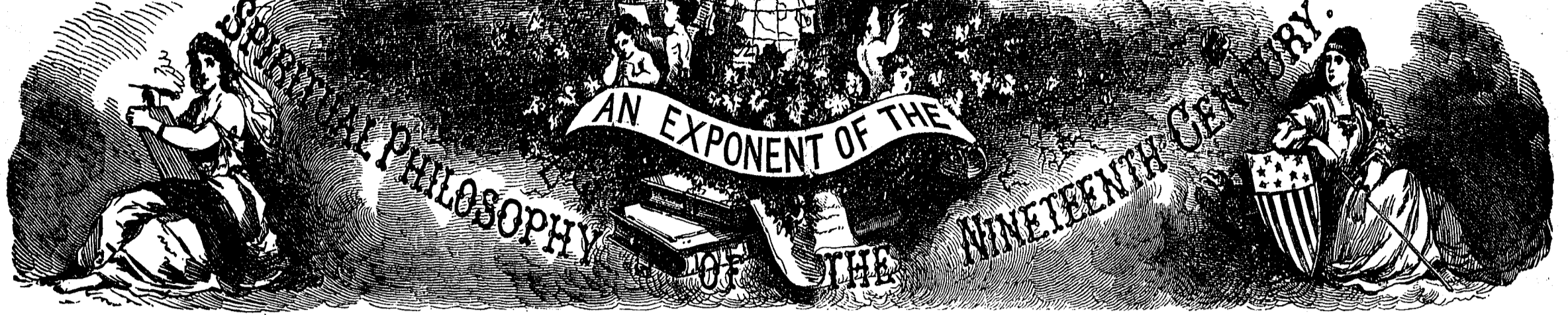


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## Seventh Annual Convention of the National Spiritualists' Association

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 Gentlemen of the Convention:**—Another year has rolled away into the Eternity 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 me seems necessary to make the work of the coming year of greater moment to our beloved Cause.

**RETROSPECTIVE.**  
It is well to glance in retrospect over the past year to see what it has brought forth for our Cause, as well as for the people of the world. Never before in the history of America has there been so much interest manifested 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 Prof. 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 pulpites 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 eloquent 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 been 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 have heeded the revelations of psychical science and have followed the leadership of Truth from ecclesiastical darkness to realms of spiritual 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 society 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, whosoever 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 augment this recognition during the year next ensuing.

### 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 Michigan the opponents of liberty were partially successful, while in Massachusetts a compromise was effected by which the struggle was postponed, probably until the next session of

the Legislature. In several other States contests were waged most fiercely, in some of 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 law passed by the Legislature of that State, has forever endeared him to every lover of liberty in America. I recommend that special recognition of his heroic act be accorded by this Convention. The struggle for medical freedom is not yet over and the friends of liberty must prepare themselves for action ere the Legislatures of the several States shall again assemble. A determined effort is to be made by the medical monopolists to secure the 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 to the poisoning of their bodies for the special profit 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.

### 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 the past season. I am happy to report that the greeting was sent as directed, and the Spiritualists of America were thereby placed on record as practical supporters of International Peace. I need not refer at length to the work 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 civilization for the race. Therefore all true Spiritualists repudiate war and bloodshed, and protest vigorously against the use of implements of torture against their fellow-men. I cannot view the increase of the standing army of the 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 this important question, that the people of 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 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 it involves the science of government and has a right to be heard upon every question affecting the welfare of humanity.

### LOCAL SOCIETIES.

During the past year a number of new local societies have 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 careful attention to it at this time. I referred to this matter at some length last year, and everything then stated holds good to-day. The vast majority of our local societies are lamentably weak, both financially and numerically. This deplorable condition is largely due to the lack of proper management on the part of the officers and members, but there are other causes to which I must call your attention. It is nothing less than a crime against Spiritualism to permit the present condition to obtain longer. The idea that speakers and mediums must pay their own salaries, hall rent, music, advertising and car fares, is the very quint-

essence of selfishness on the part of those who require them to do it. A change in the methods of work has become an absolute necessity.

Church societies have their rolls of membership, and each person who unites with any one of 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 society, and all members are admitted free to its Sunday meetings, while a ten or fifteen-cent 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 nothing 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, or for what they can get out of it in dollars 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 drawn 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 abolished. To-day the salaries of all platform 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 medals, through which, by means of private sittings, they receive enough to make up a decent salary. It is neither just to Spiritualism nor to the individual to ask any reputable man or woman to work for two hundred and fifty dollars per year upon the Spiritualist platform when he or she could earn two thousand dollars per year in some other way. The laborer is worthy of his hire, and this Convention should protest vigorously against the debasing of the spiritualistic platform below the level of mediocrity.

It cannot be said with truth that all Spiritualists are poor in purse, nor can the cry of hard times account for the weak financial standing of many local societies. It is true that the reign of prosperity has not yet been fully established in the United States, yet there has been a revival of business in many centres that must have favorably affected some Spiritualists. There is certainly no reason why those who are in prosperous circumstances should not render some support to the Cause. It is reasonable, at least, to suppose they would do so, if they were approached in the right way, or if they could be led to see that business methods prevailed in the management of the society to which they are asked to contribute. No philanthropic business man can be expected to place large sums of money in the hands of those who fritter them away in useless expenditures, nor can men of wealth be told that they must give generously, and yet have no voice in the management of the society, nor be permitted to say one word as to how their money shall be expended.

Let the Spiritualists in any community meet at some convenient place, adopt a business-like code of by-laws and select men and women of good standing to look out for the business interests of the Society. They should choose some one of good presence as the presiding officer, carefully avoiding any and all who could not place a speaker or medium at ease when introducing him to the audience. As soon as these details are attended to, open subscription books and ask all friends of truth to subscribe 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 session, there would be no difficulty in meeting the running expenses of the society. I have made these suggestions in order that your attention may be called the more strongly to the necessity of doing something for our local societies. Unless they are strengthened, the progress of our Cause will be slow indeed. I recommend careful consideration of this important topic, and statesmanlike action on your part to find the true solution of this problem.

### 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 mediums, as well as prominent laymen, are opposed to this plan. This fact, however, does not deter me from recommending this policy to 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 developed among some of the people, until they are 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 society advancement. It makes our religion a butt of ridicule on the part of the unthinking, and a laughing stock for those of minor intelligence. It also paves the way for mental laziness on the part of our speakers and mediums. By moving frequently from place to place, they have no incentive to read, much less to study, and are content to depend upon a few set subjects for their lectures. This might not hold good in the case of trance and inspirational speakers, yet even in their cases

the better posted they are the higher and better are their inspirations. I must here say that I have heard several unconscious trance speakers deliver the same lecture, under different 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 a cultured psychic to much better advantage than he can that of an ignorant one.

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 phenomena, sensational utterances and freakish mannerisms, 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 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 of settled speakers for all local societies as 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 phenomena. No Spiritualist doubts the existence of psychic phenomena, nor does he hesitate to say that they constitute an integral part of the economy of Spiritualism. Their relation to the public presentation of spiritualistic teachings is one of the most vital questions of the day. If the phenomena meant nothing beyond the mere occurrences themselves, then they could well be considered as curiosities, and be placed on exhibition as such. But beyond them does lie the realm of investigation, where we find science, philosophy, and religion asking for a hearing. Phenomena are only helps to an understanding of these three permanent factors in Spiritualism. They are, therefore, necessary adjuncts to it, but are not the all of Spiritualism. They open the door to science, while science leads to philosophy, and philosophy to religion. How shall these several phases of Spiritualism be presented to the public? Shall they be blended in one service, or shall there be a division?

The present method of uniting phenomena and philosophy at each session is now generally admitted to be distasteful to both speakers and mediums alike. The former at times encroach 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 view of the dissensions over the present method, I venture to recommend the adoption of the following plan, so far as it is possible to do so: Let Sunday morning and evening be devoted to lectures upon the science, philosophy 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 Spiritualism would not be forgotten by those who heard it. I trust that this convention will consider 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. 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 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 frequently and at length upon the question of fraud and chicanery. What I have said hith-

erto need not be repeated now, and I have only to say that I reaffirm all I have ever said 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.

### 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 upon 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 have 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 somewhat doubtful, the first trial having resulted unfavorably to Spiritualism. A certain 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.

### 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 protection 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 self-evident truth, hence is far from being a dogmatic assertion of faith. This convention can, if it will, make a simple statement of the self-evident 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 enthusiastic. 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.)

God's angels come from "Sunset Land" not to tell of a land of idleness and sleep, but of a world full of progress, of active service and noble striving, where harmony prevails. And all residents solely aim to become good and to do good. Such a land is already in sight for every one who lives and does the right.



also held at Sparta, N. Y., 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 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 Bailey, Trustees Dewey, Warner 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 Wirth-Carran, of Toledo, O., deserves special mention 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 returns, 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, therefore, 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 America, 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 financial 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 Etta, Maine, third with an offering 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 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 Warren, Onset, and Lake Pleasant, Mass.; Harwich City Park, Vt.; Temple Heights, Etta, 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 official 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. Whittemore, the President of Onset Camp, whose generous donation of one hundred dollars marks him as a true and tried friend of our association.

#### STATE ASSOCIATIONS.

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 organization. In every State in the Union a State Spiritualist Association can be made a strong bulwark of defense for the Cause if Spiritualists 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 beautiful 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 spiritualist lecturers has been frequently brought before the officers of the N. S. A. during the past year. The 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 railroad officials 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 consideration 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 clerical or give private sittings for mental or physical phenomena are debarred from receiving permits. Without questioning 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 speakers 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 derived, 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, on our part, that the N. S. A. has shown no favoritism during the past year, on any platform or in any way. 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 counterfeit 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 of temptation. In considering this subject the question arises are half rates to clergymen right in principle and just to all honest toilers? I recommend that a declaration against this practice be adopted by this body in the form of a resolution, placing the Spiritualists of America to do all in their power to secure its total abolition. I further recommend that the present leniently just and honorable policy be ordered sustained by this body of delegates, and the incoming Board be directed to act accordingly.

#### ORDINATION.

This subject is closely allied to that of half

rates and deserves brief mention here. If no speakers were ordained none of them would be seeking half rate tickets on the railroads. I 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 powers 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 consider 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 criminals, 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 chaplains.

#### SCHOOLS.

I can only repeat my recommendations of former years upon this important question. I 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 Spiritualists should receive every encouragement at our hands in this convention, and I recommend that they be formally endorsed by proper resolutions. I 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 latently. We are facing a great crisis in Spiritualism to day, and unless we meet the needs of humanity with positive evidences of fact, revealed 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.

#### PSYCHIC RESEARCH.

The friends of psychic science have made considerable progress in the study of spiritualistic phenomena during the past year. The members of the Psychic 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 Psychic 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 contempt or 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 Psychic Research is only 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 psychic research friends takes nothing for granted, but seeks rather to prove everything. This was the attitude of the pioneer Spiritualists and the early mediums. When this method was abandoned, the door was opened wide to every form of trickery, and people without consciences hastened to avail themselves of the golden opportunity to fleece their fellow-men. Its abandonment also led to the acceptance 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. Psychic 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, rainbow-chasing, 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 Psychic 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 cooperation 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 Psychic 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 them 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 of occult science. This matter was referred 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 new fields of research in psychic science. I 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 PSYCHIC INSTITUTE.

At our last annual convention a distinguished 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 offer was made solely in the interest of truth, and without any consideration of financial returns to the donor. He desired only the earnest cooperation 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 defraying 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 were demanded. He also felt that all psychics ought to be willing to donate their services in

the interest of science, provided their actual expenses were met.

His 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 took the matter up, and I was directed 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 earnest truth-seeker to whom I am referring. He wished the N. S. A. to secure 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 published for the enlightenment of mankind. These séances 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 scientist, through the press, but was met with indifference on the part of many Spiritualists. 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.

I was amazed at the indifference of the Spiritualists, and the seeming cowardice and cupidity 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 investigated. They cared nothing for science, so long as the former could glut themselves with salary at the expense of the latter, while the 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 followers 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 cooperate 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 constitution and by-laws of the National Association, twenty missionaries-at-large were appointed to serve this body during the year. The Secretary, Mrs. Longley, and myself called their attention to the fact that their commission from the National Society obligated them to do something for it in return. Some of them have sought to do so, and have done excellent work. Others have accepted our papers as marks 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 officers did everything in their power to acquaint themselves with the character, standing and ability of the appointees. The majority of them were active 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 anything at all, proves that they do not appreciate the N. S. A. nor understand its objects.

Missionary work is of vital importance to the cause of organization, and it should be heartily supported by all friends of Spiritualism. It is hard to find men and women who are 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 salary by 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 District 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 recommend 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.

#### NATIONAL AUXILIARIES.

The National Association has been strengthened by the formation of two societies, national in character, both of which are chartered 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 spiritualistic 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 attention to this vital measure. The history compiled 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-land, 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 contemporaries 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 be given this important post. Two years ago I recommended the appointment of Lyman C.

Howe of Fredonia, N. Y., to the position of historian, and urged that steps be taken to secure the funds necessary to carry on the work. Owing to the death 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.

I will take at least three years' constant labor to do the work. No man can do justice to his subject in less time than that. This labor must be paid for, and the expenses of travel duly met. A competent writer should have at least one thousand dollars per year, and all traveling 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 one in connection with this work. Cassadaga 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.

I am aware of the great needs of 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 special fund, to be known as "The N. S. A. History Fund," be created, for the purpose of securing an authentic history of Spiritualism, all donations 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. If 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 hundred 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 indebtedness of some eighteen hundred dollars hung over the National Association. By economy, thrift, strict business methods, and devotion to duty on the part of the officers, especially the Secretary and Treasurer, this sum has been very materially reduced. It may be that it will be entirely wiped out when all pledges made during the year have been redeemed. The receipts from dues, collections and charter fees have fallen off during the year, owing to hard times, to the withdrawal of 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 helpful. 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 Association, and provide special funds for the carrying out of the orders of this convention, are questions that must be solved by you. I have already recommended special missionary work as a means of revenue. If rightly managed, you will find it a generous source of income. For several years I have urged the equipment of special financial agents, to be sent out under bonds, to visit from house to house soliciting contributions to the N. S. A. For some unknown reason to me, this plan has never been known 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 question 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 express 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 Secretary 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 fellowmembers. This has led to 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. Several 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 I have tried to make every effort to aid 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 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., visited seven camp-meetings and four State conventions in the interest of the same organization. My labors have taken me to Minnesota, Illinois, Michigan, Ohio, Pennsylvania, New York, Maryland, Vermont, Maine, Rhode Island and Massachusetts, besides the District of Colum-

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 articles in its behalf in spiritual and secular papers. My personal correspondence has been filed with references to the N. S. A., and I have mailed numerous tracts, copies of the constitution, 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 cheerfully met by the N. S. A. This was considered only a fair return for the work done gratis during the remainder of the year. I have been instrumental in raising and in assisting to raise \$563.75 during the year, for \$813.75 of which I have personally received. The N. S. A.'s share of the proceeds of the Chicago Mass Convention was forwarded to Mr. 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 I trust, good returns were made.

#### A SPECIAL OFFER.

On the 14th of September of this year, our devoted Treasurer, Mr. Theodore F. 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. 32 Mr. Mayer will hand to the incoming President in the name of the Association, a warrant 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 equivalent of one dollar for every dollar contributed by his fellow-Spiritualists. This is one man offering alone to meet the donations of thousands. 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 means 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 conscientious 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. A. 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 be instructed 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 decisive action taken with regard to capital punishment, and I recommend that every delegate be appointed a committee of one to work up public sentiment against the most atrocious relic of barbarism now in existence. Only five States in the Union now prohibit legal murder, viz., Maine, Rhode Island, Michigan, Wisconsin and Colorado. Shall they continue 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 in 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, municipal ownership of street railways, gas, water, and electric plants, State ownership of all railroads, telephones, telegraph lines, coal, iron and other resources, 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 I recommend that the Committee on Resolutions be instructed to report to this convention such statements as will express the views of its body and its constituents upon all of these vital issues. Especial emphasis should be laid upon equal suffrage for intelligent men and women, and the value of the Initiative and Referendum.

#### 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 fact 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 discouragement. Although but fourteen charters have been issued during the year, the societies are 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 friend—not a drone in the hive spiritualistic. The extension of interest in psychic science has also aided the N. S. A. as the representative of progressive Spiritualism, and brought some

of the ablest minds in America into direct touch with it.

The report of the last convention was carefully edited and published in the form of a neat pamphlet of 108 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 ready 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 recommending special recognition of their services. To our faithful friends, John R. Francis of the *Progressive Thinker*, Thomas G. Newman of the *Religio Philosophical Journal*, Willard J. Hull of *The Light of Truth*, Charles W. Newman of *The Dawning Light*, Ed. D. Lunt and E. M. Carlson of *The Medium*, Miss Carrie Swenson of *Nya Tiden*, W. W. Sarcent of *The Ecotologist*, W. H. Bach of *The Sunflower*, Max O. Gentzke of *Lichtstrahlen*, F. G. Neelin of *The Cassadagan*, and the proprietors of the *BANNER OF LIGHT*, I recommend that our incoming Secretary be instructed to send special letters 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 opponents and honest truthseekers, hence is becoming 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 friends 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 interest 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 convention 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 unjust 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 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. BARNETT,  
President of the National Spiritualists' Association of the United States of America and Dominion of Canada.

### 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 harmonize—by correspondence, and otherwise—the factions that have arisen between certain societies 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 condition of inharmonious 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 loyalty shown to the N. S. A. by private individuals not especially connected with any established society is very gratifying to your Board of Trustees.

In this connection, your Secretary would say 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 to 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 societies, 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 was 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 Spiritual papers, not circular letters, but mostly varying in matter and construction, in the interests of the N. S. A., all of which have been

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

On Saturday, Dec. 31, the Treasurer and Secretary of the N. S. A., went 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 religious worship at the Soldiers' Homes, especially at Dayton, O., and Marlon, 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. received 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 commander of each Home.

On Saturday, Dec. 31, 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 reflected 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 source 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 result of having over fifty books added to our library. Of those who have largely contributed books to the N. S. A., since January, may be mentioned Lillian Whiting, Susie C. Clark, 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 donors.

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 fiscal 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 all,  
Respectfully submitted,  
MARY T. LONGLEY, Secretary N. S. A.

### Man's Decried Inborn Character.

BY DAVIS MEAD.

Human beings have a diversity of innate gifts, physical and mental, unequally given them, so that without effort some can easily do that which it is impossible for some others to 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 wrong, 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 others. 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, neither the deacon referred to, nor Holmes, had any knowledge or power of deciding when or where they should be born, of what parentage, or of what condition mentally or morally; thus far they and all are equal, 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. The other was born a moral bankrupt, without the power or desire to be humane, 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, or innate character in human beings, of which neither is praiseworthy nor blameworthy—neither 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 and 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 for doing that which by nature they were fitted, formed and impelled to do? Can some divine make satisfactory answer?

### To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is 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 'BANNER 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 desires 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 a manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

## MARION GOLDBORO;

OR,  
WHAT ONE WOMAN ACCOMPLISHED.

WRITTEN BY CARLYLE PETERSILEA,

Author of "The Discovered Country," "Oceanides," a Pastiche Novel, "Mary Ann Carey," "Philip Carlyle," a Romance, &c., &c.

### 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 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 believe in a future state, Jennie?"

"Certainly, Miss Marion."

"And never a doubt enters your mind?"

"Never!" 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?"

"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 happy—or, at least, she would be very happy if I went well with father, Walter (that is my brother) and me."

Marion looked at the girl in round-eyed astonishment. "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 little 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 had a shelter but no food or fire, and the day on which mother appeared to me I was very cold and hungry. I had tried to get a situation as maid, in some good family, but I had not succeeded, and, so, just in the gloaming, I was sitting wrapped in a quilt weeping bitterly and shivering with cold. I was so hungry I thought I could eat almost anything. While I was sitting with my hands 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 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 food and fuel. Cheer up! Never forget to care for your 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 soon 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 I then saw her, but I have been conscious that she 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 herself; for her stolen, dreamy interviews with Goddess flashed 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, surprisedly. "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 temptations which an unprotected young girl like myself meets with everywhere. But for my mother's guardianship, 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 do not know anything about Spiritualism!" objected 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 go 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 not know, but we could at least try and see if she will." But just at this juncture the inevitable

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

### CHAPTER VII.

THE GOLDBORO MENU.

"Well, Marion," 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 self-respecting 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 poverty-stricken 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? I 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 necessities of life?"

Mr. Goldboro's brow corrugated thoughtfully. "I think, Marion," 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 father's reply was long in coming.

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

"No, Olivia. Willie does not mean to be impertinent, I 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 I 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 eyes. Willie looked downcast. Bess pouted, and, running to her mother, threw her arms about 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 grandmother's home was taken from her while I was yet a very small boy, and my mother, with her family of seven children, 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 thing she could find to do was 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 them."

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

"With her seven children to support grandma could 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 tolled 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 remained 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 vile place, did you, papa?" asked Willie.

"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"—and he again looked Marion straight in the eyes—"as you, Marion, 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 wage 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 shrieks 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 making—and, my son—my only son—promise me that you will never be a rich man! Better fill a pauper's grave, as your loved Mozart did, and be a blessing and help to the world, than the rich man with Lazarus at his gate."

## ANYWHERE.

BY M. E. CLARKE.

She was old and wan and wrinkled,  
Though her pallid cheek was fair,  
And the snows of sixty winters  
Lightly touched her soft brown hair.  
Yet, in those lands immortal,  
She doth youth and beauty wear,  
And the sunny hues of girlhood  
Tint anew her eyes and hair.  
Still I know that I should know her!  
I 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.  
Oh, the end and tender patience  
Of the smile they used to wear!  
I should know your kisses, mother!  
I should know her anywhere!

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

Had I been the first to wander  
From earth's dust and glare,  
Thrilling through your 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 veil that hid you  
And with you my glory share.  
Oh, my mother, darling mother,  
I should love you anywhere!

From the "Revue Parisienne," June Number.

## The Marvelous and the Psychic Force.

II.

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. Sardon 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 permit 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 mystifying 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, Hipparchus and Ptolemy in astronomy, Plato and Archimedes, could not rise to the level of Pythagoras, who first thought of the daily rotation of our planet. They found ridiculous 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 1801 by a member of the Institute, Mercier, who declares that he will never believe that the earth turns like a capon on the spit, which proves that the mind of man 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 placing incredulity must not, he says, be produced by excessive credulity. "If," as says the illustrious physician, William Thompson, "it be the function of science, by an eternal law of right, fearlessly to face every problem which can frankly present itself," we are faced by a new task in approach difficult, obscure and doubtful questions: to examine, analyze with severe circumspection, and to admit only what is certain. Flammarion, elsewhere, in some recent studies published in the *Annales*, 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 composite 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 Helmsedt, wrote in 1835, the history of that tooth. The same year, Ballandun wrote a second history, and two years later Ingolstadt, another scholar, published a third memoir, contradicting the other two. Another great man, called Sibavius, adds Fontenelle, collected all that he had 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 skillfully; but books had been written 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, geology, natural history, there are no deceivers. For a geometerian two and two make four, and the three angles of a triangle are equal to two right angles. This example of straightforwardness, natural frankness, would not seem misplaced in business, politics, nor the habitual occupations of human beings in general.

I knew an eminent geometerian, one of the most learned professors in the Polytechnic School, a member of the Institute, one of the 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 forbidden 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 Verengerotix . . . of Pythagoras . . . of Archimedes! . . . of Cleopatra! . . . and, better still, of Lazarus, the resuscitated! of Mary Magdalene, and I think even of Jesus Christ! Michel Charles bought in seven years (1862-1869) twenty-seven thousand 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 Saturn. The myriads had 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 geometerian what an absurdity had been put into Galileo's

mouth. To my utter amazement, M. Charles replied that "that did not make any difference," and that he was sure of the authenticity of the letter. He showed it to me. It was in Galileo's handwriting, on filigrane 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 astronomer 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 Verengerotix in French for "the emperor Julius Cæsar."

I do not know of any stronger cases of credulity than that. Let us admit, in any case, that these are crude lessons which we ought all to remember.

I can hear less learned minds, thinking themselves much stronger, declaring with self-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 happened to be seated at the table, touched metal if they approached a dagger, 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. Do not let us boast!

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

"I have collected these notes," he says, "with extreme prudence. In telegraphy, particularly, it is necessary to take note of the judgment, the moral and intellectual worth of the 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 instinctively been guided by these principles of elementary prudence, 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 deputy-poet, well known and universally esteemed for his sincere convictions and disinterested purpose in life—a letter addressed to his sincere and eminent friend, Flammarion.

"My Dear Master and Friend—Pardon me for the long delay in sending you the little account 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 1872. I was at the age when one indulges in meaningless phrases, just as you gather stars in the infinite; but in an unguarded moment I had forgotten to make my usual bouquet of nothing—in short, I had written an article 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. I 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 when some companions had proclaimed themselves atheists and materialists with unusual vehemence, I made them see, at a sign from Crémieux, that it was not fitting for us to announce such negations in the presence of one condemned to death, who believed in God and in the immortality of the soul. The one condemned said to me smilingly:

"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 continued. This was repeated once or twice again, always under the same conditions.

"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 knew not what terrible 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."

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

## 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, its city, President of the Association. The address is entitled "Christianity vs. Spiritualism."

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 Unitarians, Spiritualists 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 comes from any other source. There is also a class of so-called Agnostics, that concede nothing and will know nothing except mathematically 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 thief on the cross, that "This day thou shalt be with me in Paradise," and the Scripture that reads, "Though your sins be as scarlet they shall be like wool, and though they be like crimson shall be made as white as snow," are dangerous doctrines of instruction because very misleading.

"Promising forgiveness tempts men to think that they can escape punishment so they sin

more. Teaching the sure punishment for every sin makes men moral, healthy, wise. Punishments are enforcements and preventatives, so sins ought not to be forgiven. Each cause of evil discovered makes a new moral law. Thus the moral codes are ever 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 cowardly, and to be a disbeliever is condemnation through eternity by the God the Christian worships. The vicious atonement, i. e., to substitute a righteous person to bear the pains and penalties of a guilty person as in the case of 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 Moses, some say Elias, some say Jeremiah or one of the prophets." Then turning to Peter, Jesus asked, "Whom do you say that I am?" Peter said, "Thou art the Christ the Son of the living God." Jesus said unto him, "Flesh 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 denied his Lord and Master just previous to His being placed upon the Cross. Should we expect that the unbiased would rest the case on such testimony as ample proof of His divinity, Messiahship, sonship or God Himself. Two cases of lost confidence. Let us away with such nonsense.

Now we see from these quotations that his dearest friends and apostles had their doubts about his Messiahship or of his divinity. This whole matter relating to Christianity is a made-up scheme of forgiveness to screen the transgressor from the reality of the law which is written in every conscience.

The proposition to be saved through the blood of Jesus Christ, for without the shedding of blood there is no remission of sins, is a paltry and preposterous, but not surprising in popular theology. We should satisfy ourselves to claim to worship God through the sufferings of another for the remission of our sins; 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 eternal 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," hesitated the mother, who did not like to make too sweeping a statement, "I do not think he ever did tell many." "Did you ever tell a lie, mamma?" persisted the inquisitive child. "Oh, yes," said the mother, before I knew what a sin it was." "Was the cat ever a lie?" "Did Aunt Mary ever tell a lie?" was the next query. The mother, becoming somewhat reticent under the fire of questions, said she thought Aunt Mary never intended to lie; she knew it was a great sin. "Well, I do not think I want to go to heaven," was the next remark of the hopeful, "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 friends in a bottomless pit of despair, but through the laws of progress and growth all will reach a fruition of adaptation. The saving 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 hypocritical life, and its effect is almost a billion of crimes. 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 corrupts 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 different aspects, and are obliged to confess that it is beyond the capacity of man to produce it, 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 God 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 ever so great. No man has ever seen God, and knows nothing of his appearance, personal or impersonal; but we see our friends here and there, 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 debate for the maintenance of our philosophy. We do not claim to have reached the acme in the science of life, but we are happy in our position. We would shed our light to the world because of its truth and benefit it brings to the bereaved and mourning. Our faith is built by living testimony, not ignoring the past, that corroborates it, and for this we ask a hearing, not for proselytizing but for the good of humanity.—*Williamant, Ct., Chronicle.*

## The Soul at Rest.

There remaineth 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. Unless 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 it lives 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 is 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 instead 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 condition of attainment is submission to a higher will and a wiser wisdom than you can ever possess of your own great and 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 happy, but without a faith in Him which is stronger than the faith of a passenger in the skill of the captain during a storm you are in

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 testimony of human nature. We are so made that dishonesty cannot produce happiness any more 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 used with still greater care.

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 preparation for the certain future, because it can weep at bereavement and still look upward with a boy's dream, because it can bend its shoulders to the heavy burden, knowing that it is not chance but Providence which has placed it there—is there any rest like that, any peace which will compare with it, any joy of the world which you would willingly exchange for it?

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 no guidance except that of passion or greed or excitement, forever seeking the happiness which forever eludes its grasp. An uneasy soul, with no purpose that is worthy of it, that tries to be satisfied with this world and fails, like the hungry man who dreams of a banquet and wakes to find himself more hungry than ever—can 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 frozen 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 H. 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 electricity remains." The inference is that the body 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 dissipated. This kind of argument does not help religion, it weakens it. A person who cannot perceive its casuality 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 regard 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 inherit 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 scientifically 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 world 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 natural 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 the precise elements of the body will be need give much concern. The elements of our present bodies are completely changed in 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 life.

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 live like him to glory and happiness. The child who learns to reason for himself, trusts the word of the parent, and believes implicitly that whatever the parent says is true. When he gets older, and is able to do his own reasoning, he discovers what a sensible thing it was to listen to parental advice. Christians can perceive the analogy.—*Baltimore American.*

## "What Fools We Mortals Be."

BY WILLIAM FORSTER, 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. Classically 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 who were demanding the abolition of the Upper House. The Lords took counsel of their fears, finally concurring in the passage of the law they had vetoed only a few days before. Several instances I might cite where *populi* made the Lords tremble, and extorted from them the desired legislation. Our people need more *spunk*; they should give our legislators to understand their relations to the people—that they are merely servants, not masters. Class interests are audacious, having little or no respect for popular rights. Said Mr. Vanderbilt, "Damn the people," when the railroad magnates were in conference over anticipated hostile legislation. The distillation of their Vanderbiltism is forced into our halls of legislation, which explains much that happens there. "What fools we mortals be," to be so stupidly blind, so oblivious to the anti-democratic influences coming from class interests.

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 happy 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 envied the nation, whose influence has captured the legislation of most of our States, forced unconstitutional enactments subversive of the natural rights of the people, enthrone an allopatic 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 allopatic medical fraternity, designed solely to institute a medical monopoly, driving from practice all those who refused to become parties to the poison drug medication, which has widely destroyed health and tenanted graveyards.

Not the least of the sins of these monopolistic M.D.'s is the dogged perversity they insist in perpetuating the pernicious humbug, vaccination. They insist that 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, inducing a constitutional disturbance running parallel with the life the patient, implanting also many times noxious diseases.

All through this monopolistic medical legislation 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 leaders, 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.

## Progress is the Word.

BY J. MARION GALE.

My soul commands me to front face; to let the dead pass by 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 dominion 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 brotherhood 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 mystical anthropomorphic king of kings; she will soon have expunged the last remnant of the worthless progeny—whether they be wearing the court ermine, the red robe and skullcap 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 unblemished material be laid for the New Temple of Science, which shall bless the whole world with an altruistic blessing in physical as well as spiritual life. They who would separate the physical from the physical in this earth-life, will not be teachers in that temple.

Why should we continue to delve among the ruined fables 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 limitless 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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## AUTUMN.

BY WILLIAM BRUNTON.

The glorious woods like golden sunset flame,  
The leaves a blaze of fire, to rival well—  
What every set of sun to man would tell,  
And which the human heart desires to name:  
From goodness, says the sun, to love I came,  
In beauty must I ever blissful dwell,  
And in my parting fear and sorrow quell,  
Because the sweet beyond has fame!

So forests speak and orchards rich with fruit,  
Then spring of hope, then summer splendor past,  
This change of future fate will surely suit,  
And meet unhurt the winter's biting blast;  
And then now life this seeming loss retrieves,  
And all is birth of joy, not doom, proclaim the leaves!

## A Base Fabrication.

Some Eastern papers are making much over the alleged killing of one Corporal Hayes, now said to be a deserter from the First Colorado Regiment. This foolish story is alleged to have been enacted on the first day of the fighting at Manila, and an Oregon man is said to be the Hercules who performed the feat of sticking a bayonet through the wounded Hayes, holding him aloft while his comrades shot him to death. It is hardly worth while to refute it any more, or even at all, as the "ants" have taken hold of the matter as proper argument against holding the Philippines, and no matter how absurd it is proven, or how false it is in fact, the story will have to live. The story finds life in an alleged interview with one Sergeant George A. Lamarr, Company H, Twentieth Kansas Regiment, who is credited with saying:

"Corporal Hayes became enamored of a Filipino beauty, and, deserting his comrades, was placed in charge of a Filipino battery, with the rank of lieutenant. He met his death almost in the first engagement in which he fought against his country."

"We had charged the Philippines, driving them back, and killing and wounding many. Among the wounded left on the field we found Hayes. One of the soldiers of the Second Oregon drove his bayonet through the body of the wounded traitor, and lifted him above his head and held him there while the soldiers shot him. The body was thrown into a trench and buried with several dead Filipinos. We would have treated him worse if we had known how."

This is a clipping from the *New York Herald*, July 25.

Anti papers assume this to be true in every detail, and leap to "the conclusion that the treatment of Hayes is the result of so-called Christian training." One of them says:

"We confess that it appears to us as the direct result of such training, as it is in keeping with the spirit of those Christians through whom the war against American principles was opened in the Philippines. We do not believe in treason, but we do believe in common decency, as well as humanitarian principles. Either of these should have induced even barbarians to be merciful to an erring brother, especially when he was grievously wounded. We respectfully refer our good brother who sent us this to the Christian ministers, who are denouncing the Declaration of Independence as a bold faced lie, and our national constitution as a delusive snare, for an answer to his question whether Hayes' treatment was Christian."

The story was first told about a private who deserted from the First California regiment, after marrying a Filipino woman, and received a lieutenant's commission in Aguinaldo's army. The California boys said, and the San Francisco papers published the same at the time, that they found in the trenches near San Pedro Macati, the first day of fighting, Feb. 5, one of their deserters with an insurgent uniform on. He was then either dead or dying, and was not mistreated in any manner whatever, unless burying him with his country's enemy, with whom he had cast his lot, could be said to be such.

That day the Oregon regiment was on provost guard duty five miles from the trenches at San Pedro Macati, and not an Oregon soldier was with the California troops. The Twentieth Kansas was fighting Filipinos on the opposite side of the city from San Pedro Macati, a distance of eight or nine miles, and none of them were with the California regiment to see how the traitor was killed. This is the only case spoken of among the soldiers of the Eighth Army Corps of an 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 bayonet 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-imperialist sheets than they are. They all gave the story about Hayes considerable 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 on 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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## Mr. Dawbarn and Spiritual Conditions.

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 criticize their own cause, is proof that Spiritualism is the most liberal system in the world. Would our sectarian papers be thus tolerant?

Hesitates at the future greatness of the spirit, and destroys one of the grand features of mediumship, 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 some 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 subtle, 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 does. 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 in 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 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 clairvoyance itself is but a limited or twisted affair, of but little importance, a physician's diagnosis being on the whole better than that of a clairvoyant, and so on, the diminishing end of the tube and the pessimistic style of 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 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 that all memory of the past must escape the spirit himself. Instead of that, through an

other medium, he may give the details of his earthly life with wonderful minuteness, quite beyond the power or knowledge of his earthly alter. 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, coöperation 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 divine and more searching elements in their place, all of these and 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 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 Lincoln was influenced to issue the Proclamation of Emancipation. Through inspirations from the higher life the great geniuses of the world in music, oratory, poetry, art, science, invention and therapeutics and general reform have been developed, but I have not room here to give 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 clair-audience, and those psychic senses which shall give an amazing swiftness of mental action and acuteness of mental perception as in psychometry, etc. Our lightning calculators have attained to psychocism, 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 lightning calculators, and all mortals will gradually attain to psychic swiftness and correctness of perception. The members of the Bertolacci family in France attained to psychocism, 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 psychic development, would give them an advantage. When the psychic natures of our physicians are opened, it will 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 therefrom.

True and high mediumship is the bridge-work 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 out 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 necessary one clairvoyant meeting another. Both are abnormal, and Heaven help the man who expects to found a new religion out of such abnormal greetings. I mean that Heaven help him to see that he is making a fool of himself." Here, then, is the rub of the whole affair. He is afraid we will show that we have a religion as well as a philosophy. Our materialistic Spiritualists are dreadfully afraid of that word religion. Spiritualism is no more 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 lot of amorphous fragments, than to see our elements 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 have any tall men in his army for fear they would dwarf himself.

"Follow science," they say; "science has no creed." Exactly. That is just what I am 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 principles I believe we can attain to exact science in other matters besides mathematics. I published in several papers a brief array of principles for the elucidation of a spiritual system, all of which I had demonstrated some-

what minutely elsewhere, and I should have been pleased if the National Association had used these and then filled in several other principles which they might deem important. However, the code which was assented to is good and helpful, and I have no fault to find.

Now before closing I must mention this subject of religion, which our anti-religionists are so afraid of. "Spiritualism is no more a religion than is astronomy or mathematics," they say. Modern Spiritualism was started by a spirit of a murderer, says Mr. Dawbarn. Religion has cured the world, and millions of men and women have been martyred because they dared to differ from the high priests of religion, we are told.

Our materialistic Spiritualists have reached only a half-way house to real Spiritualism, and they need to many explanations before they can understand it. Spiritualism has a heaven-wide 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 the seat of honor lies. These faculties, occupying as they do the very throne of power, have as their central idea spiritual aspiration and illumination, or the very essence of religion itself. Combining them with the frontal brain where reason and perception are located, we have the faculties which guide but do not suppress the normal impulses of man; faculties which combine the heavenly and the earthly, blending religion and science in a way to develop a magnificent manhood. The trouble in the far past has too generally been a small amount of the religious element, almost none of the scientific, and a perverted faith mixed with a good deal of self-love and destructiveness. Even to the present day the very terms *free thought* and *higher criticism* are considered somewhat fearful.

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 among the seventeen thousand prisoners given in the statistics of the United States and Canada not a single Spiritualist was found, while thousands of church members were enrolled in their ranks. When people receive baptisms of the spiritual aura, and also realize that loving eyes 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 the central idea of all religions. Thomas Buckle, author of "Civilization," says: "The doctrine of Immortality is the doctrine of doctrines: a truth compared with which it is indifferent 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 rolicking 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 religion, 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 soul-exalting 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; but it seems to me the souls of our leading 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 flag-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 question in THE BANNER OF AUG. 26, "What is Spiritualism?" The question as to the accepted 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 leading writers and speakers will give more time and space to the definitions of Spiritualism until the public mind shall be able to distinguish between Spiritualism and Spiritism. An illustration might be appropriate here, yet it will not hold good throughout.

Suppose you set out to build a dwelling house with a complete foundation. The foundation is built first. You stop and assume that the foundation is sufficient, without the superstructure. In a measure, that is the attitude of the public mind and a good many other minds on the subject of Spiritualism to day. In a kind of external sense the phenomena are practically the foundation on which Spir-

itualism rests. And if you persist in ignoring the philosophy, with its unlimited scope of interpretation, you are only a Spiritist. Spiritualism is certainly a factor in Spiritualism, but alone is absolutely worthless. It is essential as the external (or apparent) basis of the edifice. But, as in architecture the foundation is an essential part of the completed building, yet worthless without the superstructure, so Spiritism is essential as an integral part of this wonderful modern edifice called Spiritualism, and worthless without the superstructure of true living.

Many writers and speakers seem to pass in silence the statement that "Spiritualism is the science of right living," and silence does not always give consent. A short definition of Spiritualism is the science of spirit. Some of the most important definitions 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 faithful cultivation of these faculties. We are spirits here and now just as surely as we may ever be in the future. Then these faculties are spiritual faculties now, and their very existence contains an implied mandate for 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 person, that person must investigate it. And if our brother will do this, he will find that living a true and complete life to the best of his ability 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 incarnate 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 band. 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 of it is but a secondary question at best. The mind that is free from prejudice, or is not bent and warped into some creedal grove by the 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, Perseverance, 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 brief essay. We may now conclude that, within the purview of the human mind, Spiritualism includes everything that is good and true, and is exemplified in a true life. 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 sustained by the study and experience of a 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 Asabet, 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 after us; no bright blue eyes upturned in an interrogatory way for knowledge; no little white arms to cling in fondest embrace, that tend to make home a paradise.

Still, we can mold our every-day life much to our liking, for much trouble could be averted if we so chose. But at the same time we need encouragement. A word of approval,

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 laborer? 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 labyrinthian walks of life, sometimes in sorrow, and oftentimes in tangled despair. There is a great difference in men: some 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. Giveall 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. Sound, with its combinations, forms a language of its own, which is readily understood by the spiritually unfolded. It is a language 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 homogeneity. The melody has an individuality of its own, each part having 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 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 accentuated 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 idea to key note.

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. Little, pathetically beautiful in its truthfulness—what must be the feelings of the great composers now incarnate, 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.

### 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."—*Hartford Weekly Times.*

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<b>STUDIES OF THE FLYING FIELD OF PSYCHIC SCIENCE.</b>	
The author sets out to put on a moral scientific and rational basis the proofs of the doctrine of immortality. He recognizes the fact that "active work is an absolute condition of life," and that "the mind of a very large class of cultured and intelligent persons falls in a future state of existence into a 72 standard scale of evolution and in the 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62nd, 63rd, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72nd, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, 83rd, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92nd, 93rd, 94th, 95th, 96th, 97th, 98th, 99th, 100th, 101st, 102nd, 103rd, 104th, 105th, 106th, 107th, 108th, 109th, 110th, 111th, 112th, 113th, 114th, 115th, 116th, 117th, 118th, 119th, 120th, 121st, 122nd, 123rd, 124th, 125th, 126th, 127th, 128th, 129th, 130th, 131st, 132nd, 133rd, 134th, 135th, 136th, 137th, 138th, 139th, 140th, 141st, 142nd, 143rd, 144th, 145th, 146th, 147th, 148th, 149th, 150th, 151st, 152nd, 153rd, 154th, 155th, 156th, 157th, 158th, 159th, 160th, 161st, 162nd, 163rd, 164th, 165th, 166th, 167th, 168th, 169th, 170th, 171st, 172nd, 173rd, 174th, 175th, 176th, 177th, 178th, 179th, 180th, 181st, 182nd, 183rd, 184th, 185th, 186th, 187th, 188th, 189th, 190th, 191st, 192nd, 193rd, 194th, 195th, 196th, 197th, 198th, 199th, 200th, 201st, 202nd, 203rd, 204th, 205th, 206th, 207th, 208th, 209th, 210th, 211st, 212nd, 213th, 214th, 215th, 216th, 217th, 218th, 219th, 220th, 221st, 222nd, 223rd, 224th, 225th, 226th, 227th, 228th, 229th, 230th, 231st, 232nd, 233rd, 234th, 235th, 236th, 237th, 238th, 239th, 240th, 241st, 242nd, 243rd, 244th, 245th, 246th, 247th, 248th, 249th, 250th, 251st, 252nd, 253rd, 254th, 255th, 256th, 257th, 258th, 259th, 260th, 261st, 262nd, 263rd, 264th, 265th, 266th, 267th, 268th, 269th, 270th, 271st, 272nd, 273rd, 274th, 275th, 276th, 277th, 278th, 279th, 280th, 281st, 282nd, 283rd, 284th, 285th, 286th, 287th, 288th, 289th, 290th, 291st, 292nd, 293rd, 294th, 295th, 296th, 297th, 298th, 299th, 300th, 301st, 302nd, 303rd, 304th, 305th, 306th, 307th, 308th, 309th, 310th, 311st, 312nd, 313th, 314th, 315th, 316th, 317th, 318th, 319th, 320th, 321st, 322nd, 323rd, 324th, 325th, 326th, 327th, 328th, 329th, 330th, 331st, 332nd, 333rd, 334th, 335th, 336th, 337th, 338th, 339th, 340th, 341st, 342nd, 343rd, 344th, 345th, 346th, 347th, 348th, 349th, 350th, 351st, 352nd, 353rd, 354th, 355th, 356th, 357th, 358th, 359th, 360th, 361st, 362nd, 363rd, 364th, 365th, 366th, 367th, 368th, 369th, 370th, 371st, 372nd, 373rd, 374th, 375th, 376th, 377th, 378th, 379th, 380th, 381st, 382nd, 383rd, 384th, 385th, 386th, 387th, 388th, 389th, 390th, 391st, 392nd, 393rd, 394th, 395th, 396th, 397th, 398th, 399th, 400th, 401st, 402nd, 403rd, 404th, 405th, 406th, 407th, 408th, 409th, 410th, 411st, 412nd, 413th, 414th, 415th, 416th, 417th, 418th, 419th, 420th, 421st, 422nd, 423rd, 424th, 425th, 426th, 427th, 428th, 429th, 430th, 431st, 432nd, 433rd, 434th, 435th, 436th, 437th, 438th, 439th, 440th, 441st, 442nd, 443rd, 444th, 445th, 446th, 447th, 448th, 449th, 450th, 451st, 452nd, 453rd, 454th, 455th, 456th, 457th, 458th, 459th, 460th, 461st, 462nd, 463rd, 464th, 465th, 466th, 467th, 468th, 469th, 470th, 471st, 472nd, 473rd, 474th, 475th, 476th, 477th, 478th, 479th, 480th, 481st, 482nd, 483rd, 484th, 485th, 486th, 487th, 488th, 489th, 490th, 491st, 492nd, 493rd, 494th, 495th, 496th, 497th, 498th, 499th, 500th, 501st, 502nd, 503rd, 504th, 505th, 506th, 507th, 508th, 509th, 510th, 511st, 512nd, 513th, 514th, 515th, 516th, 517th, 518th, 519th, 520th, 521st, 522nd, 523rd, 524th, 525th, 526th, 527th, 528th, 529th, 530th, 531st, 532nd, 533rd, 534th, 535th, 536th, 537th, 538th, 539th, 540th, 541st, 542nd, 543rd, 544th, 545th, 546th, 547th, 548th, 549th, 550th, 551st, 552nd, 553rd, 554th, 555th, 556th, 557th, 558th, 559th, 560th, 561st, 562nd, 563rd, 564th, 565th, 566th, 567th, 568th, 569th, 570th, 571st, 572nd, 573rd, 574th, 575th, 576th, 577th, 578th, 579th, 580th, 581st, 582nd, 583rd, 584th, 585th, 586th, 587th, 588th, 589th, 590th, 591st, 592nd, 593rd, 594th, 595th, 596th, 597th, 598th, 599th, 600th, 601st, 602nd, 603rd, 604th, 605th, 606th, 607th, 608th, 609th, 610th, 611st, 612nd, 613th, 614th, 615th, 616th, 617th, 618th, 619th, 620th, 621st, 622nd, 623rd, 624th, 625th, 626	

## GIVING.

BY KATE R. STILES.

He who giveth the name,  
Klodes no ennobling flame,  
On the soul of him who takes  
Simply of him, debtor makes.

He who with his gift bestows,  
Of that influence which flows  
From the spirit—his largess,  
Be it ever so small, will bless.

## SPIRIT

## Message Department.

MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF  
MRS. MINNIE M. SOULE.

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

## To Our Readers.

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

Report of Science held Sept. 21, 1899.

## Invocation.

Oh! Spirit of Life, Love and Beauty, at this moment we reach out beyond the shadow-land of distress and sorrow, that something of thy life may become our own. We bow not with adoration, but with trust and simplicity drink in of the healing balm 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 full, free and ever-ready all that they desire. May no selfish thought of aggrandizement, of desire, be ours, but may the best be done for all, both spirit and mortal, and once having pleased through the dark cloud that surrounds many of these gone on, may they be able to come closer into the home-life of their loved ones, not even trembling at this altar, but with steady, strong steps, with faithful 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, 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 defers 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 Emory Watkins.

The next is a man named Charles Emory Watkins. He is very tall and seems like a minister, but he does not say that he is. He has a beard all around his face; his hair is quite dark and long, hangs down over his forehead, and he came from Norwich, Ct. He says: "I lived there many years. I taught truths as they came to me, but I 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 credulist. 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 time to time, as I was able to gather the fruits 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 and blue eyes; his name is Benjamin Hatch, and he came from Boston. He seems quite an important man, but, aside from appearing important, is very good indeed. Underneath his 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 there, I did not seem to care very much for religion or anything in particular, except to do my duty as I found it, and make a living for my family. But I want to tell you, since I came over here I have found that the best living one can make here for his family is to atone for his neglect of their spiritual needs or yearnings. So, if I could get back to my own—and many of them are still in earth life—I should say: 'Seek first to understand what

you need most—and that will not be clothes 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, too. 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 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 undertake to do."

"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 her 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 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 very much to come with the rap and with 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 she hopes this will give them the courage to keep on.

## 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 Vermont; his name is Charles D. Sibley, and he comes from Montpelier, Vt. He is brisk, active, cuts his words off as sharp and crisp as a bite of an apple; and he says as he stands here: "Give me a chance. It seems to me that I could break through heaven's doors if they barred me from my own. I come here with the thought that I must get back to my wife because she needs me so much. Tell her she knows that nothing could keep me from her."

## Lucy Nichols.

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 great relief to her and, she says, to everybody else. She says it seems to her if death would only come quicker in some cases it would be 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 a shock to her to go over, it seemed so good to be where she did not have nerves, and was distressed every time they brought wood in and threw it into the woodbox, or every time the dog barked. Do you know, she has a dog with her! He looks up and she pats him on the head. His name is Snap, and she says not only was 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 here though. Anyway he was educated in this country, but he says he is not a Boston man. He came from Swampscott. His name is Thomas McLaughlin. He has the brogue with him too. He says he was a very ordinary sort of a mortal, but there is one thing he 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 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 still living in Swampscott, but is talking of going away. He says: "If I were in John's place, I would not go. You had better stay where you are for you can get as much money there as anywhere else."

## Elizabeth Mason.

Here comes a beautiful spirit, a lady; her name is Elizabeth Mason. She says: "I came a long way, and I am so anxious to get to my brother who lives in Boston. He understands that if I could come back, it would be to him first." It seems that she knows something about Spiritualism, and he does, too; that makes it easier for her to come, but as though it is in answer to a prayer from him that she should come if it were possible in this way.

## Luella Smith.

Immediately she is pushed aside, as soon as she says that, just as though that will have to do, and in walks such a bright young girl, about fifteen. She is quite homely. She tells me to tell you that, too. She was not very pretty, but she was always very good. She is about medium height, with brown eyes, freckled face and brown hair, and the hair is braided down her back. Her name is the very ordinary name of Smith, but her first name was Luella. She says: "I came from Brighton,

and from a very large family, too. When I went it seemed as though it was good that one 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 is from Boston, and his full name is Lewis Curtis. 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. I 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 strange country to me, so I just sat down a while until I got my bearings. I found that after all there was not much I could do except sit still. I had tried all my life to do business on the square, tried to do as well as I knew by my family and my friends, tried always to 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. My mother's name is Ellen. She is with me to-day, and says that she did not know anything about Spiritualism either until she got over here, and when she found that it was true she thought it was strange that she had not tried to find out something about it before-hand. So I want to say to my folks who are still alive, and living in Providence, that the best thing they can do is to find out all they can about the place they are going to, because they will feel a heap more comfortable when they get over here to know something about it, than to come and find it all so different than they expected. I get along pretty well, because 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."

## 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 general. I used to think before I left earth life that this coming back into earth conditions was either caused by selfishness or the grief of the one left, or the selfishness of the one going over who still desired to know all about things that were going on here. I concluded that it 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 easier for us than he did. So I came over to spirit life with that thought. It seemed to me that the best thing to do was to go straight ahead and forget all my past conditions, all my hopes and loves, and see what there was for me in the way of progress. But I could not do it; I stood absolutely still, was bound to the place where I passed away, and was 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 because I was a man of strong prejudice and strong thought, and it was hard for me to forget anything that had become so much a part of my mental life. I finally thought I would see what the effect would be if I could speak to those who were still suffering; and the moment the desire came to me to speak to them and heal their wounds, it seemed as though a great light were shining round 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 to go forward; so, instead of condemning all this thought of coming back into earth conditions, I am obliged to give my testimony that the only thing that opens up the gateway to progress is to keep loving, helping and serving

those who have been bound to us in ties of love and tenderness and dependence."

## Arthur Porter.

There is a colored man! His name is Arthur Porter. He is about twenty-five years old. He puts his hands up to his face, and says: "I was shot! I was shot! For goodness sake, let me say a word to those who were left; tell them that it was an accident, and not done purposely as they have thought." He does not 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 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 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 Spiritualism? Who are its accepted teachers? On what authority do we accept their theories?" The writer states that one of his intimate friends is a trance medium, through whom twenty-five spirits come, none of whom agree on religious points. One is an English free-thinker, one a Persian, who still worships the sun, one an Indian, who adores the Great Spirit, 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 doctrines. The spirits, if really separate individuals, were approached on the side that recalled the things they were taught while on the mortal plane, and replied accordingly. If they were thoughtless spirits they still professed to believe as they did on earth, taking what they were then taught without thought, as then. If they were thoughtful, advancing spirits, perhaps they were too absorbed in the actualities of spiritual progression to give weight to the dogmas of the earth-life, and met the mortal questioners on their own plane, by avowing themselves Romanists or Buddhists 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. In that case spirits were drawn to them who were on the same plane of spiritual unfoldment, and in this way was produced the condition of opinion complained of by the writer of "A Question."

Supposing the same medium had been invited by a circle of mortal inquirers who had outgrown their interest in this or that dogma, in this or that religion (so-called), and were chiefly anxious to know how "man can perfect himself," so that they might begin the process of soul-unfoldment while still environed in the flesh, then that earnest aspiration on their part would have attracted spirits whose goal of endeavor was the same. Plied with questions like, "What makes one progress in spirit-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 have come like what was received by our friend in South Australia, "The only sin recognized in spirit-land is selfishness," and the many, many dicta that have come from truly wise spirits, none of which contradict each other because they all harmonize with eternal truth. Among these may be cited John's memorable statement, "God is love," and that 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 Francisco: "Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing."

Only a purblind mortal or spirit could call in question (living as he does in an ever-progressing universe) that God is Love. As to "Truth wears no mask," never shall I forget the thrill of delight I experienced when my eyes first read it. The last year I had my school in Minneapolis, I wrote it across the top of a very high black-board over the platform, where it remained the entire year. Sometimes 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 appeared, a correspondent sent me a clipping from 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

a pamphlet by Dr. Wm. B. Potter. He claims to have heard many speakers and mediums, and has put together contradictory statements, on every conceivable subject, with the evident object of displaying the confusions. For instance: "That all are immortal, that some are immortal, that none are immortal"; "That the soul is material, that it is immaterial"; "That there is but one sphere, three spheres, six spheres, seven spheres, thirty-six spheres, an infinite number of spheres"; and so on.

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 one nation, of a town or even the members of 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 idealism 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 difference between churchman and free 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 to think? No: we have not. Shall we then wander guideless, compassless, forever astray 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 constitution, 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 perplexities of daily life, and in all the intricacies of human contact. Let us be calm amid turmoil, loving amid prejudice and hate, eager to use every opportunity to make another happy, be it man, child, animal, or harmless insect; unselfish towards all; in short, be "good, pure, true, loving, wise and strong." So doing, wise spirits will attend us and pour their wisdom into our souls. Being in touch with them, and becoming more and more "at one with the infinite," we shall recognize truth when it presents itself to our notice; we shall recognize error as well, and avert our 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."

"Lead, lead 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. Mahler, the house physician, found Dr. Flagg dead in his chair. Dr. Flagg was in his eightieth year. A widow, two daughters and five sons survive him. Mrs. Charles Scribner and Mrs. William Jaffray are the daughters. The sons are Montague C. Flagg and Charles Noel Flagg, artists, Austin Flagg, a broker, and Jared Flagg, a real estate dealer. Dr. Flagg 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 Episcopal Church, Brooklyn City Heights, during the fifties, having been admitted to the Episcopal ministry in 1852. In 1863 he resigned to devote himself to painting. He had studied under Washington Allston, and wrote a life of his tutor, which was published in 1892. He painted portraits of Commodore Vanderbilt, of William H. Vanderbilt and of other financiers. A picture of F. D. Tappan, President of the Gallatin Bank, was one of his best works. It was finished quite recently. He intended to go to his studio at 37 West Twenty-Second street, Monday, to put some finishing touches on a portrait of the late Lizzie McNichol of the Castle Square Opera Company. The funeral was held Wednesday, Sept. 27, at 10 o'clock, in St. Bartholomew's Church.

The Rev. Dr. Jared B. Flagg was a most estimable gentleman, of refined and cultivated tastes. He had long outgrown the Orthodox creeds, was a well known Spiritualist and deeply interested in the phenomena. He assisted in conducting many satisfactory experiments with various mediums and psychics; was identified with the First Society of Spiritualists of New York, of which the late H. J. Newton was President so many years. Dr. Flagg was a member of Dr. Savage's church in New York, and an admirer of his preaching. In short, he was universally esteemed and respected by those who knew him.

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 which is divine in him he attains the self-consciousness of his own immortality.—Franz Hartmann, M. D.

"Miracle lives with ignorance and is withered by knowledge."

## Spiritualist Societies.

We desire this list to be as accurate as possible. Will secretaries or conductors please notify us of any errors or omissions. Notices for this column should reach this office by 12 o'clock noon, of the Saturday preceding the date of publication.

## BOSTON AND VICINITY.

**The Gospel of Spirit Return Society.** Minnie M. Soule, Pastor, Assembly Hall, 200 Huntington Avenue, Sunday evenings at 7:30. Discourse and evidences through the mediumship of the pastor.

**Eclectic Hall, 616 Washington Street.** First Spiritualists' Church, M. Adeline Wilk, Pastor. Services at 11, 12, and 1:30; also Thursdays at 3. BANNER OF LIGHT for sale.

**Home Bazaar.** 21 Soledad Street, Charlestown. Spiritualist meetings Sunday, 11 A.M. and 7:30 P.M.; Tuesday and Friday, 3 P.M. Mrs. Gilliland, President.

**Bible Spiritualist Meetings, Odd Ladies' Hall, 446 Tremont Street.** Mrs. Gutterer, President. Services Sunday at 10 A.M., 2:30 P.M., and Wednesday at 7:30 P.M.

**Spiritualist Meetings.** At First Spiritual Temple, 1000 Huntington Avenue, Sunday at 10 A.M. and 7:30 P.M. the continuity of life will be demonstrated through different phases of mediumship. Other meetings announced from the platform. A. H. Sherman, Secretary.

**Knights of Honor Hall, 730 Washington Street, Boston.** Services Sunday 3 and 7:30 P.M., and Thursday afternoons. Albert Sawin, Chairman.

**Boston Spiritual Temple meets in Berkeley Hall, 4 Berkeley Street.** Every Sunday at 10 A.M. and 7:30 P.M. E. L. Allen, President; J. B. Hatch, Jr., Secretary, 74 Sidney St., Dorchester, Mass.

**The First Spiritualist Ladies' Aid Society** meets every Friday afternoon and evening. Supper served at 6 P.M. at 241 Tremont Street, near Eliot Street. Mrs. Mattie E. A. Albee, President; Carrie L. Hatch, Sec'y, 74 Sidney Street, Dorchester, Mass.

**Children's Progressive Lyceum.** Spiritual Sunday School meets every Sunday morning in the First Spiritual Temple, 1000 Huntington Avenue, 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 meetings at 4 o'clock. Supper at 5 o'clock. Entertainment at 7:30. Mrs. Carrie L. Hatch, President; Mrs. Grace Cobb Crawford, Secretary.

**Boston Spiritual Lyceum** meets in Berkeley Hall every Sunday at 10 o'clock. J. Browne Hatch, Conductor; A. Clara Armstrong, Clerk. 17 Leroy Street, Dorchester, Mass.

**The Ladies' Spiritualist Industrial Society** meets at Dwight Street, every Thursday afternoon and evening; supper at 6. Mrs. M. A. Brown, President.

## MALDEN.

**Malden Progressive Spiritualists' Society.** Main Building, 76 Pleasant Street. Meetings every Sunday at 7 P.M. Wednesday, 8 P.M. Wm. M. Barber, President; Mrs. Rebecca Morton, Sec'y; George H. R. der, Cor. Sec'y. A cordial welcome is extended to co-workers in the cause of progressive Spiritualism.

## BROOKLYN.

**The Advance Spiritual Conference** meets every Saturday evening in Single Tax Hall, 1101 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Mr. G. Delere, President; Mrs. Alice Ashley, Secretary.

**The Woman's Progressive Union of Brooklyn** holds meetings every Sunday afternoon and evening, at 3 and 8 o'clock, and social meetings every Thursday evening at 8 o'clock at Hall 423 Clinton Avenue, between Lexington Avenue and Quincy Street. ELIZABETH F. KURTZ, 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 govern 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 towns 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 speaker. 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 solos, and was followed with a vocal selection by Mrs. Julia Thornton-Pearl. This is the first engagement 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 séance 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 half 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 song service, led by Mrs. Cameron. Invocation by President. Mediums who assisted during the day, Nutter, Weston, Stackpole, Emma Turner, Welch, Fish, Watts, Knowles, Millan, Julia Davis Thomas. Messrs. Krasinski, Nelke, Tuttle, Brown, Steelman. We had the Jubilee singers with us.

Services were held as usual at First Spiritual Church. Those participating in the exercises of the day, remarks, readings, etc.: Messrs. Baker, Proctor, Balcom, Woods, Howe, Graham, Johnson, Lamont; Mesdames Woods, Ackerman, Peabody-McKenna, Fish, Fagan, Wilkinson, Carlton, Bishop, Wilde, Wines and Miss Sears. Council Monday, Oct. 9.

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

was, "Children in the Spirit World"; the subject for the little folks was "Purity." The following members rendered songs and recitations: Wilhelmina Hope, Little Ray, Harry Greene, Maud Morgan, Clara Weston, Mabel Emmons, Lottie Weston, Ella Pelman, Esther Botts, Mabel Clark, Floyd Hibley; 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. Gutterer, President. Circle opened by Mr. Haynes. Those assisting through the day, Mrs. Hatch, musical selections; Mesdames Fagan-Jones and Mrs. Dodge, poems; Mrs. Davis, Mrs. Brown, Hoot, Dearborn and Nelke, Messrs. Pye, Chen, 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 recognized. 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 audience listened to her eloquent address upon "Christ or Caesar," 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 Temple Hall, 36 Market Street. The hall was well filled both afternoon and evening by appreciative audiences. At 2:30, invocation, Mrs. F. E. Bird, of Boston; Mrs. N. S. Noyes, lecture upon "The Growth of the Soul While in Earth-Life." Mrs. Bird, remarks and many spirit messages; Mr. Jackson, of Boston, messages. At 7:30, invocation and remarks, Mrs. N. S. Noyes; Mr. J. B. Bird, recitation, "The 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. "Hosanna" and other selections were well rendered by Prof. Jones on the piano. Mr. 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. A. Whitlock, "For What Do We Stand," and "The Relation of Phenomena to the Philosophy." We have Mrs. Annie L. Jones next Sunday.

Cadet Hall—Lynn Spiritualists' Association, J. M. Kelly, 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 splendid 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 Burham, was present, and rendered several beautiful solos and very fine character readings. Mrs. Effie I. Webster also assisted in the afternoon. Thomas's Orchestra gave a very enjoyable concert. Supper was served in the banquet hall to a large number. Mrs. Pepper will be with us again next Sunday.

The Progressive Spiritualists' Association of 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. Roscoe; magnetic treatments, Anna Quaide; remarks and messages, Delia E. Matson. At 7:30 P.M., kind thoughts to every one; spiritual readings. Oct. 7 will be "Autumn Sunday." Mr. Roscoe will give readings from wreaths and flowers. Friends requested to bring flowers and leaves, with initials attached, to read from. Delia Matson, Sec'y.

Home Roster 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 Gaulle 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 Gaulle's messages from the spirit-world were most convincing at both afternoon and evening sessions. The latter will be continued until further 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. 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. His new address is 70 York Street. J. W. DENNIS.

At Woman'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 listened to by a large and attentive audience. A fine séance followed, all messages being fully recognized. Mrs. N. B. REEVES.

Brooklyn.—The Advance Spiritual Conference held Saturday night meeting at 1101 Bedford Avenue on 20th ult. Meeting opened by congregational singing. Mr. Newby, a newly-developed colored medium, sang 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, Delere, Hopkins 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. McAbey, the present Financial Secretary, has been elected to that office every year, and when something occurred to stop the progress he would push along, saying: "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. McAbey, the present pastor, has been continually on the rostrum for two-and-one-half years, speaking and giving messages, assisted by local mediums, Mrs. Mary Jewel, Mrs. E. Howard, Mr. Chas. Hoefstetter, and others. The attend-

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## SPECIAL NOTICE.

DR. PEEBLES has purchased Dr. Burroughs' interest in the firm of Peebles & Burroughs, and will remain permanently in Battle Creek, where, in connection with an able medical and psychic staff of assistants, he will personally supervise all the medical affairs of the office and the treatment of all patients.

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Sept. 23.

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' Association. 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, his 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 Communism some three months ago. Mrs. Willie McAbey, Sec'y.

H. C. Barry writes from Portland, Me.: The First Spiritual Society, 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 during 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.

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. Fawlin 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 bravely on. Mrs. Kates and self are kept very busy. Many calls for our service are coming in, and we feel that the right condition has 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 locality we visit. The State Association makes no charge for our service but requires only local preparation for the meetings. We take a collection, and so far the contributions have been a financial help to the missionary fund. We have had churches and opera houses as well as private homes for our meetings. 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 out 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 minds will be lasting, and they who hereafter abuse Spiritualism are likely to encounter defenders.

Free meetings will much sooner attract the youth to our Cause than will the selfish system of gaining support by door fees. Local Spiritualists should arise to the fact that the best interest of their Cause lies in their earnest effort and willingness to support public meetings. We are also proving that the best financial 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 cooperation and perfecting the utility of organization. If each State will take up this sort of missionary work, the S. S. will not need missionaries, for the union of our forces will so result that the needs of the N. S. A. will be supplied and its necessity assured.

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 knowledge of spirit-life and communion.

We had large meetings the past week in Princeton and Milaca, and Sunday evening, the 24th, before the Scandinavian Society of Spiritualists in Minneapolis. These people are numerous 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.

Fraternally, G. W. KATES.

## A Card from W. J. Colville.

Through the courtesy of the hospitable columns of the BANNER OF LIGHT I beg to inform my numerous friends and correspondents throughout America that I am absolutely compelled to go to England without a moment's unnecessary delay. I shall hope to keep up the Question and Answer Department of THE BANNER as far as possible, and to contribute 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 I 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 may be able to meet, and it is possible that I may return to America in time to fill camp-meeting engagements 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, Philadelphia.

Yours sincerely,  
W. J. COLVILLE.

## Second Edition Revised, with Index.

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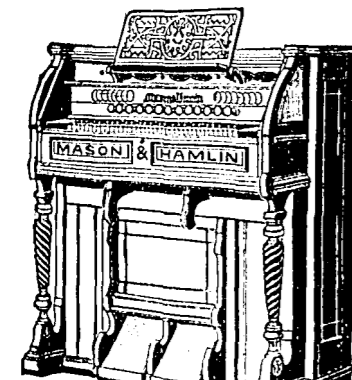
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