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# Seventh Annual **Convention of the National Spiritualists**<sup>3</sup> Association

## Of the United States of America and Dominion of Canada,

Reports of the President, Harrison D. Barrett, and Secretary, Mrs. Mary T. Longley, for the year ending Oct. 20, S. E. 52.

Ladies and Gentleman of the Convention : - | the Legislature. In several other States con-Another year has rolled away into the Eternity tests were waged most fiercely, in some of of the Past and I am again called upon to present my report as President of the National Spiritualists' Association of the U.S. A. and Dominion of Canada, of the work said Association has performed during the past twelve months, and to outline, in brief, that which to | law passed by the Legislature of that State. me seems necessary to make the work of the coming year of greater moment to our beloved | liberty in America. I recommend that special Cause.

#### RETROSPECTIVE.

past year to see what it has brought forth for erty must prepare themselves for action ere our Cause as well as for the people of the the Legislatures of the several States shall world. Never before in the history of America has there been so much interest manifested made by the medical monopolist; to secure the in psychism as during the past twelve months. Press, Pulpit and Science have unitedly considered the questions pertaining to psychical research, and have spread broadcast the results in full, of the investigations made by eminent men and women in all sections of the nation. The secular press has devoted no little space to the work of Prof. Hyslop of Columbia University, while the results of the labors of Profs. James and Hodgson and Dr. Gibier have been largely elaborated upon through the same channel. The religious press has also dealt with this important question and has thereby given psychic science the recognition its importance demands,

In religious circles also there has been much interest manifested in the same great subject by the most scholarly pulpiteers in America. Psychic facts have been so forcibly presented to them that they have felt constrained to speak concerning their import, and their words have had no uncertain sound. Charges of heresy have been numerous and some of the most elequent clergymen in America have been called upon to stand trial because of their fearless proclamations of the truth as they perceived it. Methodist, Episcopalian, Presbyterian and even Swedenborgian ministers have b en placed under the ban of their respective churches for giving utterance to sentiments at variance with the ancient doctrines of the Church as an institution. Rev. Dr. B. F. Austin was expelled from the Methodist Church because of his frank admission of his knowledge of spirit return. Rev. Dr. Workman of the same church must sooner or later stand trial for the same offense. These and other instances prove that progressive clergymen ord as practical supporters of International have heeded the revelations of psychical sci ence and have followed the leadership of Truth from ecclesiastical darkness to realms of spirit ual light. There has also been a radical change in public sentiment on the part of the masses with regard to Spiritualism. The work of the distinguished scientists above mentioned, coupled with that of many able clergymen, have had a most salutary effect in this direction. The Easter sermon of Rev. Minot J. Savage of New York on Spiritualism, that of Rev. B. Fay Mills of Boston on Immortality, and those of Revs. Heber Newton and Lyman Abbott of New York on the same subject, have had much to do with the creation of a deeper interest in Spiritualism, and with its being accorded a more respectful hearing on the part of the press and people. These several sermons, supplemented by the positive affirmations of men of science, have made Spiritualism a popular topic of conversation in all societary circles. This has led to an increase of interest in Spiritualism in its every aspect on the part of the people, and the result has been that the National Spiritualists' Association has been repeatedly called upon to give important information to honest investigators. This recognition on the part of the public has made the National Association an institution that commands the respect of all seekers for truth, wheresoever dispersed. The respect shown the National body by the opponents of Spiritualism, as well as by honest investigators, proves its worth to the Spiritualists of America, and is a powerful argument in favor of its receiving a generous support from the Spiritualists themselves. It is very apparent that those who know nothing of Spiritualism are manifesting a greater recognition of the National body, and respect for its work, than is shown by far too many in spiritualistic ranks. I congratulate you most heartily upon the present prominence of Spiritualism in the public mind and earnestly recommend that you take such action at this Convention as will careful attention to it at this time. I referred augment this recognition during the year next | to this matter at some length last year, and ensuing.

which the people were victorious. I cannot refrain from making special reference to the broad-minded and noble-hearted statesman, Governor Thomas of Colorado, whose ringing veto message of the odious medical monopoly has forever endeared him to every lover of

recognition of his heroic act be accorded by this Convention. The struggle for medical It is well to glance in retrospect over the freedom is not yet over and the friends of libagain assemble. A determined effort is to be absolute control of the healing art for the sake of financial profit to themselves. I am constrained to recommend the formation of a National Medical Liberty League, non-sectarian in character, for the purpose of protecting the liberties of the people in this direction.

#### VACCINATION.

Compulsory vaccination has also received no little attention during the past year. In many instances Boards of Health have succeeded in riveting the chains of slavery upon the limbs of the people and have forced them to submit | should protest vigorously against the debasing | ena, nor does he hesitate to say that they conto the poisoning of their bodies for the special of the spiritualistic platform below the level stitute an integral part of the economy of Spirprofit of a few men, under the false assumption that the said poisoning was necessary to the protection of the health of the people. I referred last year to the noble work of William Tebb in England and his signal success in securing the repeal of the compulsory vaccination law in that country, as worthy of emulation on the part of his fellow Spiritualists in America. I can do no more than to repeat those words now, and to recommend that this Convention take some action to secure the repeal of all compulsory vaccination laws in every State in the Union.

ods of work has become an absolute necessity. Church societies have their rolls of memberof them is expected to contribute his share to its support. He does this cheerfully, because he believes in his religion and does not expect to get something for nothing. In far too many instances it costs nothing to join a Spiritualist its Sunday meetings, while a ten or fifteen cent | than he can that of an ignorant one. admission fee is demanded at the door of all who are not members. This is an attempt to make outsiders pay for the religious pabulum received by the members, and is notning less than the receiving of something for nothing. A Christian loves his religion truly enough to pay for it, while many Spiritualists only love Spiritualism when others pay for it for them. and cents.

A decided change in the method of work is one of the great crying needs of the hour. A brief but comprehensive constitution and code of by-laws should be drawa up, obliging all those who append their names thereto to do certain things for the support of the Cause. They should be required to pay a small sum per month or per year for the support of the local society, and the door fee could then be workers are fixed at the lowest possible figures, and few there are who can actually support themselves and families from their platform earnings. A few speakers have rare medial gifts, through which, by means of private sittings, they receive enough to make up a man or woman to work for two hundred and fifty dollars per year upon the Spiritualist platform waen he or she could earn two thousand dollars per year in some other way. The laborer is worthy of his hire, and this Convention o' mediocrity.

It cannot be said with truth that all Spiritalists are poor in purse, nor can the cry of hard times account for the weak financial nomena meant nothing beyond the mere ocstanding of many local societies. It is true | currences themselves, then they could well be that the reign of prosperity has not yet been | considered as curiosities, and be placed on exfully established in the United States, yet | hibition as such. But beyond them does lie there has been a revival of business in many | the realm of investigation, where we find scicentres that must have favorably affected | ence, philosophy, and religion asking for a some Spiritualists. There is certainly no reason why those who are in prosperous circum- derstanding of these three permanent factors stances should not render some support to the in Spiritualism. They are, therefore, neces-Cause. It is reasonable, at least, to suppose | sary adjuncts to it, but are not the all of Spirthey would do so, if they were approached in | itualism. They open the door to science, while the right way, or if they could be led to see that business methods prevailed in the man-religion. How shall these several phases of agement of the society to which they are asked | Spiritualism be presented to the public? Shall to contribute. No philanthropic business man can be expected to place large sums of money | be a division? Let the Spiritualists in any community meet not place a speaker or medium at ease when introducing him to the audience. As soon scribe what they feel able for the support of the meetings. The doors could then be opened free to all, and, with collections taken at each attention may be called the more strongly to the necessity of doing something for our local societies. Unless they are strengthened, the recommend careful consideration of this imyour part to find the true solution of this problem.

essence of selfishness on the part of those who | the better posted they are the higher and bet- | er(o need not be repeated now, and I have only require them to do it. A change in the meth- tor are their inspirations. I must here say to say that I reaffirm all I have ever said that I have heard several unconscious trance speakers deliver the same lecture, under differship, and each person who unites with any one ont titles, in various sections of the nation, thereby, unconsciously, perhaps, to themselves, admitting and proving the necessity for wider reading and careful study. No man can teach that which he does not know; it therefore follows that a cultured spirit can use the brain of society, and all members are admitted free to a cultured psychic to much better advantage

The settlement of speakers would further another needed reform. I refer to the mental and moral fitness of those who offer themselves as candidates for the spiritualistic rostrum. To day those who can draw a large crowd of people, from whom the ten-cent door fee is exacted, through questionable phenome 1a, sensational utterances and freakish mannerisms, or for what they can get out of it in dollars are often preferred to those who tell the truth and give pure spiritual instruction. Under the settlement of speakers, moral degenerates would be left in the rear, and only those who were able to live their religion, who could instruct the people and command their respect would be given employment. Settled speakers, therefore, would require mental, moral and spiritual ability, good characters and genuine mediumship. The present system puts a premium upon fraud and makes trickery abolished. To day the salaries of all platform | a desirable art. In some local societies some of the officers have even offered to stock a test medium with startling phenomena, in order that large concourses of people could be induced to attend the meeting, and pay ten cents to see the show. I recommend that this Convention put itself squarely on record in favor decent salary. It is neither just to Spiritual of settled speakers for all local societies as ism nor to the individual to ask any reputable soon as conditions can be established to make the same a practical success.

#### PHENOMENA.

Closely allied to the subject of settled speakers is the question of phenoment. No Spiritualist doubts the existence of psychic phenomitualism. Their relation to the public presentation of spiritualistic teachings is one of the most vital questions of the day. If the phe-

upon this subject. The time for talk has passed; the time for action has come, and I can only say to those who engage in fraudulent practices, and to all who abet them in their crimes, hereafter there will be sharp, decisive action, rather than extended talking, on the part of those who believe in decency, honesty, and spirituality.

NO. 6.

THE ROCHESTER JUBILEE.

I referred to this important subject at some length last year, and feel constrained to call your attention to it at this convention. The amount of the deficit is about seventeen hundred dollars; and while there may be no legal obligation resting upon the N.S.A., there is yet a moral duty devolving upon all organic bodies, especially the N. S. A., to assist in placing Spiritualism in its true light before the world through the wiping out of the deficit. I submit this matter to you and trust that some expression will be made by you that will throw some light up on the question at issue.

#### THE BABE ESTATE.

A partial settlement of the Babe estate has been effected, and between two and three thousand dollars will ultimately find their way into the treasury of the N. S. A. The fund for the defense of the Babe will has been drawn upon to meet the expenses of the suit against it, but about four hundred dollars are yet in the treasury to the credit of this special fund. This money, under the vote of the last convention, will be held for future use in the possible defense of other wills bequeathing property to the Cause of Spiritualism.

#### THE LEGAL STATUS OF SPIRITUALISM.

During the past year an important legal question as to the standing of Spiritualism as a religion has arisen in at least two States. Indiana and Massachusetts. In the former State I am informed that the courts held that Spiritualism is not a religion, hence its followers have no rights as a religious body under the laws of that Commonwealth. In Massachusetts the case is yet pending, and the outcome is some: what doubtful, the first trial having resulted unfavorably to Spiritualism. A certair person donated some property to the propagation of the spiritual religion. The opponents of Spiritualism and those who want the said property come forward with the claim that Spiritualism is not a religion, and that which is not cannot be propagated. If Spiritualism is not a religion this claim is certainly good logic; hence it rests with Spiritualists to prove that their Spiritualism is a religion. If they fail to do this Spiritualism will receive a great blow in many States, and it may lead to the suppression, under the sanction of the law, of all Sunday meetings held in the name of Spiritualism. In Indiana no application was made to the N.S.A. for financial aid, hence I have not the facts at hand to give you. In Massachusetts the N.S. A. was asked to render financial assistance, and your Trustees unanimously voted to appropriate fifty dollars from the Babe will fund to the prosecution of the suit. In view of the importance of this matter I ask you to sanction the action of your officers, and recommend this case to your careful consideration. This convention should act in the matter, and nothing should divert its attention from this case.

#### LIBERTY.

The struggle for secular and religious liberty has been carried on in several States throughout the past year. In Illinois medical monopoly, despite the efforts of the friends of freedom, won a complete victory and fastened a most invidious law upon the people. In Michi gan the opponents of liberty were partially successful, while in Massachusetts a compropostponed, probably until the next session of advertising and car fares, is the very quint- inspirational speakers, yet even in their cases ' fraud and chicanery. What I have said hith-

#### PEACE.

The last annual convention, upon the recommendation of your President, voted to send a congratulatory memorial to the Czar of all the Russias for inaugurating the movement that led to the assembling of the International Peace Congress at The Hague, Holland, during in the hands of those who fritter them away greeting was sent as directed, and the Spirit-Peace. I need not refer at length to the work how their money shall be expended. of the Peace Congress, as you are all quite familiar with it. It did not accomplish all that had been hoped for it, neither did it place the United States on record as a Peace nation. As Spiritualism is the religion of humanity; it is also the religion of Peace and a higher civil zation for the race. Therefore all true Spiritual ists repudiate war and bloodshed, and protest vigorously against the use of implements of torture against their fellow-men. I cannot as these details are attended to, open subscripview the increase of the standing army of the tion books and ask all friends of truth to sub-United States, to its present gigantic proportions, as anything else than a serious menace to the Republic and a practical repudiation of Peace. I feel to recommend that this Convention express itself in strong terms upon the world may know that the Spiritualists of America believe in perpetuating republican institutions through the maintenance of Peace. I must also protest as a Spiritualist against the progress of our Cause will be slow indeed. 1 expensive and wholly unnecessary war in the Philippine Islands, that has been instituted since we last met in convention. The religion given us by the angels of God fifty-two years ago was a religion of Peace and Love, civilization and progress-not one of hatred, war and bloodshed. The true patriot is one who loves his country and wants that country to stand as the representative of Truth and Justice. The true Spiritualist, being a firm believer in Truth and Justice, is therefore the true patriot, hence lives his religion in deeds as well as in precepts. Spiritualism is the purest republicanism and the truest democracy, therefore diums, as well as prominent laymen, are opit involves the science of government and has posed to this plan. This fact, however, does a right to be heard upon every question affect- not deter me from recommending this policy ing the welfare of humanity.

#### LOCAL SOCIETIES.

During the past year a number of new local societies has been formed in various quarters. while others have quietly gone out of existence. This rise and fall of our local societies is a most important problem and I invite your

everything then stated holds good to-day. The vast majority of our local societies are lament ably weak, both financially and numerically. This deplorable condition is largely due to the ing, and a laughing stock for those of minor lack of proper management on the part of the intelligence. It also paves the way for mental officers and members, but there are other | laziness on the part of our speakers and medicauses to which I must call your attention. It ums. By moving frequently from place to is nothing less than a orime against Spiritual- place, they have no incentive to read, much ism to permit the present condition to obtain less to study, and are content to depend upon longer. The idea that speakers and mediums a few set subjects for their lectures. This mise was effected by which the struggle was must pay their own salaries, hall rent, music, might not hold good in the case of trance and frequently and at length upon the question of

#### SETTLEMENT OF SPEAKERS.

At this point one of the surest remedies for many of our spiritual ills comes into view. I am firmly convinced that much of the future progress and permanency of Spiritualism depends upon the settlement of speakers for one or more years. Wherever it has been tried under proper management the work has been successful. I am aware that many speakers and meto your favorable notice. The work, under present methods, is admitted by all to be far from satisfactory. Under the itinerant system a mental and spiritual dyspepsia has been deare not satisfied unless there is a change of speakers every Sunday, and sometimes three changes in a single day.

The itinerant system gives Spiritualism no voice in local reforms nor in school work nor in societary advancement. It makes our religion a butt of ridicule on the part of the unthink-

hearing. Phenomena are only helps to an unscience leads to philosophy, and philosophy to they be blended in one service, or shall there

The present method of uniting phenomena the nast season I am happy to report that the in useless expenditures, nor can men of wealth and philosophy at each session is now generbe told that they must give generously, and ally admitted to be distasteful to both speakers ualists of America were thereby placed on rec- yet have no voice in the management of the and mediums alike. The former at times ensociety, nor be permitted to say one word as to croach upon the time of the latter, while in some cases the work of the latter throws the cloud of discredit over that of the former. In at some convenient place, adopt a business-like view of the dissentions over the present methcode of by laws and select men and women of od, I venture to recommend the adoption of good standing to look out for the business in- the following plan, so far as it is possible to do terests of the Society. They should choose so: Let Sunday morning and evening be some one of good presence as the presiding devoted to lectures upon the science, philosoofficer, carefully avoiding auy and all who could phy and religion of Spiritualism, while every Sunday afternoon and a week evening are devoted to phenomena. Each would then have its own time, and there would be no feeling with regard to trespass on either side. At camp meetings special hours could be set aside for phenomenal work, by which means the ethical and religious thought offered by Spiritualsession, there would be no difficulty in meeting ism would not be forgotten by those who heard the running expenses of the society. I have it. 1 trust that this convention will consider this important question, that the people of made these suggestions in order that your this important question at length, and utter some strong words concerning it.

GENUINENESS OF PHENOMENA.

At this stage the question of the genuineness of the phenomena offered in the name of Spiritualism naturally comes to the front. portant topic, and statesmanlike action on | That there are genuine psychic phenomena no well-informed person of to day will presume to deny; but it is a serious question in the minds of the most intelligent Spiritualists and investigators as to the real value of many of those offered in public séances. In the early days of Spiritualism, phenomena were not presented in public to any great extent, yet thousands of people attended the meetings, and were converted to a belief in Spiritualism without witnessing any signs and wonders whatsoever outside of the inspirational utterances of the speakers. The work of Miss Lizzie Keyser, the first platform test medium, spoke for itself. and gave unmistakable evidences of spirit power. This is also true of many other equally reliable mediums. But the fact yet remains that the most convincing and reliable phenomena were obtained in the home circle, where veloped among some of the people, until they | there was no incentive for deception for the sake of financial profit, or the applause of the multitude.

> This is as true of physical as of mental phenomena, and I believe that a return to the home circle would give us the most reliable proofs of spirit return that we can ever find. I must here declare that I have found the present status of phenomenal Spiritualism to be decidedly unsatisfactory to all progressive Spiritualists, and now urge upon you the adoption of such measures as will lead to better conditions in our ranks. Phenomena are only valuable or necessary when they are absolutely genuine. I have, in former years, spoken

#### A DECLARATION OF PRINCIPLES.

Closely connected with the foregoing topic is the question of the adoption of a Declaration of Principles for Spiritualism. Four such declarations were presented at our last annual convention. They were ordered printed, and submitted to each society chartered with the N. S. A., for consideration, then referred to this convention for final action. At the proper time they will be presented to you. In view of the important legal question as to Spiritualism being a religion or not, it becomes necessary that a declaration of principles be adopted. Up to the present hour, no usages have been established in the name of Spiritualism, hence the courts are in duty bound to doubt that it is, or ever was, a religion. I hold that it is a religion, and is, therefore, entitled to the full protection and benefits of the law. A plain statement of the axiomatic facts upon which it rests will aid it in securing the needed pro. tection and benefits. Such a statement could in no wise be considered a creed, but would rather be a simple declaration of the basic facts upon which it rests. An axiom is a selfevident truth, hence is far from being a dogmatic assertion of faith. This convention can, if it will, make a simple statement of the selfevident truths of Spiritualism, in the form of axioms, and thereby enable all Spiritualists to meet the requirements of the law, as well as to make it possible for Spiritualism to receive donations or bequests by will, for its own propagation. I recommend action upon this question, and urge you to adopt a simple, concise declaration of principles, ere your work shall be concluded.

#### MASS MEETINGS.

During the past year a number of mass meetings were held under the joint auspices of the N. S. A. and several State Associations, all of which were eminently successful. These joint meetings were held in Brooklyn, N. Y., Owosso, Mich., Chicago, Ill., and Minneapolis, Minn. The financial returns were quite good, while the attendance was uniformly large and en thusiastic. The proceeds were divided between the State Association and the N.S.A. in due proportions in each case. Your President and one Trustee represented the N.S.A. at each of these mass meetings, and did what they could to advance the interests of the cause of organization.

Mass meetings in behalf of the N.S.A. were (Continued on fourth page.).

# 2

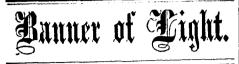
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#### when men are in possession of all they have earned and are best fitted to express the truest and highest of their thoughts. As the leaves ripen and fall in October, or are nipped by the lips of the frost king, so the leaves of human lives ripen in the October of man's existence, and should fall away, before the frost king approaches, into the rest that they have been seeking. Therefore, there should be no premature exits from earth-no transitions from "accidents"-no departures through self-violenceno attempts to thwart Nature's plans. When men and women live naturally, they will glide unawares into their autumnal season, and make their transitions from mortal to spirit life as easily as the nut finds its way from the burr. They will also find that

BANNER

" Life's purple autumn is better than spring, When the soul files away like a sparrow to sing In a clime where the leaves never die."

The winter of doubt, of discontent, of cold. of inharmony, of jealousy and desolate whiteness can be avoided by man, if he will but permit his soul forces to ripen by natural processes, and thereby enable himself to take his exit in the golden autumn, when the harvest has been made in full.

**Business Ethics.** The American people are now facing a pecu

liar condition in regard to their business relations. Merchants and all others engaged in the sale of goods seem to feel that they must induce their patrons to purchase their wares regardless of the value of the same. Many of them give no thought to the texture or quality of the goods they offer for sale. If they can induce customers to purchase inferior articles at superior prices they deem themselves in luck, and consider their clerks who make similar sales first-class salesmen. The rights of the purchaser are entirely forgotten in their great desire to place dollars and cents in their pockets. To this end advertisements are put forth. promising the most extravagant things to cus tomers, the literal fulfillment of which would mean ruin to the firm that made the promise. This can be said of the medical, clerical and legal professions, as well as of professional business men and their employees. Why it should be so is an enigma to thinking men and women who love truth and honesty for the sake of right.

In business circles it is even true that a premium is sometimes placed upon dishonesty Two young men were rivals in business in one of, the New England States. Both failed; the one paid his creditors ten cents on the dollar while the other paid his liabilities in full. The two men went to work, and after a year or two decided to reëngage in the same business. They went to the same wholesale house for a bill of goods. Each man had a thousand dollars to put into his stock, and asked for credit to the amount of another thousand, as is customary with many wholesale firms. The man who paid ten cents on the dollar was given credit for all he asked, while the one who had paid all claims in full was refused goods and credit in toto. He was surprised, and said in wonder, "You have given my competitor credit for one half his stock, and he only paid you ten cents on the dollar. I paid in full. Why competitor showed good business sense, while

#### Tardy Justice.

OF

Capt. O. M. Carter, the man who defrauded the United States Government of nearly one million of dollars, after fifteen months of enjoyable freedom, is again in custody and must suffer the penalty imposed by the court-martial for his crime. He must pay a fine of five thousand dollars, and suffer imprisonment at Ft. Leavenworth, Kansas, at hard labor for a period of five years, besides being dismissed in disgrace from the army. He is also called upon to endure the further disgrace of having the tenced fifteen months ago, but secured a stay wealthy family, such influence was not hard to find. Able lawyers were engaged to defend him, and every argument used to secure a retrial before the civil authorities. Carter was given every opportunity to defend himself, and no stone was left unturned to bring out all of the evidence in his behalf.

His lawyer, Wayne MacVeagh, even took a | ested, should be given to the world. trip to Europe while the case was pending, and was able to secure the postponement of the hearing for a new trial until his return. guilt of this aristocratic son of powerful political influence was so palpable that President ture to the papers, and directed that the sen-Leavenworth to learn that the way of the the army, all patriots should rejoice that say that had he been a poor man, no stay of proceedings for a year/and three months could ever have been obtained, that the culprit might enjoy life in aristocratic club circles in New York or any where else. A few more decisions like the foregoing would do much to restore the confidence of the people in the integrity of American courts.

#### International Metaphysical League.

The Metaphysical League will hold an International Convention in Lorimer Hall, Tremont Temple, Boston, Oct. 24, 25, 26 inst. The most eminent men and women connected with this important movement will take part in the exercises, from whom may be expected a very clear and comprehensive exposition of metaphysical principles. Charles Brodie Patterson, the scholarly editor of Mind, Paul Tyner, former editor of the Arena, Mr. Henry Wood, the gifted author, Dr. Lewis Janes, one of the foremost thinkers and scholars of the age, Mrs. Ursula N. Gestefield, the well known writer. Miss Susie C. Clarke, one of the most progressive Spiritualists of the day, Rev. Solon Lauer, Unitarian, a valued contributor to the columns of the liberal press, Rev. R. Heber Newton, the fearless Episcopalian who is not afraid of any problem pertaining to religion and science, and H. W. Dresser are among those who are to take part in the Convention. We commend this gathering to the readers | found far removed from law courts than within every session will find Lorimer Hall well filled for their fellowmen. This International Congress will mark an epoch in the history of liberal thought on both continents by bringing into prominence the basic principles of that movement which recognizes the immanence of Soul in the Universe, and that other truth that the real man is but an expression of Soul. Man as a soul here and now, is a doctrine that will do much to unfold the spiritual nature of the individual, while the demonstration of the will be a mighty power for good in humanity's upward march. Every person who can think, and likes to think, will be greatly benefited by attending this conclave. We extend a hearty welcome to our metaphysical brethren, and trust that their visit to Boston will be a most enjoyable one. Full particulars of this important gathering can be obtained of the genial Secretary, Warren A. Rodman, 201 Clarendon street, Boston, Mass.

to follow your example. Not less than one thousand representative Spiritualists should constitute the New England delegation. Write J. B. HATCH, JR., 74 Sydney street, Boston, Mass., for full particulars.

LIGHT

#### Healing the Sick.

The Boston Herald of Oct. 3 speaks editorially of the preposterous claims of the Chris tian Scientists with regard to healing the sick. Mrs. Eddy says she has healed consumption in its last stages, with the lungs mostly consumed, findings of the court that tried him published and that she has cured a cancer of the most in his home paper. He was tried and sen- virulent kind in one visit. Others claim to Mayer's offer will be promptly met, and the have united broken bones instantly, while of proceedings through the intervention of others have cured Bright's disease, softening as a fund to be utilized in behalf of true Spirpowerful political friends. As he came from a of the brain, etc. The Herald feels that it itualism. Spiritualists of America, avail yourwould be well for Christian Science, the medical fraternity, and humanity in general, to have these claims authenticated. We echo the Herald's suggestion. When cures are effected in such extreme cases as those above mentioned, proof of the same, outside of the mere statements of those who are financially inter-

In many instances a thorough investigation reveals the sad fact that these so-called Scientists have only cured their patients-in their At last, however, the case was heard, and the minds. People continue to pass away from earth through diseases of the physical, and no power has yet been found to make them well or McKinley could do no less than approve the to keep them in the form. An assertion that findings and sustain the rulings of the court- there is no such thing as disease should be met martial. Secretary Root also affixed his signa. with proof of the well-being of the one who thinks himself ill. If the Christian Scientence should be carried out in full. Carter tists who claim to have wrought miraculous was arrested at one of the swell clubs in New cures, had made records of their cases, duly York City, and will soon be taken to Ft. attested by competent witnesses such as the patients cured, for instance, they could appeal transgressor is indeed hard. This is tardy to the public with greater confidence than is justice, but for the sake of the honor of the now possible. Until destroyed lung tissue is United States Government and the good of actually restored, broken bones made whole, amputated limbs reformed, under strict rules Carter is to receive his deserts. It is safe to of evidence, the public has a right to doubt that such marvels have ever taken place.

In this respect it would be well for the people to ask all physicians of the old schools to present evidences of their ability to heal ere they presume to treat the sick. In the the National Convention; A. H. Blackington crusade the men of medicine are making against the Christian Scientists, spiritual and magnetic healers, it would seem that they are determined to exact from them that which they are unwilling to concede in return. By all means let the patients demand evidences of ability to cure, but let those demands be impartially applied to regulars and

irregulars alike. We venture this assertion-Christian Scientists, spiritual healers, et als., will be able to prove a greater number of cures in proportion to the number of patients treated than can the so-called "regulars" when the evidence is all in and the case given to the jury. Many of the Christian Scientists. like Mrs. Eddy and her immediate pupils, may be fanatics, yet the stubborn fact remains that some of them actually work numerous remarkable cures. We are in favor of every remedial agency that will alleviate pain, therefore feel that all who can heal the sick should have the privilege to use their powers for the good of their fellowmen.

#### Justice.

Law is seldom justice, and justice is oftener

## OCTOBER 7, 1899.

#### The N. S. A. Home Fand.

The Spiritualists of America are awakening enthusiastically to the call of Treasurer Mayer of the N. S. A. From Maine and Virginia, New York and Massachusetts, and other sections of the nation, we have received responses from those who, though poor in purse, are yet rich in their love for Spiritualism, hence feel impelled to give their mites to the "Home Fund." We hope those who have abundance. will be inspired by the examples of their less prosperous brethren, to do in proportion for the cause they love. If they will, Treasurer N.S.A. will have a home of its own, as well selves of this golden opportunity and do something for your religion. Send in your donations, that the opening of the Chicago Convention may see fifteen thousand dollars in the N.S. A. treasury and the deed of the headquarters on record in Washington. Who will be the next one to respond to this most worthy object?

## The Maine State Spiritualist Convention

Was held in the City Hall, Waterville, Sept. 3, 6, Oct. 1. The attendance was large and much enthusiasm manifested. Pres. A. J. Weaver was unavoidably absent, and First Vice Pres. A. H. Blackington called the meeting to order. After the usual routine business was transacted, the following officers were chosen for the ensuing year: President, A. H. Blackington, Rockland; First Vice-President, Mrs. Sadie Jordan-Clifford, Sandy Point; Second Vice-President, A. W. Stewart, Augusta; Secretary, Mrs. Viola A. B. Rand, Hartland; Treasurer, B. M. Bradbury, Fairfield; Trustees, R. W. Woodman, Westbrook; T. F. Rand, Hartland; Mrs. F. E. Ward, Portland; Dr. B. Colson, Bangor; Robert Hayden, Athens; Mrs. Helen Neil Howard, Skowhegan; Dr. H. E. Field, Lewiston; Mrs. M. J. Wentworth, Knox; Mrs. M. C. Donnell, Bucksport. Delegates to and B. M. Bradbury. Alternates: Dr. B. Colson, Bangor; A. J. Weaver, Old Orchard; Mrs. Georgia Field, Dexter: Mrs. F. E. Ward, Portland. Full particulars will be given next week.

#### Banner of Light Children Department.

For some time THE BANNER has been running a very interesting Children's Department. It consists of letters written by the little folks, short stories with good points to them and let-ters from spirits to the children. This is a step in the right direction, and will aid in interesting them in investigating the subject and becom-ing active workers. "As the twig is bent the tree is inclined."—The Sunflower.

Thanks, Brother Bach. We are pleased to note that our Children's Department is growing in favor throughout the nation. Come, children and parents, let us hear from you.

MP The widespread attention which Gen. M. C. Butler's letters and addresses on the race problem have attracted, leads to a fresh harvest of communications to this journal on the same subject. It should be noted that the former Senator from South Carolina has interested himself in the question, not with any thought of reopening old sores, or adding to the friction which unfortunately exists in the connection, in some parts of the country, but to find a peaceful, just and equitable solution, to the end that there may be a better adjustment of race relations in this country in the future. Some of our intending contributors do not appear to quite realize this point .---Wash. Times.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which ap pear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to nolly us promptly in case they discover in our, columns, advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

#### Autumn.

robes, and stands transfigured before the eyes | chief offence consisted of begging a postal of all her children in her regal autumnal card, was sentenced to the workhouse for beauty. It is the harvest season, and fruit trees, field and garden are yielding up their guilty of attempted criminal assault upon his golden products for the good of earth's chil. step-daughter, was found not guilty. It is dren. The frost-king has breathed over the therefore apparent that men listen to argufaces of the flowers, and they have drooped and withered under his icy touch. Earth begins to look brown and sere, yet tree and that would preserve the honor and integrity meadow never wore robes more royally beau- of women; yes, and of men, too. Cases are tiful than are those they wear in the mellow known where officers of the law have refused October days. October is the month of ripen. ing. All things grown in Nature's garden come to a full fruition in the tenth month of the reign of King Annus, and man is commanded to garner those treasures, that he may live upon them until the harvest comes again. As the sun turns away to the southward, the mankind, have long been told that life and somber robes of Night are lengthened, and | character counted for nothing when they were she wraps them around the precious hours she | called upon to render an account of themselves has stolen from her rival, Day, to hold them when they entered the next world, provided for her own.

from the season of spring to that of autumn, reers, and then, by a profession of faith in the the processes of growth in plant and tree, the cold, all necessary in Nature's chemistry to the and caused them to feel that they could engage maturing of the fruit and other products of the in all sorts of dishonest practices, provided soil. The husbandman may be pardoned for they duly repented at the last. It then follows the pride he takes in the crops he has helped | that false systems of religion have had much to grow, since he knows that he has honestly | to do with bringing in the terrible conditions earned his livelihood with his own hands, by forcing the soil to respond to his magnetic touch. Autumn shows him the full fruition of countrymen stand in need of a truer, there his labors, and the crimson shroud upon shrub and tree, although it betokens the death of the year, is yet to him an index that Nature's time for rest has come, that her work is done for a time at least, and man must garner where he has sown. He must also feel that the change principles-that religion is Spiritualism. When from green to brown or purple, or crimson, is | its followers live and do the right for right's a warning to him to prepare his granaries for sake, when they tell the truth for truth's sake, the corn in the field, Lis cellars and barns for that which will sustain him and his dumb ser vants through the time when Nature wears her fellow-men. shroud of white.

Human life is one of Nature's plants, that has its springtime of bud and blossom, its summer of growth, its autumn of ripening and its winter of snow and ice. All of the children of men should, and are expected by Nature, to live well into the autumn season, that they may be like ripened grain ready for the harvester. Autumn is the holiest season of the year, and men and women find their autumnal season to be the fullest and richest years of their lives. In youth the tiny shoots of hope, the frail buds of faith, the delicate flowers of affection, the twigs of aspiration for success must be tendermust be filled with arduous toil in order that the struggles and promises of spring may not prove of no avail. Man looks forward, unwillingly, perhaps, to the autumn season, when | Spiritualist in this country. We know that the ripening of his mental powers will give him a full harvest, upon which he may live in the United States in expressing their symwhen he can no longer move around among his | pathy for her in her present affliction, and in fellows.

Autumn, then, is the season of completion, restoration to health.

you proved yourself a fool!" was the brusque reply.

This incident proves that dishonesty is at a high premium-ninety per cent.-in some business circles. It is to be regretted that this spirit is so prevalent in American life. It has even gone so far as to cause men to prize dollars and cents higher than the virtue of women and the lives of human beings. In a certain Nature has donned her crimson and purple court, also in New England, a man whose

ninety days, while a man who was proved ments involving dollars and cents with willing ears, and persistently refuse to consider those to prosecute those monsters in human form who seek to debauch young boys.

Something must be radically wrong in the American system of ethics to cause such fearful conditions in the various relations of life. Business men, professional men, in fact all they persistently held to faith and belief. Man, the reasoning man, can glance back. They have long been told that they can do as

ward to the seed time, and note the changes they please until the close of their earthly ca- | cure receipts for the full fare paid going over saving grace of Jesus' name, pass to a glorious shifting scenery upon the stage of earth, the reward in heaven. These promises led them hands of all station agents, and will be issued transformation of cold to heat, and heat to believe that the bereafter was sure anyway, as receipt for full fare paid on application," now extant in some business circles. The logical conclusion must therefore be that our fore a better, religion. They need to be taught that there is no forgiveness for sir, no possible escape from the consequences of their own acts, no getting away from themselves. There is but one religion to day that emphasizes these when they are honest for honesty's sake, then indeed are they followers of Spiritualism and exemplifiers of its divine principles to their

Mrs. Emma Hardinge-Britten.

It is with deep regret that we learn of the serious illness of this gifted lady, at her home near Manchester, England. Mrs. Britten has been a valiant worker for the cause of truth invited to join the party as the excursion for many years, and numbers her friends by thousands in all quarters of the globe. Her labors in the United States thirty-five years ago were productive of great good to Spiritual. | phia, Wilkes Barre, Baltimore, Washington ism, the results of which are even now in evi dence through the many tender memories of ly nurtured, while the summer of middle life her cherished by the multitudes to whom she to the manager of the excursion, and join the ministered. Her works, "The History of Mod. party as the train passes your city. There is ern American Spiritualism," and "Nineteenth | no time to lose, for the Convention will be Century Miraoles," have endeared her to every we express the sentiments of all of her friends secure sleepers, meals, rooms at the hotels, etc.

#### Delegates, Take Notice.

The General Passenger Department of the Wisconsin lines sends us the following: "If delegates pass over two or more railways en route to the Chicago Convention they should proeach line, as return tickets will be issued locally by each company. Blank forms are in the Wisconsin Spiritualists, and all others using Wisconsin lines, take due notice of the above, and govern yourselves accordingly.

#### Mental and Spiritual Healing.

The Attorney-General of Illinois has rendered an opinion to the effect that all persons who practice Christian Science, mental and spiritual healing, if they use no medicine, are not amenable to the provisions of the medical law of 1899, hence cannot be held responsible for the death of those who see fit to employ them. How very considerate is this servant of the people! Would not he and the people be better off if all persons were permitted to heal the sick without the interference of the law?

#### The Chicago Excursion.

The itinerary of the New England Spiritualist excursion party appears in another column

in this issue. We desire to call the attention of Spiritualists residing in the cities and towns along The Royal Blue Line to the fact that they are privileged and especially train passes through the places where they live. New York, Brooklyn, Jersey C.ty, Newark, Paterson, Linwood, Vineland, Philadeland Pittsburgh Spiritualists, and all others en route, this means you. Send in your names called to order Tuesday, Oct. 17, and your names should be registered at once in order to Write at once, and induce your friends to do likewise. Spiritualists of New England, you Send in your order for tickets, and urge others ' cannot afford to miss it.

of THE BANNER, and we trust that each and them. A man may have ever so true and just a cause, yet fail utterly to sustain himself in with Spiritualists. Our metaphysical friends | court, owing to the bias of judge and jury and are thinkers, they are abreast with, if not a his own inability to present his facts. A case to enlist earnest and honest men in an effort little ahead of, the times, and have a message was recently tried in a Northern State where a man was indicted for criminal assault upon his step daughter, a child of fifteen years of age. The case was well-proven against him, yet the charge to the jury was such as secured a verdict of not guilty. Everything about the man betokened the lowest and most sensual of natures; his own words and the words of the outraged child conclusively proved the guilt of the wretch; yet the ends of justice were defeated by those who made sport relationship of the finite to the Infinite Soul | of the crime and pleaded the cause of the monster in human form.

A negro who entered the home of a white man late at night for the purpose, as he himself had previously stated, of outraging one of the tends to use his power wisely and to exert an women of the household, was tried in the same court. Not only was the negro's cause pleaded, but evidence that would prove his guilt was carefully excluded. The charge was overwhelmingly in the negro's favor, yet some of the jurymen held out in favor of a verdict of guilty, and the result was a disagreement of the jury. Justice not only miscarried in this case, but the scoundrel may be released to repeat the same diabolical crime. This state of land is determined to yield none of her claims, affairs exists in a Northern State, not in South Carolina, nor any other Southern State.

How long this condition of things is to obtain, the votors of this nation must decide. It is a brave act, indeed, for northern pecple to point the finger of scorn at the white men of the South for seeming acts of injustice; yet, for outrages far worse than any ever given to a negro in the South, in the North they have no censure, but only excuses and tender sympathy for the brutes who commit them. It is a heroic people who can pass resolutions condemning Southern lynchinge, yet defend outrages upon women in any State. Justice is crying unto men of all parties for vindication of her rights. How long is she to be denied the free exercise of her powers? Men and women of America, it is for you to say. Shall we-have equal and exact justice for all men; or shall politi cal prejudice, the desire for votes, and a contempt for honest women continue to influence our courts, that wrongs unspeakable may be committed unrebuked? What say you, readers of these words? Do you feel satisfied with the present awful condition of things?

#### The Message Department.

A goodly amount of space is devoted to spirit messages in this issue, and we trust that they will find their way to those for whom they are designed. We give a larger number than usual on this occasion, in honor of the reopening of the department. We hope that each message will be recognized by some one of our readers, and a verification of the same forwarded to this office. Phenomena are much more helpful when they are verifiable, and those who receive messages owe it to the public to share their pleasure with others not so favored.

15 The Great Food Fair opened in Mechanics Building, Boston, Monday, Oct. 2, and will

Mar Admiral Dewey is at home after an absence of nearly two years, and of course is the lion of the hour. Without question, Dewey holds the first place in the affections of his countrymen, and is in a position to place them in possession of some very useful information upon many of the perplexing questions of the day. His utterances thus far show that he ininfluence for good over the people to whom he speaks. He has the air of the statesman, and his advice will have great weight with his countrymen.

53 England and the Transvaal Republic seem to be on the verge of war. President Kruger and his advisers appear unwilling to concede what is asked of them, while Eng-Without entering into the merits of the case, we feel that a great nation, like England, can afford to be generous in its treatment of a weaker power. Might, however, often makes. right between nations, and we fear that no concessions can be expected in the present crisis.

E The Spiritualists of Maine are enthusiastically loyal to the N. S. A. They took up the

question of Treasurer Mayer's offer at their recent State Convention, and pledges and donations to a large amount were spontaneously made. They intend to be up to date on all questions, and never knowingly shirk any duty or responsibility that devolves upon them. In fine, they seek to be Spiritualists in deed as well as in word.

10 Miss Fannie P. Bryton, daughter of Mrs. Ida P. A. Whitlock, the well-known speaker, sailed for Europe Sept. 27, steamer Noordland. Red Star Line. She will spend a full year in Vienna, Austria, studying music under the tuition of Leschetizky, the famous pianist. We wish her bon voyage and a safe return home.

10 We promised you a surprise in this issue of THE BANNER. Read its well-filled pages, and see if we have not faithfully kept our word. By the way, it is a good time now to subscribe for THE BANNER-the best Spiritualist paper in the world.

The Dunkirk, N. Y. Union, says that W. L. Danforth, father of the gifted psychic and palmist, Miss Hattie Danforth, celebrated hiseightieth birthday at his home in Lily Dale, N. Y., Sept. 17. THE BANNER extends congratulations, and wishes our venerable brother many happy returns of the day.

God's angels come from "Sunset Land" not to tell of a land of idleness and sleep, but continue in session throughout the month. of a world full of progress, of active service Among the many attractions of moment may | and noble striving, where harmony prevails be mentioned Drown's great painting, "The and all residents solely aim to become good Judgment of Paris."- This alone is worth the | and to do good. Such a land is already in wishing her a speedy, as well as a complete, are especially interested in this excursion. price of admission, and lovers of the beautiful sight for every one who lives and does the right on earth.

OCTOBER 7, 1899

#### BANNER OF LIGHT.

## Literary Department. Children's Spiritualism.

MISS OCTOBER'S PARTY. BY MINNIE M. BOULE.

Miss October gave a party, 'T was a gorgeous, graud affair ; I was glad to be invited,

Just to see what folks would wear. Red leaves were the invitations,

By Miss West Wind swiftly blown Into every yard and doorway. Where October would be known,

Oh, I wish you could have been there, Just to see the lovely trees Nod and bow and dance together, To the music of the breeze.

Elms and Maples, red and yellow; Oaks and Chestnuts, still in green; And Miss Pine, so stiff and solemn, Like a stately, maiden queen.

Smiling were the big Sun flowers, In the gardens by the way; And tall and slender Golden-rod With pink Thistle, was at play.

Mother Apple-tree brought apples; Grapes were there from Mr. Vine; Mrs. Bush brought red Barberries And Elder Berry brought some wine.

The Acorns lent their brownest cups, And every toad a stool had sent; So all the guests could sit and sup And visit, to their heart's content.

Miss October looked with pleasure On her friends assembled there, As they bowed and laid before her All their gifts and treasures fair.

"I am quite o'ercome," she murmured, "So much work you must have done To prepare these lovely presents, And these charming gowns you 've worn."

"'T is an honor quite unequaled, You are paying me to-day; I know you're weary from your toil, But I know not what to say."

Then Flower, Vine and Bush and Tree Laughed heartily and long. "We're happier when we work," they said,

"It makes us good and strong. "We've grown a little every day; And Rain and Air and Sun Have bathed and fed and warmed us, Until our work is done.

"We did n't know just how we'd look, Or just how big we'd be; We simply kept on growing, That was n't hard, you see."

Then Miss October understood, Each day had brought each guest Some air, some food, some work, some play; And God had done the rest.

Dear Editor : My grandpapa takes THE BAN-NER, and I read the young folks' column; so I thought I would write a letter if you will print it. We live on a farm. I have two brothers. Levi is seventeen, and Ned is eight. I am ten. My papa has three horses, eight head of cattle, thirty-three sheep and three hogs. For pets we have two Angora cats, two kittens and a dove. I go to school and study reading, writing, spelling, arithmetic, geog-raphy and language. Canaan, Me. HAROLD W. NUTTING.

The Fisherman's Sunshine.

N THE SMALL HOURS-when joy and sorrow reach an ideal intensity-a youth who had grasped the hand of Success thus

reasoned : "What was victory but a chance to engage again in combat? To win to-day was but to have a right to enter the fray again to morrow. His triumph only opened the door for him; and if he was to hold his own he must make ready to wrestle again and again. Each time the effort would be harder than the last. And at the end, what? He would be richer in money, perhaps; but just then money seemed to have no absolute value. He would do good, perhaps; but perhaps also he might do harm, for he knew himself not to be infallible. He would not be more contented, he feared, for he had discovered already that, although success is less bitter than failure, it rarely brings complete satisfaction. If it were contentment that he really was seeking, why not be satis-fied now with what he had won? Why not quit? Why not step out of the ranks and throw down his musket, and get out of the way, and leave the fighting for those who had a stomach for it?

As he asked himself these questions, a gray shroud of melancholy was wrapped about him, and all the brightness of youth was quenched in him. Probably this was the in-cvitable reaction after the strain of his long effort. But none the less, it left him looking forward to the end of his life, and he saw him self withered and racked with pain; he saw his young wife worn and ugly—perhaps dead —and the ghastly vision of the grave glimpsed before him; he care his hor dead also dead in before him; he saw his boy dead, also, dead in youth; and he saw himself left alone and lonely in his old age, and still struggling, struggling, struggling in vain and forever.

"Then there came to him another quatrain of Omar's, a quatrain he had often quoted with joy in its stern vigor and its lotty resolve:

So when the Angel of the darker Drink Autast shall find you at the river brink, And, offering his cup, invite your Soul Forth to your Lips to quaff—you shall not shiink.

"And youth came to his rescue again, and hope rose within him once more, and his interest in the eternal conflict of humanity sprang as keen as ever. He knew again that life is in finitely various, and that it is worth while for its own sake, and he wondered how it was that he had ever doubted it. Even if struggle is the rule of our existence in this world, the fight is its own reward; it brings its own guer don; it gives a zest to life; and sometimes it even takes the sting from dereat. The ardor of the combat is bracing; and fate is a foeman

worthy of every man's steel. "So long as a man does his best always, his pay is secure: and the ultimate success or failure matters little after all, for though he be the sport of circumstances, he is the master of himself. To be alone even-in youth or in age -is not the worst thing that can befall, if a man is not ashamed of the companionship of his own soul. If his spirit is unafraid and ready to brave the bludgeon of chance, then has a man a staunch friend in himself, and he can boldly front whatever the future has in store for him. Only a thin-blooded weakling casts down his weapons for nothing and flees around the arena; the least that a man of even ordinary courage can do is to stand to his arms and to fight for his life to the end. -ByBrander Matthews in Scribner's.

A STROLOGICAL ETHICS. - Every man with a sound constitution and a healthy brain is a capitalist from his birth, because he has thereby the power to labor intelligently. Nature will supply him with raw material faster than he can use it. She is no niggard, this good mother of ours!

Power for power, no man can do more than

ready with encouragement where weakness is apparent, brave, generous, and loving hearted, apparent, orave, generous, and horing nearter, ever desirous in every possible way to help all forward, finding therefore (although inoiden tally for its possessor) the highest life and pow ers and enjoyment this life can know, can be grown through the operation of this self same law. To set the mind in the direction of these latter qualities, and to use a little effort at first to hold it there, will enable it to get such a movement and power in that direction that nothing except the conscious effort on our part will enable it to move again along its old paths. The habit of selfishness, self centeredness, can be changed into the habit of absolute un

selfishness, through which alone true life, joy, power, and influence come-through the opera-tion of this same law. A little forgetting of self now and then, a desire for service, a doing of what comes into the mind to do, will com pletely revolutionize the lives of many.

To set the face, the mind, in the right direc-tion, and then simply to travel on, with a little earnest effort (especially at first) to keep it true in that direction, will bring us sooner or later to whatever in habit, in character or in life, we would attain to; it is, indeed, the secret of all attainment,-Ralph Waldo Trine in Mind.

**DATRIOTIC NUGGETS** is the title of a little volume which many will welcome, containing, as its title page sets forth, "bits of ore from rich mines"-namely, extracts from the writings of Franklin, Washington, Jefferson, Webster, Lincoln and Beecher, six prophets whose wisdom the logic of facts has amply confirmed. The authors cited have been taken in their chronological order, as have also the quotations from each one, the principle of se-lection evidently being their views concerning America-its earlier wrongs and rights, its revolutionary struggles, its constitution making, its unprecedented advantages for popular thrift and development in material, moral and spiritual forces, its threatened dangers of dis cord and of dishonest financial heresies, the great maelstrom of secession and rebellion and its escape therefrom, and its later perils in political and financial reconstruction. And, considering the necessary limitations of so brief a compilation, it is remarkable how complete an outline view may be had of American history in these gathered utterances of the great men named. Events come in by reference and illustration; the main purpose is the setting forth of sound principles. Many of them are familiar, but their collocation in this way gives them a peculiar strength, while their pertinency to the right growth of American idea is striking

"Patriotic Nuggets" offers a peculiarly, suggestive, readable and useful compend of great historic thoughts from the greatest Americans, who won their fame in making the history which their words record. Flexible cloth, gilt top. 40 cents

Order of Banner of Light Pub. Co.

#### **Materialized Apparitions:**

IF NOT BEINGS FROM ANOTHER LIFE, WHAT ARE THEY?

#### BY E. A. BRACKETT,

If Y E. A. BRACKEDT. This work is in two Parts; the first containing carefully-prepared narratives of the author's interesting observations and experiences in the investigation of the phenomena of Materialization: the second, opinions and theories concern-ing the same. The investigation appears to have been pur-sued in a truly scientific spirit, by one possessing more than ordinary qualifications for the purpose, and with unusual facilities—the results being correspondingly positive and overwhehmingly conclusive regarding the readity of the phe-nomena in question. Aside from its positive testimory, the work affords many valuable suggestions to investigators as to the proper manner of proceeding in order to attain the best results.

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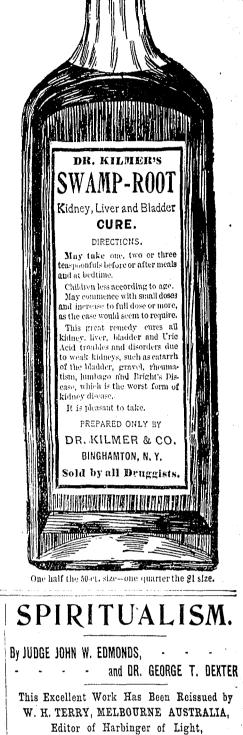
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## BY RUBY A. NICHOLS (ten years of age).

In a little cottage there lived a fisherman whose name was Ben Trueman. He had a daughter living with him, who was twelve years of age. Her name was Grace Trueman, but Ben called her Sunshine. Ben was about fifty-nine years of age.

One day Sunshine was playing on the rocks near the seashore when she heard a cry, and, looking toward the sea, she saw a head bobbing up and down on the waves. She ran to her home, which was near by, and, seizing a rope from the shed, ran back to the shore. She strained her eyes to see, for it was going to rain, and it was getting dark fast. Suddenly she heard the cry again, quite a little to the right of her. She ran along the shore, searching the sea all the time.

Suddenly up came the head, and she heard he call "Help!" "Catch it!" cried Sunthe call shine, and as she spoke she gave a practiced throw of the rope. As the stranger caught it-she again cried "Pull" Steadily and slowly she pulled on the rope, and in a few minutes the stranger was on land; but his strength gave way, and he fell on the beach, face down-

Now perhaps you think, being only a girl of twelve, she did not know what to do; but she had had many a case like this before. She left the man, and with fleet step sought her father, whom she found in the kitchen mending an old net and singing a song as he worked. Sun-shine flew into the cabin with the words, "Another case, father." Ben laid his work down, got his hat and silently followed the girl to the place on the beach where the man was lying. He was dressed in a swimming suit. They carried him to the cottage and laid him on Sunshine's bed. After awhile he became conscious, and they asked him some questions. He answered them all, and they learned that at the bathing place, a half a mile away, he had been swimming, and before he knew it the tide had turned and carried him away over here. He was so tired of swimming that he tried to float, and the tide had taken him against a large rock and had half stunned him. Then he had cried for help, and turning to Sunshine he said, "This brave girl has saved my life, for I certainly should have been dashed to pieces.

The fisherman was very proud of his girl, and when the stranger got well he wanted to have her go to school. Mr. Trueman said with tears in his eyes. "She shall do as she pleases," and Sunshine answered, "I would rather stay with father, if you please, sir."

A noble answer, little girl, but your father

shall be cared for as well as you." The stranger proved to be a very rich man. He took Ben Trueman to live in his house and to superintend his garden, and he put Grace into school; but in that big house she has always been called Sunshine. Greenwich Village, Mass.

A Denver little girl, while in an unusually jolly mood, knelt to say her prayers the other night, and amazed her plous mother by looking aloft and sweetly saying; "Hello, central! Dive me Dod!"—Denver Post.

IF WE COULD ONLY KNOW.

- Perhaps the dear one stands close by our side, - Perhaps his hand catesses us, unfelt,
- His eyes with sweet affection overflow; And lips speak words most kind altho' unheard: If we could only know !- Martha F. Ames.

The wind has a language I would I could learn; Sometimes 't is soothing, and sometimes 't is stern; Sometimes it comes like a low, sweet song, And all things grow caim, as the sound floats along; And the forest is lulled by the dreamy strain; And the forest is lulled by the dreamy strain; And its crystal arms are folded in rest, And the tall ship sleeps on its heaving breast. —Letitia Elizabeth Landon.

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a day's work inside of twenty-four nours; ne, the man of aptitude and resource, the man of the man of aptitude and resource, the half of ideas and quick perceptions—in a word, the man of capital—will do twice as much work as his less intelligent fellow, with an output of one-half the energy. That man's capital in creases with every "time-and labor-saving" idea he brings into practice, while the capital of the other diminishes with every day's labor that marks him with its wear and tear. In the and we have a bundred weary men tolling and end we have a hundred weary men toiling and sweating in vain competition with one machine and its proprietor-a man of leisure! In the open contest of brain against muscle, brain is bound to win. Your common workman will accept a thousand dollars for converting tons of nature's raw material into marketable com modities worth fifty times as much. If that be the boiling point of his ambition, he is not far from its realization. But occasional labor strikes and lock outs evidence a growing dis-satifaction at so much wealth produced and so little enjoyed. The man of brain has always his remedy: more machines and fewer men.

It is not, as some think, a contest between capital and labor; it is one between capital and capital-the capital of brain against that of muscle, of skill versus mere strength, of mind versus matter. And all these contests serve but to define more clearly the fact that the choice of field is determined by natural qualities, by inherent capacity; i. e., by capital. The limit of ability determines the sphere of influence, and hence the range of opportunity

with each individual. We admit that ability is the limit of obliga-tion, and hence the man of small capital is also the man of small responsibility. This is the equitable basis, the moral groundwork of Na ture. It is the first sanction of caste pro-nounced by her, and it will be the final standard by which she will judge upon the merit

or demerit of her stewards. And here we come on the track of Urania, and the ethical aspect of astrological practice. It is claimed in all seriousness and with quite an array of incontestible evidence, that what determines the distribution of capital (in the true sense of that word), and controls the sphere of influence in regard to any unit, is planetary action. From what has been said in regard to natural endowment and moral responsibility, it is evident that the duty of each individual is fulfilled in the full and legitimate exercise of every one of his faculties. If among those faculties there is included a wider and deeper understanding of natural laws than is common to most men, the radius of power is thereby immeasurably increased, and along with that extension of radius there is a proportionate increase of moral responsibility. It is so much capital vested in the individual and to be accounted for by him. True, he may not profit himself thereby in a material sense, his own sphere of worldly power being already de-termined and limited by the planetary condi-tions obtaining at his birth, but his special knowledge may be communicated to others of greater influence and wider opportunity; and thus his knowledge isbrought into practical use. Nature did not ordain that every inven-tor should also be a practical mechanic; but she has made provision for the man of ideas no less than for the man of action. The distribu-tion of capital and labor is a matter which she controls in her own inimitable way, and human legislation on this point consists mainly of making tangles and tying knots, which she cuts as often as she comes across them. The word "equality" is unknown to her, but she has a fine sense of what we call "proportion." -Sepharial, in The Sphinx.

THE HABIT OF IT.-The bright things of life are far more numerous than the dark for him that lives in accordance with the laws he is priviliged to live in accordance with. The habit of looking on the bright side of things can be grown just as easily as the habit of looking on the dark side, for it comes through the operation of exactly the same law; moreover, it pays. The critical, cynical, com-plaining, fault finding disposition is simply the result of habit into which we have drifted, plaining, fault finding disposition is simply the result of habit into which we have drifted, either consciously or unconsciously, through the operation of this very law of mind we are considering. But a disposition large and open-hearted, with charity for all things, ever

admirred in this country, as they had been in England by and waiter Savage Landor, and highly praised by such au-thorities as the *British Quarterly Review* and the London *Advenceum*. Those who held that early edition in such esti-mation will warnuly welcome the present. It contains the best poems given in the former, critically revised, and in some cases added to, and upward of two hundred additional ones written since that time, inspired by the reformatory, progressive and spiritualistic events that have made the last third of accentury the most notable period in the history of the world. Their beauty of expression, impressiveness of thought and vividness of description are unsurpassed. Landor has said they "remind us of Slakspeare in the best of his sonnets"; and Ruskin: They are "a helpful and pre-clous gift to the working classes." Since the issuance of the early editions Mr. Massey has be-come a Spiritualist, and being such, and one of its able ad-vorates, his poems, as they new appear, are of special inter-est to our readers. In his preface he says: "The Spiritualist who has plumbed the void of death as 1 have, and touched the solid ground of fact, has established a faith that can neither be undermined nor overthrown. He has done with the poetry of desolation and despair; the uighs of unavailing regret, and all the passionate wailing of anifuliful pin. He *econot be becreared in soul 1* And I have simple testimony that my poems have done welcome work, if only in helping to destroy the tyramy of death, which haydnade so many mental slaves afrid to live." "Two volumes, 16mo, the cloth, pp. 364 and 427. Price \$1.00 per volume, postage 8 cents each, or both together, \$2.00, postage free. For sale by BANNER OF LIGHT PUBLISHING CO.

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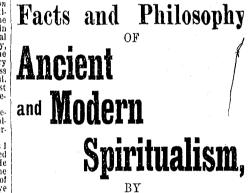
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also held at Spartansburg and Titusville, Pa., at Toledo, O, and Sturgis, Mich. These were all well attended, and much enthusiasm was aroused among the people, although the financial returns were far from being satisfactory. Your President did his best at all of these meetings, as did all friends of the Cause who labored with him. The thanks of the N. S. A. are especially due Vice-President Dailey, Trustees Dewey, Warne and Pruden, also to ex Trustee E. A. Rice, as well as to all speakers and mediums who took part in the meetings, for their generous kindness. Mrs. Carrie Firth-Curran, of Toledo, O., deserves special men-tion for her unselfish work at the mass meeting in her city.

I firmly believe that these mass meetings can be made a tower of strength to the N. S. A., if they are rightly managed. The financial re turns from the same during the past year amount in round numbers to two hundred dollars, while the individual donations secured through their instrumentality will make the sum total much larger. I recommend, there-fore, that at least ten of these mass meetings be held during the coming year, under the joint auspices of the State Associations and the N. S. A., whenever it is possible to do so, and in such cities and towns as may desire them, where no State Associations exist, provided the same seem to offer good fields for work. I urge this matter upon you, and earnestly hope that you will give specific directions to the incoming Board of Trustees to carry this recommendation into effect.

#### CAMP MEETINGS.

Spiritualist camp-meetings have become important factors in the spiritualistic work in América, and have rendered the National Association no little aid during the past five years. Under the vote of the last Convention, special N.S.A. days were solicited at each camp, by your officers. In every case but one, an affirmative reply was received, and hearty cooperation on the part of the officers was promised Some camps went so far as to mention the N. S. A. days in their official programs, and sought to make them special features in their work. It was found very difficult to secure the attendance of a direct representative of the N. S. A. at each of the camps, although an earnest effort was made to do so. Whenever the N. S. A. was represented by one of its officers, or a specially commissioned agent, much interest was aroused among the people, and good finan cial returns resulted. In other instances, very little was said or done, and no substantial aid rendered

I visited seven camps personally, at all of which I spoke at length upon the work and value of the N.S. A to Spiritualism. These seven camps return the N.S. A. something like five hundred dollars, Onset, Mass., alone sending in over two hundred dollars. Lake Pleasant, Mass., came next with eighty five dollars, and Etna, Maine, third with an offer ing of about eighty dollars. I mention these points to show you the value of personal work, and also to reveal the fact of New England's loyalty to the N. S. A., for all of the seven camps I attended are located within the six New England States. If other camps have done as well, the financial returns will certainly be large from camp meetings alone. The camps I visited are Harwich, Onset, and Lake Pleas ant, Mass, Queen City Park, Vt,; Temple Heights, Etua, and Madison, Maine.

I recommend that greater efforts be made to make N. S. A. Days prominent features at the different camps next year, and suggest that immediate application be made for special days to be announced upon the offi-cial programs as N. S. A. Days. I also urge that some one of the officers, or State agents be selected to take charge of the meetings on these days, prepare the order of exercises, and to see to it that the claims of the N.S.A. are rightly presented to the people. This means a vast amount of hard work, but it is work that will yield splendid returns in the end. I can not close this chapter of camp-meeting work without special reference to J. Q. A. Whitte-more, the President of Onset Camp, whose gen erous donation of one hundred dollars marks him as a true and tried friend of our associa-

rates and deserves brief mention here. If no the interest of science, provided their actual Howe of Fredonia, N.Y., to the position of be seeking half rate tickets on the railroads. I lis offer was accepted with thanks by the secure the funds necessary to carry on the cannot but feel that ordination is a menace rather than a help to Spiritualism, and believe it should be prohibited by law. I now refer to clergymen of all denominations as well as to Spiritualist lecturers in making this statement. Ordination of itself means little or nothing, yet there is a partial recognition of it under the law, as conveying to the individual who receives it certain lowers not possessed by other people. I feel this to be wrong in every respect and must enter my protest against it. So long as these privileges are extended to other denominations there is no valid reason why Spiritualists should be excluded from them. Yet even this is a question. Is it right for us to receive favors from a source we con sider wrong because others do? I recommend that this convention take steps to secure the repeal of all laws granting unto ordained clergymen of all denominations the right to solemnize marriages, the right of exemption from jury duty, the privilege of acting as spiritual advisers to insane people, to paupers and crimi nals, and all other special perquisites they now enjoy through petitions to State Legislatures and personal influence along legitimate lines. I also recommend that your honorable body put forth an earnest protest against the employment of army and navy and legislative

#### schools.

chaplains.

I can only repeat my recommendations of former years upon this important question. believe the Spiritualists of America should heartily support the Belvidere Seminary at Belvidere, N. J., also the Spiritualist Training School, formerly located at Mantua, Ohio, and now at Lily Dale, N. Y. The former is under the able management of Miss Belle Bush and Prof. Arthur Ewell, and the latter that of Moses Hull and A. J. Weaver. These efforts in the direction of a higher education for Spir-itualists should receive every encouragement at our hands in this convention, and I recommend that they be formally endorsed by prop er resolutions. 1 am led to suggest also that the time has come for the establishment of psychic schools for the unfoldment of mediumship in all who possess the same actively or la tently. We are facing a great crisis in Spiritu-alism to day, and unless we meet the needs of humanity with positive evidences of fact, re vealed by honest mediumship, the work will be done for us by alien hands, to whom will be given the custody of the signs and seals of angel ministry. I believe steps should be taken to secure the endowment of schools of this kind, or, what may be better, establish chairs in the name of the different phases of psychism in the Training School at Lily Dale. Possessors of mediumship should understand the laws governing the same, and should be taught its true meaning to themselves and to the world. When this is done and the scientific method properly recognized, fraud and chicanery will disappear and a glorified Spiritualism will be given to the world. I recommend that this important question be discussed at length by your honorable body, and ways and means adopted by which practical results may be obtained.

#### PSYCHICAL RESEARCH.

The friends of psychic science have made considerable progress in the study of spiritualistic phenomena during the past year. The mem-bers of the Psychical Research Society have followed the scientific method in their investigations, and have demonstrated some very important truths to their fellow-men. Prof. James H. Hyslop's work is known to you all and his frank statements concerning his demonstrations have set the whole civilized world to talking upon spiritual topics. The Society for Psychical Research has too often been sneered at by many Spiritualists in the past, and every attempt on the part of its members to determine the validity of psychic phenomena has been treated either with silent contemptor met with open ridicule. Very few mediums have been willing to submit to investigation on scientific lines, and many Spiritualists have openly advised them not to do so. The Society for Psychical Research is only

OF

BANNER

expenses were met. Ills offer was accepted with thanks by the last convention, and the matter referred to the incoming Board of Trustees with instructions to act. The Board to visit the generous scientist, examine his laboratory, and report results to the Board. This I did. I spent several days at the Institute, and talked freely and at length with the generous truth scalar to whom length with the carnest truth seeker to whom 1 am referring. He wished the N. S. A. to se-cure the services of reliable psychics in the interest of scientific research, who were willing to be investigated, and send the same to him. He purposed having the results of all séances taken stenographically, and eventually pub-lished for the enlightenment of mankind. These scances were to be compared one with another, and such deductions made as should be warranted by the facts. All of these objects are especially worthy, and should have been heartily seconded by every Spiritualist and medium in America. I repeatedly called attention to the splendid proposals of this sci-entist, through the press, but was met with indifference on the part of many Spiritual-ists. As President of the N. S. A., I asked mediums to volunteer their services in the name of science at the Institute in question. To my chagrin, out of all the psychics in America, only four told me they were ready and willing to be tested, three of whom wanted immense

sums of money for so doing. ( was amazed at the indifference of the Spir tualists, and the seeming cowardice and cupid ity of some mediums. It was a virtual confession on the part of both classes that, so long as they were entertained, they did not wish to be in-structed. They cared nothing for science, so long as the former could glut themselves with money at the expense of the latter, while the latter marked with scening markels latter were so delighted with seeming marvels that they looked with contempt upon everything that would give them absolute evidences of fact. The scientist secured the services of two or three psychics, but the results, although good so far as they went, were not what he had hoped for, nor what they would have been had the Spiritualists and mediums in this country done their full duty in the matter. He was met with active opposition on the part of some Spiritualists, and one journalist even went so far as to ask, with a contemptuous sneer. "Who will investigate the investigators?" This attitude of mind seems bigoted, narrow and prejudiced, wholly unworthy of spiritual men and women. We should be solicitous for the good of Spiritualism, and desirous that its fol lowers should do everything in their power to prove its truth and value to the world. Our scientific friend is still desirous that the N. S. A. should ccoperate with him in this work, especially in the matter of securing psychics that it would recommend.. In this convention let the matter be discussed at length and proper action taken.

#### MISSIONARIES.

Your attention is now called to one of the most important features of the work of the N. S. A. In harmony with the constitu-tion and by-laws of the National Associa tion, twenty missionaries at large were apmarks of honor, and done nothing. A few merely wanted them for the purpose of obtaining half rates on the railroads. There is less cause to complain of the misuse of our papers during the past year than there has been in previous years. But even with the progress made in this direction, there is yet need of improvement. Your (flipers did everything in their power to acquaint themselves with the character, standing and ability of the appointees. The majority of them were anything at all, proves that they do not ap-preciate the N. S. A. norunderstand itsobjects. as a means of revenue. If rightly managed, ishment, and I recommend that every delegate heartily supported by all friends of Spiritualare willing to work for nothing, take care of themselves, and return the results of their labors to the N. S. A. It is therefore necessary to employ men and women, at living wages, who can and will put their whole souls into the work. This method will require the outlay of a large sum of money, and that money must be raised in order to make this plan available. The most prosperous years in the history of the N. S. A. were the three in which the President was constantly in the field as a missionary. He was able to earn his own salary to the Association, through the collections and donations he received on his several journeys. Besides this, he induced many local societies to charter with the N.S.A., thereby adding to its revenues in the way of charter fees, per capita dues, and collections. He kept the N.S.A. prominently before the people, brought them into touch with it through correspondence, and thus made the value of organization known to the Spiritualists of America. His work in thirty five States, the Dis trict of Columbia and the Dominion of Canada helped to make the N.S.A. an important factor in spiritualistic work. The necessity of returning to the methods of those years is apparent. I therefore recom-mend that a National Missionary and Organizer be put into the field, to work along the lines followed in 1895, 1896 and 1897. It is certain that present methods must be changed, and only such persons appointed as missionaries as will gladly do something to aid the N. S. A. I urge this matter upon you, and sincerely hope that you will take such action as will secure active missionary work of the right kind during the year next ensuing. The plan above proposed will require quite an outlay of money, but the returns therefrom will more than cover all expenses when the machinery is in full running order.

work. Owing to the dearth of money in the N. S. A. treasury, this recommendation was not carried out by the National body. It was, however, taken up by the friends of the N.S. A., and petitions have been received from various sections, asking that Mr. Howe be commissioned to do the work.

LIGHT.

It will take at least three years' constant labor to do the work. No man can do justice to his sub-ject in any less time than that. This labor must be paid for, and the expenses of travel duly met. A competent write expenses of travel duly met. A competent writer should have at least one thousand dollars per year, and all travel-ing expenses guaranteed. This means four or five thousand dollars for the work alone. The expense of publication must be met in addition to this. From the foregoing it will be seen that the financial question is a very important that the financial question is a very important Camp this past season set the ball in motion by taking up a collection for the writing of the history of Spiritualism, with the proviso that Lyman C. Howe should be the historian. Some five persons have expressed their willingness to give two hundred dollars each to a special history fund, provided Mr. Howe was the writer.

am aware of the great needs our treasury for the support of the N. S. A. itself; but when the public is once convinced that the N. S. A. has entered upon the noble work of giving a true record of Spiritualism to the world, ample means will be supplied to meet its every need. I do not hesitate, therefore, to recommend that a spec-ial fund, to be known as "The N. S. A. History Fund," be created, for the purpose of securing an authentic history of Spiritualism, all dona tions to which shall be diverted to no other purpose whatsoever. I further recommend that Lyman C. Howe be selected by this convention for the position of historian-in-chief, and authorized to go forward with the work. It assistants are required, Dr. Dean Clarke and Mrs. E. L. Watson have been suggested.

#### LITERATURE.

I again call your attention to the value, as historical documents, of the complete files of all of the Spiritualist papers ever published in America. In the compilation of an authentic history, they would be of great service, and would also be most invaluable as reference books. I recommend therefore that an appropriation of not more than one hun-dred and fifty dollars be set apart for the purpose of securing the complete files of all spiritualistic papers ever published in the United States, and the proper binding of the same for our library.

#### REVENUES.

This question deserves far greater consideration than has heretofore been given it by many Spiritualists. At the opening of the term of office of your present Board of Trustees, an indeotedness of some eighteen hundred dollars hung over the National Association. By econ-omy, thrift, strict business methods, and devotion to duty on the part of the officers, especially the Secretary and Treasurer, this sum tion, twenty missionaries active pointed to serve this body during the year. The Secretary, Mrs. Longley, and myself called their attention to the fact that their commis-sion from the National Society obligated them to do something for it in return. Some of them to do something for it in return. Some of them to do something for it in return. Some of them to do something for it in return. Some of them to do something for it in return. Some of them to do something for it in return. Some of them to do some thing for it in return. Some of them to do something for it in return. Some of them to do something for it in return. Some of them to do something for it in return. Some of them to do something for it in return. Some of them to do some the fact that the receipts form dues, collections some locals to affiliate with State Associations, and to the indifference of some individual Spiritualists. Personal donations have been more numerous than during the preceding year, and the returns therefrom have been signally help ful. Our devoted Secretary has corresponded regularly with every chartered society, and has brought each and all of them into closer and far more harmonious relations with the N. S. A. than have existed before. I recommend the continuance of this policy during the coming year.

How to meet the running expenses of the Asactive workers in the Cause, and were friends of the N. S. A. These have done good work, but the failure of some of the others to do the failure of some of the others to do the sociation and provides pecial funds for the car-rying out of the orders of this convention, are questions that must be solved by you. I have

## OCTOBER 7, 1899.

bia. I have written and mailed seven hundred and seventy five letters in the interests of the N. S. A., and have published a number of artioles in its behalf in spiritual and secular papers. My personal correspondence has been filled with references to the N. S. A., and I have malled numerous tracts, copies of the constitu tion, etc., to those seeking information as to the standing of the N. S. A.

Many of the letters were hand written, while the others were type-written by Mrs. Barrett. This leads me to remark that neither she nor I has any bill to render. for her services as stenographer during eight months of the year. She was ill for seventeen weeks, and I was forced to employ a special stenographer during that period. The expense of the same was cheer-fully met by the N. S. A. This was consid-ered only a fair return for the work done gratis during the remainder of the year. I have been instrumental in raising and in as-sisting to raise \$963.75 during the year, for \$813 75 of which I have personally receipted. The N. S. A.'s share of the proceeds of the Chicago Mass Convention was forwarded to Mrs. Longley, our Secretary at Washington. I spent four weeks in February in the field in behalf of the N.S.A., a portion of the month of July, all of August, and ten days in September. In March, April, May and June, I also served the N. S. A. to the best of my ability for several days each, from which 1 trust, good returns were made.

#### A SPECIAL OFFER.

On the 14th of September of this year, our devoted Treasurer, Mr. Theodore J. Mayer, astonished the Spiritualists of America by proposing to deed in fee simple, the land and building comprising the present headquarters of the N. S. A., in Washington, D. C., to the Association, its heirs and assigns forever, provided the Spiritualists would place in the Association treasury a sum of money equal to the lowest appraisal set upon the property in question. As the lowest figure is fifteen thousand dollars, the munificence of his offer becomes apparent to all. If the Spiritualists will contribute fifteen thousand dollars in money before midnight, Oct. 21, S. E. 52 Mr. Mayer will hand to the incoming President in the name of the Association, a warrantee deed of the property. This splendid offer should be met in kind by the Spiritualists of America, especially by those in attendance upon this convention. Mr. Mayer will give the full equivby his fellow-Spiritualists. This is one man offering alone to meet the donations of thou-sands. Such noble philanthropy serves to revive one's faith in human nature, and should inspire every Spiritualist to respond promptly to Mr. Mayer's unselfish proposition.

I cannot refrain from making special reference to the work of Treasurer Mayer during the past year. Your officers faced a deficit of eighteen hundred dollars at the opening of the fiscal year, and would have found it exceedingly difficult to provide ways and meaus to sustain the N.S. A. had it not been for Mr. Mayer. He at once placed one thousand dollars to the credit of the Association, which sum, with the donations, collections, etc., received at the last convention, made it possible for the year's work to open with a fair promise of success. Throughout the year he has been a loyal friend to the Association, a conscien-tious officer, and a thoroughly capable adviser. He has, in fact, been the strong right arm of the Association, and is entitled to the heartfelt gratitude of every friend of and believer in the cause of cooperation on this continent. When the N. S  $\Lambda$ , was financially able to meet its obligations, he simply took the principal, and made no charge whatever for the use of his money. Such generosity, such devoted service, and such love for Spiritualism, deserve especial consideration in this convention, and I recommend that the Committee on Resolutions beinstructed to report an appropriate recognition of our Treasurer's faithful work.

#### REFORM WORK.

It behooves this convention to place the Spiritualists on record with regard to the leading reform issues of the day. There should be derelic of barbarism now in existence. Only five States in the Union now prohibit legal murder, viz., Maine, Rhode Island, Michi-gan, Wisconsin and Colorado. Shall they con-tinue to stand alone? Spiritualists, it is for you to give the answer to this important question. There should also be some strong words uttered with regard to the question of equal and uniform taxation of church and sectarian school property. Every widow's home and poor man's cottage must be taxed, while nearly three billions of dollars, invested in churches and ecclesiastical schools, go entirely free. This is rank injustice, and I recommend that it receive attention in this convention. Protection for our American youth should also be considered by you. The age of consent agitation should be continued by every Spiritualist until public sentiment is led to demand uniform laws upon this subject, making it impossible for a young girl to legally consent to her own ruin under the age of eighteen years. One State places the age at which legal consent to moral depravity can be granted at seven years. Some others place this age at ten, twelve, thirteen and fifteen years. Think of it, Spiritualists of the United States! Our laws are so fixed as to make it legally impossible for a boy or girl under twenty one years of age to make certain business contracts, yet mere children of seven and ten years of age are assumed to be capable of deciding as to the destruction of their bodies and souls! We have been silent too long upon this question, and I recommend earnest, honest work in behalf of our unprotected children on the part of this convention. I refer now to boys as well as girls. Let us endeavor to place the age of consent for the latter at eighteen years, while in behalf of the former, let us seek legislation that will place their male debauchers n prison at hard labor for life. The temperance question, equal suffrage, social purity, an honest ballot, labor reform, God in the Constitution of the United States, munisipal ownership of street railways, gas, water, and electric plants, State ownership of all railroads, telephones, telegraph lines, coal, iron and other mines, the adoption of the Initiative and Referendum are all measures of great moment to the citizens of America. This convention should have something to say upon each and every one of them, and 1 recommend that the Committee on Resolutions be instructed to report to this convention such statements as will express the views of this body and its constituents upon all of these vital issues. E pecial emphasis should be laid upon equal suffrage for intelligent men and women, and the value of the Initiative and Referendum.

#### STATE ASSOCIATIONS.

tion.

All of the State Associations, with the possible exception of the one in Ohio, have been unusually active during the past year, and have accomplished much for the good of the Cause. I attended in person the annual conventions in Massachusetts, New York, Maine and Rhode Island, where I found the people alive to the necessity of thorough organiza tion. In every State in the Union a State Spiritualist Association can be made a strong bulwark of defense for the Cause if Spiritual ists will but unite in supporting the same State legislation inimical to Spiritualism will be enacted unless the Spiritualists unite in a State body to oppose it. I feel that special efforts should be made to establish healthful State organizations in New Hampshire. Pennsylvania, Indiana, Wisconsin, Oregon, Kansas, Arkansas and Tennessee during the coming year, and recommend action to that end by this convention.

#### HALF RATES.

The question of half rates for spiritualistic lecturers has been frequently brought before the officers of the N.S. A. during the past year. Tue Western, Central and Southwestern Passenger Associations have freely granted clerical permits to every Spiritualist speaker who is justly entitled to the same, upon the recommendation of the N. S. A. The railroad authorities have adopted certain rules governing the granting of permits to clergymen, and ask all Spiritualist speakers to abide by them. The rail oad offi sials have uniformly appealed to the N.S.A. for information regarding the standing of our workers, and have not failed to treat them with courtesy and due consider ation in every instance. No clergyman of any denomination is entitled to an annual permit, who acts as book or insurance agent, or who has any occupation or business other than that of religious work from which to derive an income. Under this ruling all persons who hold circles or give private sittings for mental or physical phenomena are de barred from receiving permits. Without ques-tioning the fairness of this ruling, we must admit its existence and cheerfully abide by it. Whenever I have been appealed to by either Association, I have placed the literal facts before the officers and left the decision in their hands.

If Spiritualism is not a religion, then all mediums and speakers certainly can make no claim as religious teachers, hence will not be entitled to half rates. All Spiritualist speak ers who derive their sole income from their platform or church work, have had no difficulty in securing their permits. This proves that the railroad authorities have no wish to discriminate against our people, when they are met half way in a spirit of fair play and honesty. The recognition of the N. S. A. by these great Passenger Associations, as the center from which reliable information can be de rived, is worth more to Spiritualism, than it has cost since its organization in this city six years ago. I wish to urge at this point, one im portant truth upon you. The N. S. A. has shown no favoritism during the past year to any plat form worker. The truth and nothing but the truth has been told with regard to all, and no attempt has been made to secure undeserved favors for any one. Many attempts have been made in the past, by counterfei; mediums and bogus speakers, to defraud railroads of their just dues. This fact has led to the adoption of the code of rules now in force. It does not help us to say that other ministers have also defrauded the roads, hence we are no worse than they. These rules are applied impartially to all denominations, and Spiritualists should prove themselves superior to all others by being above every form ot temptation. In consider ing this subject the question arises are half rates to clergy men right in principle and just to all honest toilers? I recommend that a d + claration against this practice be adopted by this body in the form of a resolution, pledg ing the Spiritualis's of America to do all in their power to secure its total abolition. further recommend that the present eminent iy just and honorable policy be ordered sus-tained by this body of delegates, and the in coming Board be directed to act accordingly.

## endeavoring to reduce psychic phenomena to

an orderly form, that they may be properly classified and duly analyzed in the name of truth. If Spiritualism is true, the world ought to know it, and should be given an opportunity to demonstrate its claims to genuineness. The scientific method of our psychical research friends takes nothing for granted, but seeks rather to prove everything. This was the atti-tude of the pioneer Spiritualists and the early mediams. When this method was abandoned, the door was opened wide to every form of trickery, and people without consciences has tened to avail themselves of the golden opportunity to fleece their fellow men. Its abandonment also led to the acceptation without questioning of everything offered in the name of phenomena, and prepared the way for the storm of ridicule and abuse that has so long raged around the name of Spiritualism, Psychical Science has adopted the original painstaking method of investigation of the early Spiritualists, and declares that it will analyze

every psychic problem for truth's sake. This work should be done by Spiritualists. Wild guessing, nameless mysticisms, rainbowchasing, and utterly impossible stories will no longer do in our work. Educated men and women want the facts, and if we, as Spiritualists, have any facts to offer, it is our duty to produce, them. The Psychical Researchers come forward now and offer to do this. Shall they go on alone and claim the credit for the results of the past half-century of study? If not, then we must act, and prove the value of our work to the world through coperation with these scientific advocates of spiritual truth. I recommend, as I did last year, that the incoming Board of Trustees be instructed to open correspondence with the Society for Psychical Research, with a view of securing a closer union of forces in our search for truth. This is an important matter and demands your thoughtful attention. Unless Spiritualists profit by the results of scientific research. Spiritualism as such will fall to the rear, and its great central truths will be presented by other teachers. I know that leading men of science on both continents are friendly to Spiritualism, therefore we should work with hem in the interest of truth, and not seek to block their way by bigotry and prejudice.

#### A PSYCHIC QUARTERLY.

Last year I recommended that steps be taken to establish a psychic quarterly in the interests OI occult science. This matter was re-ferred to the incoming Board of Trustees with power to act. I can only report progress, and am constrained to say that the project has not been abandoned. A quarterly of this kind is needed on both continents to fill the place of Borderland, recently suspended, and to traverse Lew fields of research in psychic science. l urge this important matter once more upon the Spiritualists of America. I recommend that your honorable body discuss this question at length, and take steps to secure the endowment of the N.S.A. with sufficient funds to enable its officers to establish a magazine of the character mentioned. I firmly believe that such a journal would be self-sustaining after the first year.

#### A PSYCHICAL INSTITUTE.

At our last annual convention a distinzuished scientist placed at the disposal of the N. S. A. a scientific laboratory and apparatus valued at fifteen thousand dollars, together with the gratuitous services of a competent experimenter, for the purpose of scientifically demonstrating the continuity of life beyond the grave. This generous off, r was made solely in the interest of truth, and without any consideration of financial returns to the donor. He desired only the earnest coöperation of the N. S. A., and the moral support of intelligent Spiritualists, in the work of placing the results of scientific investigation before the world. He even offered to board and lodge all psychics who would volunteer to submit themselves to scientific tests, and contribute something toward deiraying expenses of travel, loss of time, etc. In view of the free use of his laboratory, and gratuitous services of a competent manager, he naturally had a right to expect the Spiritualists of the country to compensate the psychics in the way of salaries, if the same

#### NATIONAL AUXILIARIES.

The National Association has been strengthened by the formation of two societies, national in character, both of which are char-tered with it. Each association fills an important niche in the economy of Spiritualism. and deserves the hearty support of all friends of progress. I refer to the National Lyceum Association and the National Young People's Spiritualist Union, both of which are designed for the young people interested in spiritualis-tic work. The children have hitherto been sadly neglected by their spiritualistic parents, while the young people have been made to feel that they were decidedly de trop in the public presentation of Spiritualism. I recommend these worthy organizations to your considerate attention, and bespeak your cordial support.

#### THE HISTORY OF SPIRITUALISM.

In two of my former reports, I have urged the delegates to consider this essential question, and adopt measures by which the desired goal may be reached. At the risk of being considered officious, I once more call your atten-tion to this vital measure. The history com-piled and published by Mrs. Emma Hardinge Britten, was a good work, so far as it went, yet it was sadly incomplete in some respects. It only brought the history of Spiritualism down to 1869, hence is thirty years behind the times. Only a few of the pioneer workers now remain in the form; the great majority have passed to their reward in spirit-life, and are now viewing the scenes of earth from the broad vantage ground of the soul. They are not present in person to recount the stirring events of other days, and much of their testimony is only available second hand, through their few contempories who now remain with us,

If some one of the early workers could be selected to prepare a complete history, and empowered to call in competent assistants to aid him in the work, an accurate and authentic record could be obtained. The work should be performed by some one who is thoroughly versed in the early history of our movement, in order that the omissions from Mrs. Britten's work may be supplied, and inaccuracies of statement, if any there be, duly corrected. No one but a scholarly pioneer worker should

Missionary work is of vital importance to you will find it a generous source of income. be appointed a committee of one to work up the cause of organization, and it should be For several years I have urged the equipment public sentiment against the most atrocious of special financial agents, to be sent out under ism. It is hard to find men and women who bonds, to visit from house to house soliviting contributions to the N.S.A. For some unknown reason to me, this plan has never been popular with other workers, hence has never been given a fair trial. If ten active agents were thus commissioned, empowered to make a house-to-house canvass, and given permission to promise either a complete set of convention reports, or some other equivalent, to the donors of all sums over one dollar, you would find their work the source of abundant streams of revenue. This plan was tried by one person for a period of only three weeks in connection with a similar business, and the result was a return of nearly one hundred dollars above all expenses. It would be the same, I fully believe, in the case of the agents of the N.S. A. I recommend this oft-neglected plan to your favorable notice.

I recommend that each delegate constitute himself a committee of one to work for the N. S. A. upon his return home. I ask you one and all to make special efforts to secure donations, to hold benefit séances, and to give benefit lectures. By so doing, the N. S. A. will be strengthened, its revenues increased, and yourselves aided in soul power. The enthusiasm of this convention should be carried into your home societies, and the importance of maintaining the N. S. A. clearly manifested there. Let us discuss this financial ques tion at length, and not leave it until we have evolved some plan by which we can secure ample financial returns for the N.S. A.

#### WORK IN THE HOME OFFICE.

It gives me much pleasure to report that the work at headquarters has been of the most satisfactory character. Our conscientious and painstaking Secretary, Mrs. Mary T. Longley has labored early and late to carry out the wishes of her constituents. Her books have been well kept, her correspondence has never lagged, and in every matter of business she has been promptness itself. Literature ex press matter, etc., have been sent out by her promptly, and never has she failed to respond to the requests of her correspondents. Her official report will give you a detailed account of the business of her office, and place you in possession of such facts as will prove to your satisfaction that the work at the home office has been of a high order of excellence. Our Sec retary has written timely letters to the secular and Spiritualist press, and thereby carried on an educational campaign throughout the year. I commend the work of our Secretary as worthy of your highest appreciation, and bespeak for her and it your most cordial approval.

#### BOARD OF TRUSTEES.

The work of the Board of Trustees has been satisfactorily performed throughout the year. Each member has done his duty as he has perceived it, and endeavored to work in harmony with his fellow members. This has led t) the utmost good feeling in all of the meetings of the Board, and produced a unity of effort that has resulted in great good to our Cause. Sev-eral Board meetings were held at the close of our last annual convention, but only two full meetings were held during the year. The change from the quarterly to semi-annual Board meetings was made at the close of the last convention for the sake of economy, and resulted in saving several hundred dollars to the N. S. A. treasury. The same economic spirit has actuated the Board in all of its work, and its members have vied with one another in seeking to keep expenses down to the lowest possible point.

#### PRESIDENT'S WORK.

The year has been full of active work, and have tried to make every effort tell in behalf of

the N. S. A. I edited the report of the last annual convention, under the direction of the Board of Trustees, prepared the annual state ment for the World's Almanac as to the status of Spiritualism in America, brought the history of the N.S.A. down to Nov. 1. 1898, attended ten mass meetings in behalf of the N.S.A., visit ed seven camp meetings and four State conventions in the interest of the same organ zation. My labors have taken me to Minnesota, Illinois, Michigan, Onio, Pennsylvania, New York, Maryland, Vermont, Maine, Rhode Island and

#### SPIRITUALISM ABROAD.

Our English brethren held the annual convention of their National Federation at Blackpool in July of this year. With the advice and consent of the Board of Trustees, Thomas Grimshaw of St Louis, Mo., and Mrs. M. E. Cadwallader of Philadelphia, Pa, were appointed as fraternal delegates from this Association to that convention. They were received with great courtesy, and accorded every attention. Our delegates were commissioned to make a special report to this convention, and will do so later. At this point I desire also to call your attention to the lact that an International Congress of Spiritualists will be held in Paris, France, next year, during the World's Fair. I venture to suggest that this Association should be represented there, hence urge you as delegates to take action accordingly.

#### REVIEW OF THE FIELD.

In studying the results of the year's work in various sections of the nation the friends of organization have no cause for discourage-ment. Although but fourteen charters have been issued during the year, the societies al-ready connected with the N.S.A. have been brought into closer relations with it, and have, thanks to our Secretary, been led to see that the National is their co laborer and friendnot a drone in the hive spiritualistic. The extension of interest in psychic science has also aided the N. S. A. as the representative OBDINATION. Were demanded. He also felt that all psychics be given this important post. Two years ago I Maryland, Vermont, Maine, Rhode Island and also aided the N. S. A. as the representative recommended the appointment of Lyman C. Massachusetts, besides the District of Colum- of progressive Spiritualism, and brought some

## **OCTOBER 7, 1899.**

#### BANNER OF LIGHT

#### of the ablest minds in America into direct touch with it. The report of the last convention was care-

fully edited and published in the form of a neat pamphlet of 168 pages. Unfortunately this report could not be placed on the market early enough in the season to secure a good sale. I consider the reports of our annual conventions of vital importance to our movement and invaluable as historical documents. That they do not find a readier sale is largely the fault of the delegates at each convention. Each and every one could dispose of ten or twelve copies if an effort was but made to do so. In fact every officer and delegate could well afford to purchase six copies each for their own personal use. I recommend more definite action upon you in connection with the sales of the report, and that the price of the same be fixed

at fifteen cents. The Spiritualist press is entitled to the hearty thanks of the Spiritualists of America for the favors it has so generously extended to the N. S. A. throughout the year. Every letter from the President and Secretary has been cheerfully published without charge, and many timely words of encouragement have been offered by the thoughtful editors. All of your officers feel under special obligations to these men and women of the press, and unite in recommend-ing special recognition of their services. To our faithful friends, John R. Francis of the Progressive Thinker, Thomas G. Newman of the Religio Philosohical Journal, Willard J. Hull of The Light of Truth, Charles W. New-nam of The Dawning Light, Ed D. Lunt and E.M. Carlson of The Medium, Miss Carrie Swensen of Nya Tiden, W. W. Sargent of The Eco-lutionist, W. H. Bach of The Sunflower, Max O Gentzke of Lichstrahlen, F. G. Neelin of The Cassadagan, and the proprietors of the BAN-NER OF LIGHT, I recommend that our incoming Secretary be instructed to send special let-ters of thanks, under the seal of the Association and countersigned by the President.

I congratulate you as delegates, as well as your constituents the Spiritualists of America, upon the fact that the N. S. A. has a stronger hold upon the minds of the masses at the close of the sixth year of its labors than it has enjoyed at any other period in its history. It is the only source of information for our oppo-nents and honest truthseekers, hence is becom-ing better known as a reliable authority as time rolls on. It has become a paramount necessity to the future growth and permanency of Spiritualism, therefore you as delegates, and the riends you have the honor to represent, should leave no stone unturned in the direction of rendering the N.S.A. a most hearty support. If you will but take the same inter-est in its welfare as is manifested by your opponents certain success is ahead for the N.S. A.

I must urge you to do the work of this con vention yourselves. Consider every measure brought forward, give it your best thought, and do not refer it to the incoming Board of Trustees, with power to act, and then vow you never heard of the proposition. Each delegate represents a society, and it is manifestly un-just to your constituents for you to take no interest in the work you were sent here to perform. Study every recommendation at length, and register your votes upon it in such a way as will show your friends that you have acted for their good in the settlement of every question brought before you.

For the many favors extended to me during the past six years, for the continued bestowal of honors upon me, for the numerous expressions of friendly sympathy and brotherly kindness on the part of the Spiritualists of America, I can only return my sincere thanks. I have only gratitude to give, and that I extend in full measure to all who have helped to make the work that which it is. I return to your care and keeping the office you have placed in my hands for the past six years, "with malice toward none, with charity for all," and hearty good will for the Cause we love. My last words to you shall be "The National Association now, and the National Association forever!" All of which is respectfully submitted, HARRISON D. BARRETT, President of the National Spiritualists' Asso ciation of the United States of America and Dominion of Canada.

printed; and here, I wish to acknowledge the courtesy of the Spiritual press towards the N. A., and to myself, and I ask that the thanks of the Delegates in their October convention, be passed to the Editors, for all kindness shown.

On Saturday, Dec. 3.1, the Treasurer and Sec retary of the N. S. A., weut to the Arlington Hotel in Washington, D. C., to present a paper to the Directors of the National Military Homes, requesting them to grant privilege of free relicious working the Soldiers' Homest free religious worship at the Soldiers' Homes/ especially at Dayton, O., and Marion, Ind, where such had been denied to Spiritualists. We were courteously received by the clerk of the Board, and assured that the appeal should receive attention at their business meeting. In the course of a few weeks the N. S. A. re coived a communication from the directors of the National Military Homes, that nothing could be done with our appeal, as the matter of religious worship at the Homes must be left to the judgment and management of the com-

mander of each Home. On Saturday, Dec. 32, I attended a grand Mass meeting of three days, held by the First Society of Spiritualists in Philadelphia, which society paid the expense of my trip, that a good word might be said at these meetings for the N.S.A., by one of its officers. The meeting was a grand success for the Cause, and re-flected much credit upon its managers.

In response to my personal appeals to friends, donations of money have come to the N. S. A., in a number of instances from sums of one to ten dollars, with promises of more when times improve.

The library of the N. S. A. has proved a sourse of instruction and pleasure to many who have borrowed books for perusal, from its shelves. The Secretary has solicited, by letter, and through the press, donations of their publications from authors, with the pleasing relibrary. Of those who have largely contributed books to the N. S. A., since January may be mentioned Lilian Whiting, Susie C. Clark, where the complete methods are the sumplement of the sum who sent her complete works; Susan Porter, donating Abbie Judson's works; Dr. E. D. Babbitt, four\_volumes; Carlyle Petersilea, four volumes: Florence Huntley, Fred A. Wiggin, W. J. Colville, Annie Lord Chamberlain, Frank Walker, I. C. Fuller, and several unknown lonors.

We have kept the Headquarters open for business and visitors the entire year, and have endeavored to do our duty towards the work in hand and our constituents. Seemingly looked at as a bureau of information, the N. S. A. office receives questions upon all subjects from correspondents and visitors, that the officer in charge is expected to answer with certainty and despatch, and, as far as knowledge will permit, this has been done. In recognition of the splendid service rendered to her in many directions, the Secretary wishes here to acknowledge in gratitude the uniform aid and consideration of President Barrett and Treasurer Mayer, and to add that each member of the Board has done his part in adding harmony and aid to the general whole.

The N.S. A. has granted fourteen new charters since Oct. 1, '98 one camp, one Lyceum. one State, and eleven local; several societies have disbanded, and others have affiliated with their State Associations.

The Secretary has found it impossible to trace charters lost in '98 through the mails, as there was no registration made of them at the post office. Charters sent out this year have been registered and receipted for.

A financial statement can only be made at the close of the discal year, Oct. 1, when the books of the Association will be balanced and ready for the Auditing Committee. With loving thought and good-will towards

ali, Respectfully submitted, MABY T. LONGLEY, Secretary N. S. A.

#### Man's Decreed Inborn Character.

## BY DAVIS MEAD.

# MARION GOLDBORO;

#### WHAT ONE WOMAN ACCOMPLISHED.

WRITTEN BY CARLYLE PETERSILEA, Author of "The Discovered Country," "Oceanider," a Psychical Novel, "Mary Ann Carew," " Philip Carlyle," a Romance, dzc., dzc.

#### CHAPTER VI.

JENNIE'S SURPRISING STORY.

Marion was now becoming deeply interested in all persons with whom she was brought in contact. She wanted to examine their natures; peradventure the table. much coveted jewel, which she sought, might be found

where least expected. So, while Jennie was dressing her she commenced to ask analytical questions:

Do you belfeve in a future state, Jennie?"

"Certainly, Miss Marion."

"And never a doubt enters your mind?"

"Never1" answered Jennie, emphatically. "And I am also a member, in good standing, of the Methodist Episcopal Church."

"What caused you to believe in a future state?" again questioned Marion.

"My mother taught me to believe in a future state of being as long ago as I can remember."

"But aside from that you have no other evidence? "Oh, yes I have, Miss Marion-plenty of it."

'Well, what, now?"

"I have seen my mother's ghost since she died."

"You have seen your mother's ghost?"

"Yes, indeed; and she talked with me-told me to be good and patient, and never fail to care for father while he lived. She told me she was in heaven and very, very lappy-or, at least, she would be very happy if all went well with father, Walter (that is my

brother) and me." Marion looked at the girl in round-eyed astonish-

ment. "Are you telling me the truth?" she asked a little severely.

"Indeed I am, Miss Marion. Do you think me capable of telling a falsehood about my sainted mother? Sooner would I cut the tongue from my head."

"But you may have been mistaken. Possibly you dreamed it while you were partly asleep, thinking yourself awake; but, tell me all about it."

"I was about fifteen years old," commenced Jennie, "when mother died. I did not, at that time, go out to service, for father and mother managed to keep a little home of their own. Father had not much work, but mother helped, and Walter and I were both sent to school. It was mother, always, who kept us all together. Long before that time I had lost a lit tle sister, and mother grieved over her death a great deal; but one day, mother saw my sister's spirit, and she was so bright, beautiful and smiling that mother grieved no more. She said she thought it would be

sinful to grieve for one who was so happy, but she told me at the same time, she thought that seeing my sister presaged her own death; and so it proved; and then she said to me in a very solemn way: 'Jennie, I shall die soon and the family will be broken up; you, I know, will be obliged to go out to service; promise me that you will not see your father want for anything, for he is not able to push his way as some are, and this I will promise you, that if I am

permitted by God to return to the earth, I will come to you, and you shall see my spirit, and if I can, I will talk to you."

"After mother died we became very poor, for father could get no work, and my brother.was not yet quite old enough to do much even if he could have found anything to do. We set had a shelter but no food er's reply was long in coming. or fire, and the day on which my mother appeared to

me I was very cold at d hungry. I had tried to get a situation as maid, in some good family, but I had not succeeded, and, so, just in the glos was sit

dinner-bell rang loudly. Jennie hurriedly put the last finishing touches to the attire of her mistress, and Marlon hastened down, her cheeks flushed, her eves wearing a misty look of the deepest concern and interest. She was the last one to take her seat at the

#### CHAPTER VII.

#### THE GOLDBORO MENU.

"Well, Mation," said Mrs. Goldboro, "you have taken your own way to day, and I hope you have seen enough of low life and the slums. In my youth no respectable lady ever visited such places without forever losing her reputation; but it seems to be quite fashionable now, more 's the pity!"

" I think it a great pity that there are slums which ought to be visited. By what right am I more respectable or more wealthy than the poor girl and her mother, whom I have visited to-day?"

" That is what it all leads to- a loss of self-respect. First pity, then embrace; and that is why no selfrespecting young lady, in my youthful days, would for one moment think of paying a visit to a vagrant living amidst vice and crime."

"There ought not to be vice and crime. Something is wrong with society and the world in general, I am sure, or poverty, vice and crime would not exist. But I do not think the persons whom I have visited to-day are either vicious or criminal-that they are in the depths of poverty, and were suffering with cold and hunger, is true."

"And you became their Santa Claus?" broke in Willie.

"Yes; I became Santa Claus for a short time, Willie, and made their hearts glad, I hope."

"But, Marion," continued Mrs. Goldboro, "you cannot assist all the poor people in the world, or even in this city, without becoming as povertystricken as themselves. Our wealth would soon melt away if you were even to assist a very small proportion of the poor of New York."

Marion looked troubled. "Mamma," she said, "if I assist only those with whom I necessarily or accidentally come in contact, it will not impoverish us very much, I hope? f really should not care to be in poverty. What is the matter with the world, papa?" she asked, addressing Mr. Goldboro. "Why are there so many poor people who suffer for the necessaries of life?"

Mr. Goldboro's brow corrugated thoughtfully. " think, Marlon," he at last said, "that the big fish eat the little ones."

" But people are not fishes. Why should intelligent human beings pattern after fishes? Fishes are away down in the scale of creation. I thought mankind were millions on millions of ages ahead of fishes. But I suppose you mean, papa, that the rich and influential rob the poor and unfortunate of that which by right belongs to them?"

' Well, my child, something like that."

"You are rich, papa," exclaimed irrepressible Willie. " Do you help to eat the little fish?"

Bess and Viola both looked at their father with round, enquiring eyes. Mrs. Goldboro manifested annoyance. Marion seemed troubled, for her fath-

"You are becoming impertinent," said Mrs. Goldboro.

"No. O'ivja. Willie does not mean to be imperti-

"At first the neighborhood was not so bad as it might have been, but the rapidly growing city soon sent its soum into such neighborhoods as this, and it was not long before our poor little house was surrounded by dens of vice and iniquity; drinking satoons and other places given up to gambling and sorts of wickedness.

5

"With her seven children to support grandma coust do little else but remain where she was, Although she made efforts to get away she found that she could not save enough to pay the rent of anything better in a more decent neighborhood, so she toiled on until I was twelve years of age; and Marion," he went on. looking straight into his daughter's face, "at twelve years of age I had become a gambler."

Marion shuddered. The tears were rolling down Viola's cheeks. Willie was scowling at his plate.

"A gambler, father?" ventured Marion, "and so young?"

"Such was the fact, Marion; but I had kept that fact hidden from my mother. She discovered it at last, however, and at once sent me far away into the country. She had found a place for me with a farmer, where I was to do chores and go to school. Here I rémained until I was fifteen, then she found a place for me in a counting-house, where I was well paid. By this time the other children were able to assist, and we obtained a good house in a respectable part of the city, and from that time until the present I have thought of little else but the getting of money. Of late a change has been coming over me, and I feel somewhat as a drowning man catching at straws."

"But you never gambled after you left that yile place, did ycu, papa?" asked Willle.

"No; not just that way. No. I have never done that which is called gambling. But, children, I must again say that, for all the money which I now have over and above a just recompense for my time and services, some poor man, woman or child has suffered and been robbed. All that I have has been obtained legally. I have not broken any law of my country. Your mother, and society at large, consider me upright and strictly honorable in all my dealings with others, but"-ard he again looked Marion straight in the eyes-"as you, Marior, think, I may be immortal-that I may have a soul-that soul feels itself a gambler and a robber, a devourer of widows' houses, an oppressor of the poor and downtrodden. Yes; I have raised myself on the downfall of my fellow-men, and their blood begins to cry to me from the ground," and Mr. Goldboro pressed his hand to his temple, "If I have a soul, as I begin to think, I am convinced that it will have to wade through purgatory before it is white and clean and fit for heaven. Marion, my daughter, although a multi-millionaire, I am a most unhappy man. Your mother will not listen to my regrets, and, if I do not find sympathy and consolation with my children, I fear that I shall end my days in an asylum for the insane. The accumulated weight of my sins is pressing hard upon me: my hidden cup is overflowing and threatening to engulf me.

"I hear the wailing shricks of the orphan and the homeless. The feet of the tramp and the beggar are walking heavily upon my heart.

"Daughter-daughter Marion! It must be your work to heal the wounds of your father's makingand, my son-my only son-promise me that you will never be a rich man! Better fill a pauper's grave, as your loved Mezart did, and be a blessing and help to the world, than the rich man with Lazarus at his gate."

[To be continued.]

## The New and the Old Theology.

BY MARY WOODWARD WEATHERBEE.

I wandered one day through an old burying-ground in a Massachusetts town. There were the usual tall black slate slabs at each grave in all stages of incline from the perpendicular, indicating the slong years they had struggled against earth upheaval and subsidence from frost and rain. There were the early types of decoration-efforts at cherubs' heads, full moon faces with features much after the Jack o' Lantern style that schoolboys know so well. Then there were cherubs with this improvement upon the original, of wavy locks and wings; while others of a still later type were embellished with willow trees over and above the figure, or above a funeral urn. The epitaphs beneath indicated all stages of mental and spiritual obscurity. One of no inconsiderable interest I quote:

#### Secretary's Report.

#### To the Spiritualists of America :

Dear Co Workers and Friends-It gives me pleasure, as Secretary of the National Spiritualists' Association, to submit my report to you for the year of active work that is about to close for this worthy organization. The year has been fruitful of good results to the Cause we espouse, and to the N.S. A. as a factor in the progress and usefulness of Spiritualists as a body, and in many instances as individuals. Of this I am assured by the number of testimonials received at the home office from friends and strangers far and near.

Personally, the work of your Secretary has been varied and diversified, not a little of which has been in the effort to assist in drawing together scattered forces, and to harmoncorrespondence and otherwise-the factions that have arisen between certain so-cieties and this Association in former years, and by explaining to individuals the true attitude of the N.S. A. toward Spiritualists and Spiritualism. Whatever may have been the disturbing element that had caused the condi-tion of inharmony and misrepresentation referred to, I am not called upon to explain; but suffice it that such did exist, and in a few instances may still be manifested. But I am happy to state that at the present time a cordial feeling of good-will between the most of our societies toward this Association exists; and the same may be said of the attitude of the spiritual press, while the affection and loy-alty shown to the N. S. A. by private individu-als not especially connected with any established society is very gratifying to your Board of Trustees.

In this connection, your Secretary would sav that she has habitually found in her correspondence and interviews with societies, editors and private individuals, during her association with the N. S. A., that courtesy is met with courtesy, good-will with a like element, and sincerity with its kind, and that she has not the slightest complaint to make of lack of kindly treatment on the part of any one, nor has she had to endure misrepresentation from any source. Therefore the labor of her office has been made pleasant to her, and easier for her, by the treatment received. There is on file at the home office a large collection of letters, from societies and individuals, attesting to the truth of these remarks.

With Spiritual societies, as a rule, finances have been very low during the year. This has been no less so with N. S. A. chartered societies than with others. As a consequence, those who are loyal to this Association and who express a desire to pay dues and make contributions to this parent organization, have been mostly unable to do much in that line, owing to the apathy on the part of Spiritualists at large toward the needs and claims of local so-cieties, which necessitates the expense of holding meetings by the locals being borne by a very few hard working individuals.

During the months from November, 1898, to September, 1899, the Secretary of the N. S. A. has written eight hundred letters, without the aid of assistant or stenographer, copies of which are in the press letter-books of the Association. The correspondence, of all descriptions, incident to the work of the office of Secretary, has been conducted without the aid of an assistant, except for a matter of six weeks at the close of the 1898 Convention, when, owing to the generosity of our valuable and well appreciated Treasurer, T. J. Mayer, an assistant was engaged for the President and Secretary, without expense to them or to the N. S. A., and the same may be said of a period covering about a week since Jan. 1.

Quarterly circular letters have been sent to each of the chartered societies during the year, nearly all of which have elicited kindly responses.

On an average, one letter a month has been written by the Secretary, for each of the Spirvarying in matter and construction, in the interests of the N. S. A., all of which have been of the soul and its eternal progression."

do even with the greatest effort. And as it is with physical and mental, so it is with the moral and spiritual endowments. With some it is full and inherent, inborn. God given from infancy, which keeps them in the right and narrow path; they have no desire to do wrong, and abhor even the thought of so doing. Their whole life is one of moral purity, having no desire or temptation to do evil. A good deacon of this class while in conversation with me, said that it was not praiseworthy with him that he had not falsified, stolen, been profane, drunken, or guilty of any other crime, for by nature the thought to him was revolting.

He could not do such wreng, and took no credit to himself that he had not. The charge against him would be that he had not done all the good that nature had fitted him to do. On the contrary, such as Jesse Pomeroy, H. H. Holmes and others seem born to evil and capable of doing only evil, and that continually. Holmes declared that he was born with the devil in him, and the acts of his life seemed to verify it, he having confessed of killing many persons, and intending to have killed oth ers. His whole nature was evil and only evil. Such was his natural condition, as he opened his eyes on this beautiful world, and with the devil born in him to impel him to a murderous life. There is no effect, nothing done without a moving cause: something moves a person to do whatever it may be, whether it be good or evil.

The first impulse to action is in accordance with the nature born in the person, created and given him before he had knowledge or responsibility as to whether life's desire shall be for good or murderous action.

Now, nether the deacon referred to, nor Holmes, had any knowledge or power of decid-ing when or where they should be born, of what parentage, or of what condition mentally or morally: Thus far they and all are fated, having no choice nor responsibility, nor selection of early environments. The one was born with a capacity and a natural desire to do good-to be humane, just and true. other was born a moral bankrupt, without the power or desire to be human, just and true The former, through life, is made happy, and blest for every good act performed. The latter through life is made miserable, unhappy and cursed for every evil action which his inherent nature impelled him to do. Now, how shall we account for this created in born, op posite character in human beings, of which neither is praiseworthy nor blamable-one having the elements of hell to put him on his way to perdition, while the other is moved to follow in the road leading heavenward?

Surely for these fixed conditions of beings entering into life there must be some original cause other than that given by learned theologians, who have long told us this diversity of character and cause of sinfulness was consequent upon the eating of an apple by Adam ind Eve, picked from a forbidden tree more than four thousand years since.

Admitting this to be true, why should not the act of eating the apple affect all human beings equally alike? And why should one be blest in heaven and the other cursed in hell livine make satisfactory answer?

#### To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment' s now an incorporated institution, we give below the form in which a bequest should be worded in order to stand the test of law, should any one feel impressed to bequeath something to assist us in carrying on the good work in which we have for so many years been engaged

"I give, devise and bequeath unto the 'BAN-NER OF LIGHT PUBLISHING COMPANY,' of Boston, Massachusetts, or its successors [here insert the description of the property to be willed, and the manner in which the donor de sires the same to be expended, which request will be faithfully carried out], strictly upon trust, that its officers shall appropriate and expend the same in such way and manner as they itual papers, not circular letters, but mostly shall deem expedient and proper for the promulgation of the doctrine of the immortality

Human beings have a diversify of innate ting wrapped in a quilt weeping bitterly and shivergifts, physical and mental, unequally given ing with cold. I was so hungry I thought I could cat them, so that without effort some can easily do almost anything. While I was sitting with my hands that which it is impossible for some others to pressed against my stomach to ease the hunger, I saw a shining, misty substance, just in front of me. I looked in amazement, and there stood my mother within it, just as plain as you are now. She smiled

at me pleasantly but her eyes looked sorrowful. "' Jennie,' she said, and her voice sounded just as clear as yours, 'it is I. Be not afraid. I said I would come to you and I have kept my word. Poor little daughter! I cannot be happy while you are suffering; and now listen intently to what I have to say. Go early to morrow morning to the big house on the hill in the avenue, to the house that has the name Goldboro on the door, and they will take you as maid

to their daughter. Your father will soon come home with focd and fuel. Cheer up! Never forget to care for yoar father and help him all you can. One word more:

"' Jennie, my loved daughter, I am never long absent from you, although you may not see me again. Remember, I shall watch over you and help you." She then seemed to disappear within the white mist, as one would disappear within a doorway.

"The shock of seeing my mother, or the influence which she shed upon me, induced warmth in my trembling body, and I felt sorrowful no longer. Father soop came home, bringing fuel and food. He had found work that day and was promised employment for many days to come.

"When morning came I found this house, and your mother engaged me to wait on you."

"You have never seen your mother's shade since?" "No. I have not seen her with my natural eyes as then saw her, but I have been conscious that she and, running to her mother, threw her arms about was near me-and, do you know, Miss Marion, that I talk with my mother a great deal?"

Marion started as though she were secretly guilty hersell: for her stolen, dreamy interviews with Godessa fiashed through her mind. Could it be possible that others, like herself, were holding communion with invisible, or, perhaps, imaginary beings? "You talk with your mother?" said Marion, sur-

prisedly. "How is that?"

"I cannot tell you, Miss Marion. I am not learned enough to understand it all, and I know that most people would laugh at me, and so I never say anything about it. I have never told anyone before except father and Walter, and they think it is all imagination; but you are so good and kind, never laughing at me, that I have found courage to tell you." " If you do not see your mother now, how can you tell when she is near you?"

"I could not for a long time. I thought she was, but did not know; when, one day, in my own room upstairs, I was sitting by the little stand and I again

felt that my mother was near me. Then I said to myself: Oh! it is all imagination: when I heard distinct rapping on the little table. I was so frightened I thought I should faint, but at length mustered up courage and asked: 'Mother, are you here? and did you rap?' Three solemn, distinct raps; answered me. My fear left me, and I talked in this way with my mother for an hour; but much of the time now, when I am very busy, I talk with her in my mind, and her replies flow back to me in the same way. Dear Miss Marion, it has helped me to withstand all temptafor doing that which by nature they were tions which an unprotected young girl like myself, er's home was taken from her while I was yet a very fitted, formed and impelled to do? Can some meets with everywhere. But for my mother's guar- small boy, and my mother, with her family of seven dianship, I might have gone to the bad long ago; and I am certain that father and Walter would have been far more intemperate and perhaps have become very vicious and evil indeed, for they have had nothing but discouragement, and have been obliged to live

amidst many wicked men and women." "Why, you are a Spiritualist!" ejaculated Marion. 'I thought you told me that you were a Methodist." "I don't know anything about Spirituall-m," obected the girl. "I belong to the Methodists and always attend their meetings every Sunday and one evening a week-my evening out, you know."

"And did you never so to a spiritualistic séance?" "Never!" answered Jennie, emphatically. "When all this first happened to me, I had never even heard of Spiritualism."

"Jennie," asked Marion, "do you think that your mother would rap to us here in my room?" "I do n't know, but we could at least try and see if she will." But just at this juncture the inevitable them.

ient, 1 am sure.

"I do not," said the lad. "I am curious to know all about things. Do you help to make the people poor, papa?"

All at the table felt somewhat embarrassed, yet eagerly curious to hear what would be Mr. Goldboro's reply. At length he raised his head and all could see that he was agitated by conflicting emotions.

" I assist in eating the little fish, Willie, and help to make the people poor."

"For shame! William," exclaimed his wife. "How can you talk such folly to the children? Is not your calling one of the most honorable? Surely, you have nothing to do, whatever, toward causing poverty; and, I consider it extremely vulgar to talk about big fish eating little ones. If people are in poverty it is usually their own fault."

"That is an open question, Olivia," and Mr. Goldboro looked more thoughtful than before.

"But, William, you were a poor boy and have raised yourself to your present position by persistent effort. All men can do the same, if they try."

"Extremely doubtful, my dear. For every dollar f have gained over and above a fair remuneration for my time and services, some other poor devil has had to bite the dust.'

"Oh, William! How can you be so shocking and vulgar-and in the presence of our children, too?" Mrs. Goldboro wiped the fast falling tears away. Mr. Goldboro sighed wearily, 👒

"Olivia," he said, "I beg your pardon, and I really hope my children may not look upon me as a robber; but, nevertheless, I fear that I have uttered nothing more than the truth."

Marion was gazing at her father with great soft, dewy eves. Willie looked downcast. Bess pouted, her neck, flashing defiance from her great childish dark eyes.

"They are always making you weep, mamma. Who has accused my papa of being a robber?"

"No one, my child," answered her mother soothingly; "quite the contrary. Every one looks upon

your father as being an exceedingly honorable gentleman, which, of course, is true."

" Then why do you weep, mamma, dear?"

"Go back to your dinner, Bessie." And Mrs. Goldboro pushed the child gently from her. "Your father talks very foolishly sometimes. There is no meaning to what he said at all." And Bess went back to her seat.

"Were you a poor boy, father?" Willie at length asked.

"I was," answered Mr. Goldboro-" so poor, indeed, that I often went cold and hungry. Your mother talks of the slums of New York. I once lived in the poorest, meanest and vilest portion of this great city."

"William!" exclaimed Mrs. Goldboro angrily, you and the children must excuse me from the table. Your conversation is more than I can bear!" And she left the room.

Bess rushed after her, and the father was left with his three remaining children to finish his dinner. Up to this time the children had never been informed that their father had once been a poor man.

"What was the cause of your poverty?" asked Marion with great interest.

"The foreclosure of a mortgage. Your grandmothchildren, was left homeless and shelterless, the youngest, an infant at her breast, the eldest not yet eleven years of age."

"Do you mean our dear, beautiful grandma upstairs?" asked Viola.

"I do. Your grandfather was accidentally drowned. and after his death it was discovered that your grandmother had signed her name to a mortgage deed. Your grandfather had been obliged to borrow money, as many others have, believing that he would very soon be able to pay it; but he met death instead. The little homestead that he was striving to pay for was taken, and your grandmother with her children was left homeless and penniless. She found a wretched little house down by the water's edge, removed what furniture she might retain to it, and the only thirg she could find to do was to to take in washing from the sailors, and other men in that vicinity who had no homes of their own nor wives to wash for

' You can't most always sometimes tell; Perhaps little Johnny 's gone to hell."

And this was the old theology! "I/have read it in all its lugubrious phases, on every tombstone therethe awful doubt, as even in the case of little Johnny: "For you can't most always sometimes tell."

I came cut of that old burial ground and wanted to shake the very dust from my shoes. Glad, oht so glad I was for the new theology that has sprung up from the ashes of the old faith. I am by no means an octogenarian, but even in the years I have lived I do remember that guest-chamber in my father's house and a certain black-framed picture on the wall. I was but six years old, Two little sisters of mine before me had lived their little lives and gone up higher, and as a happy (?) memorial of the event there was the picture of a funeral tablet, bearing the names and date of the death of the little sisters, father and mother, standing on either side of the urn under a weeping willow and we children beside them: I, as I remember, in a black gown and black pantalettes, for we were all in habiliments of woe. Naturally, I did not grow up with any impression other than that death meant gloom for the living and the dead.

I have another recollection of the minister's call. It was an event in those days of some considerable terror to the children, and even to the young men and women. We were well indoctrinated in the idea that we were all sinners, and that we were to be turned from the error of our ways: but by what crucial precess the minister knew better than we.-

My sister and I were interviewed separately, and I well recollect the fear I had when it should come my turn to be questioned, for I never for a moment immagined that my heart was wicked. I loved God and His world by every manifestation I had of His love, warm as the sunlight, in the face of the first June roses. That awful change that I must undergo! though secrectly I felt conscious of my Heavenly Father's love and care for me, as tender as that in which my mother folded me, and therefore, why was I not already God's child? But this was the awakening process begun by the minister's call and kept up till we young people had all confessed ourselves sinners, instead of having become established in consciousness that we were the children of God's love and only needed to love God, as He himself first loved us. I well recollect the funeral sermon. A schoolmate had died, a child of eight years. Our Sunday School teacher had told us we must all be present at the funeral and sit together in such a new. The minister preached from the text, "And a little child shall lead them." Unfortunately he remarked in that sermon, but in what connection I cannot now understand, that "hell was paved with infant's skulls." For

weeks after that burial service, I was haunted night and day with ghostly faces appearing at me from every conceivable quarter. And this was hell! And this the theology of my young days!

I don't know that I ever felt attracted to ministers ever after that. How glad I am for the new light that is coming up from over the hills! It is so bright, even before my own sun's setting. This light on the old paths-a light that is dissipating the terrors of hell as a nightmare of ignorance, and that is bringing heaven even into the life that now is. I am glad for the light that makes the spectre of death to be an angel of love and light, and that makes the point of division between the world of spirit and of flesh to be not a shadow of gloom, but a veil so thin we almost get glimpses of the beyond. Nay! rather that makes the spirit of the world commingle with this. Spirits walking beside us, and whom we do not see simply because we are of the earth, too earthy.

> Shine on! oh sun of brightness; shine! Fill all the world with light To see that thy baptismal sign's On leaf and flower and purpling vine: That every thinking soul 's divine. And can no purpose work but thine, Thou, All of life and light!

#### BANNER OF LIGHT.

#### ANY WHERE.

BY M. E. OLARKE.

6

She was old and wan and wrinkled, Though her pallid cheek was fair, nd the snows of sixty winters Lightly touched her soft brown hair. Yet, if in those lands immortal She doth youth and beauty wear, And the sunny huses of girlhood Tint anew her eyes and hair, Still I know that I should know her! should know her anywhere!

Shall I dwell in mournful waiting, Mother, for thee "over there" While God's blessed angels daily Wander down the shining stair? Round and sweet I know your lips are, Kindled by that radiant air. Ob, the sad and tender patience Of the smile they used to wear! should know your kisses, mother! I should know them anywhere!

Should you touch me, e'er so lightly, As returning spirits dare, And your spirit hand should linger And your spint hand should higher E'er so softly on my hair-Hands, dear hands, by death made over, No more wr nkled, wan or spare; Hands which I have kissed so fondly, Derdiveret have been set over Darling hands so used to care— I should know your touch, dear mother! I should know it anywhere!

Had I been the first to wander From earth's dust and din and glare, Thrilling through my lips new splendor, I should still have felt your prayer. And if spirit-hands could do it, Pausing not to think or care, I should rend the yell that hid you And with you my glory share. Oh, my mother, darling mother, 1 should love you anywhere!

From the " Revue Parislenne," June Number. The Marvelous and the Psychic Force.

11.

We devoted our last article to some general observations on phenomena of a psychic order, and to the accounts of some experiences of James Tissot, the celebrated painter, which he contributed to the Revue Parisienne. We have now consulted, as promised, the eminent astronomer, Flammarion, who, as we know, has had much to do with these mysterious manifestations. The two remaining articles will deal with the words and observations of Messrs. Sardou and de Rochas, respectively.

These questions are the order of the day, and have the power of interesting the public, which is proved by the quantity of letters addressed to us by our readers from foreign countries as well as our own. We thank our correspondents, but inform them at the same time that the small space at our disposal does not permi of entering into their communications.

A large number of men, Flammarion tells us, are afflicted by a veritable intellectual myopia. They cannot see, to use a current phrase, beyond the end of their noses. Whatever is beyond their vision does not exist. Attempts toward deciphering the mystilying hereafter are to them folly, insanity, even crime. They do not appear to be aware, and really are not aware of the fact that side by side with the known lies the unknown, which in turn becomes the known of to-morrow. Cases of past revelations, discoveries, hold no lesson for them.

Men of brilliant intelligence, men of genius, Hipparch and Ptolomy in astronomy, Plato and Archimedes, could not rise to the level of Pythagoras, who first thought of the daily ro-Pythagoras, who first thought of the daily ro tation of our planet. They found ridiculous selves atheists and materialists with unusual the idea that the earth and not the sky revolves every twenty-four hours. The earth's motion has often been denied.... and even recently. In the library is a work written in 1804 by a

mouth. replied that ence," and that he was sure of the authenticity of the letter. He showed it to me. It was in Galileo's handwriting, on filigrave paper grown yellow with age, folded and fastened with seals bearing the date of the time. The illusion was really complete. But to make an astron-omer say that Uranus could be found behind Saturn was the pupil's phrase, and the buyer of autographs was already so blinded as to accept, a few months later, upon cash payment, a passport written by Vereingetorix in French for "the emperor Julius Casar." I do not know of any stronger cases of cre-

dulity than that. Let us admit, in any case, that these are crude lessons which we ought all to remember. 1 can hear less learned minds, thinking

themselves much stronger, declaring with solf confidence: "That would not happen to me! Doubtless it seems difficult to fall so low all at once. But I have more than once noticed that even those who believed themselves the most superior had certain curious weaknesses -for instance, fared poorly if thirteen hap-pened to be seated at the table, touched metal if they apprchended a danger, feared they would be ill if they broke a glass, trembled at sight of a salt cellar upset, or two knives placed in the shape of a cross, etc., etc. Don't let us boast!

Flammarion believes notably in the reality of phenomena of telegraphy, and he cites a large number of cases which he considers ab solute proofs

"I have collected these notes," he says, "with extreme prudence. In telegraphy, particu-larly, it is necessary to take note of the judgment, the moral and intellectual worth of those responding. The love of the marvellous or the extraordinary can turn into fantastic events occurrences which are altogether ordinary and explicable in the simplest manner imaginable. Certain people could tell me stories for a whole year, with the greatest amount of apparent proofs and eloquent demonstrations, without my believing the first word, any more than the protests of certain deputies and ministers. Others, on the contrary, by their character, inspire a confidence altogether justified. In my inquiry of these 'facts' I have always in-stinctively been guided by these principles of elementary prodence, and I hope that I have not admitted any accounts the authenticity of which has not been guaranteed by the scientific, enlightened spirit of the authors, who willingly confided in me."

In conclusion, we shall publish an extremely curious letter of Clovis Hugues, the deputypoet, well known and universally esteemed for his sincere convictions and disinterested purpose in life-a letter addressed to his sin-cere and eminent friend, Flammarion:

"My Dear Master and Friend-Pardon me for the long delay in sending you the little ac-count which I had promised. I have lived in the midst of the Parliamentary whirlpool, and you know, or fortunately for you do not know,

that this whirlpool is not always agreeable. "I told you, the other day, that at one time in my life I had a very strange experience. It was in 1871. I was at the age when one indulges in meaningless phrases, just as you gather stars in the infinite; but in an unguarded mo-ment I had forgoiten to make my usual bouquet of nothing-in short, I had written an aricle which had cost me several years of prison. All things come to an end for him who does not know how to wait. Thus I was at the prison Saint Pierre, in Marseilles. There was also Gaston Crémieux, condemned to death. 1 was very fond of him, because he had

dreamed the same dreams and had struck the same hard reality. In prison, at the time for our promenade, we chanced to talk about God and the immortality of the soul. One day vehemence, I made them see, at a sign from Ciémieux, that it was not fitting for us to announce such negations in the presence of one

To my utter amazement, M. Charles more. Teaching the sure punishment for every that "that did not make any differ- sin makes men moral, healthy, wise. Punishsin makes men moral, healthy, wise. Punish-ments are enforcements and preventatives, so sins ought not be be forgiven. Each cause of evil discovered makes a new moral law. Thus the moral codes are over improving." No man can believe only as he is compelled

to by his convictions. To say he does believe when he does not is hypocritical and coward ly, and to be a disbeliever is condemnation through eternity by the God the Christian worof the crucifixion of Jesus Christ to bear the sins of the whole world is unreasonable.

If John who baptized Jesus had doubts of His Messiahship, why did he send his disciples to inquire of him if he was really the Messiah, or shall we look for another? Or when Jesus asked of His disciples "of whom do people say that I the son of man am?" "Some say that I the son of man am?" "Some say one of the prophets." Then turning to Peter, Jesus asked, "Whom do you say that I am?" When do you say that I am?" There is nothing in the un as a soul which is doing Go way. Nothing so excites of the living God." Jesus said unto him, "Flesh because it is indifferent, but and block for another? Or when Jesus that I the soul is of the prophets." and blood hath not revealed it unto you, but my Father which is in Heaven." Upon this rock will I build my church. Remember that this same Peter was the person who depied his Lord and Master just previous to Ilis being the certain future, because it can weep at beplaced upon the Cross. Should we expect that the unbiased would rest the case on such testi-mony as ample proof of His divinity, Messiah ship, sonship or God Himself. Two cases of lost confidence. Let us away with such nonsense.

Now we see from these quotations that his world dearest friends and apostles had their doubts for it? about his Messiahship or of his divinity. This And whole matter relating to Christianity is a manmade scheme of forgiveness to screen the transgressor from the penalty of the law which is written in every conscience. The proposition to be saved through the blood

and preposterous, but not surprising in popular theology. We should stultify ourselves to claim to worship God through the sufferings of another for the remission of our suns; it would not be just.

If the popular religion existing to day be true, the great majority of the human family of the past and the present are doomed to eter nal torment. The little boy of five years was chided by his mother that he must not tell a lie, if he did he would not go to heaven. "Did papa ever tell a lie?" he asked. "Well," hesi-tated the mother, who did not like to make too weaping a statement "I do n't think he aver sweeping a statement, "I do n't think he ever did tell many." "Did you ever tell a lie, mam ma?" persisted the embryonic cross examiner.

"Perhaps I have, before I knew what a sin it was," was the cautious reply. "Did Aunt Mary ever tell a lie?" was the next query. The mother, becoming somewhat restive under the fire of questions, said she thought Aunt Mary never intended to lie; she knew it was a great sin. "Well, I don't think I want to go to heaven," was the next remark of the hope-"there is nobody there but God and George Washington."

If we are governed by the highest moral conditions of life, we shall be in heaven while here or hereafter. There will be no parapet walls for saints to look with pleasure upon their riends in a bottomless pit of despair, but through the laws of progress and growth all will reach a fruition of adaptation. The sav-ing process will thus be attained without limit for perfection. The well-developed sensitive through psychic law becomes cognizant of the occult conditions that physical senses do not comprehend. Thus those who ask why their friends do not manifest themselves to them, may see through this logic the want which may be latent in themselves which must be a little longer grown. The doctrine of forgiveness, as preached and understood by the popular church, is a damage to morality and leads to a life, and its effect ypoernica for crime. If persons can sin and then accept the Lord Jesus Christ as their Savior, even through penitence, and enter heaven at death, it is quite too easy to be beneficial, and corupts the morals of society. It is amusing to hear clergymen and others flippantly talking about God, and at the same time jeering because others are speaking of spirits. While God is said to be a spirit, how can we know more of God as a spirit than of man as such? Because we see nature in its dif ferent aspects, and are obliged to confess that it is beyond the capacity of man to produce it does it follow that our convictions are correct concerning Him to be the Creator, and may not nature itself be the Alpha and Omega of the great cosmos? While we view Gcd as a spirit, we know nothing of his likeness except we find it in man; therefore we assume that we have a better basis to prove a man's spirit than we have to prove an existence of a God. Our conceptions of a god can be no higher than a personality, whether it be ever so small or over so great. No man has ever seen God, and knows nothing of his appearance, personal or impersonal; but we see our friends here face to face, and if they manifest themselves after leaving this earthly body, and exhibit their counterpart in spirit, we have a basis for this evidence that our friends do live, while we cannot say that a god in any conceived form has an existence In closing, would say we invite criticism and investigation. We challenge the world in de bate for the maintenance of our philosophy We do not claim to have reached the acme in the science of life, but are happy in our posi-tion. We would shed our light to the world because of its truth and benefit it brings to the bereaved and mourning. Our faith is builded by living testimony, not ignoring the past, that corroborates it, and for this we ask hearing, not for proselving but for the good of humanity.-Willimantic, Ct., Chronicle.

a hopeless condition, like one who is forced to guide a vessel but knows not how to do it. What you call your religion is a useless thing unless it embodies this one central thought, namely, that you are here for a purpose, and that you cannot achieve that purpose without guidance by and a constant and grateful feeling of dependence on the invisible and holy agencies which, if you follow their suggestions, will lead you straight from earth to heaven.

There is an unrest in sin. That is the testi-mony of human nature. We are so made that ships. The vicarious atonement, i. e, to sub-stitute a righteous person to bear the pains dishonesty cannot produce happiness any more and penalties of a guilty person as in the case than discords can produce music. The violin will give forth exquisite tones provided you handle it under the direction of a master and are obedient to his instructions. But of all instruments it is the hardest to endure when a man tries to play who thinks he can do it without a teacher. The soul is still finer and more complicated in its construction, and must be

There is nothing in the universe so beautiful as a soul which is doing God's work in God's way. Nothing so excites our admiration to the very verge of worship. A soul at rest, not because it is indifferent, but because its life is in accordance with moral and spiritual law, because it is conscious that it is destined to a larger life in a larger sphere and must use the hardships of the present as a proparation for reavement and still look upward with a hope divine, because it can bend its shoulders to there—is there any rest like that, any peace which will compare with it, any joy of the world which you would willingly exchange

And there is nothing in the universe so restless and miserable as a soul that by doubts or evil deeds has cut the bond between itself and God and is careering through space under nø guidance except that of passion or greed or excitement, forever seeking the happiness which of Jesus Christ, for without the shedding of blood there is no remission of sins, is ano nalous and preposterous, but not surprising in population of with this world and fails, like the hungry man who dreams of a banquet and wakes to find himself more hungry than evercan you conceive of a greater anomaly or look on a more pitiful spectacle? When a man thinks God is in the wrong and trusts his own folly instead he swims against a current too strong for him. You cannot defy the universe with impunity. There is the law, and along its lines lie pastures and orchards. Thrust the law aside and you wander in a wilderness.

The unhappiness in men's lives demonstrates the necessity of religion, not the religion of dogma, but the religion of childlike faith—the religion which the Christ taught and lived.

You can have a restful and peaceful life, but the secret of it can only be learned at the feet of the Master. There is a joy which a thousand worlds such as this cannot give, and of which no trials or troubles can rob you. It is the rest of the heart, the peace of trust. Give me my faith in God, and you are welcome to all that remains. Take it away from me, and I can find no substitute for it in any corner of the globe. Without it I am on the frezen mountain side in winter, with no home in sight; but with it I am sheltered from every storm, and heaven is on the other side of my earthly life. -George II. Hepworth in New York Herald.

#### Science and Immortality.

The effort to prove by science a future life beyond the grave has drifted away from Spiritualism, both sides having apparently concluded that Spiritualism has no rational connection with science. One of the disputants has cited as an illustration the machine through which electricity passes. "Smash the electrical machine," he says, "yet the force of elec tricity remains." The inference is that the dy dies but the soul lives. The analogy is strained and the statement inexact. The electricity does not remain. That which has been sent through the instrument passes into some other form of matter. A steam locomotive smashed to pieces on the road is merely a wreck, and the force which it exerted is dissi pated. This kind of argument does not help religion, it weakens it. A person who cannot perceive its casuistry is not likely to exert any influence. The general principles of science furnish suggestions which may hereafter lead to satisfactory knowledge, but at present science is silent on the question, and the future life must be based on revelation. One of those engaged in the controversy asks: "What is the soul?" Concerning this, also, there is a vast amount of loose statement which will not bear the test of analysis. The idea of the soul as something distinct from the body arises from the promise of revelation; but in all of Christ's teachings there is but one instance where he alludes to the soul as something apart from the body, and the various meanings given to the word in his discourses scarcely justify a dogmatic assertion with re-gard to the matter. St. Paul, in his celebrated argument on the resurrection of the dead, does not speak of the soul as something distinct from the body. He does say that the latter will be changed, as "flesh and blood cannot in-herit the kingdom of heaven"; but he leaves the impression that there is to be one resurrection day for all, when the transformation of the corrupt body into the glorified body is to occur in the twinkling of an eye. Some of the greatest churches disagree with St. Paul upon this matter, though they accept his authority on others. Of course, if they can ignore the apostle's teachings with regard to a dogma of such supreme importance, others may infer that he was in error with regard to the soul. He was interpreting the teachings of Christ, and so were the other apostles, some of whom were with Christ during his entire mission on earth, and who disagreed with St. Paul in important particulars. Those who hope to prove a future life scien. ifically do not believe it is necessary to hold that the soul is something distinct from the body. They claim that God works by natural laws, and not by supernatural manifestations. They say that, while the resurrection of Christ was to all intents and purposes a miracle to those who witnessed it and to those now living, it may have been a perfectly natural occurrence, in accordance with laws of which the would then and now is ignorant. If Christ's resurrection was natural, then will the resurrection of every human being be natural. Christ, it will be remembered, partook of food and drink after He had arisen from the grave. He had the power of disappearing, but this also may have been a natural power. It is impossible, when science is in its infancy, to fix the boundaries of nature's powers. If the future life is to be accomplished by a nat-ural process, the existence or non-existence of the soul as distinct from the body must be a matter of minor importance. They will be united when the resurrection occurs. What holds it in its motherly arms, and while it lives the precise elements of the body will be need not give much concern. The elements of our present bodies are completely changed in a ew years without our thought or knowledge It is reasonable to infer that the body will be free from the imperfections which burdened it in its previous pilgrimage, just as it is fair to presume that the world itself will be a very much better world than it was in the former The nearest approach to an argument which science furnishes is the non-destructibility of matter and its cohesion. Matter may undergo countless changes, but not an atom of it is ever destroyed, and the particles have a tendency to unite, which in the course of time-an almost endless time it may be in human view-may bring into being the same person, with a body perfected and glorified, through the operation of God's laws. This, it will be observed, is simply a hypothesis, but it is the only approach to an argument which science furnishes. It is not necessary, because Christ has assured those that believe in him that they will rise like him to glory and happiness. The child, until it learns to reason for itself, trusts the word of the parent, and believes implicitly that whatever the parent says is true. When means in the region of Saturn. I traced the very misleading. diagram and showed the learned geometrician "Promising forgiveness tempts men to think that a show of the the state of the the state of th

## OCTOBER 7, 1899.

## "What Fools We Mortals Be."

BY WILLIAM FOSTER, JR.

We flatter ourselves that the Government of the United States, also that of the several States, is a popular one-in fact, a government of the people. Theoretically it is true, but practically a lie. Classes govern-one class to-day, another to morrow. In this respect England is more democratic legislatively than the United States. Parliament frequently is formed to respect the popular will, and turn a deaf ear to a class which seeks a privilege, or a longer lease for some privilege. As an instance. note the repeal of the compulsory vaccination act. Even the House of Lords was made to bend. When the act of repeal went up from the Commons, the Lords refused to concur. Members of the Cabinet at once told the Lords that the people of England was back of the measure, and imperatively demanded that the act should be repealed; that a spirit was abroad it would be suicidal to ignore.

The Lords were reminded that the anti-vaccinationists had appeared at the polls, and if thwarted now would ally themselves to those thwarted now would any inemserves to inose who were demanding the abolition of the Up-per House. The Lords took counsel of their tears, finally concurring in the passage of the law they had vetoed only a few days before. Several instances I might cite where vox popili made the Lords trouble, and extorted from them the desired legislation. Our people need more spunk; they should give our legislators to understand their relations to the people hat they are merely servants, not masters. Class interests are audacious, having little or no respect for popular rights. Said Mr. Van-derbilt, "Damn the people," when the railroad magnates were in conference over antici-pated hostile legislation. The distillment of their Vanderbiltism is forced into our halls of legislation, which explains much that hap-pens there. "What fools we mortals be," to be so stupidly blind, so oblivious to the antidemocratic influences coming from class inter-

There is the class interest of associated wealth, which for thirty years has dominated, pursuing a policy which has made the rich richer and the poor poorer. There is the theological class interest, gradually insinuating itself into our legislation, paving the way for a theocratic despotism, when it will be possible to vote God into the Constitution, thereby opening a door to admit an Orthodox policy in the nation, and a return to those halcyon days when the priest ruled and heresy was closed by the dungeon and the stake. History warns us to avoid the rule of the priest. There is the medical class interest, which has already environed the nation, whose influence has captured the legislation of most of our States, forced un-constitutional enactments subversive of the natural rights of the people, enthroning an al-lopathic despotism by establishing Boards of Health, which nearly are Boards of Death, inasmuch as they are controlled by the so called Regular School of medicine.

All this legislation and machinery were the spawn of the allopathic medical fraternity. designed solely to institute a medical monopoly, driving from practice all those who re-fused to become parties to the poison drug medication, which has widely destroyed health and tenanted graveyards.

Not the least of the sins of these monopo-listic M.D.'s is the dogged perversity they insist in perpetuating the period sist our children shall be poisoned by being forced to receive into the system morbid, corrupt matter from an artificial sore, purposely designed to secrete the virus to be used to debauch the system, lonal disturbance running parallel with the life of the patient, implanting also many times noisome diseases All through, this monopolistic medical legis-lation bears the stamp of class, the hue of greed, the odor of selfishness. It is a stab at liberty, a fetter on medical progress, a God-send to the undertaker. As is all class legislation, it is inimical to the public weal, invasive of health, and subversive of the republican principles designed to be the basis of our government. "What fools we mortals be." Let us be so no longer. Let us one and all join hands, rally the people and summon them to array themselves in a line of battle, to combat those class interests which aspire to dominate and wield the government. A concert of action, a vigorous demand from the people for a change of front will result in victory. When legislators find the electorate in earnest, even if politicians or the henchmen of politicians, they will listen, then act. Let us not forget that the ballot may be made an engine of power on the lines of reform. It may not be necessary to organize party-wires, but tell the party lead-ers, both republican and democratic, that unless the candidates nominated are enemies of class interests, and will secure wholesome legislations, they shall be snowed under at the polls.

member of the Institute, Mercier, who declares that he will never believe that the earth turns demned said to me smilingly : like a capon on the spit, which proves that the man of mind may be ignorant.

Do not imagine that Flammarion, telling doubtless the truth, does not speak with equal severity of those that believe blindly. He deals with psychic experiences with a scrupulous care that does him honor. He says nothing, for instance, about certain ones having to do with Eusapia Paladino, and even goes so far as to doubt the sincerity of others. Under the pretext of progress, incredulity must not, he says, be replaced by excessive credul-ity. "If," as says the illustrious physician, William Thompsor, "it be the function of sci-ence, by an eternal law of right, fearlessly to face every problem which can frankly present we are faced by a new task in approach ing difficult, obscure and doubtful questions: to examine, analyze with severe circumspection, and to admit only what is certain. Fiam marion, elsewhere, in some recent studies published in the annals, makes a sort of profession of faith in which he persists first of all that the opposite excess, disbelief, is not less blamable and dangerous than the former. "The human species," he says. "forms a com-

posite class of truly remarkable diversity. You remember the story of the gold tooth spoken of by Fontenelle, in his History of Oracles? It is as typical as ancient. In 1593 there was a rumor in Silesia that a child of seven, which had lost its teeth, had grown a gold tooth in the place of one of its large teeth. Horatius, professor of medicine, at the University of Helmatedt, wrote in 1895, the history of that tooth. The same year, Rullandus wrote a sec-ond history, and two years later Ingolsterus, another scholar, published a third memoir, contradicting the other two. Another great man, called Sibavius, adds Foutenelle, collected all that has been said about the tooth and added his own idea. Nothing was lacking now but to find out whether the tooth was of gold. Upon an examination by a goldsmith, it turned out that a gold-leaf had been applied to the tooth very skilfully; but books had been writ-ten before consulting the goldsmith!"

There is more than one gold tooth in the history of ancient and modern credulity. Let us notice first that the man of science,

by his very nature extremely honest (as there would be no science without honesty) and not accustomed to doubt the objects with which he works, is more easily deceived than many others. In astronomy, chemistry, physics, ge-ology, natural history, there are no deceivers. For a geometrician two and two make four, and the three angles of a triangle are equal to two right angles. This example of straight forwardness, natural frankness, would not seem misapplied in business, politics, nor the habitual occupations of human beings in general.

I knew an eminent geometrician, one of the most learned professors in the Polytechnic dress is entitled "Christianity vs. Spiritual-School, a member of the Institute, one of the ism." most distinguished and most respected, a man of high intellectual and moral qualities. But he, too, became the dupe of the most audacious fraud imaginable and appears as the consummate type of the credulous man. An apt forger, Vrain Lucas, indulging his un bridled taste for autographs, sold for gold the forged autographs of Pascal, Newton, Galileo, of Henry IV., of Francis I. And then letters of Charles the Great, then of Vercingetorix! ... of Pythagoras !... of Archimedes !... of Cle-opatra!... and, better still, of Lazarus, the resuscitated! of Mary Magdalene, and I think tures, and most of these deny that inspiration even of Jesus Christ! Michel Charles bought in seven years (1862-1869) twenty-seven thou a class of so-called Agnostics, that concede sand such autographs for the round sum of one hundred forty thousand francs. In spite of the forger's ability, certain shades from the very beginning tended to make one suspect the authenticity of the pieces. I remember, among other things, a letter from Galileo, in which he says that one could find a distant planet by looking in the neighborhood of Sat-urn. The mystiller had the boldness to make Galileo (in 1640) predict Herschel's discovery (in 1781), and confounding the orbit with the celestial body revolving about it, had the Italian astronomer say that the planet was behind Saturn. I amused myself by calculating the position of Uranus for the time of the supposed letter; the planet was by no means in the region of Saturn. I traced the diagram and showed the learned geometrician

condemned to death, who believed in God and in the immortality of the soul. The one con-"Thanks, my friend. When they shoot me I

shall prove it to you by manifesting in your

cell. "The morning of Nov. 30 at daybreak, I was suddenly awakened by the sound of little hard knocks proceeding from within my table. I turned about, the noise ceased, and I fell asleep again. A few instants later the same noise came again. I then jumped from my bed, I placed myself, fully awake, firmly before the table: the noise continue. This was repeated once or twice again, always under the same condi-

"Every morning upon jumping out of bed I was in the habit, with all the complicity of the good gaoler, of going into the cell of Gaston Crémieux, where a cup of coffee awaited me. This day, as on the others, I was faithful to our friendly rendezvous. Alas! there were seals on the door of the cell, and I noticed, my eye fixed on Judas, that the prisoner was no longer there. Hardly had I become aware of that horrible fact, when the good gaoler threw himself into my arms all in tears: "They shot him this morning at daybreak;

but he died very courageously.

"The prisoners were all deeply moved. Out on the grassplot, where we exchanged our sad impressions, I suddenly remembered the noises I had heard. I know not what puerile fear of being 'branded' kept me from telling my companions in misery what had passed in my cell at the precise moment that Crémieux fell with twelve balls in his chest. I nevertheless confided it to one of them, Francois Roustan, who was undecided for a moment as to whether grief had not made me insane. "This is my story of the other evening. I

have written it just as it came back to my pen. Use it as seems most advantageous to you for your researches, but do not carry away the same opinion as did my friend Roustan on the state of my soul; for grief could not have rendered me insane at a moment when the cognition of the fact had not yet come over me. I was in my normal state, I was not afraid of the execution, and I have fully understood this kind of warning. That is the plain truth. "CLOVIS HUGUES."

This fact, Flammarion adds, you will admit is hard to deny. BRENNUS.

## Christianity vs. Spiritualism.

#### SUMMARY OF AN ADDRESS DELIVERED BY GEORGE W. BURNHAM.

The following summary is of an address delivered at the recent annual meeting of the State Spiritualist Association in Odd Fellows Hall, Hartford, by George W. Burnham of this city, President of the Association. The ad-

There would be no religion without an entertained idea of immortality or a continuity of life. All religions have been the outgrowth of a proposition or hypothesis, and all religions outside the Oriental may be classed as Christian or Catholic and Protestant, except Universalists, Unitarians and Spiritualists; and all of these draw more or less of their faith, belief and inspiration from the Hebrew Scriptures, and most of these deny that inspiration a class of so-called Agnostics, that concede nothing and will know nothing except mathe-matically shown. They claim to have a hope of individual personality in a higher life but without any evidence of it.

Tell me, who can, what positive evidence is here except that those who have been known here and put off the physical body, have afterwards manifested themselves to those who previously knew them?

The announcement by Jesus to the penitent they shall be like wool, and though they be like crimson shall be made as white as snow." are dangerous doctrines of instruction because

#### The Soul at Rest.

There remains therefore a rest to the people of God.-Hebrews, iv., 9.

The end sought and prayed for by every human being is rest, peace, contentment. Un-less we have these we have nothing. We long for them, yearn for them, but still pursue a course which renders it impossible to attain them; for only when our faces are turned toward God and He is the central thought in our consciousness are they within reach.

The planet must swing round the sun, drawn by a power which it cannot resist, before it can be vivified and warmed and cheered by its rays. If it were to fly off into space under the impression that it was sufficient unto itself, its rivers would become solid ice and its plains and valleys would have no productive energy. With the sun in full view, and while the sun and moves and has its being in the sun all things are possible. But without the sun there is no life. The planet may have manifold possibilities which under the proper conditions will develop, but shut the sun out and everything is lost, literally everything, so the men of science tell us.

The soul occupies the same relations to and s equally dependent upon God. You are capable of great accomplishments, just as the seed is capable of growing into a forest tree. Your destiny is so brilliant that you cannot look at it without awe, but if the seed rests on the sod nstead of under it, if the subtle influences of nature do not embrace and unfold it, it will always remain a seed and never become a tree. And unless God is in your life and that cherished faith controls your aims and motives and actions not even eternity will be long enough for you to reach the land intended. The one there on the cross, that "This day thou shalt be with me in Paradise," and the Scripture that reads, "Though your sins be as scarlet be with me in Paradise," and the Scripture that reads, "Though your sins be as scarlet be wer possess of yourself. Great as you are, ever possess of yourself. Great as you are, your greatness is only littleness until you open the door of the heart and bid him enter. You can get on without many things and still be he gets older, and is able to do his own reason-

#### Progress is the Word.

## BY J. MARION GALE.

My soul commands me to front face; to let the dead past bury its dead. The people of this little earth are growing to be too wise to longer depend on the refuse material, which wise builders have always rejected, for the corner stone or any other stone of the New Temple of Progress.

The spiritual factory never did, and never will, shut down; and the strike will soon be ended in the victory for the truth.

The world's true thinkers realize that the time has come to give the ancient relics a rest, and recognize the all-important proposition that mankind must hew out new material for all new work looking to the domicile of truth and right in the republic of heaven and earth. There is not-there never was-a kingdom of heaven, nor shall there long continue to be any kingdom of earth. The altruistic brother-hood of humanity must and will triumph over all kingdoms, both temporal and spiritual. The truth, which has so long been crushed to earth, is even now rising in the glorious beauty of holiness to an upright position, with the flaming sword of the spirit in her strong right hand. She has already decapitated the mys-tical anthropomorphic king of kings; she will soon have expunged the last remnant of his worthless progeny-whether they be wearing the court ermine, the red robe and skull cap of a false atonement, or the typical black cloth of the shepherd wolf in his own proper garb.

The day is dawning for the New Republic of Heaven on Earth; when human blood will be thicker than water, when the natural resources of Mother Nature will be alike free to all her children, when the honest toilers shall have just part in the products of their toil. Then, and not till then will the cornerstone of un-blemished material be laid for the New Temple of Szience, which shall bless the whole world with an altruistic blessing in physical as well as spiritual life. They who would separ-ate the psychical from the physical in this earth-life will not be teachard in the termin earth-life, will not be teachers in that temple. Why should we continue to delve among the

ruined fames of antiquity for the lusterless toys of the world's infancy, while all around and overhead there are jewels of brighter lustre for our discovery and reception? Every one, of course, must act according to

his or her highest conception of good, but for my part, I shall press forward, believing in imitless progress, and trying to conform myself to right action by seeking and accepting all the knowledge that I can get from all avenues accessible, both temporal and spiritual.

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American traitor being caught among the Filipino troops either dead or alive. There are good grounds for believing there are two or three American deserters in the insurgent ranks, said to be holding officers' commissions, and that one of them was drilling the Filipinos in the firing manual in front of the Twentieth Kansas troops while in the trenches at Calocan, but no such person was ever killed there. When the Second Oregon fought over that ground March 25, the only dead foreigner found on the field was Prince Wertheim Lowenstein, who was killed accidentally.

The whole story of Hayes being killed at all was never very generally believed, as most persons thought it the fiction of an enterprising newspaper correspondent. That an Oregon man, or any other person, could stick through him a Springfield bavonet and raise the body above his head, is ridiculous, and more so that he would hold the body there while being shot at by the soldiers. No member of the Second Oregon killed Hayes, nor any other deserter from the American army, to his knowledge or that of any other person among the American forces .- Portland Oregonian.

[The reference to Hayes and the treatment he received were taken from the columns of the strongest Imperialist papers in the United States. The clippings we received were from the New York Sun. New York Herald and Boston Herald. It will be hard to find three more ultra-imperialistic sheets than they are. They all gave the story about Hayes consider-the space in their columns, and seemed to approve of the barbarities inflicted upon him. We are glad to know that the story is a fabrication, and give the Oregonian editorial upon the subject in order that the correction may be known to our readers.

The Oregonian, however, while condemning the report above-mentioned, has no words of disapproval for the expensive and wholly unnecessary war in the Philippines.]

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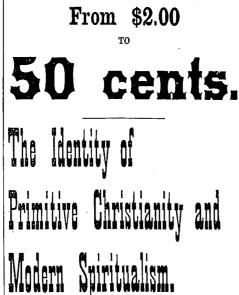
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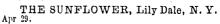
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#### LIGHT. BANNER $\mathbf{OF}$

#### Mr. Dawbain and Spiritual Conditions.

8

#### BY E. D. BABBITT, M.D., LL D.

My talented and witty friend, Mr. Charles Dawbarn, is hard at work disseminating some very peculiar ideas in the columns of our spiritualistic papers. The fact that Spiritualist papers so freely give him the use of their columns that he may criticise their own cause, is proof that Spiritualism is the most liberal system in the world. Would our sectarian papers be thus tolerant?

Hestrikes at the future greatness of the spirit and destroys one of the grand features of medi umship, by making out that the memory of all spirits on entering the higher life becomes a blank so far as their earthly experiences are concerned, which would show, of course, that all the precious pictures of the loved ones left behind have faded away forever, and all sweet thoughts concerning them, all beloved associations with them, and all power to come back and sympathize with them, inspire them and bless them, have been utterly annulled and crushed. His spirits go into the higher life. I was going to say, but really the lower life as we might infer from his theories-and find themselves halt and maimed and blind so far as the past is concerned. Then thousands of mediums who have brought messages from the other life and enabled several million people to identify their friends, by means of old memories which these departed friends have sent back to them, must be building on fraud.

But how is it that Mr. Dawbarn has got on to this fearful theory of memory? By his idea that memory consists simply in a series of vibrations. He declares that a man cannot carry a bag of vibrations on his back to the other life, and hence all these memories, all the knowledge of the material universe that he has gained during his earth life, are lost in the dead sea of oblivion. But I showed him that vibrations are mere effects-that the vibrations of a sawmill saw, of a water-wheel, of a windmill, or any other kinds of vibrations, are merely the results of so ne fluid substance that sweeps over or against them. I reminded him of what he well knows, that thoughts go forth as fluids, with definite forms that have often been thrown upon sensitized surfaces, and photo-engraved for newspapers. I stated that on the same principle the forms of the outer world as well as one's ideas are pictured on the memory plate of the sensorium, and this sensorium with its wonderfully subtle elements must naturally be in the psychic system which passes on to spirit life. This is the dictum of reason as well as of those higher ones whose vision can pierce into the interior world of things. Memory, then, is a photographic picture plate, and countless facts go to show that these pictures when kindled by the refined light of the divine world are immensely more vivid than in the earthly life. Ideas and memories can never be conveyed through vibrations. The only things conveyed by vibrations is that refined elements are apt to have fine vibrations, and two persons will harmonize when their vibrations are alike, or when one is a harmonic multiple of the other, like the first, third and fifth tones of an octave. This word vibrations is made a pack horse for too many things, and it is high time it had a rest. "When intelligence is in activity," says Mr. Dawbarn, "and compelling vibration, we call it Thought.... Yonder stands Marconi. He has just vibrated his thought so that it has climbed a wire and leaped right out into space." But all forces in the known world are fluids, as in water, wind, steam, gases, and all vibrations are caused by fluid substances moving against or over something, the vibrations themselves being merely inferior effects instead of causes. Now we know that as unity rules in the universe, the invisible, being like the visible, we may be sure that all other forces however subtile, such as electricity, thought, nerve force, psychic force, etc., are simply fluid substances, and we have seen that thought has its regular form and can be photographed as a material substance, working of course with spirit as everything else doss. The psychometrist has the very form and character'of all objects around him radiated upon him in streams, but does not learn their nature from vibrations. A little piece of volcanic tufa about the size of a bean had been taken from the ruins of Pompeii. It had been talking for more than eighteen hundred years and telling all about the fearful time it had experienced when that city and its people were buried in the burning lava from Vesuvius. Finally it was wrapped up in paper to prevent its character from being known, and handed to Mrs. Denton, a lady who could hear its talk. As she got en rapport with it and perceived its terrible revelation, she became so excited that she felt like screaming-a most womanly thing. It was a most womanly thing also for her to be able to perceive these marvelous pictures that nature had painted all over this stone and radiated upon her sensorium. But Mr. Dawbarn, not having quite demolished what are supposed to be the blessed facts of Spiritualism, declares that but very few spirits come back to mortals; that those who do are apt to contradict each other and deal in | rily one clairvoyant meeting another. Both such inferior ideas that they are rarely worth heeding; that if a medium commune with a spirit, "it is the case of one clairvoyant meeting another," and "both are abnormal"; that him to see that he is making a fool of himself." clairvoyance itself is but a limited or twisted | Here, then, is the rub of the whole affair. He affair, of but little importance, a physician's diagnosis being on the whole better than that | as well as a philosophy. Our materialistic of a clairvoyant, and so on, the diminishing | Spiritualists are dreadfully afraid of that word end of the tube and the pessimistic style of religion. Spiritualism is no more a religion. viewing things ever being employed when spiritual matters are to be dealt with. As to spirits coming back to mortals, it is a most common thing for psychics to see a room full of spirits all most anxious to send a message to their friends. They try with inexpressible longings to make their friends feel their presence, and know of the glorious life entered upon. As to spirits contradicting each other. that simply shows that spirits, like mortals, have their own individual theories, some of which, in their earlier spirit life, may be quite imperfect, or it may show that the medium is so undeveloped as a medium, or so positive that | have any tall men in his army for fear they the spirit cannot project his own thoughts, and at times the message may come forth two-thirds medium and one-third spirit. The spirit coming thus into the aura of an earthly brain cannot always give his own thoughts or remember such an arbitrary thing as the name of a friend. There, I think, is where friend Dawbarn's mistake comes in. The spirit, although alert and bright in his celestial atmosphere, may, in the presence of some mediums, have his very memory clouded, and so Mr. D. has concluded I published in several papers a brief array of minds on the subject of Spiritualism to day. to our liking, for much trouble could be avertthat all memory of the past must escape the principles for the elucidation of a spiritual In a kind of external sense the phenomena ed if we so chose. But at the same time we spirit himself. Instead of that, through an. system, all of which I had demonstrated some- are practically the foundation on which Spir. need encouragement. A word of approval, a

sitter. To say that the spirit communications are of small value is an enormous perversion of facts. The great reforms of the world have been fostered and generally started by these mediums and inspirational natures. The temperance reform, the anti-slavery reform, woman's rights, cooperation and the people's rights, theological reform, and especially the healing reform which is more and more doing away with the use of gross or poisonous elements and taking the diviner and more searching elements in their place, all of these and | dared to differ from the high priests of religion, much more have been fostered and generally originated by the higher world through the earthly instruments. Through the mediumship of Home, more than thirty million serfs | they need to many explanations before they were liberated. Through the mediumship of the Austrian Premier, religious freedom was granted to Austria. Through mediumship Victor Emmanuel dared to assume control of all Italy against the rule of the Pope, by which control the scourge of the banditti and lazzaroni was greatly lessened, and better rule was established. Through mediumship Abraham | pying as they do the very throne of power, Lincoln was influenced to issue the Proclamation Emancipation. Through inspirations from the higher life the great geniuses of the world in music, oratory, poetry, art, science, inven. | brain where reason and perception are located, tion and therapeutics and general reform have been developed, but I have not room here to suppress the normal impulses of man; faculgive even their names.

As to clairvoyance, it is not an abnormal faculty, and is one of the loftiest attributes of the soul. Every human being possesses that psychic eye which, in the process of evolution. shall give the clairvoyant vision, and the psychic ear which shall give the power of clairaudience, and those psychic senses which shall and destructiveness. Even to the present day give an amazing swiftness of mental action and the very terms free thought and higher criticism acuteness of mental perception as in psychom- are considered somewhat fearful. etry, etc. Our lightning calculators have attained to phychozoism, which gives them the power to use the psychic mind and have the external mind perfectly conscious at the same time. They can calculate from twenty to fifty times as rapidly as those who depend mainly on the more physical brain. All spirits are among the seventeen thousand prisoners given lightning calculators, and all mortals will grad- | in the statistics of the United States and Canually attain to psychic swiftness and correct. ada not a single Spiritualist was found, while ness of perception. The members of the Bertolacci family in France attained to psychozoism, through spiritual guidance; could read and remember every word of a page at a mere glance; could read at any designated page in a closed book; could see telescopically or microscopically by their clairvoyance; could generally heal their own sickness or wounds in a few seconds by concentration of thought on the part of one or more of their numbers, and do other equally wonderful things.

As to clairvoyance being such a small imperfect thing, Dr. J. R. Buchanan differs from Mr. Dawbarn. He says that five hundred women of Massachusetts alone could be found who would surpass in diagnosis the professors of medicine themselves. Of course they would not use the technical terms so well, and might not understand the history of disease so well; but their more active intuitions, which are but phases of physhic development, would give them an advantage. When the psychic na-

beyond the power or knowledge of his earthly used these and then filled in several other Interpretation, you are only a Spiritist. Spirgood and helpful, and I have no fault to find. Now before closing I must mention this sub- | fice. But, as in architecture the foundation is say. Modern Spiritualism was started by a this wonderful modern edifice called Spirituion has cursed the world, and millions of men | ure of true living. and women have been martyred because they we are told.

Our materialistic Spiritualists have reached only a half-way house to real Spiritualism, and can understand it. Spiritualism has a heavenwide difference from the sciences. from the fact that it deals directly with the spiritual faculties, such as veneration, spirituality, hope. ideality, etc., which occupy the very dome of the brain, especially the frontal portion, where ful cultivation of these faculties. We are the seat of honor lies. These faculties, occuhave as their central idea spiritual aspiration and illumination, or the very essence of relig- existence contains an implied mandate for ion itself. Combining them with the frontal we have the faculties which guide but do not ties which combine the heavenly and the earthly, blending religion and science in a way to develop a magnificent manhood. The person, that person must investigate it. And trouble in the far past has too generally been a small amount of the religious element, al- | ing a true and complete life to the best of his most none of the scientific, and a perverted faith mixed with a good deal of self-love

I have called religion the heavenly side of science. Philosophical Spiritualism must yet fill the world with beautiful loving lives and the highest thinkers. Even now, in its imperfect, half developed state it is very different from what its enemies make out. I see that thousands of church members were enrolled in their ranks. When people receive baptisms of the spiritual aura, and also realize that loving eves are looking down on them, it must have elevating influence.

From the high realms of celestial life have come the influences for awakening mankind to their grand spiritual destiny and for thoroughly establishing the only religion in the world that builds on the facts of the living present, and hence the only religion that rests on a scientific basis. "Spiritualism," says Epes Sargent, "has been the very life-blood of all the world's serious religions," and Alfred Russel Wallace, F. R. S., says: "Spiritualism is an experimental science, and affords the only sure foundation for a true philosophy and a pure religion. It abolishes the terms 'supernatural' and 'miracle' by an extension of the sphere of law and the realm of nature."

Only in Spiritualism does the doctrine of Immortality find its thorough proof, and that is tures of our physicians are opened, it will the central idea of all religions. Thomas

other medium, he may give the details of his what minutely elsewhere, and I should have itualism rests. And if you persist in ignoring earthly life with wonderful minuteness, guite been pleased if the National Association had the philosophy, with its unlimited scope of principles which they might deem important. | itism is certainly a factor in Spiritualism, but However, the code which was assented to is alone is absolutely worthless. It is essential as the external (or apparent) basis of the ediject of religion, which our anti-religionists are an essential part of the completed building, so afraid of. "Spiritualism is no more a relig- yet worthless without the superstructure, so ion than is astronomy or mathematics," they Spiritism is essential as an integral part of spirit of a murderer, says Mr. Dawbarn. Relig- alism, and worthless without the superstruct-

Many writers and speakers seem to pass in silence the statement that "Spiritualism is the science of right living," and silence does Spiritualism is the science of spirit. Some of the most important delinitions need to be defined. Really, Spiritualism is the exemplification of right living. It is well known that man has a definite, uniform number of faculties, physical and mental; and that his highest privilege and whole duty consist in the faithspirits here and now just as surely as we may ever be in the future. Then these faculties are spiritual faculties now, and their very their use.

Your correspondent inquires for authority. Under a true standard my say-so, or that of anyone else, has no authority whatever, except that of demonstrated truth. In order that any truth may be demonstrative to any if our brother will do this, he will find that livability is to that extent a perfect exemplification of Spiritualism.

The question of spirits who have been on the other side years or centuries involves a question of identity. And, with all the skill and judgment vouchsafed to the pilgrims of earth. we have no absolute criterion by which to determine the identity of communicating spirits. This is a question that belongs to the phenomena. It is important, and essential as pertaining to the foundation of Spiritualism. But it is not indispensable. It is only a part of the foundation. A perpetual effort to live truly is really the foundation of Spiritualism, and the person who is fairly successful in that effort is the real Spiritualist. The phenomena furnish us with evidence of spirit communion, the continuity of life, and the doctrine of progression. Without these we might not have sufficient encouragement to keep us in the true pathway of right living.

As to the different views on the subject of religion, or any other subject, of spirits excarnate or incarnate, none of them are to be recognized in a search for truth except those that are susceptible of demonstration, and no two of those can possibly conflict. It has not yet been determined that a spirit band is a better criterion than a mortal ban i. The only real test of any hypothesis is reason. Your correspondent says: "They say, however, that it differs from all other forms of religion, inasmuch as it does not ask anyone to believe in anything except what can be proven by spirit power." Real proof is infallible, and the source | Sound, with its combinations, forms a lanof it is but a secondary question at best. The guage of its own, which is readily understood mind that is free from prejudice, or is not bent

pleasant smile and a kindly manner will work wonders.

While a wife devotes herself to her husband he argues, "she is only doing that which she ought." Does he not toll with his brain (if not with his hands) and pay the required sum for the plentiful larder? He may be a temperate man, and not fond of the fair sex, hence there is no cause to complain.

All these writers, gigantic as we know them to be, are good as far as they extend. But it may be here added that it is not always what you do, but what you omit doing, that leads you through the labarynthian walks of life, sometimes in sorrow, and ofttimes in tangled despair. There is a great difference in men: some not always give consent. A short definition of | do not know how to appreciate a true woman. and I believe that domestic troubles many times are brought on by the indifferent manner the husband exhibits toward his wife, and in many cases is the base of woman's infidelity. With but little exertion on the part of a man, home could be made happier and far more attractive-if he would encourage affection and love at his own fireside. I think if men would realize how dependent we poor women are on their kind words and sympathy. they would try to be more thoughtful and attentive. Ah, men! little do you know the depth of woe you bring to your homes by your idle. careless words. We are like tender plants, must be cared for and protected. But with love at the helm, what can we not endure?

The antidote I would give seems so simple, so easily complied with (as I view it), and if obtained would bring with it a world of reform: An affectionate adieu as you went your way to business; a kiss and a kind word now and then instead of an oath; a pleasant walk or a ramble in the woods; an hour of conversation occasionally-all this is in harmony with the poorest man's pocket book, and would show that a confiding spirit existed, as was intended by the marriage tie. It would be a world of comfort to the poor weary-hearted, who is alone many an hour, in perplexity of thought planning how to best please a stern. austere man who once was husband, and in that name love and life. Give all your affection to your family. Who deserves it more? Why not reap a harvest in this world that will reflect brightness and glory in this world, that will reflect brightness and glory everlasting?

I trust this plain and simple statement will take root in many honest hearts that mean well, but are prone to be careless and heedless of that which is of the utmost importance. Concord Junction, Mass.

## "Old Music."

#### BY H. W. BOOZER,

With many of your readers I was deeply interested with Miss Judson's history of her little melodeon, in the issue of July 22. In this article she frankly says that she prefers the old music to the new, both the simple tunes and the classical music as well. I share this opinion, and my reasons may not be the same as others. yet to me they demonstrate their correctness.

Music is an expression of the varied voices of nature reproduced in a spiritualized form. by the spiritually unfolded. It is a language and warped into some creedal grove by the of emotion in that it awakens or interprets every human feeling or desire. In the music which continues to be recognized as time goes by can be noted certain qualities which account for its acknowledged excellence. One of these can be denominated homogeneousness. The melody has an individuality of its own, each part having that in its character which harmonizes with the other parts. There are no departures from this harmonious combination, or, if one is made, its object is readily divined and seen to be in general keeping as used for a specific purpose in the musical relation. Were the course of the air written down, keeping the measure of the distances in the register correctly with the angularity or sweeping curvatures of the sound. you find not only a gracefulness of motion's forms, but a system of construction which always and everywhere suggests the harmony underlying its creation. Contrasting this with results by the same method in very much of modern music, you will find angularity in place of beauty, and such lack of system as suggests absence of intellectual guidance. Were a person to come into your presence with laughter and glee, then instantly become convulsed with grief, and as suddenly again be transposed by other quickly succeeding emotions, you would pronounce that individual good and true, and is exemplified in a true life. | insane. In like manner much modern music is but a meaningless insanity of sound. The supreme quality of excellence in vocalization is that the subject treated, and which is interpreted by the melody itself, is accentu. ated by the adaptation of the written subject, and its words emphasized through the strong points of the word expression being fitted to the larger notes-fortissimo to climax-central Music is not best simply because it is old, no more than the other is worthless because new; but if either has the quality of excellence that wears, it must be good. It was a very fine thought of Mrs. R. S. Lillie, pathetically beautiful in its truthfulnesswhat must be the feelings of the great composers now decarnate, those whose compositions were their life-work, and who still realize the matchless power of these to move the souls of mortals, for them to behold their works sink into neglect and obscurity through an irrational craze for the new? Grand Rapids, Mich.

be a great boon to mankind, for the people's systems will not be so perverted by toxic remedies and the distressing diseases that result trines: a truth compared with which it is intherefrom.

True and high mediumship is the bridgework between earth and heaven, and is one of the divinest things in which a mortal can ever be engaged. Of course a fraudulent medium -one who would "steal the livery of heaven to serve the devil in " is a dastardly being. It is a very useful work to search out the black sheep and expose them. But I notice an extra amount of this spiritual surgery is going on at this very time. Most people have a materialistic bias and cannot understand mediumship if they try; and yet they are the very ones who set to work with lancet and scalpel to set the world straight. Generally they will choose the most brilliant and best known mediums there are, and cut and slash at them without any real discrimination. Does it not show their own smartness, as we Americans say, if they can down a famous medium? Their savage matter goes before an ignorant and prejudiced public, and the medium, however innocent he or she may be, is branded as a fraud. The real medium is necessarily the most sensitive being on earth, and these attacks will sometimes cause such inordinate grief as to wear upon life and health and cause the abandonment of the whole business. The excuse for this treatment is that the imperfect conditions require surgery and must be cut away. But I think this kind of surgery is akin to the medical surgery of this very time, which cuts and destroys, in a multitude of cases, that which a person skilled in the higher laws of life can heal and save.

But the motive for all of this disparagement of Spiritualism becomes evident in various remarks of friend Dawbarn. He is afraid we will formulate a creed, if anything especially valuable is found in Spiritualism. "In every case of spirit-return," he says, "it is necessaare abnormal, and Heaven help the man who expects to found a new religion out of such abnormal greetings. I mean that Heaven help is afraid we will show that we have a religion they say, than is astronomy or mathematics.

They consider it quite a mistake to have a national organization at all, and would rather see us knocked all to pieces, and working as a tion in THE BANNER of Aug. 26, "What Is lot of amorphous fragments, than to see our | Spiritualism?" The question as to the acelements systematized and formulated into a complete temple.

In the first place no Spiritualist wants a creed. The old church plan is to have a crystallized, immovable and despotic code of laws. Those who were taller than that creed had to be cut down to the right size, in imitation of an ancient tyrant who was determined not to leading writers and speakers will give more would dwarf himself.

"Follow science," they say; "science has no creed." Exactly. That is just what I am An illustration might be appropriate here, yet aiming at. But science has its corollaries. Mathematics and physics have their codes of principles. That is what we want in Spiritualism, which is perhaps the most far-reaching science in the world. By the aid of basic foundation is sufficient, without the superprinciples I believe we can attain to exact structure. In a measure, that is the attitude

Buckle, author of "Civilization," says: "The doctrine of Immortality is the doctrine of docdifferent whether anything else be true."

So anxious has the higher world been to arouse mortals from their materialistic stupidity, that they have sometimes allowed undeveloped spirits, possibly a murderer or a set of rollicking villains who delight in breaking china-ware or astonishing the earthly dwellers in some way, to carry out their wild actions. Such characters dwell near the earth and can naturally affect earthly elements. But think of the superficiality of the people who scoff at these things, wholly unable to see the high purpose in them. The outside world is expected to misunderstand and persecute Spiritualists, and imprison mediums, as they have done in Philadelphia and elsewhere, but the high grade members of the Cause, conscious of their dignity, should say: "Stand back! You shall not trample upon our rights! We are proclaiming our BELIGION, and this religion is the only one that rests on a scientific basis. The Constitution of the United States shall be our protection!"

Scientific Spiritualism is a grand and soulexalting system, and should be proclaimed as such. We should stand by our National Organization, and give it money and power to carry its sublime principles to the whole world. But we have a powerful ecclesiastical enemy from the outside, misunderstanding and perverting our principles, and we have lukewarm members from the inside who "damn our Cause with faint praise." We are prone to condemn our people for not contributing to our Cause more freely in the way of building our lecture halls, patronizing our lectures, sustaining our papers and our literature, and encouraging our National and State Organizations: workers are not sufficiently on fire, and some of our editors and writers do not send forth words that burn and show up our noble Cause sufficiently. If Spiritualism is constantly belittled, and its fag-ends held up as being a true representation of the thing itself, how can we expect people to contribute to its support?

College of Fine Forces, ) Los Angeles, Cal.

## Reply to W. J. Bulger. BY SILAS BOARDMAN.

If the space is admissible, I would like to present a partial answer to Mr. Bulger's quescepted teachers of it, I will not presume to answer, except to say that with me the true teachers are the acceptable teachers, and their authority is the authority of demonstrated truth. In the words of a decarnate spirit (William Barron), "Spiritualism is the science of right living,". It is to be hoped that our time and space to the definitions of Spiritual. ism until the public mind shall be able to dis tinguish between Spiritualism and Spiritism. it will not hold good throughout.

Suppose you set out to build a dwelling house science in other matters besides mathematics. of the public mind and a good many other

early discipline of superstition and bigotry, will submit everything to the arbitrament of reason, and not denounce any of the known normal principles of the human mind.

The mind may be likened to a judge and jury. Reason is the Judge, and for the jury we may mention Love, Hope, Faith, Reverence, Truth, Perseverence, Pride, Vanity, Fear, Courage, Patience and Force. This is probably the best jury system known, and is not too well understood. When human nature shall receive a due recognition, and be placed on a proper footing before the world, this judge and jury may be depended on to render a just verdict in all the affairs of life. These jurors, as well as the judge, have been chosen by that Supreme Power that is consistent with itself, indulges in no anomalies, and makes no mistakes. The persistent effort of Spiritualists to set faith aside, or any one of the jurors above mentioned, must be discontinued before we can possibly be prepared to enunciate a true declaration of principles and assume a permanent status before the world.

This communication must be somewhat incoherent, as it is impossible to make it complete in the space of a briefessay. We may now conclude that, within the purview of the human mind, Spiritualism includes everything that is Such Spiritualism comprehends both foundation and superstructure, and may, or may not, include a complete system of phenomena. As our correspondent intimates, assertions do not prove anything. But it reaches to the jurisdiction of probability to premise that a true life is not apt to be entirely deprived of the inexpressible comfort of spirit communion. The data on which this response is founded are | idea to key note. sustained by the study and experience of a but it seems to me the souls of our leading half century, and the conclusion is that Spiritualism is true living.

La Crosse, Wis., Sept. 7, 1899.

#### Home Thoughts.

#### BY C. A. E. G.

While sitting at the open window, looking at the bright and beautiful clear sky, casting its perfect blue into the running river; the Assabet, with its grassy borders, winding in and out; the trees, with their huge branches stretching forth, offering rest beneath their shade to many a worn pedestrian; the little bridge that enhances the view that leads so direct a road to Concord, where so many of our great writers and historians lie buried, in life winning fame never to be forgotten: the little yellow farmhouse, with the large barn and the wide stretch of land under process of cultivation; the pine woods of considerable extent; then the train on the Lowell, within forty rods of where I sit, comes rolling by with all grandeur and seeming defiance.

Then, as I look around, taking in my own little humble home so pleasantly situated, I drink deep the beauty of nature and the advantages of "out of town life."

There is indeed much to be thankful for. although there are many lonely hours, especially where there are no little footsteps to patter with a complete foundation. The foundation | after us; no bright blue eyes upturned in an is built first. You stop and assume that the interrogatory way for knowledge; no little white arms to clivg in fondest embrace, that tend to make home a paradise.

Still, we can mold our every-day life much

#### **Rejected Manuscripts.**

Some American magazine editors are very suave in their way of rejecting a manuscript, but none of them can compare with the Chinese editor in Pekin, whose form of declination is said to be this:

"Illustrious Brother of the Sun and Moon: Look upon thy slave who rolls at thy feet, who kisses the earth before thee, and demands of thy charity permission to speak and live.

"We have read thy manuscript with delight. By the bones of our ancestors we swear that never have we encountered such a masterpiece. Should we print it, His Majesty the Emperor would order us to take it as a criterion and never again to print anything which was not to equal it. As that would not be possible before ten thousand years, all trembling we return thy manuscript and beg thee ten thousand pardons. See-my hand is at my feet and I am the slave of thy servant .-- THE EDITOR."-Harlford Weekly Times.

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## OCTOBER 7, 1899.

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#### BANNER LIGHT. OF

#### OCTOBER 7, 1899,

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#### GIVING.

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#### BY KATE R. STILKS.

He who giveth for the name, Kindles no ennobling flame, On the soul of him who takes Simply of him, debtor makes. He who with his gift bestows,

Of that affluence which flows From the spirit-his largess, Be it e'er so small, will bless.

## \_ SPIRIT Message Department

MRS. MINNIE M. SOULE.

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

#### To Our Readers.

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

#### Report of Séance held Sept. 21, 1899. Invocation.

Oh! Spirit of Life, Love and Beauty, at this moment we reach out beyond the shadow-cloud of distress and inharmony, that something of thy life may become our own. We bow not with adoration, but with trast and simplicity drink in of the healing baim that is ours, and we trust that these dear hearts gathered here for one purpose, for the common cause of demonstrating love and life, may find best be done for all, both spirit and mottal, and once having pleiced through the dark cloud that surrounds many of those gone on, may they be able to come closer at this altar, but with steady, strong steps, with faithful keep on. hearts, stand near where Love beckons them. Amen.

MESSAGES.

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

#### Harry Thompson.

The first spirit that comes to me is a man named Harry Thompson. He is quite tall, rather thin, has very large, dark eyes and dark mustache. He tells me that he came from Boston, near the Highland District; that he has been gone some time to the spirit-life, but has never yet had an opportunity to come, because his people did not understand much about life after death; that he desires to get back and manifest to them, and hopes by coming to day to gain some strength by which he may go into their home with sufficient evidence to prove to them that he is still Harry Thompson.

#### Susan Weld.

The next is a woman, and her name is Susan Weld. She says she came from Taunton. She is about medium height; her hair is quite gray, you need most-and that will not be olothes or food or houses or lands, but will be the clothing and understanding of the spirit.' "

#### Isabel Johnson.

Here comes a beautiful lady. She had the grace of a queen, although the only place she ever reigned was her home. Her name is Isabel Johnson, and she lived in Boston, tob. She says: "Sometimes I feel as if Boston spirits were crowded out because it seems that they have a better opportunity to go to mediums or to find out what is right for them to do for their friends in earth-life than those who live farther away; but I feel that it is good for me to come to-day and say some word, not only

MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF to my own people, but to anybody who may read my message. I tell you, dear friends, you cannot realize how much it is to us to feel that we are perfectly welcome and free to come here and speak for ourselves. There is an independence in coming here that makes it very useful for us in any other work we may under-

"I had a daughter and her name was Carrie, but she came over after I did. She left a child, and that child is still under our care. If I could get to the home, I would like to help Frank, but it seems almost impossible to, because he is so engrossed in daily cares. I come with love and tenderness. I have lost none of upon fact as soon as they appear in these col- those things in my transition from earth to spirit-land or in my existence over here."

#### Fannie Seavey.

Here is a girl about eighteen or twenty years old. She has brown eyes and brown hair, and it is pushed back from her forehead. She came from New Bedford, and her name is Fannie Seavey. She says she was not very important in New Bedford life, and when she speaks of herself in that way it seems rather indefinite; but to her own it will mean much to have her come. They are just beginning to understand something about Spiritualism, and she desires full, free and ever ready all that they desire. May no selfish very much to come with the rap and with the thought of aggrandizement, of desire, be ours, but may the sight to some members of the family. She knows that they have been to some meetings, but have never gotten anything in public, and into the home-life of their loved ones, not even trembling she hopes this will give them the courage to

#### Emma Dormeyer.

Here is a spirit named Emma Dormeyer; she came from the suburbs of Jersey City, New Jersey. She has not been gone very long; the life is new to her, but her people know actually nothing of this, and they have mourned her as dead, and have placed above her a costly monument which speaks of their love, but which gives her no peace whatever. She says: "I desire to come because of the strength it will give me in my future work, and not from the express hope of their seeing the message or hearing from me."

#### Charles D. Sibley.

Here is a Vermonter; his name is Charles D. Sibley, and he comes from Montpelier, Vt. lle is brisk, active, cuts his words off as sharp and crisp as a bite of an apple; and he says as strange country to me, so I just sat down a he stands here: "Give me a chance. It seems to me that I could break through heaven's after all there was not much I could do except doors if they barred me from my own. I come sit still. I had tried all my life to do business here with the thought that I must get back to on the square, tried to do as well as I knew by my wife because she needs me so much. Tell my family and my friends, tried always to

went it seemed as though it was good that one | love and tenderness and dependence." mouth that had to be fed had gone on." She

does not speak as though she was very well educated, but she wants to come back to the father and mother in Brighton, three sisters and two brothers. She has a funny little way of talking through her nose, as though that would be characteristic of her-something she could not seem to get over, although she had been treated for it and talked to about it; but it was really something the matter with her nose that made her talk so.

#### Lewis Curtis.

Here is a man now and his name is Curtis. He s from Boston, and his full name is Lewis Cur-

tis. He is rather broad shouldered, looks very nice and straight, and he says: "I did not come for myself so much as for my little daughter whom I bring with me. I very much want her to get into communication with her mother." He says she will understand because she takes THE BANNER. He puts his hand up to his head and says: "For some time before I went, I suffered with my head; it seemed as though I could never understand just why matters were so mixed up as they were. But now, I feel that it is all right because they have been straightened out pretty well, and I want to say that there is no immediate danger of another death in the family, so you need not worry, my dear wife. It is all right and when the time comes that there is to be another break, you will be strong enough to bear it."

#### Robert Davis.

Here is another man, who comes from the South-Florida. He went there for his health and died there, but his body was brought back this way. His name is Robert Davis. He is so weak that it is all he can do to speak. The tears roll down his face as though with the sorrow he feels for the separation that had to be. He puts both hands up to his eyes and sobs as though his heart were breaking and says: "I was not so old that I ought to have died. I first got my cold through carelessness, and Oh, how I want to see Lizzie, and how I want to tell her that it is all right. She has nothing to feel badly over. I am at rest and as happy as I can be without her. 1 often go to her, and I see when she sits there and watches and waits and tries to feel that she is not alone, and how she longs to have me speak to her; so I have taken this opportunity, and I thank you all for the patience you have with me, because I know how weak I am."

#### Edward Hartnett.

Then a man comes whose name is Edward Hartnett. He is from Providence, and he says: "Although I do not know the spirit who preceded me, my heart goes out to him for his sad condition. If nothing else has ever been done by Spiritualists, there is enough that has been given him with this opportunity to speak for himself, to please and help you all. I did not long to die, either, but I take it more philosophically. When I landed here, it was like a while until I got my bearings. I found that her she knows that nothing could keep me keep my temper when things went against me; and I did not know just what was going to become of me when I came over here, but did not find any special place assigned me. After a while my mother came to me and told me that it was possible for me to get into communication with those left, so I am trying to do it. she thought it was strange that she had not tried to find out something about it beforestill alive, and living in Providence, that the they get over here to know something about it. cause I had to make my own way in the world. I was not as independent as they are, but I will not be able to help them until they are able to help themselves. At least that is what they tell me.

Arthur Porter. Porter. He is about twenty-five years old. He puts his hands up to his face, and says: "I me say a word to those who were left; tell purposely as they have thought." He does not an infinite number of spheres "; and so on. come from the South, but from South Boston.

#### A Letter from Abby A. Judson.

NUMBER NINETY.

#### To the Editor of the Banner of Light:

I have lately received a letter from a stanch and aged Spiritualist in South Australia, in | one nation, of a town or even the members of which he alludes to the frauds in connection with spiritualistic phenomena reported in American papers. He asks why persons who want to know the truth do not hold their sittings in their own homes, and with their own families, where there is no motive for fraud. He adds: "That is what we have done here from the first, and have found that we have plenty of power to obtain an unlimited number of messages from the beyond." He goes on to say that his father tells him that the only sin recognized in spirit-land is selfishness; and that his advice is that if one wishes to be happy, he must try to make others so. He concludes by wishing for me one of his father's kind wishes for him: "May God grant you a calm home coming!'

All this is so exactly in harmony with what comes to me from the other side of life, and so manifestly true that one cannot understand why many claim that spirit teachings are so conflicting that they do not know what to believe. It seems to us that these conflicts arise from the fact that the object of the questions difference between churchanity and free of many persons is the opinions held by spirits regarding doctrines. Doctrines are of no importance compared with what has to do with the inner spiritual life, and with the culture and the elevating of one's individual soul.

A few weeks ago there was an article in the BANNER OF LIGHT, by Mr. W. J. Bulger, entitled "A Question." He asks, "What is Spirwhat authority do we accept their theories?" friends is a trance medium, through whom twenty five spirits come, none of whom agree on religious points. One is an English freethinker, one a Persian, who still worships the a French girl who is a Roman Catholic, and an English girl who is a stanch Presbyterian.

If all these are separate individual spirits, and not separate parts that are played by one or two controls, who surprise the circle of sitters while they amuse themselves, then we must say that all these differing views are proclaimed because the mortal questioners, regarding religious truths, were under the impression that religion consists of dogmas and

and from a very large family, too. When I those who have been bound to us in ties of a pamphlet by Dr. Wm. B. Potter. He claims to have heard many speakers and mediums. and has put together contradictory statements. on every concelvable subject, with the evident There is a colored man! II is name is Arthur object of displaying the conflictions. For instance: "That all are immortal, that some are immortal, that none are immortal"; "That was shot! I was shot! For goodness sake, let the soul is material, that it is immaterial"; "That there is but one sphere, three spheres, them that it was an accident, and not done six spheres, seven spheres, thirty-six spheres,

> The above is the same as saying that though the number of decarnate spirits is probably many multiples of the number of mortals who are now living on the planet, yet we are to expect all of them to have exactly the same opinion on every conceivable subject, though it would be wholly unreasonable to expect all the present inhabitants of the world, or even a single family, to think and see alike. By this mode of procedure, color-blind people should see exactly like those who are not, the prosecuting attorney in the Dreyfus trial must have the same opinion as Maitre Labori, and Jack Ketch the same notion of ideality as Bishop Berkeley.

> The fact is, just as all mortals are finite, so all spirits are finite. As a mortal can report only what he is himself cognizant of with his own limited senses and in his own limited sphere of age, sex, country, race, and personal idiosyncrasy, so is it reasonable to expect a spirit to report the truth only on what he has himself observed and experienced, in the limited portion of the spirit-world that he has yet explored, all his experiences and observations being narrowed and colored by his own mental and moral idiosyncrasies.

> The writer of "A Question." inquires, "On what authority do we accept the theories advanced by the teachers of Spiritualism?" Our reply is, "On no authority at all." The main thought lies in the combat between reason and authority, between the Romish See for authority and Abelard for reason, between the Church of England for Establishment and Thomas Paine for free thought.

What shall we do, then? Have we no guide to tell us the truth, no instructor to tell us where to walk, no person at all to tell us what itualism? Who are its accepted teachers? On to think? No: we have not. Shall we then wander guideless, compassless, forever astray The writer states that one of his intimate | on the trackless ocean of infinity, like "wandering stars, to whom is reserved the blackness of darkness forever"?

Our reply is, let us each seek to evolve what was originally involved in our individual consun, one an Indian, who adores the Great Spirit, stitution, and to realize in ourselves as individuals the superb definition of religion as given in the opening number of "The Index," "the effort of Man to perfect himself." To do this is far more important than to learn from some spirit whether we shall find our animal pets in spirit life, which stands on a higher moral elevation, Jesus or Buddha, or how many spheres can be dwelt in by the fluidic body of a decarnated soul.

Let us live as perfectly as possible in all the doctrines. The spirits, if really separate indi- perplexities of daily life, and in all the intrividuals, were approached on the side that re- cacies of human contact. Let us be calm amid called the things they were taught while on | turmoil, loving amid prejudice and hate, eager the mortal plane, and replied accordingly. If to use every opportunity to make another they were thoughtless spirits they still pro- happy, be it man, child, animal, or harmless fessed to believe as they did on earth, taking insect; unselfish towards all; in short, be what they were then taught without thought, "good, pure, true, loving, wise and strong."

her eyes a deep blue, and she wears glasses; she has rather a plump face, but her body is quite thin, and her hands are thin, too; she keeps folding them together and says: "I do so much desire to get to my daughter. She is still alive, but is not very well. She understands that I can come, but she does not know just how to make the best conditions for me. But tell her, if you please, that her anxiety deters me from doing the best work for her; that if she keeps a passive, receptive state of mind I believe she will be able to see me, because she is naturally clairvoyant."

#### Charles Emery Watkins.

The next is a man named Charles Emery Watkins. He is very tall and seems like a minister, but he does not say that he is. He forehead, and he came from Norwich, Ct. He says: "I lived there many years. I taught truths as they came to me, but 1 have been surprised at the revelations that have been given me in the spirit-life. If I may be permitted, I would like to say a few things about some of these revelations.

"I was a creedalist. I believed there was but one way of salvation, and that was through the church. I understood that the moral attitude of men meant much, and that through character building much might be given them. I did not understand that there was any chance after death for them to overcome evil that had been wrought in their lives, or to assume a new character and go forward on new lines. It means much to come out from my narrow understanding of truth to a broader basis, a broader platform, and help those about me who are looking to me as their leader in earth-life, also their leader in the spirit. From of knowledge over here, I have given to them, until now we are still united as pastor and family; and yet I am leading only as fast as I can see."

#### Cathie Chambers.

Here is a real pretty little girl, about eight years old. Her hair is brown and her eyes blue. Her name is Cathie Chambers, and she came from Bemis, Ohio. She clasps her hands, and says her mother is with her, but her father is left in earth life, and that she would like very much to get to him because he is much troubled about material things, and would like to have some thought or word of advice from the spirit world.

#### Benjamin Hatch.

A man comes right in. He is quite an old man. rather stout; he has gray side-whiskers | thing about Spiritualism, and he does, too; and blue eyes; his name is Benjamin Hatch, that makes it easier for her to come, but as and he came from Boston. He seems quite an though it is in answer to a prayer from him though a great light were shining round important man, but, aside from appearing im- that she should come if it were possible in portant, is very good indeed. Underneath his this way. rough exterior is a kind heart. He says: "The same heart that beat for people in earth life, beats for them now that I have gone on. While

Lucy Nichols.

from her."

Here is a Maine woman. Her name is Lucy Nichols. She comes from Foxcroft, Me. She is very, very nervous, and when she passed away she had been sick a long time, so it was a | My mother's name is Ellen. She is with me great relief to her and, she says, to everybody to-day, and says that she did not know anyelse. She says it seems to her if death would | thing about Spiritualism either until she got only come quicker in some cases it would be over here, and when she found that it was true much better, because everybody would not be worn out the way they are now, taking care of them; and for her part, although it was quite hand. So I want to say to my folks who are a shock to her to go over, it seemed so good to

be where she did not have nerves, and was dis- best thing they can do is to find out all they tressed every time they brought wood in and | can about the place they are going to, because threw it into the woodbox, or every time the they will feel a heap more comfortable when dog barked. Do you know, she has a dog with has a beard all around his face; his hair is her! He looks up and she pats him on the than to come and find it all so different than quite dark and long, hangs down over his head. His name is Snap, and she says not only they expected. I get along pretty well, bewas his name Snap, but he had a very snappy way with strangers; but he was good to her. She says: "I have a sister with me, and her name is Mary; but she passed out a great many years before I did, and was a young woman. That was what surprised me most, that when

I went to spirit I found her standing ready to welcome me, and behind was mother, and beyond her stood father; but father had the same gruff old way, and did not seem to want to speak at all. Everybody else went away and left me alone with him."

#### Thomas McLaughlin.

Here is an Irishman. I think he was born man. He came from Swampscott. His name is Thomas McLaughlin. He has the brogue the one left, or the selfishness of the one going with him too. He says he was a very ordinary over who still desired to know all about things sort of a mortal, but there is one thing he | that were going on here. 1 concluded that it time to time, as I was able to gather the fruits thanks God for, and that is it does not make any difference whether they are Irish or Scotch or Spanish, they can come back just as well. He seems to have a kind of pride that he easier for us than he did. So I came over to can come here through all the inferiority of his birth and bringing up. He wants to come back to a brother whose name is John, and who is ahead and forget all my past conditions, all still living in Swampscott, but is talking of go | my hopes and loves, and see what there was ing away. He says: "If I were in John's for me in the way of progress. But I could place, I would not go. You had better stay not do it; I stood absolutely still, was bound where you are for you can get as much money | to the place where I passed away, and was there as anywhere else."

#### Elizabeth Mason.

name is Elizabeth Mason. She says: "I came strong thought, and it was hard for me to fora long way, and I am so anxious to get to my | get anything that had become so much a part brother who lives in Boston. He understands of my mental life. I finally thought I would him first." It seems that she knows some- to those who were still suffering; and the

#### Luclia Smith.

Immediately she is pushed aside, as soon as there. I did not seem to care very much for re- she says that, just as though that will have to ligion or anything in particular, except to do do, and in walks such a bright young girl, my duty as I found it, and make a living for about fifteen. She is quite homely. She tells my family. But I want to tell you, since I me to tell you that, too. She was not very came over here I have found that the best liv- pretty, but she was always very good. She is ing one can make here for his family is to about medium height, with brown eyes, freckled to go forward; so, instead of condemning all atone for his neglect of their spiritual needs or face and brown hair, and the hair is braided yearnings. So, if I could get back to my own down her back. Her name is the very ordi- tions, I am obliged to give my testimony that -and many of them are still in earth life-I nary name of Smith, but her first name was the only thing that opens up the gateway to should say: 'Seek first to understand what Luella. She says: "I came from Brighton, progress is to keep loving, helping and serving

#### William Redmond.

There is a spirit here now whose name is William Redmond. He is very kindly spoken, and seems to be a spirit of great intelligence and sight, as though he could look away beyond coming events and see how they might be of use to all. He says: "If you please, I do not care much about speaking to my friends. but I would like to say a little word in genhere though. Anyway he was educated in this eral. I used to think before I left earth life country, but he says he is a not a Boston | that this coming back into earth conditions was either caused by selfishness or the grief of was wrong; that if God had meant we should know what was going on in both worlds at the same time, he would have made it a good deal spirit life with that thought. It seemed to me that the best thing to do was to go straight obliged to hear the sobs and know the pain of those who were looking toward the land where I had gone. It troubled me very much be-Here comes a beautiful spirit, a lady; her cause I was a man of strong prejudice and that if I could come back, it would be to see what the effect would be if I could speak moment the desire came to me to speak to them and heal their wounds, it seemed as about me, and out from that light I saw a path that led on into fields of usefulness and growth that I had never dreamed of. Instead of leaving them and searching out for more and more knowledge, I put my arm about them and led them on with me, knowing that they did not understand that I was doing this, and yet feeling that some way an influence was making itself felt in their lives. From that time they became happier, and from that time I was able this thought of coming back into earth condi-

spirits, perhaps they were too absorbed in the their wisdom into our souls. Being in touch actualities of spiritual progression to give with them, and becoming more and more "at weight to the dogmas of the earth-life, and met one with the infinite," we shall recognize the mortal questioners on their own plane, by truth when it presents itself to our notice; we avowing themselves Romanists or Buddhists shall recognize error as well, and avert our or what not.

When The Index began to be published, Jan. 1, 1870, in its first sentence was this statement: 'Religion is the effort of man to perfect himself." The Calvinistic Church, of course, called that heretical, but the widening and deepening of the religious sense caused by the growth of Spiritualism, has shown that this definition of religion is masterly because it rests on the facts connected with evolution and on universal law. Real evolution is not produced by accretions from without but by growth from within. What is inherent in the original constitution evolves. Stones grow from without; but plants, animals and souls evolve from within.

Probably the circle described by Mr. Bulger had the former crude notions regarding religion. Perhaps the leading questioner had them. Mahler, the house physician, found Dr. Flagg In that case spirits were drawn to them who were on the same plane of spiritual unfoldment, and in this way was produced the confliction of opinion complained of by the writer Mrs. William Jaffray are the daughters. The of "A Question."

Supposing the same medium had been invited by a circle of mortal inquirers who had outthis or that religion (so-called), and were chiefly anxious to know how "man can perfect himself," so that they might begin the process of part would have attracted spirits whose goal of endeavor was the same. Plied with questions like, "What makes one progress in spirit- under Washington Allston, and wrote a life of life?" "How can we unfold our own souls?" "What must we avoid in order to reach and maintain a high moral altitude?" "What is sin, as you look at it?" then answers would financiers. A picture of F. D. Tappen, have come like what was received by our friend in South Australia, "The only sin rec- his best works. It was finished quite reognized in spirit land is selfishness," and the | cently. He intended to go to his studio at 37 many, many dicta that have come from truly wise spirits, none of which contradict each other because they all harmonize with eternal | Lizzie McNichol of the Castle Square Opera memorable statement, "God is love," and that | Sept. 27, at 10 o'clock, in St. Bartholemew's superb enunciation for so many years on the

title page of The Religio. Philosophical Journal, and retained to-day in that spiritual descendant of the same, now published in San Franplause; she only asks a hearing."

Only a purblind mortal or spirit could call in question (living as he does in an ever-protop of a very high black-board-over the plat- spected by those who knew him. form, where it remained the entire year. Some-

times thoughtful girls would express their admiration of the sentiment, and beg to know its author. I told them I did not know, but agreed with them that it was beautiful.

About the time that Mr. Bulger's article apfrom the New York Weekly Tribune of July 19. which gave a reply to a question sent in, "What are the religious doctrines of the Spiritualists?" The reply was a compilation from | ered by knowledge.

as then. If they were thoughtful, advancing So doing, wise spirits will attend us and pour face from it; and so with serene, uplifted. humble, loving spirit, we shall pass through life, awaiting with the heart's own sunshine the hour when we can pass out of flesh environments, "to join our companions on high,"

"Lend, lend your wings, I mount, I fly. O Grave, where is thy victory? O Death, where is thy sting?" Yours for humanity and for spirituality, ABBY A. JUDSON. Arlington, N. J., Sept. 22, 1899.

Jared B. Flagg, D. D.,

The portrait artist, passed away Monday morning, Sept. 25, at his breakfast table, in the Clinton apartment house at 253 West Forty-Second street, New York. He was reading a newspaper, when the waitress, noticing that something was wrong, gave an alarm. Dr. dead in his chair. Dr. Flagg was in his eightieth year. A widow, two daughters and five sons survive him. Mrs. Charles Scribner and sons are Montague C. Flagg and Charles Noel Flagg, artists, Austin Flagg, a broker, and Jared Fiagg, a real estate dealer. Dr. Flagg grown their interest in this or that dogma, in was born on June 16, 1820, in New Haven, He was graduated at Trinity College, received the degree of Doctor of Divinity from Columbia College, and preached in Grace Protestant soul-unfoldment while still environed in the Episcopal Church, Brooklyn City Heights, durflesh, then that earnest aspiration on their | ing the fifties, having been admitted to the Episcopal ministry in 1852. In 1863 he resigned to devote himself to painting. He had studied his tutor, which was published in 1892. He painted portraits of Commodore Vanderbilt, of William H. Vanderbilt and of other President of the Gallatin Bank, was one of West Twenty Second street, Monday, to put some finishing touches on a portrait of the late truth. Among these may be cited John's Company. The funeral was held Wednesday, Church.

The Rev. Dr. Jared B. Flagg was a most estimable gentleman, of refined and cultivated tastes. He had long outgrown the Orthodox cisco: "Truth wears no mask, bows at no creeds, was a well known Spiritualist and human shrine, seeks neither place nor ap- | deeply interested in the phenomena. He assisted in conducting many satisfactory experiments with various mediums and psychics; was identified with the First Society of Spiritgressing universe) that God is Love. As to ualists of New York, of which the late H. J. "Truth wears no mask," never shall I forget Newton was President so many years. Dr. the thrill of delight I experienced when my | Flagg was a member of Dr. Savage's church eves first read it. The last year I had my in New York, and an admirer of his preaching, school in Minneapolis, I wrote it across the | In short, he was universally esteemed and re-

CHARLES P. COCKS.

Man's soul resembles a seed containing the potency of conscious immortality in an unconscious state. There is nothing immortal in man except God; and by the awakening of that peared, a correspondent sent me a clipping | which is divine in him he attains the self-consciousness of his own immortality.-Franz Hartmann, M. D.

"Miracle lives with ignorance and is with-

## **OCTOBER** 7, 1899.

# Spiritualist Societies.

We desire this list to be as accurate as possible. Will secretaries or conductors please sotify us of any errors or omissions. Notices for this column should reach this office by 19 o'clock seon, of the Saturday preceding the date of publication.

#### BOSTON AND VICINITY.

The Gospel of Spirit Return Society, Minule M. Soulo, Pastor, Assembly Hall, 200 Huntington Avenue, Sun-day evenings at 74. Discourse and Evidences through the mediumship of the pastor.

Eagle Hall, 616 Washington Street. First Spirit-ualists' Church, M. Adeline Wilki son, Pastor. Services at 11, 22 and 72; also Thursdays at 3. BANNER OF LIGHT

Home Rostrum, 21 Soleystreet, Charlestown. Spirit-nal meetings Sunday, 11 A.M. and 7½ P.M.; Tuesday and Friday, 3 P.M. Mrs. Gilliand, President.

Bible Spiritualist Meetings, Odd Ladies' Hall, 46 Tremont Street. -- Mrs. Guiterrez, President. Ser-vices Sundays at 10% A. M., 2% and 7 P. M., and Wednesdays at 2% P. M.

Spiritual Fraternity — At First Spiritual Temple Exeter and Newbury streets, Sundays at 10% and 7% P.M. the continuity of life will be demonstrated through differ-ent phases of mediumship. Other meetings announced from the platform, A. H. Sherman Secretary.

Knights of Honor Hall, 730 Washington street, Bos-ton.—Services Sundars 3 and 7½ P. M., and Thursday after-noons. Albert Sawin, Chairman.

Boths, Albert Bawin, Gnarman. B. ston Spiritual Temple meets in Berkeley Hali, 4 Berkeley street. Every Sunday at 10% and 7% P. M. E. L. Allen, President; J. B. Hatch, Jr., Secretary, 74 Sid ley st., Dorchester, Mass.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening. Supper served at 6 P. M. - al 241 Tremont street, mear Ellot street. Mrs. Mattle E. A. Allube, Predident; Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester, Mass.

Ohidren's Progressive Lyceum-Spiritual Sunday School-meets every Sunday morning in Red Mon's Hall, 514 Tremont street, at 10% A. M. All are welcome. Mrs. M. A. Brown, SuperIntendent.

The Helping Hand Society meets every Wednesday in Gould Hall, 3 Boylston Place, Business meeting at 4 0'clock, Supper at 6 o'clock. Entertainment at 7½. Mrs. Carrie L. Hatch, President; Mrs. Grace Cobb Crawford, Secretary.

Buton Spiritual Lyceum meets in Berkeley Hall every Banday at lo'clock. J. Browne Hatch, Conductor; A. Clar ence Armstrong, Clerk. 17 Leroy street, Dorchester, Mass.

The Ladies' Spiritualistic Industrial Society meets at Dwight Hall, 514 Tremont street, every Thursday afternoon and evening; supper at 6. Mrs. M. A. Brown President. MALDEN.

Molden Progressive Spiritunlists' Society, Ma sonic Building, 76 Pleasant street. Meetings every Sunday at 7 p. M. Weinesday, 8 p. M. Wm. M. Barber, Presi ent; Mrs. Rebeccs Morton, Sec'y; George H. R. Jder, Cor. Sec'y, A cordial w. Icamo is extended to co-workers in the cause of progressive Spiritualism.

#### BROOKLYN.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hali, 1101 Bedford Avenue, Good speakers and mediums silvays in attendance. Seats free, Ali welcome. Mr. G. Deleree, President; Mrs. Alice Ashley, Secretary,

The Woman's Progressive Union of Brooklyn The womit's requestion and evening, at 3 and 8 o'clock, and social meetings every Thursday evening at 8 o'clock, at Hall 423 Classon Avenue, between Lexing-ton Avenue and Quincy street. ELISABETH F. KURTH, Pres't. BANNER OF LIGHT for sale at the Hall.

#### Notice to Local Societies.

Hereafter all reports will be condensed in the same general style as given below. We respectfully request our correspondents to gov-ern themselves accordingly. We shall deal fairly and impartially with all societies, hence must ask them all to conform to the same general rule. The addresses of all local societies in Boston and vicinity, as well as in cities and town in other States, can be found above. Societies marked with a \* have the BANNER OF LIGHT on sale.

#### Local Briefs.

#### BOSTON.

The Boston Spiritual Temple opened meetings for the season of 1899 and 1900 with a large audience, the largest on an opening Sunday for years. It was a banner day for the society, and for Mr. F. A. Wiggin, who was the speak-er. It showed that the society had made no mistake in securing this popular speaker and medium for a long engagement. Mr. Geo. E. Schaller, the popular pianist of last season, opened with one of his artistic solor, and was followed with a vocal selection by Mrs. Julia Thornton Pearl. This is the first engage ment we have made with Mrs. Pearl, and she sang her way into the hearts of the listeners at once. She has a very sweet soprano voice of large compass. Pres. E. L. Allen presided, this being his first appearance since his long illness. He gave words of welcome to the members and visitors. Mr. Wiggin was given a glad welcome. After reading a poem and giving an invocation, he took for his subject, "He was a man, and he lived in a house by the side of the road," and gave a grand address. In the evening another large audience was in attendance. Mr. Schaller and Mrs. Pearl gave a musical selection, after which Mr. Wiggin gave a short talk, following with a seance which lasted over an hour, and during which he gave many readings that were recognized by those receiving them. During Mr. Wiggin's engagement he will give balf hour sittings during the week. Tickets for the sittings can be secured by applying to the writer, at Berkeley Hall. The BANNER OF LIGHT is always for sale at this hall. J. B. HATCH, JR., Sec'y. Boston Spiritual Lyceum meets every Sunday at 1:30 P.M. in Berkeley Hall, A. C. Arm strong, Clerk, 17 Leroy street. Sunday. Oct. 1, the Lyceum opened with a goodly number present. Many good suggestions were offered increasing interest in Lyceum work. Taking part were Alice Hatch. Harry Gilmore Greene, Esther Mabel Botts, Willie Sheldon, Mr. A. P. Blinn, Mr. Elmer B. Packard. Commercial Hall, Mrs. Nutter, Conductor .-Sunday, Oct. 1, services opened with half hour Sunday, Oct. 1, Services opened with har hour song service, led by Mrs. Cameron. Invoca-tion by President. Mesdannes who assisted during the day, Nutter, Weston, Stackpole, Emma Turner, Welch, Fish, Watts, Knowles, Millan, Julia Davis Thomas. Messrs. Krasin-ski, Nelke, Tuttle, Brown, Steelman. We had the Inblae singers with US. the Jubilee singers with us. Services were held as usual at First Spiritual Church. Those participating in the exercises Church. Those participating in the exercises of the day, remarks, readings, etc.: Messrs. Baker, Proctor, Balcom, Woods, Howe. Gra-ham, Johnson, Lamont; Mesdames Woods, Ackerman, Peabody-McKenna, Fish, Fagan, Wilkinson, Carlton, Bishop, Wilde, Wines and Miss Sears. Council Monday, Oct. 9.

Botts. Mabel Clark, Floyd Sibley; remarks by Mr. Harold Leslie. C. B. YEATON, Sec'y.

The First Spiritualist Ladies' Aid Society .---Meeting, Friday, Oct. 6. Business meeting at 4 P.M. Supper at 6 P.M. Entertainment, 7:30. CARRIE L. HATCH, Sec'y.

Odd Ladies' Hall, 446 Tremont street, Mrs. Guiterrez, President. Circle opened by Mr. Hall, musical selections; Mesdames Fagan-Jones and Mrs. Dodge. poems: Mrs. Davis, Drs. Brown, Huot, Blackden and Nelke, Messrs. Pye, Cohen. Dearborn, Baker, Capt. Balcom and Madam Zina Maria.

#### Massachusetts.

Mrs. Lizzie D. Butler of Lynn was speaker for the First Spiritualist Society of Fitchburg Sunday. The two able addresses were followed by a large number of messages, fully recog nized. The piano selections by Miss Horne were finely rendered. Mrs. L. M. Prentiss of Lynn, medium, speaks for this society next Sunday.

Mrs. Mary Elizabeth Lease, late of Kansas, now of New York City, opened the lecture course of the Norwich Spiritual Union Sunday evening, Oct. 1. A large and enthusiastic audi ence listened to her eloquent address upon "Christ or Cæsar," *i.e.*, love or hate. Mrs. Lease will give a lecture Friday evening in the Spiritual Academy, also next Sunday evening. Mrs. J. A. Chapman, Secretary.

The Brockton People's Progressive Spiritual Association opened meetings for the season Sunday, Oct. 1. Mrs. Sarah E. Humes occupied the platform, giving spirit delineations nearly two hours in a precise and very satisfactory manner to the audience. Sunday, Oct. 8, Mrs. M. A. Bonney of Weymouth will be with us. Mrs. Geo. E. Morse, Cor. Sec., 719 Main street.

The Arthur Hodges Spiritual Society of Lynn held services Sunday, Oct. 1, in Templar's Hall, 36 Market street. The hall was plar's Hall, 30 Market street. The hall was well filled both afternoon and evening by ap-preciative audiences. At 2:30, invocation, Mrs. F. E. Bird, of Boston; Mrs. N. S. Noyes, lect-ure on "The Growth of the Soul While in "Earth-Life"; Mrs. Bird, remarks and many spirit messages; Mr. Jackson, of Boston, mes-sages. At 7:30, invocation and remarks, Mrs. N. S. Noyes; Mr. J. B. Bird, recitation, "The Dandy Fifth". Mrs. Bird, entitit massages Dandy Fifth"; Mrs. Bird, spirit messages. Next Sunday, Mrs. William S. Butler, of Boston, and others.

Malden Progressive Spiritualist Society.-Service Sunday evening, Oct. 1: Address by the President, subject, "Handwriting on the Wall." Addresses and messages by Mrs. Seymour and Mr. Cowen gave pleasure to all. "Hosana" and other selections were well rendered by Prof. Jones on the piano. Mrs. R. Morton, Sec'y, Masonic Building, 76 Pleasant St.

The First Spiritualist Society of Lowell opened its doors for winter session, Sunday. Seekers after Truth were present in goodly numbers to hear the good words of Mrs. Ida P. . Whitlock, "For What Do We Stand," and The Relation of Phenomena to the Philoso phy." We have Mrs. Annie L. Jones next Sunday.

Cadet Hall-Lynn Spiritualists' Association, J. M. Kelty, President. A very large audience gathered on Sunday, Oct. 1, to greet Mrs. May S. Pepper of Providence, who (although just recovering from a severe illness) did splenaid work, pleasing and convincing her hearers by the quantity and accuracy of her communications. Mrs. Ida F. Dike of Malden, the accomplished daughter of Mrs. Abbie Burnham, was present, and rendered several beautiful solos and very fine character readings. Mrs. Effie I. Webster also assisted in the atternoon. Thomas's Orchestra gave a very enjoyable con-

# wss, "Children in the Spirit World"; the sub-ject for the little folks was "Purity." The following members rendered songs and reoita-tions: Wilhelmina Hope, Little Bay, Harry Greene, Maud Morgan, Clara Weston, Mabel Emmons, Lottle Weston, Ella Felman, Esther Datts Mark Higher Hohen United Wilhelm Bay, Berlin, Mark, Menium, Marker Mark, Wilhelmina Hope, Little Bay, Harry Greene, Maud Morgan, Clara Weston, Mabel

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## SPECIAL NOTICE.

DR. PEEBLES has purchased Dr. Burroughs' interest in the tirm of Peebles & Bur roughs, and will remain permanently in Battle Creek, where, in connection with an able medi ical and psychic staff of assistants, he will PERSONALLY supervise all the medical affairs of the

office and the treatment of all patients. If affected by physical suffering or disease, send your name, age, sex and one leading symp-tom in your own handwriting, and receive a correct psychic diagnosis—and **WOMAN**, a brochure for ladies only: a medical work of rare value, purest thought, and endorsed by pulpit, press and leading social reformers.—a priceless volume for the wife and

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ance of an intelligent class of people is increasing. Mrs. Carrie Fuller Weatherford is engaged for December. The society has a charter from the National Spiritualists' Assoclation. All traveling mediums, speakers, and Spiritualists are cordially invited to call. Six other societies have been started since this one, but four have fallen by the wayside. The People's Society is on its third year, and in a fair way to live. It has resumed its meetings after three months' vacation, and is having a good attendance. Bro. Geo. Heinsohn, their pastor, is on the rostrum: he is a good trance and inspirational speaker, and also a hard worker for the cause. Ame Wheeler came here and organized the Church of Spirit Com-

McAboy, Sec'y. H. C. Berry writes from Portland, Me. : The First Spiritual Soc.ety, Mystic Hall, opened meetings for the season, Oct. 1st, with Mrs. Nettie Holt-Harding as the speaker and medium. Good audiences attended at each session, and were well pleased with the services. Mrs. Harding is a favorite with our people, and she has been engaged for several Sundays dur-ing the season. Edgar W. Emerson will serve the society next Sunday, Oct. 8. Speakers desiring to visit Portland will please communicate with the Clerk, W. E. Bradish, 82 Munjoy street.

munion some three months ago. Mrs. Willie

Mrs. M. A. Brackett reports progress from the society that meets Sundays in Orient Hall, Portland, Me. Mrs. F. E. Ward was sent to Waterville as delegate to the State Convention held there Sept. 30 and Oct. 1.

Dr. N. F. Ravlin has been engaged by the First Spiritual Society of Philadelphia for the last four Sundays of October.

#### Minnesota State Association. The missionary work in Minnesota goes

10 Mrs. Ida P. A. Whitlock, of Providence, R. I., the gifted psychic and palmist, will be at Hotel Thorndyke, Boston, Fridays and Saturdays during the month of November, where she will be pleased to receive her friends and patrons.

Sept. 23.

#### Notice.

The Second Annual Meeting of the National Spiritual Lyceum Association will be held in Chicago, Ill., Friday, Oct. 20, directly at the close of the National Spiritualists' Association Convention.

It is the duty of every worker in the Lyceum novement to be present at this meeting. Every Lyceum that holds a charter from this Association should have a delegate at this meeting. Every Lyceum that has not taken out a charter from this Association should do so at once, and send a delegate. For a charter apply to the Secretary, Mrs. Mattie E. Hull, 79 York street, Buffalo, N. Y. It will cost you but \$2 00 to become a charter member; 50c is all it will cost to become an individua. member, and 5c for a child who is a member of a Lyceum chartered by the National. Remember the Annual Meeting will be held

Friday, Oct. 20, in America Auditorium Hall, Chicago, Ill. You should be there. J. B. HATCH, Jr., Nat'l Cond'r, ) MATTIE E. HULL, Nat'l Sec'y.

#### For Nervous Headache

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11

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Prof. Buchanan on "Antiquity Unveiled," Alfred James's Exposure. B. B. Hill's Scathing Review of Dr. Pes-

bles's Pamphlet, "Did Jesus Christ Exist?" and

Dr. Peebles's Incisive and Exhaustive Review of this Review. Hindoo Superstitions.

Child-Marriage in <sup>n</sup>dia. Ohristianity and Paganism Compared.

The Gnostics. Jesus and Contemporary Jews. Edwin Johnson, the Rash, Reckless As-

sertionist. The Koran and its Teachings. The Continuity of History.

Recent Explorations in Babylonla.

Assyria and Egypt. Rabbi Wise on Jesus.

Decline of the Christian Religion,

- Spiritualism and Christianlty. What the Controlling Spirits of W.
- J. Colville, Mrs. M. T. Longley. Mrs. Everitt, Mrs. Jennie Hagan-Jackson, J. J. Morse, Stain.
- ton Moses (M. A. Oron), And Many Others, say about the Existence of
- Jesus. Harmony between Jesus's Mediumship and

that of To-day. What Scholarship of the World says of

Jesus and his Influence upon the World.

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'The Children's Progressive Lyceum No. 1 held its tirst session of the season in Red Men's Hall, 514 Tremont street. The lesson topic



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for churches, lodges, schools and homes. Cash with order price, \$180.00. Other organs \$27.00 to \$2,400.00. We have accumulated organ information for 45 years. Write us about organs if you are interested.



cert. Supper was served in the banquet hall to a large number. Mrs. Pepper will be with us again next Sunday.

Lynn held very interesting services Oct. 1, at Providence Hall, 21 Market St., at 2:30 P. M. Music, Mrs. Anna Cross; lecture, F. H. Ros-coe; magnetic treatments, Anna Quaide; re-marks and messages, Delia E. Matson. At 7:30 Number of the service are coming to busy. Many cans for our service are coming been made to reach the people. If we attempt to do missionary work it should be done upon a plan of helpfulness to the Cause in each lo-cality we visit. The State Association makes P. M. kind thoughts to every one; spiritual no charge for our service but requires only readings. Oct. 7 will be "Autumn Sunday." local preparation for the meetings. We take a readings. Oct. 7 will be "Autumn Sunday." Mr. Roscoe will give readings from wreaths and flowers. Friends requested to bring flow-been a financial help to the missionary fund. ers and leaves, with initials attached, to read fiom. Delia Matson, Sec'y.

Home Rostrum spiritual meetings Sunday Home Rostrum spiritual meetings Sunday morning, nearly all joined in a talk on the "Life Principles of Christ." Evening song service at 7:30; remarks, A. S. Howe, "Is Life Worth Living?" messages, Mesdames Millan. Hayes, Gilliland; Messrs. Howe and Eldridge.\*

#### New York.

Sunday, Oct. 1, Miss Margaret Gaule received a most enthusiastic welcome from her New York friends, who assembled in force to greet her reappearance at her afternoon service. An exceptionally fine musical program was exquisitely rendered by Mr. and Mrs. Edmund Severn and Miss Grace Clare. Miss Gaule's messages from the spirit-world were most convincing at both atternoon and evening ses-The latter will be continued until fursions. ther notice, commencing at 8 o'clock.

Mrs. Geo. Montague, of 24 Cottage street, Buffalo, N. Y., departed this earthly life Sept. 29. Funeral was held at her residence Oct 1,

Moses Hull officiating. Mrs. Montague was a life long Spiritualist and an ardent one. A host of friends mourn her departure, for she was held in high esteem by all who knew her. I feach State will take up this sort J. W. DENNIS.

First Spiritual Church, Buffalo, N. Y.-Moses Hull, pastor, has returned from his summer's work, and will hold services in the Spiritual Temple at 10:30 A.M. and 7:30 P M. The Lyceum for old and young meets at 12 M. sharp. Mr. Hull leads the adult group. Mr. Hull thus begins his second year's engagement for this church. Bis new address is 70 York street. J. W. DENNIS.

At Womam's Progressive Union, Brooklyn, N. Y., Sunday afternoon, Oct. 1, Mr. J. Frank Baxter spoke for the first time in the new hall. He will be with us for three months. The evening lecture on "True Heroism" was lis-tened to by a large and attentive audience. A fine séance followed, all messages being fully Mrs. N. B. REEVES. recognized.

Brooklyn.-The Advance Spiritual Conference held Saturday night meeting at 1101 Bedford avenue on 30th ult. Meeting opened by congregational singing. Mr. Newby, a newly-developed colored modium, sung an original song, "God is Within," the audience joining in the chorus; he also read an original poem, "Spirit Return"; he claims to have belonged to the Methodist and Baptist churches, but never realized how near he was to God until he was converted through his mediumship to Spiritualism. Mr. Eagleston, an old time worker, gave a splendid discourse, followed by remarks from Messrs. Lafumee, Deleree, Hop kins and Simmons. Mrs. Kurth, the President of the Woman's Progressive Union, also favored us with wholesome spiritual food.

#### Other States.

The First Spiritual Church of Louisville, Ky. has not missed one Sunday meeting for over fourteen years. During that time some of the best talent in the field has been employed. The orthodox influence has been so strong in the past it was impossible to make their expenses and salaries. Dr. McAboy, the present Financial Secretary, has been elected to that office every year, and when something occurred to stop the progress he would push along, say-ing: it shall not stop ! Before we organized the sinking fund, laws were such that the mediums were afraid to give a reading; but, thanks to the spirits and a few workers, there are now circles in all parts of the city upheld by some spiritual church. Dr. Thos. McAboy, the present pastor, has been continually on the rostrum for two-and one-half years, speak-ing and giving messages, assisted by local me-diums, Mrs. Mary Jewel, Mrs. E. Howard, Mr. Chas. Hoefstetter, and others. The attend-

bravely on. Mrs. Kates and self are kept very

The Progressive Spiritualists' Association of busy. Many calls for our service are coming We have had churches and opera houses secured for us at the mere cost of lighting. That is what free meetings will do. The attendance has been large in each instance, and many people hear the gospel of Spiritualism who would not otherwise. Should we charge ten cents at the door we would attract only a dozen gut of each hundred who have so far been in attendance. It is a remarkable fact that we have had a very large number of young men and women and children to listen to our lectures, and they have listened. The impress made upon their minde will be lasting, and they who hereafter abuse Spiritualism are likely to en-

counter defenders. Free meetings will much sooner attract the youth to our Cause than will the selfish system

of gaining support by door fees. Local Spirit-

ualists should arise to the fact that the best

interest of their Cause lies in their earnest

effort and willingness to support public meet-

ings. We are also proving that the best finan-

cial results to our Cause flow from free meetings, for many give more generously.

The Minnesota State Association is doing a very practical work, and is rapidly gaining

support. We are solving the possibility of co-

ization. If each State will take up this sort of missionary work, the N. S. A. will not need missionaries, for the union of our forces will

so result that the needs of the N. S. A. will be

Minnesota will have a strong delegation at

the N.S.A. Convention, and will work for a

greater effort to be made in the organization

of Spiritualists for the propagation of truth

and the conversion of the world to a knowl-edge of spirit-life and communion.

Princeton and Milaca, and Sunday evening, the 24th, before the Scandinavian Society of

Spiritualists in Minneapolis. These people are numerously identified with our Cause and

promise great results in this State. We go to a couple of towns next week, and then to Springfield, Ill., for October, returning here Nov. 1 for the winter's work in the State.

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A Card from W. J. Colville.

We had large meetings the past week in

supplied and its necessity assured.

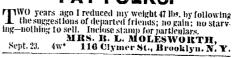
SPECIAL NOTICES.

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

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

**Prophetic Reading** A ND Astrological Forecast, with good and evil transits for 1900; also a copy of "The Path to Power." Send date of birth and \$1 to URIEL BUCHANAN, Lock Box 210 Chicago, III. 3wt Sept. 23.









 $8^{02}$  Duck, complete, with poles and pins.

7x7 ft. \$4.80. |2x|2 ft. \$9.18. 9x9 '' 6.57. |2x|4 '' |0.38. 9½x|2'' 7.74. |2x|6 '' |1.52. 9½x12 \*\* 12x16 " 11.52. Folding Cots, \$1.25, Camp Stools, 35c

Camp Chairs, with backs, 50c. J. C. HOPKINS & CO., 119 Chambers Street, New York. Sept. 30. 4w



Agents: HUDNUTT'S PHARMACY, 205 Broadway, New York City, and FULLER & FULLER CO., Chicago, Ill. Feb. 4. tf oam cet

CURED-After repeated failures with others. I will gladly inform the addicted to MORPHINE, OPIUM, LAUDANUM, COCAINE, WHISKEY,

of a never-failing, harmless home-curv. (MRS.) M. B. BALDWIN, P. O. Box 1212, Chicago, IB, 13w\* Sept. 30.

Dr. Fred Crockett, SPECIALIST.-Diagnosis free. Circles Sunday Even Ings. 254 Shawmut Avenue. 2017 Sept. 30 Sept. 30

REE DIAGNONIS.- M-OCIDES, 52, by Mail or flice, for October, Hours, 1 to 7 P.M.; Sundays, 9 to 1 P.M. DR. S. S. CARPENTER, 80 Berkeley st cet. Bos ton, Mass. 1wt Oct. 7.

## PER-SON-AL-I-TY.

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Mrs. I. T. Waterman, MEDICAL CLAIRVOYANT,

10NSULTATION FREE, 2 to 5, daily. Closed Sunday, 2 1719 Washington street, suite 2, up one flight. No sign. 0et. 7.

#### Ingebrickt Didrickson.

MAGNETIC HEALER-564 Columbus Avenue, corner of West Springfield street, Boston. Office hours, 10 to 3, Will visit patients at their homes upon request. 1w\* Oct. 7. ME IND()RA- Medium Paimier. Card Reader, 22 Winter st., room 18, daily and Sundays. Oct. 7 4w\*.

Oct. 7 4w\* MRS. MARRINER-616 Tremont. sr.. Busi-ment; circles. B-1-F-A-N-S. Ten for five cents at druggists. They banish pain and prolong life One gives relief. No matter what's the matter one will do you good! Erw Mar 18.

# Human Life.

## •BY F. A. WIGGIN.

In this transitional epoch at the close of a wonderful century, when the spirit of unrest pervades the mental atmosphere, all true m nds turn from externals which can never yield satisfaction, and seek within, the pathway to the real and abiding.

To all such aspiring souls this book comes as aid, incentive and inspiration. It is written for practical use on the plane of daily life. It treats of the potent lever of thought in its varied phases of de sire, perception, reflection, of wisely directed pur pose, of the dominance of the higher selfhood, of worthy, unselfish service for others, leading the reader through spiritual evolution of involved hnhuman potencies, in an eternal progression toward at-one-ment with the Source of all Life and Love and Peace.

The unique title of this book is the key to its purpose, viz., to induce all sharp-cornered human cubes to become harmonious spheres, and to enable them to recognize the trials of their present experience as divinely appointed purposes to this desired goal. Price \$1.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

# New Songs.

"Happy Days," SONG AND CHORUS, just issued by GEO. H. RYDER also,

"O, Tell Me Not,"

OUARTET, FOR MIXED VOICES. Words and Music of both pleces by Mr. Byder.

of both pieces by Mr. Byder. Being stray sheets from SPIRITUAL SONGS, a collec-tion now being compiled for the use of Spiritual Meetings and the Home Circle. These Songs speak well for what is to follow. The music is pleasing, with good melody, and harmony of high order, and yet easy of execution, so that societies will find it very singable. Mr. Ryder was for some years the Organist of the Spiritual Temple, and will be remembered by many for his good work there. He evi-dently has a fine conception of the needs of societies, for the words of the song are most pleasing, and at the same time contain suggestions of the presence of our spirit friends and tokens of the continuity of life just on the other side. rrice—' Happy Days," 15 cts.: "O, Tell Me Not," 10 cts. For sale by BANNER OF LIGHT PUBLISHING CO.

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To the novice in the science of Palmistry this new work. will come as an especial boon. It is couched in such simple language that those who have become bewildered in the study of the larger and more intricate works by other au-thors will at once actch the idea, and by the facts given ex-amine their own hands and find them a true index of their character; knowing this, they can judge of other lives by the record they always carry with them. Shakspeare said, "Show me thy hand and I'll show thee thy life." Price 22. cents.

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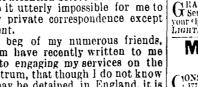
Through the courtesy of the hospitable co' umns of the BANNER OF LIGHT 1 beg to in-form my numerous friends and correspondents throughout America that I am absolutely compelled to go to England without a moment' unnecessary delay. I shall hope to keep up the Question and Answer Department of THE BANNER as far as possible, and to contribute

Fraternally, G. W. KATES.

occasional articles and letters to its widely circulating columns, and also to do all in my power to secure its interests wherever I may

be. The very sudden and unexpected call to London which I have just received, together with a great amount of literary work demanding my instant attention before I leave America, has made it utterly impossible for me to attend to any private correspondence except the most urgent.

I therefore beg of my numerous friends, many of whom have recently written to me with a view to engaging my services on the American rostrum, that though I do not know how long 1 may be detained in England, it is beyond my power to make any engagements on this side the Atlantic later than Oct. 15. Instant applications for my services in or near New York or Philadelphia I may be able to meet, and it is possible that I may return to America in time to fill camp meeting engage-ments for the summer, but for the present my work here is at an end. I am announced in Light to speak in London Nov. 3 My address. will be, till further notice (after Oct. 17), care of Mrs. Lewis 99 Gower street, W. C., London. Till then, 108 Queen street, Germantown, Phil Yours sincerely, W. J. COLVILLE. adelphia.



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#### BANNER LIGHT. OF

## Man is Spirit---Here and Now.

Address of Capt H. H. Brown (Soul Culturist) at the State Spiritualist Association at San Francisco, Cal., Sept. 3, 1899.

When fifty years ago the Poughkeepsie Seer and the Hydesville Knockings announced to the world that there was a demonstrated future life for man, and that a door of communication was opened between the living and the socalled dead, a most mighty work was done. To convince the rational mind by evidence ofta life beyond the grave and of possible communication between mortal and spirits, was to do more than all the past had done. It is the greatest of all the wonderful achievements of this the greatest of centuries.

But this demonstration contained within it, as the bud contains the rose, a mightier fact. one it has taken us years to comprehend, and that fact is merely the application of our philosophy to life; it is a fact that man is now spirit. This is the most stupendous fact man ever attempted to grap and it means more to the race than all the knowledge gathered through all the past. Man is spirit and is living the spiritual life now, the only life he will ever live, the eternal life of the soul, here today. As spirit he possesses all the attributes which he has now in potentiality. These spiritual powers may as well be manifested here and now as to wait for the opportunities be they few or many death will bring him.

To-day if he will, is to him the true vision of the New Jerusalem, and for him is the fulfillment of the seer's dream of the millennium. "The kingdom of heaven" prayed for, is his whenever he will affirm he is spirit and live as spirit, for this conscious recognition of himself as spirit is all that is needed to bring that king dom, consciously within himself.

itself divine. For to him who proclaims him- affirms and lives. self spirit and lives as spirit, lives also with to him the eternal life has come.

If Modern Spiritualism has seemingly conthought no other has done so much to occasion the present spiritual awakening as Modtruth.

I can confidently proclaim it has done this. enter here and now into the rest of the life It has withstood all the persecutions and the tests of fifty years and has triumphed through all its tribulations. Now its work of demonstration for the race is accomplished. Individuals may still question or doubt, but the race belief of immortality has now passed into race knowledge and will never pass away.

be the will of either God or demon. Now that The Natural Religion of Humanity. he knows himself as spirit, he knows that he is to himself law, and that he is not limited by the body any longer than he will be. That he

can see with the eve of the soul, hear with the ear of soul, and that he can draw at will from the wisdom fountain within for all he needs, olairvoyance, clairaudience, telepathy, inspiration, psychometry and, best of all, self-control, are his as spirit, and he knows the free dom, the peace and the joy of the life as spirit in spirit.

As Spirit he affirms the power to Be, and to know all he will, and he wills to be Wisdom, Love. Truth is to him the eternal thing, and Truth has its centre and source within his Soul. There is but one work for him-to let truth flow into manifestation. As body communicating with bodies he needs language and the symbols of the external life. But as spirit he needs these not. Thought is the language of the soul. The coming man will see without eyes, hear without ears, and converse without language. By inspiration he will learn, by telepathy convey truth to his fellows, and he will never inquire whether those with whom he converses are in the bodily or in the purely spiritual form, for they are all spirits to him. Therefore to him death is not. He will have but one desire, and that is to be and to do all of divinity. Eternity can only evolve that that he as a spirit ought to be at that time. Daily he will manifest more and more of the God within.

This is the great message of Spiritualism to the world. Man is spirit, and can live as spirit pain, disease and death, whenever he will affirm his power and live it.

For those whom they have convinced, the phenomena have done their work. For others we will give of them till they can go to the fount, as all should, and draw the healing waters for themselves. We will give generously, but after Universal Over-Soul, and in this oneness know of his redemption is the day whenever he so

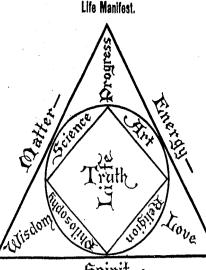
Come then, whoever will, and know you are spirits and knows no death in this affirmation | not body, and are neither saints nor sinners, and are not destined either for heaven or hell, but are men and women-embryo gods-and fined itself to the demonstration of the future | are just as nature wanted you to be, until you life to the neglect of this greater fact let us learn to BE nature and take your life into not complain. It came to a sceptical age and your own conscious control, and then decide to one fast drifting into materialism, and it for yourselves whether the present shall be had first to cry halt and present the evidence to you heaven or hell. Whoever will may at needed of man's spiritual life. It has done once thus demonstrate his spiritual existence. this. Of the many factors at work in modern He who will not do it while in the body will go an undeveloped spirit to the outer darkness beyond the grave, there sooner or later to cry ern Spiritualism. One of the most intelligent for light, and will never call upon his own of liberal ministers said to me over twenty soul in vain. But the light is here, now, for years ago; "If Spiritualism is not true there all that will. For him who seeks it will shine, into materialism. I, with thousands of unbe- soul is opened. The law is this: He who will lievers, hope it will demonstrate itself to be affirm himself spirit, and will live as if he were spirit, will come to know he is spirit, and will

## Messages from Beyond.

everlasting.

Another Clergyman Who Suspects that the Spiritualists Have Got Hold of the Truth.

Time and Space are the Conditions in which Truth and



## Spirit + Absolute A Declaration of Principles. BY FOREST HARDING.

1. The Progressive Visible Universe is but a

portional manifestation of Infinite Spirit or Soul.

2. Man is a progressive spiritual being, with a body which disintegrates, being transitory; while the spirit survives the disintegration and manifests by principles of polarity.

3. The Brotherhood of Man is the ultimate of here and now. He can as spirit live above all life; and is attained by the unfoldment of Wisdom, Love and Truth, and the practice of the same in every sphere of our eternal progression.

#### Articles.

Spiritualism is the indicator and emancipator of life that lifts us from the cellar walls of ex-The Christ that was to come a second time all the best gift we can give is our example of istence and step by step carries us to the Labois here already in every soul that recognizes living as spirits, and by the beauty and power ratories and Observatories of being where we and proclaims/its own divinity. Each soul of our lives inspiring others to live with us | can catch a subtle current whose tides have should claim, as Jesus did, itself one with the the spiritual life. Man is spirit, and the day ebbed and flowed on the ever blue shore of immensity.

> But let us not forget that we live in a world of matter, and our livelihood demands work. Centuries must yet be traveled before the dawning sun of a true civilization can shine in its effulgent glory.

We are only on the road to progress, sailing on the eternal sea of being.

We who can see the beacon light of our angel thinkers over this wireless telegraph of time do not need just for our sake a chart and compass.

But our brethren on the sea of life who are strangers to our ideas need them, and we must have them to show them where we are drifting. Spiritualism to-day demands a code of principles, something definite in a general way, that we can indorse and point to with pride is no hope for us, for science will take us all and to him who knocks the treasury of the and let the world know what we stand for; and the world will respect us, and also the courts.

Theology is a system of opinions. Religion is a system of duties. Spiritualism is not only a religion, but a philosophy, an art and a science

In the first principle we recognize the divinity of nature, the fatherhood and motherhood of life, the evolution of systems of worlds, because of indwelling Spirit or Soul.

In the second the continuity of life, or immortality, and our reason, based upon mediumship or polarity, all phases. The third is the Brotherhood of Man, based upon all that is right, good and true in all spheres, and our duties to further that goal. The evolution of the race, physically, mentally, morally and spiritually. The unfoldment of the divinity of humanity throughout Yours respectfully, the spheres.

Monday, Oot. 18. breakfast and dinner served in diving car. Arrive Chicago 9 p. M. Abcom-modations have been secured at the Leland

Hotel, the official beadquarters. Tureday, Ost. 17, Wedneaday, Ost. 18, Thurs-day, Oct. 19, Friday, Ost. 20 in Chicago Saturday, Oct. 21, Jeave Chicago via Balti-

more & Ohlo rallroad, from Grand Central Station at 10:20 A M. Dinner and supper in dining car. Take special sleeping car at Newark, O., at 8:30 P M. Sunday, Ost. 221, breakfast in dining car.

Arrive in Washington 11:55 A.M. Stop five hours; dinner at hotel. Leave Washington at 5:05 P M Box lunch on train. Arrive in New York 10:45 P.M. Connect with special sleeper leaving Grand Central Station at midnight via Shore Line. Arrive in Boston at 7 A M Price of tickets from Boston, \$49 50. Ticket covers all expenses as outlined in Itinerary,

and is based on two persons occupying same berth in sleeping car and same bed at hotel. For those desiring berth alone in sleeping car and separate bed at hotel, the rate will be \$54 from Boston. Proportionate rates will be made from other points in New England on application.

The tour has been arranged so as to permit short stay in New York on the outward trip, and a few hours at Washington on the return trip. The portion of the route which is traveled by night on the outward trip is traveled by day on the return, which is particularly desirable on account of the beautiful scenery of the Allegheny Mountains. Tickets permit stop of ten days at Washington, Baltimore or Phil adelphia on the return by depositing with Depot Ticket Agent at each point. It is neces ary that names be booked at an early date. For tickets and other particulars, address, J. B. HATCH, JR., 74 Sydney St., Dorchester.

#### The Faculty of the College of Psychical Sciences and Unfoldment.

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All these teachers have (or are preparing) special lessons which are sent through the mails to applicants. The college is the most comprehensive one of its kind extant, and the officers in the way of education the best in occultism from the best occultists and teachers of occultism before the public. For further particulars and circulars send a stamped (large size) addressed envelope to J. C. F. Grumbine, 1718 West Genesee street. Syracuse, N. Y.

Per MISS LORAINE FOLLETT, Sec'y.

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

G. W. Kates and wife are engaged in Springfield Ill, during October. Address them at 205 West Jef-ferson street. November 1st they return to Minne-sola for missionary work under the State Association. They desire the names of all earnest Spiritualists in that State.

George B. Holmes has entered the spiritualistic field as a platform -peaker, and would like to corre-spond with societi-s regarding engagements. Address 319 Crescent avenue, Grand Rapids, Mich.



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MARCENUS R. K. WRIGHT, Grand Rapids, Mich., Box 29, SAMUEL WIRELER, 1700 Incersoil street, Philadelphia, Pa.\*
J. CLEGG WRIGHT, BOX 75, Amelta, O.
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R. WITHERELL, ORSTEINEN, MASS. MAGGIE WAITE, 31 Fell street, San Francisco, Cal. MRS. M. S. TOWNSEND WOOD, Box 175, Stoneham, Mass. MRS. M. J. WENTWORTH, Knox, Mc.\* GEO, W. WALROND, Granite Building, Denver Col.\* MRS. JULIETTE YEAW, Leominster, Mass.\*

OCTOBER 7, 1899.

onstration of life beyond the grave carry with it into oblivion all unbelief in the soul-life. Spiritualism is the race knowledge of the future. In this line its work is done. There is now other work for us to do.

All may, if they will, know the fact of the future life, and may, if they will, commune with the loved and gone before. Those who | century? do not know this show a defect, as I do when I declare I do not sing. We are sorry for such as do not know, but we cannot now waste time on them. We must treat them as we do the blind man at the picture gallery and the deaf man at the concert. The preliminary work of Spiritualism in this line is done. So while it keeps up its primary school of phenomena will it move on and occupy the field of applied truth or will it leave that for others?

Into this field, prepared by Spiritualism. have already moved several bodies, pre-empting it as their own. There is that anomaly of the century, Christian Science, drawing all its power from that fact Spiritualism demonstrates, which we have almost neglected-man is spirit. There is Theosophy using this demonstrated fact of Spiritualism to load the old muskets of Hindoo speculation, and there are the various schools of "Mental" and "Divine" Science, all of them more or less emancipated from old errors and imbued with the spirit of modern scientific investigation, yet all of them based upon the fact that was undemonstrated till Spiritualism gave the proof, man is spirit.

These with Spiritualism are all working toward a common end, and I fully believe that out of the present chaotic state will come a movement in full sympathy with the principles and methods of modern science, uniting with the reverence of religion and based upon the demonstration of Spiritualism, that will be devoted to the practical work of developing man as spirit, thus doing a needed work of soul culture, just as there has been a general unity in the work of physical and intellectual culture. This prophecy is purely a scientific found that prisoners immured in their solione. The promised day, "the good time found in the present interest in psychic matters.

Yes, man is spirit. He is a soul. As spirit he is one with the Universal, and as such possesses in potentiality all the attributes of divinity. As spirit, man is omnipotent, omniscient and omnipresent. These are his as an phone. Who can say that telepathy-mind indivisible part of the universal spirit. He is one with the over-soul; and all it is, he is. As a soul, he is an individualized manifestation | that the angels do not speak-that with them of spirit in spirit, a manifestation of God in thought is enough. When the angels wish to God. Through evolution he is manifesting the latent powers of his omnipotence.

This evolution, as far as his soul is concerned, has been going on involuntarily, unconsciously, or better subconsciously; but as becoming more and more a conscious factor in determining its environments and thus becoming a conscious factor in his own evolution. in his development, and then the whole universe will be opened to him.

Heretofore in his spiritual evolution he has had no knowledge to lead him, and has been the child of impulse and the slave of the mys- by divine appointment, for a divine purpose, his spiritual nature, which have been taken to | Will.-James D. Dana.

At All Souls' Episcopal Church Sunday morn Just as the belief in evolution carries into the | ing the Rev. Heber Newton preached on the past the old belief in creation, so will his dem- subject of communication with the unseen spiritual world. All the world's great movements, he said, had been begun by persons who acted under the inspiration of spiritual communications, and he cited the visions of St. Paul, the voices of Jean of Arc and the mysterious guidances of Mohammed. If these things happened in the past, he said, why not in this

> "My cwn mother," said Dr. Newton, "had a curious experience when a young girl. She went South with an invalid brother, who grew rapidly worse after they had arrived at their destination. It was soon borne in upon her that he was about to die. Far from home, with a dying brother in her charge, she was overwhelmed with care and grief, and one day wandered into the garden to give way to her tears unseen. As she seated herself under a tree, a bit of paper blown by the wind rustled at her feet. It was a scrap from a Philadelphia newspaper, and seeing the name of the city on it she picked it up. Theslip of paper contained a poem of consolation which was balm to her soul. Was that accident, chance? Doubtless, if it stood alone, we should so term it, but it is one of a million cases.

"People say that there is no scientific proof of communication between this world and the other. How should there have been thus far? The possibility of scientific investigation has come only with the recent advance of science. Already the great minds of science are renouncing the attitude of skepticism toward this great question. It is objected, too, that the conditions of spiritual communication are hard, even harsh. People ask why we must seek help to communicate with the loved ones who have passed away. That is one of the questions we cannot yet understand; but let us not dogmatically cast out this belief simply | tainment was an overwhelming success, and the O. because there are some features of it that are | H. M. Society was the favored recipient of \$61.05, for hard of comprehension. To some minds, nothing more puerile than spirit rappings can be imagined. Yet in my studies in criminology I tary cells communicated by just such rapcoming." is a demonstrated fact in the knowl- | pings. That may suggest a thought. All the edge of man as spirit, and its near approach is movement of communication between mind and mind is from the material toward the less material. First, we have aboriginal man talking to his fellow with great gesticulation and sign language. Then comes writing, so that

friends when far apart may communicate. Next comes the wonderful telegraph and telespeaking to mind without extraneous aid-is not merely a step forward? Swedenborg says communicate with us, then, would it not be without speech?

"As men grow in knowledge, the increase of scope of the human mind prepares the way for the possibility of such communication by far as the body is concerned, he is constantly increasing our receptivity. I could tell you of many eminent thinkers to day who felieve implicitly that they receive communications from the other world. Daily there is an in-In like manner, he will as spirit realize his creasing consciousness among great minds of power and will become the determining factor the truth which, aside from uncanny and disrespectable surroundings and alleged interpretations, underlies this great question."

It is my confident belief that all law is law terious and the spontaneous manifestations of and that all force is the ever active Divine F. F. HARDING.

#### 0. H. M. Society.

At a meeting of the O-né-set Harvest Moon Society, held at headquarters in the Library Building, Sept. 26, the following resolutions were adopted:

26, the following resolutions were adopted: Whereas, According to the natural course of events we have been called to part with the visible form of our brother and friend, COL WILLIAM D. CROCKETT, an up-right and conscientious man, a firm friend, a good citizen, and a firm believer in the truths of Spiritualism; who for many years was President of the Onset Pay Grove Associ-ation and an honorary member of this One-set Harvest Moon Society as well as one of the first agriators for if, we therefore deem if fitting to offer the following resolutions: Resolved, That the love and sympathy of this Society be extended at this time to his bereaved wife and loving daughter, knowing that they have the consolation that them in this their hour of separation. Resolved. That these resolutions be entered in the min-utes of this Society, and a copy of the same be sent to the andicted family. AUGUERA FRANCES THIPP, Secretary 0. II. M. Society. Onset, Sept. 18, 1899.

Onset, Sept. 18, 1893.

At the annual meeting of the O-né set Harvest Moon Society the following officers were chosen for the coming year: Mrs. E. S. Loring, President; Miss L. A. Hatch, Vice-President; Edgar Welch, Treasurer; Augusta Frances Tripp, Secretary; William Rankin, L. E. Bullock, Mrs. M. A. Chandler, Nelson Huckins, Samuel J. Smith, Directors.

The total receipts at the annual Fair were \$214.72; expenses, \$152.48; leaving a balance of \$62.24.

Through the efforts of Mr. and Mrs. Rodenbaugh. of Boston, assisted by the best Oaset talent, a musical and literary entertainment was given in the Temple-a percentage of the proceeds to be given to the most popular Society in Onset, the same to be decided by vote, a vote given with each ticket. The enterwhich this Society desires to thank Mr. and Mrs. Rodenbaugh and all who assisted, also all others who have in any sense helped to advance the interest of this Society during the past year.

About \$200 have been donated this fall by different friends of the Cause, and we are glad to be able to state to our friends abroad and all who are interested in our efforts, that the Society was never in a more flourishing condition. We feel that our object is a meritorious one-that of building a Library and Reading Room where strangers can be made welcome, with a hall to accommodate the people resident here the year round. Our Library now contains something over twelve hundred books. Any donation of books or money will be thankfully received and acknowl-AUGUSTA FRANCES TRIPP, edged.

Secretary O né-set Harvest Moon Society.

National Spiritualists' Association.

Annual Convention at Chicago, Ill., Oct. 17 to 20, 1899.

The following arrangements have been made for the convenience of the New England delegates and their friends to the above meeting. ITINERARY.

Saturday, Oct. 14, leave Boston from South Terminal Station at 6 P.M., via Fall River Line for New York; staterooms furnished.

Sunday, Oct. 15, arrive New York 7 A.M. The forenoon will be devoted to attending ser vice at some church or in visits to Central Park, Grant's Tomb and other points of interest. Breakfast and lunch served at hotel. Leave New York via Baltimore & Ohio R. R. at 1:25 P.M., in special vestibuled cars. Box lunch on train. Take Pullman Palace Sleeping Car on arrival at Baltimore at 7 P.M.

Clara Field-Corant will answer calls to lecture in the South and in Florida, for the coming lecture season. Address her at Baitow, Florida.

Dr. G. C. Beckwith-Ewell will hold a course of lessons on "Occult and Spiritual Science," in Room 3, Handel and Havden Hall, Philadelphia, Penn., Oct. 17, 18, 19, 24, 25 26, 8 P M Will occupy the platform of the Spiritual Association of Toronto, Canada, during November. Societies desiring his services be-tween Philadelphia and Toronto week days, from Oct. 30 to Nov. 3, should address him immediately at Shelton, Conn.

On the last Sunday in September, and first two Suudays in October, Oscar A. Edgerly is with the Benton Harbor, M ch., Spiritualist Society. Mr. Edgerly will attend the N.S. A. Convention at Chicago, on Oct. 7, 18 19 and 20. After October his engagements are still strong s February, 1900 with the Spiritualist Society at Char-tanooga, Yeun.; March will be spent in Florida; April is engaged with the Spiritualist Society of Indianap solis, Ind.; May still open for engagement; first two Sundays of June open; last two Sundays of June and first two July engaged with the Voushewing Camp Meeting of Northern Michigan; last three Sun days of J dy open for engagement. August, 1900, is en-aged with the Vicksburg, Mich., and Chest-rileld, Ind. Campy. Will be pleased to hear from societies desire us of employing a trance speaker and medium for May, 190) Home address, 42 Smith street, Lynn, Mass.

### LIST OF SPIRITUALIST LECTUR**ERS**. CFF If there are any errors in this List, we wish those most interested to inform us.

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C. FANNIE ALLYN, Stoneham, Mass. JAMES MADISON ALLEN, Springfield, Mo F. M. ATHERTON, East Sangus, Mass.
DR. H. C. ANDREWS, Bridgenort, Mich. Mrs. S. M. ATHERTON, East Sangus, Mass.
MRS. NELLE J. T. BRIGHAM, 224 E. 39th Street, New York.
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MRS. N. BALZS, MIGHAM, 224 E. 39th Street, New York.
MRS. S. M. STHERTON, They tune street, Lynn, Mass.
MRS. S. B. WYRES, TShenandoal St., Dorchester, Mass.
J. FRANK BATTER, S Franklin street, Chilsea, Mass.
MRS. E. BALLEY, Battle Creek Mich.<sup>2</sup>
MRS. S. B. WJ. BISHOP, South Miton, Mich.
S. L. BEAL, Brockton, Mass.<sup>4</sup>
PIR. C. T. H. BENTON, Saloy Kinodes Ave., Chicago, III.<sup>4</sup>
ALEBERT F. BLINK, ZAR (Faruville, N. Y.
MRS. MORT BRIGOS, J. 2010 MAINT, San Antono Musica, Mich.
S. L. BEAL, Brockton, Mass.<sup>4</sup>
PIR. C. T. H. BENTON, Saloy Kinodes Ave., Chicago, III.<sup>4</sup>
ALEBERT F. BLINK, LARG Fleasut, Mass.
ALEBERT F. BLINK, LARG Fleasut, Mass.
MITON BAKEL, BOBME STEEL, TIENTON, N. J.
E. J. BOWHAN, Saloy Kinodes Ave., Chicago, III.<sup>4</sup>
A. CHARTER, 76 Havre street, Tenton, N. J.
E. J. BOWHAN, Saloy Kinodes Ave., Chicago, M. K., MITON BAKELES, HANGKON, MASS.
MRS. MARIFETA F. OROSE, BRIADOTA, MASS.
MRS. A. CARF, BONNEN OF LIGHT, Boston, MASS.
MRS. A. CARF C. FANNIE ALLYN, Stoneham, Mass

• Will also attend funerals. N.B. If any names are omitted from the above list, they will be gladly inserted as soon as the Editor is notified of the error.

## CHRISTIAN SCIENCE HEALING.

ONE MILLION CASES CURED.

This Is a Vast Number, but Even This Is Below the True Mark.

The fact really is that OVER a million cures of disease in every form are now to the credit of Christian Science Healing. Many of these were cases that the doctors had given up as "incurable." Many more were chronic maladies that had bafiled their skill for years. All were cured quickly; some were cured instantly. The evidence on these facts is simply incontestable, and the curing still goes on. There can be no mistake or misstatement about it. The healers and their work are in the public view. It is my privilege as one of their number to have had a wonderful measure of success. During the past thirteen years I have healed diseases of almost every known kind and in every stage of severity. They included many surgical cases where operations were otherwise threatened. They also included chronic cases of a tedious and obstinate nature I cured cases that were far away from me, as well as those near at hand. And I tell you in like manner that, wherever you may uwell, and whatever be your bodily ailment, or whether one or many physicians have failed to give you relief, if you report the case to me and so desire, you shall be cured. This is no vain or idle promise. My past success fully justifies it. You can be cured whether you be-lieve in Christian Science or not. You can be cured whether in this city or thousands of miles away from me. In our Christian Science Healing distance is of no account; disbelief is not any hindrance; disappointments of the past only make stronger grounds for hope. All you really need is the wish to be healed.

I have just published a little book in regard to this blessed truth called "A Message of Health and Healing." If you write to me I will gladly send you a COPY FREE. It gives many interesting facts and convincing testimonials. Inclose two cent stamp for postage. Address.

S. A. JEFFERSON, C. S. B., 58-F. Wabash avenue, Chicago, 111.

