. R. Buchanan, the eminent scholar and thinker, had recently removed, and having heard much of the great man's works on anthropology, psychology, sarcogeny and other profound subjects, and having studied them somewhat himself, Gordon Jocelyn determined to call upon the eminent doctor.

He found him in a pretty and cozy home, with his good wife by his side, and was cordially welcomed by the kindly pair, enjoying profitable hours in their company. The learned doctor, who had more than rounded off eighty years of life, seemed as hale and hearty as if but half a century had rolled over his head, and he assured his visitor that he not only expected to live to complete and publish his two grand volumes of "Primitive Christianity"—than which there is no greater work upon the lives of the early Christians and the apostles extant, but also to give to the world a grand production upon the "New World of Science," which might complete his mortal

work, which he believed would prove the crowning achievement of his life.

"A rare scholar, a deep thinker and a most wonderful man," said the artist, "and I am glad in detailing to me the incidents of his life. With one can fully accept or endorse his sentiments or not, one must credit him as having a magnificent brain, and as being a wonderful man, for my part I believe he is head and shoulders above many of his critics, and half a century ahead of his times."

From San Jose to Santa Cruz, an hour's railroading—pretty Santa Cruz, gem of the blue sea; here for a week they drove and rested, visiting the giant trees at Felton, nine miles away, fording the San Lorenzo River in doing so, and taking their luncheon in the heart of a big tree in which there was space enough for several other couples to join them. Then, two miles out from Santa Cruz to Burnsville, where the booming of the sea made music that dashed over the rocks and glittered with snowy foam while beating upon the shore. Here they found entertainment for a week in a simple seaside cottage, where humble fare and good-natured company made them throw off the weariness of city life and of sight seeing and gave them glimpses of simple home life such as filled them with delight.

The days went hurrying by, and on the morrow they must be off to San Francisco—for their holiday was spent. They had been walking on the beach, and had paused to rest in the shadow of a great rock, still conversing upon many things of natural interest; for Lou had gradually won upon her father to speak of her mother, and little by little she had drawn the story of his life from him, and then she had cried and sobbed and cried and wondered if she had not known of these things before, until all at once she remembered the letter she had received a few years before—a letter with no date or signature, but with an envelope postmarked New Orleans, La.

Now she told him of it, repeating its contents, for she knew them by heart. He wished to see it for himself, but it was in Los Angeles, and he must be content until she could send it to him. He was deeply agitated, and she knew that he felt sad that she had not told him of the letter before, despite its injunction for her not to reveal its existence, but he gave no proof, and slowly they sauntered back to the tiny cottage on the bluff, while the sun like a great ball of fire slowly faded into the golden west.

The next day they returned to "Risco," but not to stay, for that evening found them both en route for the southern city of Los Angeles. There, Gordon Jocelyn received and read the letter of his lost wife, then hastened to Riverside and the bank, to hire more money, for he had determined to go to New Orleans in search of his missing wife.

"I shall probably return in a month or two, my child," he said, "but if I do not, you may feel easy, for your expenses are paid at our friends, the Hylers, until the first of the year, and I will leave you a sum sufficient for your pin money until then. I am determined to leave no stone unturned in searching for your mother, and in unraveling the mystery which caused her to disappear from us. If she is alive or dead, I shall find her. She is my wife, whom I have never ceased to love; your mother, child, who is worthy of your love. Kiss me, dear, and give me a tender daughter's blessing, for I need it in my quest. Let your best thoughts go with me for the success of my search. Ah! if I had known of that letter three years ago, but it may not be too late."

CHAPTER XIII.

IN THE SHADE OF THE PEPPER TREES.

"It is all so strange, so wonderful! I cannot possibly describe the scene as it passed before me, Ria; and yet I seemed to be a part of it, too. First, there was the great building, in which I appeared to be bending over a narrow cot on which lay a figure whose face looked like papa's, but it was so wan and thin, and all at once I felt something go out of me like an electric light. It passed into the form on the cot, and the man at once started and cried out, 'I shall live—an angel has brought me strength!'"

Then the scene changed. I was not in that strange building at all, nor in any other place, but in a beautiful garden, where the air was not only fragrant with the scent of sweetest flowers, but also of a rare roseate hue, delicate and bewitching in its soft and balmy gales. Well, as I gazed around me in surprise, I became conscious of the sweetest of music as of that of a thousand Arabian harps, and as I listened the air seemed to speak, for although I saw no one I heard the words gently breathed in my ear, 'Dear child, you have given of your strength to revive him, now you must be revived with a breath of heaven.' I said nothing, but seated myself on a velvety bank of lovely green moss, and drank in the beauty of the hour. Then all at once a soft white mist arose from a fountain near by, and hung like a cloud over the spot.

I watched dreamily, a moment, when it opened and disclosed three human forms. One was a tall and impressive looking person with curling brown hair and a beard to match. He had a handsome face, sweet and winning. Beside him was a lady with long golden hair and an exquisite face. She held a tiny harp or lyre from which she drew sweetest melody. Just in front of this pair appeared a tiny child, a beautiful creature with large violet eyes and with tiny brown curls. He seemed to know that I saw him, for he looked towards me and nodded, clapping his little hands in smiling glee. I did not know who they were, but I felt it was a family group, and that these people took an interest in me. So I smiled back at them, and as I did so the mist around them formed into a fairy car with snowy cushions and golden wheels. The three seated themselves in the car and the lady beckoned me to join them. Without volition I floated toward them and sank upon the spotless cushion inviting me. Then the car began to rise, propelled by no machinery or electric force that I could perceive, and I was sure that it was the will of the handsome man that created its motive power.

"The little child danced on my lap and threw garlands of white roses over me, and every time one of the snowy blossoms touched my hand, shoulder or head a note of divinely music rang out on the air. Then the child gathered up the roses and began to beat time with them on my lap, and at each stroke a note of melody rang out in a globe of exquisite music. Now the lady sang, and the roses made music to her words. Then she spoke to me, but I cannot remember what she said, though it gave me the greatest delight. All the time we were rising, until we had left the rose atmosphere and entered one of clear blue, electrical light. Then the car paused in its upward flight and swung to and fro in space. I gazed around me and saw the earth-world at my feet, as it lay like a miniature ball of glowing light below us. Presently I observed two rays of silvery light going out from myself to the earth. I followed one with my gaze, and I beheld it reaching down, and found it was attached to a tiny, doll-like human figure that seemed no larger than the waxen doll we bought for poor little blind Minnie the other day. But could see that the figure moved and had life. And now the lady in the car spoke to me for the first time.

"Child," she said, "that is your earth form; this which you now animate is your spiritual form; the earth form appears like a pigmy to you because of the grandeur of spirit, as compared to earthly things. Look again, dear child," and she directed my attention to the other light ray that streamed from my heart. I followed its path, and beheld it attached to a living human being, who looked much like myself, but whom I felt could not be another earth form of mine, for this figure sent a radiant glow all around her as she moved. She moved a good deal, too, stepping softly about in ministrations upon a man stretched upon a narrow cot, and I observed that it was he, the same, whom I had seen before. And then I noticed that while the ray that went out from me extended to the busy woman, it seemed to pass through her form and connect itself with the man on the bed, and that in reality we were all bound together by a cord of light.

"I was much interested in this part of my vision, for I felt that these two so near to me,

yet so far away, were my own, that they belonged to me in some peculiar manner, and the lady in the car spoke again, and her voice was as sweet as the sweetest music I ever heard. 'Dear child, you are your own, and you and they are one. Look again, and you will see that they are your own dear parents, the loving mother and the kindly father whom you have missed from your life. They and you are soon to be reunited, not yet, but in a little time, and the mystery of the past shall be explained. And now, dear one, would you know who we are? Do you notice the golden light that unites this man in the car with us and myself? Yes, you do see it; look further, and you will perceive that it reaches out from our hearts to the weary sufferer on the narrow bed of earth, for he is our son, our own dear son who has passed through great tribulation, and has not yet received his reward. He is our son, and dear child, and thus, dear child, we are all linked together by the golden chain of love.'

"This little spirit who laughs and plays with the roses that make charming melodies is a cherub of heaven, a tiny soul that we are helping to prepare for the existence of earth that he must reach. He is an untired spirit, not yet having reached the experiences of an earth-life; but in the days to come, when you are a happy wife in a little home, he will float into your soul-life with the love and music that he displays to-day, and it will be your lot to fold him fast to your heart as a boon from heaven. Child, train him wisely, give him love for love, and as the years pass, see to it as best you can that he is reared to a noble and useful life."

"That was all she said, but a curious thrill passed over and through me as she commenced to sing of love and home and heaven, while the little child nestled close to my breast and made sweet music with the flowers and the rainbow lights that he flashed all around me.

"Ria, dear, I could not tell this to any one else but you. You are so sympathetic and sweet to me, I don't know what I would do without your loving care. Just to think of your devotion in giving up your beloved work at the seminary to stay here on the ranch to nurse me during this long and tiresome illness. It is too good of you, but I do appreciate it. Well, dear, I must hasten on."

"After the lady had sung to me I looked at her very closely and at the man—who was the car tender too, for they were my grand parents. That seemed queer, for neither of them appeared to be more than forty years old, and both were very handsome. Papa had told me a little about his parents and I have seen their portraits, but these people were more beautiful than any earthly portrait could depict, and I sat there wondering if the gentleman would speak at all to me, when suddenly he turned his face toward me, smiled, and without seeming to open his lips, he said—or rather breathed—"Little one, we love you!" that was all, for just then the car started downward, and in an instant seemed to bump against something; I had a sensation as of falling from a high post, and of pain in my head. Then I opened my eyes and saw you and the doctor standing beside my bed. You were crying, and he was looking grave. I wondered what it all meant, for my dream or vision had been so real I could not believe that it had faded from me."

"Yet, dear Lou, it was a happy moment to us all when you opened your eyes, and gazed consciously into our faces, for the doctor had just told me and me that your fate would be decided when you awoke, and he seemed so very grave we had the widest apprehension. Just to think of you in an insensible condition for twelve days and nights—in a sort of trance or coma, and we unable to arouse you to life; but the physician said that it was a mercy to you that the coma came, for had you continued in the high state of fever and delirium that preceded it, your life would have paid for it in less than a week. But that is all over now, and you are far on the road to recovery of health and strength, for which we are all glad and thankful. That was a wonderful and beautiful vision, dear, and I thank you for relating it to me."

The two girls were seated upon the lawn, Lou stretched out in an invalid's chair with a knitted wrap thrown over her form, and a snowy pillow beneath her head, for she was only just convalescing from a dangerous spell of fever, and Maria upon a cushion at her side. Above them heads waved the glossy green leaves and creamy blossoms of a fine Magnolia tree, and amid its branches somewhere a mocking bird rustled and sang his fitful song.

"The world is full of beauty," said Lou in an appreciative tone, as she gazed up into the branches of the tree, past the dark leaves and creamy flowers, into the blue spaces that shone through the rifts. "It is a lovely world, and I enjoy it more than I ever did before; but, Ria, I feel that I have been to a far more radiant world than this, and that we shall find it by-and-by."

A year, nearly, had sped since her father left her to search for his missing wife, and in all that time she had heard from him but twice; and now eight months had passed since she had received a word. The last letters that had come from him at first had no news to impart, and up to that date he had not succeeded in his quest, and during the last few months he had given no sign of his whereabouts or existence. For a time Lou had not minded this, for her father had not been a regular correspondent at any time; but as the months passed she began to feel uneasy and alarmed.

The first of January came, then followed the weeks into February; there was but little money left for her expenses, for she insisted on paying her board, though the kindly Hylers desired her to feel at home, as their daughter or guest. But she would not consent to live upon their bounty; they were not wealthy people, and they needed the money that she brought to them for her board. In a few weeks more Lou made up her mind to earn her living and after much searching she secured a position as typewriter and stenographer in a lawyer's office. She was well qualified for the work, for such practice had been a part of her technical training at school; but she was unused to the confinement at her desk, and to the restraint laid upon her in many ways in her new life, and this in a measure told upon her health and spirits; but, more than all, her anxiety concerning her beloved father's fate operated in reducing her forces, until she was stricken with the fever, from which she had just recovered.

When her illness came she was at the ranch, for Maria and she had both journeyed there one Saturday to spend a few days. It was a holiday week in the city, and both were glad to get away into the country for a respite from daily toil and care. But when the day arrived that was to see them back at their accustomed tasks, Lou was raving in the delirium of fever, and Maria refused to leave her, although she knew that this meant the loss of her position in the school, and for many weary weeks she stood over the sufferer with faithful attendance and ministrations.

And now Lou was slowly regaining her health, and neither of the girls would disturb the process of health-wooding by any sort of calculation or care concerning the future and its necessities. It was enough for the invalid to breathe the fresh air, and to enjoy the song of birds and the glint of sunshine, and for Maria to watch the gradual advance of her friend back to life and strength.

Part of each day Maria devoted to helping her mother in household affairs, and part to attending upon her friend. As for Lou, after having made her first advance toward recovery she gained a little more each day, and in a few weeks had become able to walk a little through the shady lanes and pleasant groves of the place.

Tim was still at the ranch at work with his father; he was a fine-looking young man now of one-and-twenty, smooth and comely of face, well-limbed and of good proportions, mainly self-possessed—for he had done well for mind and body with his mental and physical exercises in the last three years. He had succeeded well in making his knowledge useful on the ranch, for his improved methods of dealing with the stock were beginning to bear results, and he had set out a young nursery—well protected from winds and sudden blights—from which he hoped to secure a revenue.

It was Tim's ambition to make the ranch pay for itself. The mortgage upon it he felt must be discharged by the fruits of its own

productiveness, and he hoped that the day would not be far distant when Gordon Jocelyn would return to it, and that when he did it might show to him that it would and could red-empt itself from all encumbrance.

Tim, as we have hinted before, had a secret niche in his heart, in which the image of Lou was enshrined; but this he had never breathed to a living soul; that was his secret, and one which even his beloved mother, who thought she knew his heart, did not share.

Now that Lou was able to be about, and to stroll around the grounds or toward the town, Tim could find no greater pleasure than to occasionally, as his duties might permit, accompany her. She was like a sister to him, a friend, his parents thought, not dreaming that their stalwart son had more of love for the artist's daughter in his soul than for any other living being. And he—well, he never aspired to tell her of his affection, for to him she was like some radiant star, that beamed upon him from some far and inaccessible heaven; like a being from another world, who could not consort with a clod of earth. But he delighted to stroll beside her, through the leafy groves or the perfumed walks. To accompany her on her Sabbath morning wanderings, in the shade of the pepper trees that lined the road leading to the little church where she sometimes liked to go; beneath the branches of the pepper trees, whose bunches of scarlet berries and delicate, fairy-like leaves of green cast dainty tracings upon the sun-lighted path over which they strayed, and as they wandered on the sound of her voice in cheerful chat, or in dreamy repetition of some poetic line, was as the sweetest music in his ear, from which it reached his very soul.

[To be continued.]

Written for the Banner of Light.

"HEAVEN IN OUR HEARTS."

BY LOUISE FRANKLIN MINER.

We were the precious days and hours
Of life God gives to each,
Looking afar for a golden shore,
A heaven beyond our reach.

We pass the flowers, and gems of life,
Around our path on every hand;
Our eyes unseeing, fixed afar,
To catch a glimpse of the heavenly land.

Dear friends, our heaven is in our hearts,
To God's will and love our neighbor;
And we shall find our heaven at last
The sweeter for our earthly labor.

God gave us life for earnest work,
And those who use each moment best,
Will find on earth the golden shore,
The looked-for goal of heavenly rest.

Literary Department.

WHAT THEY SAY OF THEM. The editor of the *Free Thought Magazine*, Chicago, says that Dr. Peebles' "Three Journeys Around the World" is a most valuable book, on account of the great amount of information contained therein in relation to the various countries through which Dr. Peebles passed. Especially his travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Palestine and Egypt. This book is entitled to be a standard work on the subject of the various religions of the world, as the doctor took great pains to learn the inwardness of each of these religions, and in this volume he fully explains the creeds of these various religions, or more properly superstitions, and shows how they differ and how they agree with the Christian religion.

And the report that Dr. Peebles gives us can be relied upon, for the reason that he is a broad-minded man who stands outside of all the world's sectarian religions, and can have no object to misrepresent and falsify for the purpose of advancing the claims of any one of them.

This volume contains four hundred and fifty-four pages, and there is not a page of the book but what is as interesting as the most popular work of fiction. This large volume is beautifully illustrated. Price \$1.50; postage 20 cents.

George S. Morris, McKinney, Texas, writes: "I have just read Dr. Peebles' 'Three Journeys Around the World,' 'Immortality,' and the pamphlets I sent for; and I must say they contain more interesting and more substantial matter for the money invested than any purchase of books that I ever made."

We are credibly informed that Dr. Peebles will issue from his active brain and prolific pen another volume and two pamphlets before Christmas time. Order of the Banner of Light Publishing Company.

SCRIBNERS.—The leading article in the October number on the "Battle of San Juan," by Richard Harding Davis, is not only a vivid description of that famous victory, but a complete and careful analysis of the conduct of the whole Santiago campaign.

Few readers of magazines or newspapers have other than a vague idea of the difficulties and hardships endured by the men who write the accounts of the doings of the army and navy. Mr. John R. Spears, author of "A History of the Navy," and a famous newspaper correspondent, gives some of his own and others' experiences in "Afloat for News in War Times."

He says: "Going afloat in a press boat was only the beginning of the reporter's work. He had to contrive to learn what was going on at all the blockaded points, for instance, from day to day. It is possible, he must be present when the *Miguel Jover* and the *Panama* were captured, when Matanzas was bombarded; when the Cienfuegos cable was cut; when the *Winston* was shot to pieces in Cardenas Bay—all events occurring early in the war and at widely separated points. He must not only see these events where possible, but must learn by interview the extent of the damage done afloat and ashore. And interviewing at sea is not always an easy matter, for the reporter must go from his own ship to the others in a small boat, though a half-gale were blowing—a work, however, that very few indeed shirked. Meantime he must keep the opposition boats in his eye, knowing very well that he must not only get the facts, but must get the wire."

If it were in him he might have the joy of battle while the battle was on, for it was his imperative duty to go under fire in order to see all that was done, and then he had the thrill of a race after the battle was over. And that was no small race, either. The least one in which I had part was over a course seventy-three miles long; with the other boat constantly in sight, that was not a short one. On one occasion two press boats came into Key West neck and neck, so to speak. The yacht had passed the tug at Sand Key, and both plowed into the harbor with the black smoke trailing away astern, the spray curling from the bows, and their yaws lowered from the davits till the keels were but an inch above the water. At the sight of it the crews of the warships crowded to the rails, and yelled their approval, while the loungers along shore sat up and whooped. The captains of three different war-ships sent, small boats with their compliments to ask the winning skipper which press-boat left the other side first, and how much the winner had gained in covering the whole stretch."

Chas. Scribner's Sons, New York.

METAPHYSICAL MAGAZINE.—The current issue displays a number of interesting and instructive papers, which lead to an analytical study of the motives and actions of the mind.

Under the title "Pertinent Truths," Alexander Wilder says: True worship is a veneration of the Right. There can be nothing really learned, nothing really known, of the superior truth, except the knowledge be reverently sought and entertained.

(Continued on ninth page.)

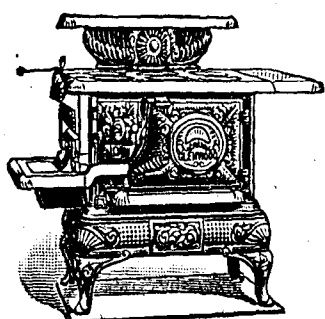
Always

Good

that's the whole story of the

GLENWOOD

The Glenwood agent has them.



The week will be devoted to his Sanitarium and letter practice.

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.

MEETINGS IN BOSTON.

BOSTON SPIRITUAL TEMPLE.—J. B. Hatch, Jr., Sec'y, writes: On Sunday, Oct. 23, the largest morning audience of the season was in attendance at Berkeley Hall to welcome that veteran worker, Mrs. C. Fannie Allen, who was the speaker. Mrs. Allen needs no introduction by any writer of to-day, as she is one of the speakers who occupied the platform of Music Hall when the meetings were presided over by the late Dr. Gardner. The exercises were opened by Mr. Geo. E. Schaller with a piano solo, after which Miss Gertrude Laidlaw sang most acceptably. She was followed by Mrs. Jahuke (daughter of Moses Hull), who favored the audience with a select reading. After another solo by Miss Laidlaw, Mrs. C. P. Pratt, the delegate to the N. S. A. Convention from this Society, made her report, and in doing so eulogized the newly-elected President, H. D. Barrett, and the new Secretary, Mrs. M. T. Longley. These names, and those of Judge Dalley, the new Vice-President, and Theo. J. Mayer, the new Treasurer, were received with applause, showing the appreciation of the Boston Spiritualists. After another song Mrs. Allen took from the audience her subjects, which were "Civilization," "Organization and its Effect upon Spiritualism," and "Twentieth Century Religion." Mrs. Allen prefaced her address with an improvised poem. She made "Organization" secondary to "Twentieth Century Religion" and "Civilization," which subjects she treated in a manner that pleased her hearers, who would willingly have listened another hour.

She said: We are not born into this world, but we have grown here; that her definition of religion accorded with Thos. Paine's, "To do good is my religion." When you lose your life you lose your religion, and become superstitious.

This twentieth century religion blossoms into a higher power according to the growth of nature. We have found that civilization means education, and that education means civilization, which is justice to every city under the American flag. We are not free but we are moving at way. We are all superstitious. The Christian is superstitious, although he claims he is not. He may enjoy happiness on Sunday, but not the same happiness he does on Monday. You can have no Christian virtue any more than you can have an infidel virtue. If a man loves his children, is loved by them and rules them by love instead of fear, be he a Spiritualist, a Christian, a Jew or an infidel, you cannot put him out of heaven. If a woman helps an unfortunate man in the streets, as she would have some one help the son she loves, you can't say it is a Christian virtue. It is humane religion, it is the blossom of the twentieth century religion. Bible religion is for Sunday, but civilization is for all the time. If you are going to stay here you must find out all about this world, and live so that when you go into the other world you will find the place you have made for yourself. A man who does anything that is a benefit to the health of mankind is a greater man than one who builds a church. He has done more for civilization. Human virtues are the best virtues in the world. Spiritualists and Spiritualism are just as different as the church and Christianity. Organization is a law of authority. The speaker said many things explaining the benefit of organization, and closed the address by giving a poem upon the flag, touching upon the war of '61 and '68. The meeting closed by the audience joining in singing "The Star Spangled Banner."

In the evening there was another large audience. Prof. Schaller opened the service with a piano recital, and was followed with a musical selection by Miss Laidlaw. Mrs. Allen read a poem by Will Carlton. After another selection by Miss Laidlaw, Mrs. Allen took her subjects from the audience which were as follows: "Thought, what is it? and what is it doing in our world to-day?" "Practical Spiritualism," and gave an address that every Spiritualist should have heard. Space does not allow a report in full. Mrs. Allen is so well known in this part of the country that little need be said about her. She always was popular and always will be.

Harrison D. Barrett will occupy this platform next Sunday at 10:30 and 7:30. This will be Mr. Barrett's first lecture since his reelection to the Presidency of the National Spiritualists' Association, and he should have a large audience.

The BANNER OF LIGHT is for sale at this Hall.

Mrs. M. H. Walls of England will occupy the platform the first two Sundays in November. The following will be her subjects: Nov. 6, morning, "Revelation, Aspiration and Inspiration." Evening, "Spiritualism: Is it a Religion?" Nov. 13, morning, "Growth Here and Hereafter Considered in the Light of Spiritualism." Evening, "Employments and Social Life in the World of Spirits."

BOSTON SPIRITUAL LYCEUM.—A. Clarence Armstrong, Clerk, writes: Sunday, Oct. 23, there was a large attendance of children at this Lyceum. "Thought, what is it and what it is doing in our world to-day?" was the question answered by Harry G. Greene, Carl Leo Root, Charlie Hatch, Mr. C. B. Packard, Mr. N. B. Austin, Mrs. Clara Fields Conant, Mr. Edward W. Hatch, Mrs. M. A. Lang, Mr. A. P. Blinn, Mrs. C. Fannie Allen, Mr. J. R. Snow, Dr. J. R. Root. After the grand march the Conductor spoke of events in Washington. Mr. N. B. Austin commanded an article from Mr. Barrett in the *Boston Globe*; Little Maud Armstrong gave a recitation; Ester M. Bots, song; Harry Gilmore Greene, recitation; Miss Gertrude Laidlaw, song; Mrs. C. Fannie Allen and Mrs. Clara Fields Conant, remarks. Session closed with the banner march. Subject for next week, (Harvest Sunday) "What have we grown in our Spiritual Gardens during the Past Years?"

THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY.—Ella C. Wordsworth Sec'y, writes—held its weekly meeting in Dwight Hall, Thursday afternoon and evening. The usual business meeting was called to order at 5 o'clock by the President, Mrs. M. A. Brown. The Hall after 7:30 was turned over to the Veterans, who will meet with us every third Thursday in the month during the ensuing year. Do not forget that next Thursday is dance night—good music and a pleasant time expected. Come and bring your friends.

THE FIRST SPIRITUALIST LADIES' AID SOCIETY.—Carrie L. Hatch, Sec'y, writes—held its meeting as usual with Mrs. Mattie Albite in the chair. The evening's entertainment consisted of music by Mr. Albert Sawin; speaking, Mrs. Waterhouse, Mrs. E. Cunningham, Mr. Sawin, Mr. J. B. Hatch, Sr.; song, Mr. George Cleveland; music, Mr. Samuel Graham. Next Friday, Oct. 28, in the evening we will hold a whist party, tickets fifteen cents.

THE CHILDREN'S PROGRESSIVE LYCEUM. No. 1—Chas. B. Yeaton, Sec'y, writes—held an interesting session, Oct. 16. The lesson for the older groups was, "What is the Physical Body to the Spirit?" For the younger groups, "How May We Be Useful?" each of the sixteen little folks giving good answers. After the lessons the Lyceum entertained and instructed the visitors, first by the execution of the banner march, afterward by songs and recitations. President Wm. A. Hale addressed the school, giving

some very good illustrations of the lesson. Mrs. Wm. A. Butler gave a short address.

There will soon be an adult group organized, under the leadership of Dr. Webb, who has kindly offered his services.

Oct. 23 there was a very good attendance. The lesson for the day was "The Golden Rule," a subject which brought out many good thoughts. The little folks were taught how to gain happiness, afterwards giving their thoughts to the older ones. The last hour was occupied by the children with songs and recitations. The following took part: Eva Lee, Ethel Weaver, Iona Stillings, Clara Weston; Miss Margarette A. Curtis gave a recitation entitled "The Pussy Cat." Miss Curtis has agreed to instruct a class in education, to be composed of children from the Lyceum, the first meeting to be at Dwight Hall, Wednesday afternoon at 4 P. M. Mrs. William S. Butler then addressed the Lyceum in her usual interesting manner. Recitations were given by Harry Green, Israel Newhoff and Mabel Emmons; songs, Miss Bertha Barnes and Esther M. Bots. Miss Webster of the Haven Hill Lyceum had a long talk with the children. Mr. De Bos also made an interesting speech.

EAGLE HALL.—A correspondent writes: Sunday, Oct. 16, the morning developing circle was well attended and all tests recognized. Those taking part during the day were: Mesdames M. G. Carbee, J. A. Wood, Leonard, Watts, C. G. Weston, T. Fox, A. M. Wells, Strong and Nichols, Messrs. Arnaut, Graham, J. A. Hilling, H. H. Warner, D. S. Clark and De Boss. On Oct. 23, in addition to the above talent, we were favored with the assistance of Mesdames Dade, Fredericks, Jennie Hill, Brown, and Messrs. G. E. H. Tuttle, R. Evans, Steadman, Dr. C. E. Bell, Amerige and others. Mrs. Balle Nichols, pianist. Meetings are held every Wednesday evening about 7:30.

VETERAN SPIRITUALISTS UNION.—F. D. Edwards, Clerk pro tem, writes: The Union held its first public meeting of the season in Dwight Hall, Thursday evening. In the absence of the President Dr. N. P. Smith occupied the chair. Exercises opened with an overture by Prof. Willis Milligan. The soprano soloist Madam Brutto, rendered an appropriate piece, receiving an encore. Albert Sawin followed with a short speech, commending the works of the Union. Miss Carr gave a solo. Mrs. Clara Fields Conant spoke feelingly of the duty of Spiritualists to overlook the shortcomings of each other, looking only for the good. L. L. Whitlock spoke of the duty of all to help the Union in its grand work. Dr. Lowe spoke of the necessity of harmony among Spiritualists. Mrs. M. A. Brown made appropriate remarks. Mrs. Wilkinson gave a message from our departed brother, Eben Cobb, who urged the members of the Union to go on with their good work. The meeting closed with remarks by Prof. Proctor and Mr. Tuttle.

Our next public meeting will be held with the Ladies Aid Society in Hiawatha Hall.

FIRST SPIRITUAL CHURCH. (Mrs. Adelaide Wilkinson, Pastor)—a correspondent writes—held exercises, Sunday, Oct. 16 and 23. The following took part in speaking, music and tests. Messrs. Pye, Hill, Proctor, Jackson, Wilson, McKenna, Hardy, Tuttle, Ford (of Lowell), Saunders, Collins; Mesdames Hollins, Clark, Nutter, Carbee, Sears, Baker, Sheldon, Haven, Peabody, McKenna, Dade, Rosa Wilson, Dr. Deez, Welch, Kibbie, Cunningham, Dr. Walker, Bishop, Strong, Chapman (of Brighton), Knowles and Jubilee Singers. BANNER OF LIGHT for sale.

ODD LADIES HALL, 446 Tremont Street.—Mrs. Gutierrez writes: The usual services were held morning afternoon and evening Sundays, Oct. 16 and 23. Those taking part were Messrs. Haynes, Lamont, Warner, Graham, Gilbert, Demby, Turner, Johnson, Hart, Hersey, Cohen; Mesdames Gutierrez, Hard, Hunting, Stiles, Brown, Akerman, Stackpole, Forrest, Goss, Merriner, Dade, Fisher, Howe, Lewis, Dickerson, and Miss Wheeler.

BANNER OF LIGHT for sale.

THE HELPS HAND SOCIETY, Gould Hall.—Mrs. Grace Cobb-Crawford writes: Business meeting Wednesday, Oct. 19, at four o'clock; supper at 6:15; entertainment at 7:30. The exercises took the form of a circle, and good thoughts voiced through some of those present. Mrs. Watkins, Mr. E. L. Allen, Mr. E. D. Packard, Mr. Sawin, Mrs. Chapin, Mrs. Eaton and Dr. Lowe spoke briefly. Meeting closed with singing.

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MEETINGS IN MASSACHUSETTS.

WORCESTER.—Mrs. D. M. Lowe, Sec'y, writes: Mrs. C. Fannie Allen closed a successful engagement with our Society Sunday, Oct. 16.

Next Sunday Mrs. Sadie L. Hand of Lowell will occupy our platform.

THE WOMAN'S AUXILIARY met at U. V. L. Hall, Oct. 21, business meeting at 4 o'clock. Supper served from 6 to 7:30 by Mrs. Helen E. Smith, Chairman.

Evening services opened at 8 o'clock with congregational singing of "America," after which the President, Mrs. H. W. Hildreth, made opening remarks and read a poem, "Two Lives on Freedom's Altar," appropriate for the occasion, it being the thirty-seventh anniversary of the Battle of Bull's Bluff; an original poem by Florence Nichols, "Autumn" song, "Two Marionettes," Mrs. E. H. Plasted; reading, "The Byes," Lilla Ormond; song, "Never Fall in Love," Sadie Goodwin; piano solo, Herbert Place; reading, Mrs. Celia Prentiss, Woodbury C. Smith, W. F. Hammond; remarks on the care of dumb animals and poem on the old war horse Ned; concluding with a social dance; music by our old-time brother, Mr. Sibley, and Prompter George F. Underwood. The next meeting will be Nov. 4. All are cordially invited to attend.

BANNER OF LIGHT for sale. H. W. H.

ARTHUR HODGES SPIRITUAL SOCIETY, LYNN.—T. H. B. James, Sec'y, writes—held interesting services at Temple Hall, 36 Market street, Sunday, Oct. 16. Those taking part in the afternoon were Mesdames Watson, Quaid, Messrs. Furbush, Pierce, Warren, Brown and others. Evening session consisted of an entertainment. Talented emcee, Mr. and Mrs. J. B. Tyler, Messrs. Lucas and Vaughn, and Miss Georgia Vigil. The audience was so well pleased with the entertainment that those taking part were requested to meet with the society again Sunday evening, Oct. 30. Sunday, Oct. 23, musical and vocal selections by Lena and Elsie Burns. Remarks, tests, medical diagnosis and magnetic treatment by Mesdames Watson, Quaid, Lefanown, Dr. Furbush, Messrs. Pierce, Warren, Rounseville, Capt. Balcom, Mr. Fallington and others. Evening opened by Prof. Willis Milligan of Boston with a piano selection. He also presided at the piano. Mr. Harold Leslie led the singing. Mrs. White gave an invocation, remarks and also many tests. Mrs. Wm. S. Butler gave an able address on "The Truth of Spiritualism," which was well received by the large audience. Mrs. Willis Milligan sang. Members of the Boston Lyceum were present. Next Sunday at 2:30; 7:30, Grand Sacred Concert by Prof. J. B. Tyler and wife, Miss Georgia Vigil and Prof. Samuel Lucas of Boston.

CADNEY HALL—Lynn Spiritualists' Association.—A. A. Averill, Sec'y, writes: The services Oct. 19 consisted of address and satisfactory communications by Miss Blanche Brainard of Lowell; musical exercises conducted by President Kelly, with Mrs. Cross, organist, and W. H. Thomas, chorist.

Oct. 23, speaker was J. M. Kelly, Mrs. Mary, Mrs. Cross and L. D. Milliken gave readings. Next Sunday, Miss Emma L. Webster.

FALL RIVER.—Grand Army Hall—Mrs. Ann Hibbert writes: Our speaker Sunday, Oct. 16, was Mrs. Nettie Holt-Harding of East Somerville. She has many warm friends here. In the evening she delivered an excellent address, at the close of which she gave a large number of communications from the higher life, which were declared correct in every instance. We had a very interesting meeting in the afternoon. Our brother, James Lucas, was the speaker and test medium, and amply filled the bill. He is the leader of our Lyceum, is much interested in the children, and in training them to take part in a grand concert and social held in our hall Saturday evening. Oct. 23 our speaker was Mrs. L. P. A. Whitlock; she christened a baby during the Lyceum session.

Our speaker Oct. 30 will be Dr. C. H. Harding; Nov. 6, Mrs. Carrie J. Loring.

FIRST SPIRITUALIST SOCIETY—SALEM.—A. O. U. W. Hall, Lyman Block—N. P. B. writes: Emma I. Webster of Lynn was medium and speaker, Sunday, Oct. 23. She delivered a short address and gave tests. The Children's Progressive Lyceum meets in this hall every Sunday at 12:30 P. M. The subject was "Unity of Action." Mr. Chas. LeGrand, Conductor; Mrs. Seraphim Johnson, Guardian; Mrs. H. A. Baker, Secretary. Sunday, Oct. 30, Mr. J. Frank Baxter of Chelsea will occupy our platform.

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LOWELL.—Thos. W. Pickup, Sec'y, writes: Oct. 16 Mrs. Annie Jones, local medium, occupied our platform. Mrs. Davis furnished vocal music.

Saturday evening, Oct. 23, there will be an entertainment and box party, receipts used to reduce our debt. The Ladies Aid Fair will be held Nov. 16 and 17. The ladies are also preparing for the State Convention.

Oct. 23 Mr. Albert Sawin of Boston, spoke, gave delineations and played the piano under inspiration.

Oct. 30 Mrs. Nettie Holt-Harding will occupy our platform. Nov. 6, Dr. George A. Fuller.

WALTHAM.—Mrs. Sanger writes: Our speaker Oct. 16 was Mrs. Belle Robertson of Boston. The work of "Wild Rose" was very pleasing. Our Wednesday circles are increasing in numbers and interest. Our supper and dance was a success. Our speaker Oct. 23 was Mrs. Julia Davis. Many tests were given and recognized. Next Sunday Mrs. Lillian Prentiss.

SPRINGFIELD.—M. W. Lyman writes: The Spiritualists' Hall, at State and Main streets, was well filled Sunday afternoon and evening, Oct. 16, to listen to Mrs. Tillie U. Reynolds of Troy, N. Y. Her lectures and tests were listened to with much appreciation and general acceptance.

The Ladies Aid society Thursday was largely attended.

The Lyceum held its first regular session Oct. 16.

NATICK.—M. B. Tibbitts, Sec'y, writes: Geo. A. Fuller, M. D., of Worcester, delivered an address in Natick Sunday evening, Oct. 16, on "The Impress of Spiritualism." He prefaced his lecture by reading a beautiful poem entitled "A Vision." The aim of the lecturer was in part to show that in religion, as in all things else, there is progress.

FITCHBURG.—Dr. C. L. Fox, President, writes: Prof. Kenyon of Cambridgeport was the speaker for the First Spiritual Society Sunday, Oct. 16. The subjects of his discourses were "Relation of Spiritualism to Science," and "Origin of Life," both of which he handled in his usual able manner. He spoke for us again Oct. 23, and will occupy the platform Oct. 30.

FIRST SPIRITUALIST ASSOCIATION, MALDEN.—S. E. W., Sec'y, writes: Odd Fellows' Hall was filled to listen to the address of Mrs. J. K. D. Conant, after which she gave psychometric readings and many spirit communications. The platform was finely decorated with autumn flowers, which were presented to the medium. Oct. 30, Mrs. H. E. Baker of Danvers will occupy the rostrum.

Rhode Island.

PROVIDENCE.—D. F. Brinleton, Sec'y, writes: Oct. 23 had for speaker and medium Dr. Wm. A. Hale, of Boston, Mass., who delivered two lectures, followed with tests, all recognized.

Next Sunday, Oct. 30, we shall have with us Mrs. M. H. Walls, of Manchester, Eng.

BANNER OF LIGHT and other spiritual papers for sale at the hall.

Connecticut.

NORWICH.—Mrs. J. A. Chapman, Sec'y, writes: Mr. E. W. Walls of Manchester, England, still continues his excellent work in this city. Oct. 23 two eloquent trance addresses were given by his guides. Mr. Walls' sweet singing is an added feature of attraction, and the evening audiences have gradually increased. Mr. Walls came to us a stranger, but his genial manner, grand discourses, singing and practical effort in every line of spiritualistic work have endeared him to the Norwich society and many others not Spiritualists.

Special Announcement.

E. W. Walls lectures in Brooklyn, N. Y., at the College, 497 Franklin Avenue (close to Fulton Street), Friday, Nov. 4, at 3 and 8 P. M. Admission 10 cents.

New York.

BROOKLYN.—The Advance Conference, J. C. Metcalfe writes, held pleasant services at its rooms, Bedford Avenue, on the evening of Oct. 22. I. R. Sanford gave a talk on Mediumship. Geo. A. Deloree and the writer, also Mr. Robinson and others, made remarks.

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I will send free a positive cure for all female diseases, irregularities, etc. A simple private treatment, a common-sense, and of great value. FREE with valuable advice. MRS. L. HUDNUT, South Bend, Ind. Sept. 3.

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"We hope the work will have a large sale. It is splendidly got up, is illustrated, and forms a very valuable addition to the literature of the movement devoted to the gnomes and mediumistic experiences."—*The Two Worlds, Manchester, Eng.*

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Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its present and future—should be forwarded to this department by mail or left at our Counting Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, even though they progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in those 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 of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact.

SPIRIT-MESSAGES GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Oct. 14, 1898.

Spirit Invocation.

Oh! Divine Spirit, again do we prepare ourselves to be instructed by whatever influence may be fit to control, this morning. May we draw unto ourselves the highest and most intellectual; may we be taught the divinity of life. Help us to recognize the power of spirit over matter that we may feel ourselves strengthened in our intercourse with thy divine power. Help those that may control this morning to demonstrate immortality of the soul. So direct us all in our work that we will be guided by the true love divine, which springs up in every heart. Help us to realize the power of our influence over others; the power of silent thought. Teach us to feel the truth of spirit life, which gives strength and wisdom. Guide all this morning in whatever each one is interested in, for good work is needed, and we know the work of progress comes from the great spirit of love. Guide us and direct us; and we know that in due season we will all meet again where there is no parting, where no sorrow ever comes. Amen.

INDIVIDUAL MESSAGES.

George W. Reynolds.

Well, my friend, I suppose we can all come, whether we are known or not. It is the beautiful idea of returning to our loved ones in earth-life that makes us feel happy and gives us strength to express ourselves. I cannot say I am a stranger here, for I was somewhat familiar with Spiritualism, and was well acquainted with your city prior to going to spirit-life, and I have a companion and a family not far from here, in your neighboring town of Lynn, Mass. I thought I would try and control this morning, for I have often heard my loved ones ask the question, "Why are there so many from afar who come through THE BANNER and no one to us around home." I wish to say to the darling ones I have left behind that there is much to explain that I cannot this morning, in connection with the laws that govern spirit-life. We used to wonder why one medium could not do as well as another, and we find here the conditions that surround the physical organism of the medium and the conditions of earth-life combined, all have a tendency to prevent us from doing as we would like to.

I wish to say to my friends in Lynn and Boston, and many of the surrounding places, that I have gained much in the spirit. I found the physical body very much exhausted before I passed away. I wish also to thank those who were kind to me in my last sickness, and those who have stood by the dear ones, my companion and my children.

I cannot send a long message, but I want all to know I am gaining strength, and am with them constantly. I will be able to communicate with them according to circumstances. I was not disappointed when I reached the spirit-side. My darling mother and my many friends that had passed on before were waiting to take me by the hand, and lead me to their home and mine that was prepared for me in spirit. With this I will leave my blessing and encouragement to all. George W. Reynolds. Residence, Lynn, Mass.

Henrietta Benham.

We are all thankful for the privilege of coming again, through the assistance of the physical organism, to send out a few words of comfort and consolation to the ones who are left to struggle with the environments of life. I cannot say, as the spirit who preceded me, that I am familiar with this city or this section of the country, for I was more familiar with Florida. I find that my physical conditions affect this instrument a great deal, and it is hard for me to get thorough control so as to say all I desire; but I, like many others, was brought back by the great love that dwells in a mother's heart, to send forth a volume of love, even in a few words, to my loved ones.

In spirit we are not so critical as they are in earth-life; we do not question the channel through which we send our knowledge and our thoughts, if we can only reach the loved ones, and I hope that as my dear ones in earth-life receive this message, they will receive it in the spirit of truth, and will try to understand it, for I am very anxious for their welfare, seeing conditions and environments that often surround them, especially my children; and while I know they trust the spirit for consolation, yet I find them sometimes doubtful as to the assistance they get. They have wondered many times why father and mother and the many loved ones gone before do not assist them more; and, knowing that they are where the spirit cannot always manifest, not often having a medium near them, we have sought many ways to make them feel we are with them; we have been waiting and hoping that sometime we might be able to send a message through your BANNER, and to-day I am pleased to have this privilege. Say to the loved ones that there is no death; what seems so is only a change, not change of the physical, but the change of the spiritual. There is much I would like to say, but cannot this morning, as neither time will permit, nor does father think it is a fit place to review our personal

situation. My husband, and many others too numerous to mention, join with me in sending these few words of consolation to bring the loved ones comfort. Bye-and-bye they will see things clearer, and know the spirit has truly been with them. You can put me down as Henrietta Benham, and my home Crescent City, Florida.

Cornelia Gardner.

We are more than delighted that the time has arrived and the conditions are such that we may send out a few words of consolation to struggling humanity. Truly a mother's love never dies, neither does woman's influence on the world at large. I would like to say to all who may read this, that I am glad that when I laid the mortal body aside, and entered my spiritual body, that I left my infirmities. I found I could take up my work that was so much to me in earth-life, and carry it out in the spirit, and I wish mortals to realize more fully the value of sweet communion with the loved ones gone before. I think if there were more who would seek diligently, honestly and sincerely the good of the supreme power, the divine God, they would accomplish much more.

Oh! if our sister woman would only rise in her womanhood, and realize what she is to the earth-life, and what her influence is over all things and all matter. And as we realize the power of mind over sensitive natures we should all be more careful how we send our thoughts abroad, and how we influence one another.

To my sons, who are still in earth life, I wish to say, "Mother's work is not yet done. I find a larger field of progress, and better opportunities to unfold my spiritual nature, for the physical body was not capable of holding the spiritual any longer. When I see you both living miles apart I worry me. I often visit you, more than I did while in the physical body, as I now have no environments to prevent. We are all together in the spirit-life. Some time has lapsed, and many changes have come, but I wish to say to all, work onward and upward for the day is not far distant when the world at large will see an opening for spiritual manifestations and spiritual progress in all apartments of life. I desire to say, also to those who are laboring for the welfare of humanity, "Be cautious how you work, and work with a knowledge of the spirit, and the angels will guide you aright." Friends, there is much more I would like to say, but as time will not allow I will close by sending a good word to all. I will assist wherever I can; whether it is friend or foe, I shall do my best to help them, that they may better their conditions while in earth-life, find happiness, and be better prepared to join those in the hereafter. I am Cornelia Gardner, and my home was in Syracuse, N. Y., and I shall not be forgotten in Rochester, N. Y.

Wallace E. Thompson.

I would like to identify myself among you this morning as one who has survived traditions. Behold! the scales have fallen from my eyes and I now see. I wish to bring consolation and light to those who are still in darkness—for there is no darkness like the bigoted darkness; there is nothing that will belittle a man more than to be narrow minded, to think that he is the only one who is right and is never open to conviction, except to what happens to attract his own narrow, peculiar personality. As long as he can exist and make himself happy, even if he makes others miserable, he thinks it is all right.

Those who are still in earth life may be surprised at my return through such an organism, but I have survived death and the grave, and know there is a consciousness after throwing off the physical form. While I was in earth-life I could not see justice in God nor the religious world. I presume they called me a materialist, and I seem to attract that around me which demonstrates the theory very well. I see others traveling in the same pathway. They allow their minds to attract to them that which blinds the eye. Hence I would like to come this morning, knowing the power of thought and knowing to-day the power of the spirit and the law of attraction, to tell them to seek light. It is not that kind of attraction that causes me to acknowledge myself here now, for if so, it would be the blind leading the blind, and both would be apt to fall into the ditch.

Now, brothers and sisters of humanity, we have many churches and many religions for the various needs of the mortal soul, but let me say this morning that there is nothing will bring more happiness to any one than to be convinced himself. Those who are seeking knowledge, seeking it sincerely, will find it. I see now the meaning of the expression that is often used, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." As you seek you will awaken to a conception of something beyond the external senses.

It is my great desire to help bring new light into the world of darkness, to bring wisdom and knowledge instead of faith and theory, and will do so whenever I can. This letter is given by one who loves his brother-man and sister woman. Wallace E. Thompson.

My home was in New York City, where I passed away some years ago. I was a great follower of Mr. Mendum and the free-thought societies.

Elizabeth E. Scates.

My name is Elizabeth E. Scates. I was from New York City. My father and mother are still there and I want to send them a few words because they are not reconciled to the loss of those who have passed into spirit-life. My mother is a Spiritualist but my father does not believe in it. Mother always hears us and she takes comfort in the little rap or the movement of the table. She is unable to attend the meetings often because father does not like her to go, so she has what little consolation she can get in the little home all by herself. She has wondered so many times, "Oh, dear, why can't some one come through THE BANNER. It might open the eyes of some who cannot see." While the last gentleman was talking, I thought if father could only hear him talk and understand the difference we find when we go to the spirit-side from the earth-life, how much better he would feel. I want to say to father, "You may think you will never again see your little girl and your two little boys that you have laid away in mother dust, but you will, and I know you do not belong to any particular society or religious creed, feeling that all you can do is to take an interest in this world and get a living; but if you don't want to go to meetings why don't you let mother go, for she takes so much comfort and she would be of so much more assistance to you." I wish to send this as a prayer

and to help all. There is much I would like to say this morning, but I must not be too personal because I don't know as they will like it, but I felt I could not resist this opportunity of sending my few words broadcast. Say to all, "We are united in spirit and wish you to be united in earth life." If they wish to hear more from me, give me an opportunity and I will try and do all I can.

Mary Tromley.

There has been so much said every morning at these séances that it is really interesting to hear and see the various expressions of the different ones as they take control of the medium. It seems a good deal like a Methodist meeting, each one giving his own experience, each one giving his own opinion. I find it is in spirit much as it was in earth-life, we keep in those old rut, and are not apt to change our opinions very often. I was a Spiritualist while in earth life, and enjoyed the consolation of the spirit. I have all of my own people on the spirit side, so I merely return this morning to help those who helped me in my weakness in the physical body. I shall be remembered in Dover, N. H., where I passed away, and where I shall be remembered as a medium and a worker for the spiritual cause. I shall not be forgotten in Boston and the surrounding towns, as years ago I was well known, but years of physical infirmities left me out of the work, so only those who were interested a great many years ago will remember well, but I have felt lately a new drawing me back to the earth-life, and wondering how I found things here, and I desire to say that I found them all right. My husband is with me, and we understand things better than we did in earth life. We can comprehend the working of the spirit now with more accuracy, and appreciate many things we could not understand in earth-life. I have wanted to manifest many times, but I felt there were so many others whose loved ones were still on earth, and needed the consolation of the spirit that I held back, but this morning I am here with love to all, and malice to none. Your faithful sister, Mary Tromley.

Messages to be Published.

List of messages to be given may be found on another page of this paper.

Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF
W. J. COLVILLE.

Ques.—[By Dana Ozler, Shiloh, O.] I have been a reader of your paper over thirty years, and would like to have you give your opinion as to what constitutes a hypocrite. The question is simple as it is, but I have asked through some of our local papers, and also answered, and I wish you would give your answer through the columns of your paper.

Ans.—The word hypocrite, as used so many times in the New Testament, evidently means one who endeavors to make an impression upon his fellows by punctilious observance of some outward rites in which he takes no real or true interest.

One of the best known denunciatory sentences attributed to Jesus is, "Woe unto you Scribes and Pharisees, hypocrites," and so frequently has this passage been quoted that a common and altogether unfair impression has been made upon the public mind concerning Scribes and Pharisees as classes of people, whereas the only reasonable inference to be drawn from the words uttered is that a great moral teacher denounced hypocrisy, and that unsparsingly, even though it was found conspicuous in the very upper ranks of social and religious communities.

Dr. Wise of Cincinnati, one of the oldest and ablest of American Rabbis, has said many times in print, as well as from pulpit and platform, that Jesus was probably a Pharisee, this opinion is, we know, quite contrary to a very generally received idea that he and his disciples were Essenes if they belonged to any Jewish party, which is doubtful. If Dr. Wise's surmise be correct it would tend to throw additional light on those saying in the gospels which Dr. J. R. Buchanan, and many others, are disposed to reject on account of their extreme ferocity.

Those on the outside of any party are not likely to perceive and denounce the iniquities of the party anything like so strongly as those who are familiar with its inner workings, the sure way to become disillusionized is to enter a party or sect, and become knowing to all the strifes and artifices with which it is honey-combed. Individual scribes (writers) were undoubtedly upright, honorable men, and the same could be said of individual Pharisees who were ritualists and severe sticklers for every sort of legal observance, but those who joined these orders not for love of the doctrines taught or the work to be done, but from sheer hope of worldly emolument came in for those scathing anathemas which those who love to speak of "the meek and lowly Jesus" feel unwilling to believe ever passed his sacred lips.

As we are no admirers of oily-tongued preachers who fear to speak with Isaiah like boldness, we do not wince when we read these awful condemnations of double dealing; on the contrary, we feel inclined to exclaim, would there were far more prophets to-day brave enough to speak with equal fearlessness! To be a hypocrite does not of necessity involve any connection with religion, for many hypocritical persons confine their hypocries entirely to business and social life.

Religion, however, furnishes an easy cloak for the hypocrite because a profession of religion is in many places looked upon as a guarantee of high moral excellence, which is a serious mistake, because it does the double harm of deluding its victims and bringing honestly religious people under suspicion of deceit.

In the story of the money changers in the temple who are driven out by the Intrepid Christ, we have a glowing illustration of the real nature of hypocrisy. To buy and sell even in the courts of a temple is not sinful, but to enter sacred precincts for the purpose of carrying on fraudulent trade under the guise of extreme sanctity is surely one of the most deadly offences against morals any one can possibly commit.

To those who wonder why it is thus, the evangelists represent Jesus as condemning hypocrisy more than any other vice, we submit the words, "He that knoweth his master's will and doeth it not shall be beaten with many stripes." For the hypocrite the excuse of ignorance can never avail, as it never can for the wilful falsifier in any respect. Ignorance is the cause of any number of mistakes and unwitting falsehoods, but a hypocrite is one who deliberately falsifies and is therefore guilty of what theologians call wilful sin. Law courts take motive into account whenever the question is raised of intention to deceive, and the penalty meted out to the intentional wrongdoer is properly more severe than that

administered to one who has committed a similar offense, but clearly through ignorance. We should hesitate to call anything hypocrisy unless we knew it to be some assumption of religion, virtue or friendship, undertaken for gain and not simply for gain but for dishonest gain.

If all sorts of wrongdoers are to enter the kingdom of heaven before hypocrites, which means that hypocrisy is the vice of all vices most difficult to expiate, we may be sure that by hypocrisy is meant one who sets out to deceive and goes through a systematic course of deliberate deception for the sake of preying on his fellows. The instinct of hypocrisy is predatory and the furthest possible removed from all celestial dispositions, it is consequently the most thoroughly alien to heavenly affections, and most effectively does it bar the entrance into the human mind of divine goodness and truth.

A Letter from Abby A. Judson.

NUMBER FORTY-ONE.

To the Editor of the Banner of Light:

Some of your readers may be familiar with John P. Cooke's very spiritual brochure entitled "God" and "The Only God." The title page of the latter bears two pictures called "Whence" and "Whither." The first represents a primitive man and woman sheltered in a forest. The second shows two forms rising from a rocky coast by a wide ocean on mother earth. The smaller form is a just arisen spirit, who stretches one hand toward the glory beyond on which his gaze is fixed. He is borne upward by a strong angel whose feet have just left the rocky coast. Both forms are bathed in light which comes down from the celestial realm. This picture is beautiful, and is similar to others that we have seen.

It is with the first picture, called "Whence," that we have to do to-day. It is a copy of a wonderful painting by Gabriel Max, entitled, "Our Ancestors." It impresses one deeply at the first glance, and the more one ponders it the more is he struck by the originality and the force of the artist's conception. We will try to describe it.

Sitting on the ground, with her face directly towards us, is this primitive woman, this Eve we may call her, as pictured in the latter part of the nineteenth century. Her long, light hair, parted in the middle, falls an untended mass upon her shoulders. Her lower limbs are slightly crossed, and one sees at a glance the thumb-like character of the great toe of the right foot. This early woman of the primitive wilds used her feet for grasping as well as her hands, when it suited her convenience to do so. Held in her arms, as she sits at ease on the ground, is her infant. All we see of him is his little back, which she tenderly holds, and a part of one round arm. He is nursing, and, as with our own babies at such a time, his mind holds no other thought.

Let us now return to this woman's face. Her features are large and coarse, if compared with the sparkling American type or the rare delicacy of a beautiful Pole. But it is not the face of an animal. Long with its noble forehead half hidden by the hair, it will develop into powerful beauty with a few thousand years. In fact, some of our women a few years ago, with their matted brush of hair covering the forehead to the very eyebrows, looked more like animals than does this free-born creature of the woods. Determination, foresight, courage, are on her features. But it is in looking into her intense and human eyes that we see her soul. Her posture, her expression, her eyes, bespeak one thought; it is this: "Nothing shall harm my little child." Let danger come, and that form, alert in its ease, will be electrified into violent and effective action; and the fierce quadrupeds of the forest will slink away from this mother at bay.

But this woman is not alone. There are two in this interesting duet, and there are but two, for they are monogamists; and though she may seem somewhat coarse to the present civilization, yet it was for her delicacy, for her "sweet, attractive grace," that she was chosen, and perhaps fought for, by this powerful, primitive man.

We see his face and his form in profile. For this reason he seems at first more brutish than the woman. She looks somewhat naked, excepting her hair. His skin is so toughened by exposure and hardships that it looks like a carefully-fitted hide. His abdomen protrudes, as if he had just broken most plentifully the fast of days. That is probably the case. These ancestors of ours did not have five meals a day, like the Germans; nor four meals a day, like the English; nor even the American breakfast, dinner and supper. They esteemed themselves "fortunate if they had a good square meal in two or three days, with occasional lunches of a fish or a bird, and little tidbits thrown in of snails and locusts.

Our ancestors were not vegetarians, but meat-eaters. Their posterity made wild fruit delicious by cultivation, but while primitive man could stay his hunger, in case of necessity, on shoots of trees, and acorns and other nuts, yet he craved flesh, and could not be content without it.

In our picture, this rough but faithful fellow realized that his mate was not quite so strong as usual, and was also impeded in the chase by the little one. So thought for her, as well as his own empty stomach, has led him to make an extra effort, and it was a young and a remarkably toothsome primitive cow that he caught and killed and dragged home; and by way of a condiment, he fell in with a litter of little boys, which he took the trouble to bring along.

They did not cook these creatures. Fricasseeing, roasting with truffles, the stew and even the plain broil were then unknown. They divided it as best they could with hands and feet, got at the flesh within the hair and the bristles, and hunger made a good sauce. And we may be sure that this rough fellow let his mate have the choicer bits, and did not quarrel with her if she intercepted a specially savory morsel, and put it into her own mouth. No doubt he thought to himself that she had to eat for two.

Look at him, now that they have eaten their fill and are ready to rest. They are in the depth of the forest, and she has taken shelter by a fallen tree that rests against some natural support. He is fearful that it may slip and do her harm. She knows not what he is doing. Her eyes look far away into space. Her only thought is how she loves that little thing and how she will kill anything that comes to hurt it. He pushes his weight against the fallen tree, his brawny arm is raised against it, his great hand pushes it, and he looks down at his wife and child. Tenderness and protecting

love soften those rough features, that hide-like skin, that massive frame.

How do you like this conception of those from whom we sprung? It differs in almost every particular from the one that was read to us in childhood from the second chapter of Genesis. This one is wholly natural, that had the supernatural woven in. This one follows the course of nature, which is a constant development from lower to a little higher. That one made a perfect man at one jump out of the dust of the ground, and a woman out of a rib taken from the man's side. And this unscientific mode of procedure has been accepted as the truth for thousands and thousands of years. In this one, the man and woman can scarcely talk, for language is rudimentary at first, and develops as modes of living and modes of thinking become more complex. In that, Adam and Eve talked with inbred ease, and even that bad snake, whom Goethe mischievously calls "our auntie," can talk too. A Goddess of reason, where are we? Is this a fairy story for unreasoning three-year olds, or is this supposed to be sacred history? And God talked too and with a voice that awoke corresponding vibrations in the tympana of Adam's ears, and God was walking in the garden in the cool of the day. He was probably "materialized."

And how disgracefully and selfishly this perfect man in the Bible, fresh from the hands of his Creator, behaved! He was quite ready to eat the apples which Eve generously shared with him, and then, when he found he was to be blamed for doing so, he lays it onto her, and even hints that God himself is also to blame. "The woman whom thou gavest to be with me she gave me, and I did eat!" Poor fellow! Differing from some of the men of this generation, he did not dare to refuse when it was offered to him. Well, they were all punished severely, and even that remarkably endowed snake was condemned to eat dust all the rest of its life.

We confess to liking Mr. Max's primitive man much better than the one in "God's word." Adam was supposed to be created perfect, and proved himself to be a selfish coward. Primitive man in our picture labored hard, protected his wife, did the best he knew how in every way, and bequeathed his good qualities to his descendants. Adam had everything done for him, and had not sense enough to avoid doing the one thing that his patron had told him not to do; his oldest son became a murderer, while Abel put on the airs of a saint and talked so aggressively to Cain that he was killed for it. All Adam's posterity turned out so badly that God exterminated all of them by a flood except Noah, who was supposed to be saved on account of his goodness, but acted so indecently that we shall drop the subject on the spot.

God speaks to man, but not by such crude tales. The all-inclusive Soul from which we sprung speaks to you, to me, not by an audible voice, but by an influx of just as much reason, wisdom and love as we are now fitted to crave. In the epistle attributed by the church to James, a brother of the Nazarene, we find these words: "If any man lack wisdom, let him ask of God, that giveth to all men liberally." This asking is not done by a direct appeal to the Infinite. It is done by emptying the soul of all conflicting elements and opening it to heavenly influence. So asking, we shall receive.

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

Written for the Banner of Light.
AN INLAND TEMPEST.

BY W. H. CUMMINGS.

Stand on this low plateau some summer day,
And view a landscape thirty miles away;
Where wooded hills on every side arise,
And great Mooseshillock pierces the blue skies—
Within whose bosom tranquil lakelets sleep
Dreaming of skies and clouds, and shadows deep.
Stand in this ancient Colosseum vast,
On its arena—till the storm is past.

Dark massive clouds approach this smiling land,
And all the trees in solemn silence stand.
Clouds thick and dark now veil the summer sun,
And distant thunder aches the scene begun.
Dark, dreadful shades brood o'er the upper air,
As if great dragons spread their dark wings there.

Far north a curtain stretched from east to west,
Throws its wet folds o'er great Mooseshillock's breast.
A sheet of falling rain hangs from the sky,
And forms a new horizon to the eye.
Or like embattled hosts to conflict lead
In line, proceeds the storm with martial tread.
It occupies hills, invades the plain,
Halts on the lakes, and then moves on again.

It's rury wakes; the tattered vapors fly,
Or trail along the ground, or fill the sky.
It closes round; it every moment gains!
Earth shrivels to one spot, and darkness reigns.
Down fall confluent streams of driven rain,
And pools and rivulets suffuse the plain.

The sturdy tree bends, staggers, reels around,
With upturned roots falls crashing to the ground.
From cloud to cloud leaps the forked lightning flame,
And rends the heavens, and shakes the earth and main.

A swift, white bolt of fire cleaves the stout oak,
And all hearts quake at the terrible stroke.
Oh, fearful, grand! abating speech and breath!
Rain, thunder, lightning, darkness, danger, death!

Broad avenues are cut in forests lone,
Like swaths in the tall grass by mowers mown.
The mountain torrents rush and foam and roar;
And balder grow the cliffs, grown bald before.
The rivers rise; and brooks that late did creep
O'er pebbles smooth, now o'er rough boulders leap.

Now far away retiring thunders roll,
Electric flashes light the southern pole.
The warring clouds move on; the thunders cease,
Forth breaks the sun; and all is peace.

The straggling band of this majestic march
Display for colors the prismatic arch.
'Tis God's assurance, He will rule the storm,
Curb its fierce rage and regulate its form.
South Hanson Depot, Aug. 20.

Passed to Spirit-Life.

From her home in Amity, Ore., Oct. 6, of rheumatism of the heart, Mrs. E. P. WALLACE, aged 57 years.

The deceased leaves a husband and two daughters, and a host of friends to mourn her loss. Funeral services were held at their home, conducted by Dr. Flora A. Brown of Portland, Ore. The friends do not mourn as do those without knowledge of spirit-return.

Mrs. H. J. FULLER.

From her home in Philadelphia, on Sept. 29, SARAH M. SUMWAY at the ripe age of 79 years.

She was for forty years a consistent Spiritualist and died bravely in the faith and knowledge that death is but the stepping stone to a brighter and better life. As a Spiritualist she lived, as a Spiritualist she died, and with spiritual services she was buried.

From El Paso, Texas, Sept. 21, of lung trouble, J. W. MILLER SCHMITZ, aged 21 years 7 months and 6 days. His mother left for Tucson, Ariz., with Miller in the hopes of benefiting his health, but his spirit passed away at El Paso. His remains were brought to Springfield, Ill., and laid away in Oak Ridge cemetery.

From Buffalo, Oct. 11, Mr. SHELLEY D. WHITCOMB.

The deceased was the husband of Mrs. Nellie Whitcomb, who is a daughter of Mrs. Dr. J. H. Mathison.

The funeral service was performed by Mr. Moses Hull and Mrs. Jennie Hagan-Jackson at the house of Mrs. Dr. Mathison, 248 North Division street.

(Continued from third page)

where they exist, and elsewhere to be chartered societies of the N. S. A., that extreme caution be used in the granting of charters; and further, that on the proper proof that any persons who have already been ordained and registered in the N. S. A. headquarters have by their conduct disgraced their high calling, such persons' ordination papers be revoked.

[As the N. S. A. does not ordain, this was properly amended.]

Resolved, That we extend our hearty thanks to the secular press of this city and the nation, also the spiritual press, which has so generously given its aid and encouragement in the work of organization, for reporting our meetings without prejudice or malice.

E. W. BOND, Chairman.
HELEN PALMER RUSSEQUE,
A. J. WEAVER,
ELIZABETH F. KURTH,
D. P. DEWEY, Committee.

Thursday Afternoon.

While the Committee on Nominations, consisting of one delegate from every State, was in session in an adjoining room, the delegates on the main floor continued the debate on a declaration of principles. It was finally decided to lay the matter over yet another year and get a definite expression from each society in advance.

The question of evening programs for the annual conventions was brought forward, and the Convention voted to have the incoming Board of Trustees prepare these programs, carefully selecting the best talent available and notifying such talent in advance that they might give of their very best.

The report of the Committee on Delegates' reports was then received and adopted with some few alterations. The report read as follows:

REPORT OF THE COMMITTEE ON DELEGATES' REPORTS.

Mr. President and Fellow Delegates: Your Committee reports that out of two hundred and fourteen societies chartered by the N. S. A., fifty have sent in a

Though many of these are sadly deficient in some of the items, there is a marked improvement over previous years. Your Committee recommends that the Secretary be instructed to call for full statistics, so that in future a more complete report of the strength of the Association can be given.

Besides the regular blanks this year many societies have sent letters concerning the condition of their affairs. These are very interesting, but in most cases reports are very discouraging.

Your Committee has carefully read all reports sent in by the societies, and all the letters accompanying the same, and from them has compiled the various recommendations presented in this report. In some cases letters have been received, but no financial statement. An interesting letter from Fall River, Mass., giving an account of the donations of the members of the Society to the National Relief Committee, we think worthy special comment, and note with pleasure the donation of the Children's Progressive League to the boys in blue.

Your Committee recommends that all societies be requested to forward their report not later than ten days previous to the Convention, in order that the statistics of said report may be compiled as far as possible in advance of the assembling of the same.

Your Committee finds it almost impossible to do this properly in the time of the Convention.

Your committee recommends in order to expedite business that all reports of delegates or money coming in after the close of the fiscal year, be given as a supplementary report at the convention, and included in the report of the following year, it being deemed necessary to establish some system in regard to these reports.

Your Committee recommends that the reports of the delegates of each year be arranged systematically and filed separately for the benefit of the Committee on Delegates' Reports. The reason for this recommendation is owing to the lack of system of the arrangement of the reports this year we find the work of this committee very much increased.

Your committee recommends that a complete list of the societies chartered by the N. S. A. be compiled and a copy of the same be sent to the Spiritual Press for publication, and that the Secretary send a circular letter on matters of interest pertaining to the work of the N. S. A. at least once a month to the Secretary of each chartered society, with the request that it be read at the meetings. We think that this method of communication will keep the chartered associations closely in touch with the interests of the National Body, and do away with the criticisms that have been made by the officers of those societies who claim that the N. S. A. never communicates with them except to plead for money.

The Ladies' Independent Aid Society, through their delegate, asks for the date of the granting of jurisdiction over California local societies to the California State Association by the N. S. A.

Your Committee recommends that this information be sent them and that some action be taken in regard to all charters granted by the N. S. A. before the formation of the California State Association.

Your committee recommends that no society shall be allowed representation in this Convention unless it has contributed at least a collection toward the expenses of the N. S. A. It seems to your committee that where a society feels so little interest in the N. S. A. that it neglects to contribute to the expenses, it certainly should be debarred from participating in the business of the Convention.

Your committee recommends that no society shall be represented unless it has applied for a charter at least thirty days before the Convention.

Your committee desires to call attention once more to the very bad practice of voting by proxy, which is appointed by the society so represented. They do more to disorganize associations than all other internal dissensions. It seems to your committee that where a society feels any interest in the annual convention, it should send a delegate. Your committee stamps with its earnest disapproval the right of a delinquent society to cast a vote. Surely if a society feels so little interest in the welfare of the National Association as not to pay its dues, or at least send in an annual collection, it certainly should be debarred from participating in any way in the deliberations of the convention.

So we believe this association at this time should place unqualified disapproval upon proxies, which really mean so little, but which provoke such bad feeling.

Your committee recommends the revoking of all charters of societies which have not contributed for two years to the funds of the Association. Such societies exist in name only, as far as the N. S. A. is concerned, and should have no representation in the annual deliberations of this body.

Your committee recommends that another item be added to complete the statistics, that each society be required to report how much it has contributed to the N. S. A. the current year, and also that the word "incoming" be stricken from the present blank, as it is not possible to report who shall be the incoming officers.

Your committee recommends that a greater effort be made to secure representation direct from each society. Unless this is done the societies cannot be held in touch with the national body, and cannot see the necessity of financially supporting the N. S. A.

Respectfully submitted,
M. E. CADWALLADER,
B. M. BRADBURY,
C. P. LONGLEY,
CARRIE F. LORING,
FRANCES H. SPALDING.

The report of the Committee on Amendments, Mr. Frank Walker, Chairman, resulted in several important amendments to the Constitution and By-Laws. The report was as follows:

REPORT OF THE COMMITTEE ON AMENDMENTS.

Your committee on Amendments has carefully considered the propositions brought before it and recommends the adoption of the following as an

amendment to the Constitution, as a substitute to the amendment proposed: To insert in Article 9 of the Constitution after the words "Third Tuesday in October" the following: "Or at such other time or other place as this Association may determine at any annual convention."

Adopted.
Also the following amendments to the By-Laws. In the proviso to Section 8, Article I. of the By-Laws, after N. S. A., insert the following: "And also no delegate by proxy, not a resident of the State, Territory, province or district he or she represents shall."

[This amendment caused considerable discussion. A substitution was proposed whereby the Nominating Committee was done away with entirely and all nominations were to be made from the floor. This resolution was adopted by a rising vote of 51 to 18. It was objected by several delegates that a complete substitution could not be made for the committee's report, and it was voted to recommit this section of the report. The Chairman of the Committee then brought in the following amendment, which was adopted by a yeas and nays vote:

Amend Sec. 8 Art. I. of the By-Laws following the word transacted "and shall be by written secret ballot without open nominations."]

Add to Art. IV. of the By-Laws the following, to stand as Sec. 6:

"The Board of Trustees shall also have power to charter auxiliary young people's societies or other auxiliary societies having local, state or national jurisdiction, at its discretion."

Adopted.
We also recommend and propose the following amendment to add to Sec. 2, Art. V. of the By-Laws: "Nor on behalf of its charter, unless such society has made a contribution to the funds of this Association during the year."

SUPPLEMENTARY REPORT.

Your Committee on Amendments begs leave to state that the By-Laws are already sufficiently amended to permit the affiliation of the National Young People's Spiritualist Union and the National Spiritualist Lyceum Association with this association, and hereby recommends the adoption of the following resolutions:

Resolved, That we hereby recognize the National Young People's Spiritualist Union, organized at Rochester, N. Y., May 28, 1898, as a fraternal auxiliary of this Association, and pledge to that Union our hearty support and encouragement as the Young People's branch of the National Spiritualists' Association, and hereby direct the Board of Trustees to grant them a charter with national jurisdiction when applied for.

Resolved, That we hereby direct the Board of Trustees to recognize the National Spiritualists' Lyceum Association when organized, a meeting for which purpose is to be held Friday, Oct. 21, 1898, in Masonic Temple, Washington, D. C., as a fraternal auxiliary of this Association, and pledge to said Lyceum Association our hearty support and encouragement as the Children's Lyceum branch of the National Spiritualists' Association, and hereby direct the Board of Trustees to grant them a charter, with national jurisdiction when applied for.

FRANK WALKER, Chairman.
LIZZIE HAWLEY,
L. M. MOULTON,
H. C. DORN,
A. M. GLADING.

In accordance with the above, it was voted to have the next convention on the third Tuesday in October, in Chicago, as it seemed to be the universal feeling that the West deserved attention. The New England delegation was equally desirous of making it possible for all Western States to attend. A number of other cities were mentioned, among which were: Indianapolis, Ind.; Cleveland, Ohio; Columbus, Ohio; Kansas City, Mo.; St. Louis, Mo., and Philadelphia, Pa.

Another important change was in relation to the election of officers.

Under the head of new business, the Chair announced that he had received a most generous offer from a scientist who is at the head of a scientific institute in this country, to the effect that a laboratory comprising several rooms and a set of instruments estimated at fifteen thousand dollars will be put at the disposal of the N. S. A., together with the services of a competent experimenter familiar with laboratory work, physiology, biology and medicine. These services, as well as the laboratory, are offered absolutely free.

The purpose of this laboratory is to investigate psychical phenomena, and especially phenomena produced by the mediums. The expense of board and room of such mediums or psychics during their sojourn at the institution will be borne by the donor. It remained with the Association to decide whether it would use the laboratory—which would practically be its own—for the purpose of investigating the mediums, to whom a certificate would be delivered after their mediumistic qualities had been thoroughly investigated and experiments made, and a report published in the psychic quarterly which is being dreamed of. The donor does not wish his name known at present, as his object is not for personal aggrandizement, but to advance human interests.

This offer was unanimously and gratefully received and the incoming Board of Trustees instructed to confer with the unknown philanthropist, express to him the heartfelt thanks of the Association, and proceed to put his plan in operation.

The election of officers closed the business session of the Convention. The election resulted as follows: President, Harrison D. Barrett, Boston, Mass.; Vice President, Hon. A. H. Dalley, Brooklyn, N. Y.; Secretary, Mrs. M. T. Longley, California; Treasurer, Theo. J. Mayer, Washington, D. C.; Trustees, Allen F. Brown, San Antonio, Tex.; D. P. Dewey, Grand Blanc, Mich.; E. A. Rice, Chicago; C. D. Fruden, Minnesota; Milton Barnard, Washington, D. C.

Thursday Evening.

The usual program of speaking, music and tests was carried into effect. Addresses were made by A. E. Tisdale, D. P. Dewey, Mrs. Helen Palmer Russeque, Mrs. Carrie F. Loring and Mrs. Cora L. V. Richmond. Mr. John Slater gave tests, Miss Virginia Wooster sang. Mrs. Richmond's was the closing address and very effective. W. J. Colville joined her in improvising a poem which concluded the exercises.

Your reporter was not present either Wednesday or Thursday evening, and is unable to furnish excerpts of the addresses made on those occasions.

Friday.

This day was in charge of the National Lyceum Spiritualist Association, J. B. Hatch, Jr., Conductor. The morning was spent in formulating the Constitution and By-Laws for the Association. The delegates who were present were very earnest and enthusiastic in the work.

The first two hours of the afternoon were devoted to the interests of the National Young People's Spiritualist Union, Mr. I. C. I. Evans, President, in the chair. A number of very excellent papers were read by the reading clerk, W. J. Colville, and prepared by the following workers: Mrs. Lou Porter-Moore, Mr. Walter Prentiss, Mr. Walter Clendaniel and Mrs. Gertrude Burnes. Mrs. Marguerite C. Barrett was called upon and made brief remarks. Mr. B. Grant Taylor read a very able paper which was well received. Mrs. M. E. Cadwallader made interesting remarks concerning the young people of Great Britain. B. H. Hill followed with an earnest and effective address. Mr. F. A. Wiggins was called upon to close the discussion, and his remarks were particularly enlightening and to the point.

Mrs. Cadwallader presented to the Union a leaflet Capt. E. W. Gould five dollars.

J. B. Hatch, Jr., then took the chair, and the Lyceum work was resumed. The Secretary, Mrs. Mattie E. Hull, read a communication from the editor of *The Sunflower*, W. H. Bach. It was voted to acknowledge the kind offer contained in the letter with thanks.

A kind letter from W. C. Bowman of California was also read and gratefully received.

Mrs. Tillie U. Reynolds then made a few earnest remarks, and the Committee on Resolutions made its report, which was adopted as follows:

REPORT OF COMMITTEE ON LEASONS AND RESOLUTIONS.

Preamble.

We, the chosen representatives from the National Spiritualist Lyceum Association, in delegate convention assembled, in order to form a more perfect and powerful working organization, establish intelligent cooperation, insure harmonious action and financial success, provide for the education and protection of mediums, promote the general welfare of the Cause, and secure the blessings of liberty and protection under the law to ourselves and our posterity as a people, hereby establish this Constitution for the guidance of the National Spiritualists' Lyceum Association of the United States of America.

Resolved, That opening exercises of singing and invocation be left to the discretion of the managers of each Lyceum; subject to the day in each class given as much time as can be allowed; marching or exercises as deemed best; collection; literary or musical entertainment of a high order completing the exercises.

Resolved, That the American flag be adopted for use in the Lyceum work.

Resolved, That the National Spiritualists' Lyceum Association adopt the series of subjects or questions suggested by local Lyceums, and issued from time to time by the Association.

Resolved, That the matter of singing books should be left to the Musical Committee.

Resolved, That the officers of each chartered Lyceum hold a business meeting each month, and have the secretary of that society send a quarterly report of the same to the Secretary of the National Spiritualist Lyceum Association.

CARRIE L. HATCH,
FANNIE H. SPALDING,
ADA L. PRATT,
FRANK WALKER,
MARIE L. W. BROWN.

Capt. E. W. Gould also presented five dollars to the National Lyceum Association, and a rising vote of thanks was extended to him.

Finance Ways and Means were discussed pro and con, and several motions made and adopted. A number of contributing members were received immediately.

It was suggested that the Secretary correspond with all auxiliary societies requesting them to take up one collection per year for the benefit of the National Lyceum Association.

Mrs. Helen Palmer Russeque said she would present the Association with a flag bearing the name National Spiritualist Lyceum Progressive Banner, which banner should be awarded to the local Lyceum which contributed the most during the year. In order that all the small Lyceums might be able to compete for a banner, it was voted that two banners per year should be presented: the second to the Lyceum that contributed the largest amount in proportion to its numbers.

It was voted that contributing member certificates should be issued to children under fifteen years of age for twenty-five cents each, and to adults for fifty cents.

Mr. Barrett suggested that all speakers and mediums be requested to solicit contributing memberships wherever they happen to be throughout the year.

The business session was concluded by the election of officers, which resulted as follows:

J. B. Hatch, Jr., Conductor, Massachusetts; C. W. Stangland, Assistant Conductor, Maryland; Mary J. Stephens, Guardian, District of Columbia; Tillie U. Reynolds, Assistant Guardian, New York; Mattie E. Hull, Secretary, New York; W. H. Bach, Treasurer, New York; George W. Kates (New York), Capt. E. W. Gould (District of Columbia), A. A. Kimball (Massachusetts), Trustees.

The evening program consisted of speaking, tests and music, the following taking part: Mr. Hughes of Washington, vocal solo; Harrison D. Barrett and Mrs. Cora L. V. Richmond, addresses; Mrs. Richmond concluded with a poem, "What I Would Teach the Children"; C. L. C. Hatch of Boston rendered a violin solo; Mr. F. A. Wiggins of Brooklyn occupied twenty minutes in giving ballot tests of a very satisfactory nature. Miss Lizzie Harlow and Mrs. M. E. Cadwallader gave short addresses, the latter presenting to the National Conductor, Mr. Hatch, a medal from Great Britain. Mr. E. W. Wallis of England made a lively speech, W. J. Colville sang and H. D. Barrett pronounced the benediction.

M. C. B.

Personnel of the Spiritual Convention.

BY MOSES HULL.

It is impossible to deal justly by all in the attempt to give the impressions one gets in attending a large convention of such workers as were assembled in Washington, D. C., Oct. 18-20. Necessarily many names of many, and among them some of the best workers may be omitted. Sensitive persons are liable to think that such omissions are purposely made.

In this instance, I will try to "paint" the personnel of this Convention, as Oliver Cromwell said, "as it is, wrinkles and all."

First in this list is Mr. Harrison D. Barrett, full of earnest and intelligent zeal. He never appeared to better advantage than at this Convention; he never held an audience nor convention more perfectly in his hand than he did this one.

Mrs. Barrett was one of the busiest persons in this Convention. Her stenographic pencil and typewriter were kept hot with exercise from first to last. Everyone I heard speak of her thought Bro. Barrett had indeed found an helpmate. You know Solomon said: "He that findeth a good wife hath a good thing." I do not like to refer to a wife as a "thing." Otherwise, Solomon lost none of his reputation for wisdom in making the above remark. In this case it is safe to say that every member of the Convention congratulated both Mr. and Mrs. Barrett.

Probably the next in importance among the delegates was Mrs. Cora L. V. Richmond, for five years the honored Vice-President of the N. S. A. She is always peculiarly at home in a convention. She never fails to have her cup of oil ready to pour on the troubled waters. It is safe to say that no one exercises more or better influence in a convention than Mrs. Richmond.

William Richmond was at this convention, as usual—a general utility man. He fits in and is willing to work anywhere. Being an expert stenographic reporter, his selection as Assistant Secretary of the Convention was wise. His reports are always ready on time, and as nearly correct as the art of stenography could make them.

Secretary Francis Bailey Woodbury was there, almost omniscient. He was wanted everywhere, and was generally there. He proved an excellent pack-horse. He was loaded down with all the mistakes—all the slips of omission of everybody from Uncle Sam's mail-carriers down. He bore all these with much patience and dignity as an Egyptian burro bears all the burdens laid on him.

Our Treasurer, Mr. Clendaniel, being one of Uncle Sam's postmasters, could not attend all the meetings, as he would otherwise have done. His good wife, however, was there always, ready to do any needed work.

Mr. I. C. I. Evans, formerly of Minnesota, but now of Washington, was the official reporter of the Convention. Mr. Evans is now the President of the N. Y. P. S. U. Under his management the order is becoming a valuable auxiliary to the N. S. A. There was a large attendance at that convention from the District of Columbia, all of whom did all in their power to make the delegates feel glad they had come.

Among those in attendance from Washington was Theodore J. Mayer, who always goes around with his hand in his pocket for any needy cause or person. A day seldom passes over his head that the recording angel does not feel compelled to record some benevolent act done by this large-souled humanitarian. I could find more than one delegate who could not have been there without the voluntary aid from his open pocket-book.

Mrs. Carrie Chapman is, as nearly as I can calculate the matter, a seventy-fourth cousin of mine—quite distant, yet near enough for me every time I

make a pilgrimage to the city to go a courting. I never make a mistake when I call at her door.

George A. Bacon, also of Washington, but known everywhere, was one of the workers at this Convention. His suggestions are always sensible and practical.

There were other Washington delegates, but I can at present only recall the names of Bro. Steinberg and his good wife and daughter.

From away down in the State of Maine came several delegates, prominent among whom was Rev. A. J. Weaver, President of the Maine State Spiritualist Association. He is, indeed, a most valuable man in a convention; he never says anything unless it is necessary, then his words are few and to the point. On committees, especially committees on resolutions; his services are invaluable, and it is always safe to follow his advice. Others of the Pine Tree State did good work.

Massachusetts sent a larger delegation than any other State; I think between fifty and sixty came on this excursion. It would be impossible to call half of them by name. Prominent among the Massachusetts delegates were J. B. Hatch, Jr., and his good wife. Wherever these people are found they are busy. There is always work to be done, and they are ready and willing to do it. Sarah A. Byrnes was there, a quiet observer of all that was going on. She did good work in one of the evening meetings. Mrs. Carrie F. Loring spoke to the point many times. Miss Lizzie Harlow was once a protégé of Clara Banks. Some think she talks and acts yet, when under a head of inspiration, as though Mrs. Banks still had her in charge.

Prominent among the delegates from Rhode Island was the gifted medium, Mrs. May S. Pepper of Providence, who I believe is President of the Spiritualist Association of that State. She did good work in committees and on the floor of the convention.

Among the able workers from Connecticut were Mrs. Helen Palmer Russeque of Hartford, Mrs. Spaulding and others from Norwich. Mrs. Russeque is one of the ablest speakers on the Spiritualist platform today, and one who should be kept constantly at work. New York 84.13 had a large and able delegation. Frank Walker, the President of the State Association, and his sister, who worked so faithfully for and through the Jubilee, were both there. F. A. Wiggins and Mrs. Kurth were there from Brooklyn. Bro. Wiggins is sound all through. He is a man one likes to meet in convention where plans are to be laid and work done. Other representatives were Mrs. Tillie U. Reynolds of Troy, George W. Kates of Rochester, Mrs. Armstrong of Buffalo, Mrs. Hull and myself.

Frank Walker and his sister were as industrious, and apparently as cheerful as if the late Jubilee had made them rich in this world's goods, instead of being the financial disaster it was.

Mr. Wallis of England represented Ontario. He is a broad-minded, liberal and able gentleman. Having worked with him in committee as well as in convention, I personally know him to be useful in such places as he is a platform lecturer.

Pennsylvania had in her delegation Mr. and Mrs. B. B. Hill, Mrs. Cadwallader and Mr. and Mrs. Judge Locke of Philadelphia.

Ohio had a good delegation, headed by Mr. and Mrs. Bond of Willoughby. Bro. Bond, as Chairman of the Committee on Resolutions and Declaration of Principles, engineered through a series of marvelously good resolutions and a Declaration that will be hard to excel.

In speaking of the delegates from Connecticut, I forgot to mention my friend, A. E. Tisdale of New London. Everybody in New England knows what is not generally known in the West—that he is one of our best platform speakers and a man thoroughly deserving of success.

No speech delivered at the convention had more or better points, or took better with the large audience than the one delivered by W. J. Colville, of the whole world.

Among the Chicago delegates, I noticed Mrs. Halre, of the Church of the Soul. Mrs. Little, also well known to nearly all Western Spiritualists, was an attentive listener, but I think not a delegate.

Texas was represented by those two worthy workers, Jennie Hagan-Jackson, and Allen F. Brown, the President of the Texas State Association. Mrs. Jackson has a church which now has a temple under construction, in Fort Worth, and Mr. Brown I think is pastor of a society in San Antonio. As a member of the finance committee Mrs. Jackson was "the right man in the right place."

Prof. and Mrs. Longley were in attendance from California. Mrs. L. made a telling speech on Wednesday night.

"There, I am tired, and the readers more so; I will stop. This goes out before the annual election occurs. I presume no one has the least idea of who will be elected to the offices this year, but whoever it may be let us do our utmost to stay up their hands."

Personal Impressions of the N. S. A. Convention.

BY MRS. M. T. LONGLEY.

The Annual Convention of the National Spiritualists' Association at Washington, D. C., is now an affair of the past, and one who attended its sessions faithfully, noting its proceedings and deliberations carefully, could not fail to receive impressions of one kind and another in relation to the work, usefulness and general affairs of the National Spiritualists' Association. At the late Convention your correspondent was much impressed with the earnestness and sincerity of the delegates in their expressions of fidelity to the Cause of Spiritualism at large and to the objects and aims of the N. S. A.

A spirit of cheerfulness and of good-will to others prevailed at each session, despite the fact that there were various factions assembled, each of which desired to see its own favorite plan forwarded and its measures carried. When we first reached Washington and met the delegates from far and near at their reception in the parlors of the Ebbitt House, it seemed to us that an air of inquiry and of suspicion emanated from nearly the entire party. Innuendoes and insinuations quietly whispered against one and another were borne back and forth to listening ears, and one speedily found that his best safeguard against unhappiness could only be found in remaining impersonal behind a shield of silence and retaining impartiality to any opinion upon the merits or demerits of any society or individual that might be mentioned in his presence.

But when the Convention assembled on the following day the atmosphere had cleared, more of brotherly feeling and the spirit of human kindness became manifest. The petty personality and prejudice of individuals sank into insignificance beside the larger and grander interests of Spiritualism, and that of its National Association. During the entire Convention this spirit, as a rule, prevailed, and although an occasional ripple of excitement arose when some proposed measure or some recommendation of committees came up for debate, the general impression was that on the whole the Spiritualists assembled in deliberation at the N. S. A. Convention would compare favorably in point of intelligence, as well as conduct, with any deliberative body of people that could be gathered in any locality of the world.

Carefully watching the proceedings, your correspondent came to the conclusion that although differences of opinion existed as to the best methods of conducting the affairs of the N. S. A., between many of the delegates, yet all were practically influenced by the desire to have the N. S. A. managed by business enterprise and skill. One impression, forcibly received, was that movable conventions would certainly conduce to the welfare and interest of the N. S. A., also that frequent mass meetings in its behalf, held in various sections of the country would prove a source of helpfulness to the organization.

The bringing together of large bodies of people who are moved by humanitarian impulse and by a common interest, tends to bind individuals together in the pursuance of such work and objects as their line of thought and general interests open before them, and we certainly do feel that all Spiritualists who attend the conventions of the N. S. A., whether

they serve as delegates or not, find their views of life and of spiritual truth enlarged, and their knowledge of human nature deepened by the experience. Impressions deepen with us as to the need of just such an institution among our people as the N. S. A. We feel that its usefulness may be greatly increased, and that its influence can be carried into every society of the country, provided the delegates and friends of Spiritualism who were in attendance at the late Convention do a work in this direction in their own special localities.

Your correspondent, Mr. Editor, is forcibly impressed that not by harsh and uncalled-for criticism on the part of those who make no effort to right any existing wrong, but who only sit back and condemn, refusing to point out a remedy for what they consider an evil, can any cause be advanced or interest increased, but only by patient labor and earnest thought along lines of helpfulness and right on the part of conscientious workers for the good of all can the best in any system or object be evolved.

MEETINGS IN BROOKLYN.

WOMAN'S PROGRESSIVE UNION.—The regular meetings of this Society—L. L. Smith, Sec'y, writes—were held Sunday, Oct. 16, at Walsh's Academy. The announcement on last Sunday evening that Mr. Wiggins would personally conduct an adult class every Sunday afternoon has met with a hearty response. The subject for consideration to-day was "Is War Justifiable from a Spiritualist's Standpoint?" Mr. Wiggins took his subject at the regular afternoon service from the opening hymn, "Throw Out the Life Line," and it embodied many beautiful thoughts and helpful lessons.

A large audience was present at the evening meeting, and after the reading of a poem, and the invocation, "Beyond the Smiling and the Weeping" was beautifully rendered by Miss Mott and Miss Dikeman, in loving memory of our departed friends, Father Greene and Mrs. Tefft.

After a few remarks relative to the Convention at Washington the remainder of the evening was given to a test service. It is Mr. Wiggins' intention at present to give a lecture in the trance state at the afternoon meetings, followed by spirit messages, and to devote the evening session to the phenomena of Spiritualism.

On Tuesday evening, Oct. 11, funeral services, under the auspices of this society, were held for Samuel D. Greene, more familiarly known to the people of Brooklyn as "Father" Greene.

WOMAN'S PROGRESSIVE UNION.—Sunday, Oct. 23, "Conscience and Conscienceless" was the subject of Mr. Wiggins' afternoon discourse, and delivered with the speaker's usual force and eloquence. The evening service opened with a poem, followed by the invocation: Miss Dikeman and Miss Mott sang a charming duet, and after a short talk Mr. Wiggins devoted the rest of the evening to a very interesting test service, when, as usual, all the messages were promptly recognized. Mr. Wiggins and Mrs. Kurth, who both acted as delegates from our society to the National Convention, briefly referred to their visit to Washington. Although Mrs. Wiggins has been with us but a few weeks, she has by her gracious, kindly manner already endeared herself to the members, and her hearty cooperation will greatly assist the Pastor and President in carrying on the good work.

FRATERNITY OF DIVINE COMMUNION.—Anna M. Tuttle, Sec'y, writes: A pleasant evening in the history of our society was spent on Tuesday, Oct. 11, when a large number of the members gathered in the rooms to which our brother, Ira Moore Courlis, has lately removed, to give him a genuine old-fashioned house-warming. The early part of the evening was spent in social intercourse, and about ten o'clock a dainty supper was served. A good deal of merriment was caused by the gift to Mr. Courlis, by our Treasurer, Mr. Stodder, of two children made of gingerbread, bearing the legend "Two orphans—please adopt us." After dispensing with the material feast, all adjourned to the parlor and partook of an intellectual one in the shape of an inspirational poem by Mr. W. J. Colville, the subject being "Love One Another." Following this, various officers and members of the Fraternity were called upon to make short addresses, and among those who responded were our brother, Mr. Courlis, Mrs. Lucie Janet Weller, our beloved President, Mr. Stodder, Mr. W. Wellstood, Mr. Jerome H. Fort and Mr. Samuel Palmer. All present then joined hands, and, after listening to a most impressive invocation by Mr. Colville, bound themselves to dwell, as far as possible during the coming year, in the spirit of brotherly love and unity, that the Cause so dear to us all may progress more swiftly than it has heretofore, and that the spirit taught us by the angel visitants may find daily manifestation in our own lives.

A special musical service was held Sunday evening, Oct. 16, at Aurora Grata Cathedral. The opening anthem was sung by a quartet of mixed voices, followed by Scripture reading and invocation. Mr. Courlis read a poem and Handel's "Largo" was rendered by Prof. Whitelaw on the violin. Mr. Jerome H. Fort followed with an inspirational address on "The Law of Vibration." Another anthem was sung by the quartet, followed by a bass solo, "Abide with Me." Ira Moore Cour

SPIRITUAL WREATH.

Some Results of Our Spanish War and Our English Alliance.

BY DR. HELEN DENSMORE.

Our Spanish war is happily over, and its brilliant and fortunate ending are in all men's minds. Some of the results are seen in a far more friendly feeling between America and England. It will be a long time before there is an alliance between the two nations, formally signed and sealed for specific measures, offensive and defensive. It is plain that the time has not come when there is need of any such covenant; and it is doubtful if such a time ever will come. But an alliance we have already. When more than a thousand of the ablest men and women of England organize themselves into a committee to promote this alliance between the two peoples, and when there is serious discussion as to the propriety of making our Fourth of July an English holiday, and when the mere mention of the Stars and Stripes and the English Jack in any public hall in England invariably evokes the heartiest applause, and when, throughout America, a like spontaneous enthusiasm is aroused by "God Save the Queen," and by mention of the united flags, the alliance is already here, and gives every evidence that it has come to stay. It is the purpose of this essay to point out some of the results likely to follow this revolution, both in England and America.

It is an axiom of sociologic science that social contact is the prime requisite for progress. Isolation is the death of progressive movement. This will be seen, to be an unerring law, universal in its application. Go where you will to find the agricultural laborer, you find him isolated, deprived of social contact, and of a relatively low order of intelligence, largely at a standstill, and without progress. On the other hand, scrutinize the artisans and factory operatives of large cities, and you find men who have profited by social contact. The duller ones have learned from those more advanced, and the result is seen in an organized demand for shorter hours and higher wages; and we find these urban residents enjoying a much higher standard of life, and incomparably superior to the isolated worker, agricultural or whatever. It will easily be seen that this principle is a law of humanity and of nature, and applies equally to the units of the family and to the State. Isolation and rusticity evolve cramped minds and distorted views. Travel, social contact, and a knowledge of the world tend to free us from the effects caused by rusticity and isolation, and develop within us broad views and philosophic trend.

France and Germany are conspicuous illustrations of this principle. The distinctive characteristic of the French mind is infinite satisfaction with himself and his country. To him Paris is the centre of the world, and French is the only language that he deems it necessary to learn. The German has evolved traits the very opposite. He is tenacious and proud of his language to be sure, but he also esteems French and English a necessary part of his children's education. The German is a cosmopolitan. He glances his eye over the entire planet. He not only studies foreign languages, but foreign peoples as well; learns what products the latter are in need of, and busies himself with learning how to produce them. The results of the two policies are in marked contrast. As compared with the former nations, France is losing ground from decade to decade; and even her language is losing its prestige. Germany is progressing by leaps and bounds. We see the result of the insular policy on the one hand and the cosmopolitan on the other.

A general law applies to all people alike, and the United States is no exception. The founders of our Republic wisely devoted the first century to the development of internal resources. We were not a world power, and wisely refrained from any pretense of being one. But that which is wise for the child is no criterion for the man. Isolation is no better for America than for France, and an exaggerated view of our own powers and an under-estimate of the importance of the remainder of the world is a necessary consequence. The childish notion that we can "lick all creation" is but one expression of this deplorable state of mind. One of the results of our entry among the world powers will be the tendency to develop in our people the cosmopolitan spirit, and to have a juster estimate of ourselves as compared with other nations.

The revolution in our external relations, which is already one of the results of the war, does not demand that we cultivate an aggressive foreign policy, or that we strive for colonial acquisition. It begins to be plain that a great nation is in need of an adequate navy. A navy is practically handicapped without coaling stations, and the fortunes of war have placed some of these stations within our grasp.

There is no call for our entering upon a campaign for the acquisition of foreign territory, and there is no fear that our country will enter upon any such policy. Our greatest need is the development of our internal resources. Since we have the greatest and most desirable domestic market of the world, we are able by the production of our manufactures to produce the highest class product for a smaller price than can be accomplished by any other nation with a smaller output of similar products. It is a law of manufacture that the greater the product the less the rate at which such products can be profitably marketed. Because of this advantage, we are already beginning to undersell other nations in the world's market; and the same arguments that justify us in protecting our factories demand also that we encourage the manufacturers in their export trades. To furnish the best facilities for such trade, it will be necessary to develop a merchant marine, and for the protection of our ships it is necessary to have a navy. But, after the requisite coaling stations have been secured, we are in need of no other territory.

It is urged in some quarters that the abandonment of the Monroe doctrine is tantamount to a declaration that we shall equip ourselves with arms for foreign conquest. It will readily be seen that no proof can be offered for the support of this contention. The development of our manufactures to the utmost, the building of an adequate fleet of merchant ships, and the construction of a navy adequate for the protection of our marines do not, as beforsaid, require that we begin any war of conquest or that we seek to acquire foreign territory. Nor is it at all necessary that this new position that America is taking will tend to the development of a military instead of a democratic public sentiment. It is quite true that France, overburdened by her war policy, is rapidly becoming a military despotism; and Germany is in apparent danger of

being overtaken by the same fate. But England, mistress of the seas, with the greatest navy in the world, is in no danger from the military spirit. Industrial development and commercial enterprise is as much the characteristic of Great Britain as of the United States; and her great navy has not had the least influence to engender a dangerous military spirit. It is plain then that this cry is without foundation. The people of the United States are not military like France, nor even yet like Germany, but they are distinctly like England, differing from the latter in being more industrial and potentially more commercial and ultimately less in danger of succumbing to the military spirit. The breaking down of our isolation, the opening of the minds of our people to the culture of the world will necessarily react and tend to produce among our people a still higher standard of living; and this in turn calls for an increase in our manufactures and our commerce and prosperity. It is but the law of social contact, applied to the nation, and it has the same tendency as when applied to the individual.

Another benefit will be of no little importance in its influence upon other nations and peoples. When we are a recognized world power, and successfully competing in supplying the markets of the world; when we have an adequate merchant fleet, and an adequate navy to protect it; and when we are accomplishing all this without the least tendency towards militarism and without any abatement of democratic principles, we will be far more influential for good than we are to-day.

It will be seen that a standing army will not be necessary for the United States. A navy is something that cannot be made in a day or a year; but an army is a very different matter. The unpreparedness of America to enter upon a war with Spain was not so much the lack of soldiers as the lack of equipments and supplies. Let us learn this lesson. Let us see to it in the future that we have an adequate navy, equipped and well in hand. Let us provide, also, for a well-drilled militia and for an abundant store of equipments and supplies. With such preparations, foreign nations will hesitate about going to war with us practically as much as they would if we kept a large standing army; and we, on the other hand, will escape not only the burdensome expense of such armies, but the danger of militarism as well.

The advantages that will accrue to both nations alike, and to the world at large because of the Anglo-American alliance, are many and great. The united nations will have greater superiority upon the high seas and in the world's commerce. Each nation will be less liable to become entangled in a foreign war because of such alliance; and each would be immensely strengthened in the event of war because of it. The present war with Spain affords an excellent illustration. But for the friendship of England, and her refusal to unite with continental powers, we undoubtedly would not have been permitted to carry on war with Spain, and especially to reduce Cavite without interference. Japan was quite able to conquer China, but not able to prevent Russia from appropriating the spoils of war. It is, however, in a far more subtle and important way that the two nations will mutually benefit by the closer intimacy. We can learn from England greater culture and politeness. We have but to imitate them in speech, to eliminate the nasal harshness and the unpleasant waste of vital force in unnecessarily loud tones. We can learn from England, strange to say, a most important feature in representative government—a far more ready response on the part of the executive to a changed will of the people. Although we pride ourselves on our republic, and are accustomed to regard the Government of England as a constitutional monarchy, it is nevertheless true that the will of the people is more readily expressed and obeyed in England than with us; and when the House of Lords is either amended or ended, there will be essentially no obstruction to the will of the people.

England needs to learn a most important lesson from us in the matter of class distinction. As before pointed out, free and unfettered social contact between individual units is at once the measure and the means of progress. The English people are socially divided into a number of classes; and the members of each class are expending a large amount of scrutiny and effort to see to it that they are not compromised by social intercourse with a class below them. The extent and assiduity with which this distinction obtains is incomprehensible to an American, except after a residence in England. The closer the ties between the two nations and the greater the intercourse, the greater will be the tendency for Englishmen to imitate the American spirit, and to break down and overcome these social barriers which constitute to-day one of the greatest obstacles in the way of England's continued progress.

England can learn from us a more humane system for the conduct of her prisons and the treatment of prisoners. One of the most serious limitations in the political machinery of England is the tremendous power officialism has in all the departments of state. Especially is this seen in criminal law. There is in England no provision for appeal in criminal cases; in the civil courts a case involving only a few shillings can be appealed from court to court, even to the House of Lords, while in a criminal case one judge and one jury settles the question of life or death beyond the power of review or appeal. The only possible chance of an unjust or excessive sentence being reviewed lies in the will of one man—the Home Secretary; not even the Queen can pardon or mitigate a sentence without the advice of her Minister, and this officer is so hedged about by the influence of the permanent officials of the Home Office as to be well-nigh helpless to do anything in the direction of either mercy or justice. It is proverbially true that these officials are set against any change. It is also true that there is an organized sentiment against both the condemned and the accused in the minds of these officials, and when asked to consider a case where injustice is claimed to have been done a prisoner, the evidence of the claim is sought in the wrong quarter. The police are called in, generally those who have been instrumental as witnesses in obtaining the conviction, and the judge who tried the case is asked for an opinion.

Take the case of John Kelsall. The proofs of this man's innocence were in the Home Office for eighteen months before he was released. The only witness against him confessed to having committed perjury in her testimony, was tried and sentenced to seven years' penal servitude; but notwithstanding this, Mr. Kelsall was only released on a ticket

of leave, because, while admitting that it was a difficult case, the Home Secretary said in the House of Commons, in answer to a question, "That it might have been a case of hardship if the man had been proved innocent, and that while an accused person is assumed by the law to be innocent until found guilty by a competent tribunal, yet thereafter the assumption must be exactly reversed." It was three months after the trial and conviction of the woman Curran, whose testimony constituted the entire evidence against Kelsall, before the red tape conclusion of the Home Office could release this unfortunate victim of officialism; and then he was refused compensation, financially ruined and deprived of his civil rights.

The superiority of our prison system was testified to during the debate on the Prisons Bill in the House of Commons, by several members. Mr. T. P. O'Connor, M. P., in a reply to a letter on the subject, wrote to me, "when you return to America, bear to your countrymen our thanks for the aid and encouragement which their example has afforded us in our effort to improve the prisons of England."

One of the strongest illustrations of the conservative tendency there was given in their effort to change some of the abominations of their prison system. During the debate, charges were freely made against various rules and regulations, punishments, etc., by many members. The custom of nine months' solitary confinement at the commencement of a sentence was denounced as inhuman, and the unhappy effects, often of insanity, were freely discussed; and the truth of these disclosures was unchallenged by the opponents of the reforms suggested. After these exposures, the friends of prison reform were hopeful of success in reporting a Prisons Bill recommending fundamental reform. The results, however, were disappointing. The nine months' solitary confinement were reduced by only three, leaving six months still of the most terrible infliction of suffering yet devised by human ingenuity. This was clearly shown by members of Parliament favoring reform during the discussion, and should have been wholly abolished without discussion or opposition; and yet three months' reduction was all that could be wrested from an unwilling opposition to any change from the established order.

On the other hand, we can learn much from England, even in prison reform. The custom lately grown up in some of the Southern States of lynching negroes, and the system of working negro prisoners in chain gangs, is a disgrace to civilization. While it is true that our prison system, as a whole, is much more humane than that of England, as testified to by members of the House of Commons in the late debate, there is nothing in England to compare with these brutal practices; and a closer contact with English thought and sentiment will hasten the day when lynching and the hiring out of Southern prisoners in chain gangs will be abolished.

Strangely enough our war with Spain has developed two forces that will make for universal peace. The conduct of our officers and men toward our prisoners has shown to all the world that we are outgrowing the elements that lead to war. The sympathy and aid extended to suffering Spanish soldiers make conspicuous the utter folly of war. And the nearer union of the two great Anglo-Saxon nations is a guarantee and safeguard against war, and forms an excellent support to the Emperor of Russia in his timely and epoch-making proposal for universal disarmament.

A Lesson in Mediumship.

Dedicated to the Society for Psychical Research.

BY CHARLES DAWBARN.

The recently published autobiography of Mme. d'Esperance, entitled "Shadow Land," is full of lessons for the earnest student of the laws governing "spirit return." As the personal friend of Zöllner, Fries and Aksakof, we accept her statements as to what your society would call "veridical."

We have here a marvelous mediumship, comprising almost every known phase. The record included clairvoyance, clairaudience, rappings, the passage of matter through matter, sketches and paintings by the medium in the dark, the reading of sealed letters, the production of rare plants, with root, stem, buds and flowers all perfect, automatic writing in different styles of penmanship, materialization in the light, with the medium sitting outside the cabinet, and, above all, the discussion, at a series of home circles, by one of her controls, of abstruse scientific subjects, to the surprise and confusion of learned skeptics present as invited guests.

The well known and learned Hon. A. Aksakof writes the preface, in which he says he has followed her mediumship for twenty years. Addressing her personally he says: "Your career is a proof that, with the best intentions and the fullest sincerity, the results do not appear to be in proportion to the sacrifices you have made, or the hopes you have fostered. . . . The great pioneers of the Cause are doomed to act alone, without finding help and counsel from others, who are just as ignorant as themselves. . . . You have tried to give to the first comer, to every stranger, an actual demonstration of spiritual manifestation. It was then that you made a discovery which seemed likely to upset your plans for regenerating the world; you observed that the manifestations, which were obtained so easily in your private circle, did not take place before strangers, inasmuch as they depended very much on the spiritual plane whereon they were enacted."

We see Mme. d'Esperance floundering in the mysteries of materialization, determined to solve its mysteries, but meeting at last with one such bitter experience that for years she could not bear even the name of Spiritualism. It was, in fact, ten years before she ventured to try that phase again, once more to encounter a horrible mystery, when medium and spirit seemed to be one. She then experimented by sitting outside the cabinet, and was more puzzled than ever. Yonder stands the spirit-form of a daughter, in the embrace of a dear old mother, overwhelmed with joy. The medium, as she sits in her chair, loses her identity. She feels the clasped arms—her face is wet with the tears of the happy old mother. If the spirit had then been seized, we can see the problem would have been solved forever. Her chair would have been empty and her form the victim. It happens that a little child, sitting by her side, slips its little hand into hers with a loving caress. In an instant she is back to normal life, and the spirit-visitor has lost its power. The poor medium, horribly perplexed and believing that she is in some way

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always the spirit visitor; writes to M. Aksakof: "Is all my life a mistake? Have I been misled? Have I been deceived, and deceived others? how can I undo the wrong I have wrought?"

I confess I am astounded to see no effort made by Spiritualists to analyze such experiences and learn their lesson. Can it be that the Modern Spiritualist has wallowed in phenomena until he has lost the inclination or desire, perhaps the power, to discover the law that compels his obedience when he seeks spirit communion? That is a question for each believer to put to himself, but it seems to me that in these experiences we have a compass whose needle points to the very path of truth which the poor medium herself failed to discover.

Most assuredly we have here the key to the problem of how to make Modern Spiritualism practical, and a blessing to the world. Many have been the sneers of the learned deaf and blind to day because "spirit return" has exhibited only the ghost of intelligence, as well as of form, one as imperfect as the other. Indeed the recent prolonged experiments with Mrs. Piper, by English scientists, however satisfactory as proved phenomena, have still left us with but shadows of departed friends, who are for the most part emasculated of both memory and intelligence, and with hardly a trace of the higher manhood that should be evolved in a world free from mortal limitations. We have been rubbing our amber, like the old Greeks, unconscious of the real blessing inhering in our discovery. I propose to now ask the reader for a little patient study of some of the facts thus placed in our possession.

The mortal brain, however brilliant, is limited in its capacity. Scientific discovery and research, with the inventive power evolved in the nineteenth century, have compelled men to become specialists. And the specialist must himself limit his personal research to but a portion of his favorite study. This is trite. Every one recognizes it. The day has gone by for a man to attempt to learn a whole truth. He does well if he masters but a fraction, like the man who, aided by forty other men and many machines, manufactures a pair of shoes. A butterfly's wing, or a choice microbe, with a good microscope, are almost a life's outfit for the student of to-day. A certain disease for the doctor, one branch of law for the eminent practitioner, comets or asteroids for the astronomer, all tell the same story. Success demands limitations in every field of human effort. But it has apparently never occurred to the Psycho Researcher that this is also his only pathway to success in the psychic field. I know the phenomena worshiper calling himself "Spiritualist," will show us one of his sensitivities devoted to trance, another to dim light and ghostly form, with a third whose slates evolve messages of small import; and so on to a dozen or a score of phases which he will declare are "specialties," and each the best possible the "dear spirits" can do for us under present conditions. But lacking a study of his own phenomena and philosophy, he has no idea what it is that "specialty" demands, nor the grand possibilities that inhere to the proved fact of "spirit return."

Mediumship that is to be of practical value to the world demands a specialization of its three factors such as has never yet been attempted. The spirit, the sitter and the medium have to come into a harmony of vibration, through which alone it is possible for the spirit to play the part of a skilled teacher whose experiences necessarily outclass those of the mortal. Let us, in the first place, see what this means in its bearing upon the medium.

We see Mme. d'Esperance, almost accidentally, approaching the ideal condition in her sitting with Mr. Barkas, F. G. S. For once we have a sitter and a spirit in mental harmony, with a medium deeply interested and pleased at her success. Yet it is little more than the luck with which a man of general mechanical ability might possibly succeed in taking a chronometer apart without injury. His next job may be the fixing a kitchen pump or a child's toy. And so the medium turns eagerly to any psychic phase that her health will permit, but desiring above all, that spirits may become visible to her and her friends. She has proof that her brain can be used to bring spirit-knowledge to earth, at least in certain branches of science. Surely it were common sense to exploit that field with such an instrument, specially adapted for use by teacher and pupil. But it is here that the law of "specialization" becomes inexorable. The medium, if she is to do her best possible work, must become an instrument not only for scientific use, but for that special branch of the subject on which the mortal is seeking light and knowledge. She must cease aspiration for any other phase or any other control, and be willing to make it her life work, with regard only to her health.

In the case of the now renowned Mrs. Piper we notice she has been used as a specialist for a number of years by Dr. Hodgson, and other leaders in the Society for Psychical Research. The "specialty" desired has been what is called "test," and it has been cultivated with success. Yet we hear a murmur of discontent because a totally different phase, that of intellectual converse between spirit and mortal, has not been evoked by the test experiments. Surely it is time to recognize that a first class test medium may be, perhaps must be, very differently organized from the medium for scientific research, although one may be as easily discovered as the other. But when we aim at the highest and grandest phase, that which will permit the student with unlimited time to play the teacher to a brother student who has at best but an insect from which to acquire knowledge, there will be but one sensitive in ten thousand fitted for the special duty. And when discovered the medium's vocabulary of the necessary terms must be enlarged to the utmost, or at best many a spirit thought will fail to find expression. Such a medium becomes a Kohinor of far greater value than the jewel in England's crown royal. And it is already the daybreak of the era when such

mediumship will lift the shadow of the grave from the pathway of scientific investigation.

Our next point is that it now largely rests with the world of science itself to evolve and develop this precious mediumship. If it be now prepared, once for all, to accept the "test" phase as proved through Mrs. Piper, and stop fighting over questions of telepathy and subliminal man, it will have taken the first step toward its own brilliant future. But the law demands, or at least seems to demand, that the special phase of any sensitive shall be the study of just one scientist, whose life is devoted to that very specialty. He must train the medium to accept him as her true friend, who will make her physical welfare his special care. He cannot call in his friends to witness the phenomena. Mme. d'Esperance says "casual visitors to our circles always caused more or less of an interruption to our usual proceedings. . . . Some by their presence seemed to paralyze the manifestations." And again, when skeptical scientists were experimenting, she says, "The séances left me weary and exhausted. I was tempted to give them up." It is evident that the concentration upon just one phase, and by just one qualified and harmonious sitter, for as long a time as desirable, is the pathway to success. We may note here how Sir William Crookes, by confining himself to just one phase, that of materialization, experimentally determined its truth. If his object had been proof of an intelligence with a cultivation superior to his own, it is apparent that for such a phase a very different medium was required. It was the violation of this law of "limitation" which left Madame d'Esperance an invalid for over a year, and seemed at one time to have rendered her recovery hopeless.

When we turn to what had been accomplished in the brief period when the phase of "knowledge" was thus opened to the world, we are startled at its extent. A Mr. Barkas, F. G. S., was present at a home circle as an invited visitor. He happened to mention that he was about to give a series of popular scientific lectures. The control asked him a few questions and then declared that his experiments had misled him, because not sufficiently extended. The discussion led to a postponement of the intended lecture upon electricity. No wonder Mr. Barkas was surprised. Who had ever heard of an ignorant medium able to confound an experienced scientist? It was then that a number of learned men were introduced to the circle, and each met on his own specialty, and instructed. Sound, acoustics, music, harmonies, were thus discussed, and chemistry was about to be introduced for the benefit of a leading chemist, when the inharmonious conditions broke down the medium. One would have thought that such a glimpse of the possibilities of this phase would have left the scientific world deeply anxious for the recovery of the medium. But on the contrary we find the medium not even invited or encouraged to resume this phase under conditions of greater harmony. Yet the medium records that her special control, Stafford Humm, "never has made a mistake, whether in diagnosing a sickness, describing scientific facts or theories, or in his many statements respecting possibilities which had not yet dawned upon the world." We find Stafford Humm describing the telephone, not then invented. Another instrument he described and called the "designograph," for producing writing and sketches in facsimile at any distance, is only to-day claimed as an invention.

Such utter indifference on the part of the scientific world recalls the episode at Albany, where the scientists of America, assembled in all their glory and power, refused to listen to the experiences of Prof. Hare with "spirit return," and proceeded to discuss the important question as to why roosters crow at the midnight hour. And we may feel reasonably assured that if these experiences of their learned brethren with Mme. d'Esperance had been accepted by the Psychical Society as "veridical," they would have been claimed as either telepathic or subliminal, and therefore, of course, of no immediate value. The great fact that they might be of value to the whole world would have been passed as not within the scope of that politic society. Surely the learned scientist has the same happy faculty of making a fool of himself on the slightest provocation, as those of us who are humble outsiders. Some day he will wake up. Probably Mme. d'Esperance and any living mediums to whom such a phase is to-day possible will have died of old age or have been prematurely destroyed by inharmonies. Still, even then, by the establishment of schools of mediumship, instruments may be discovered through whom knowledge from a higher life may be filtered to a lower. And then the lessons embalmed in such histories as that of Mme. d'Esperance will be found valuable as ever to the student of truth.

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