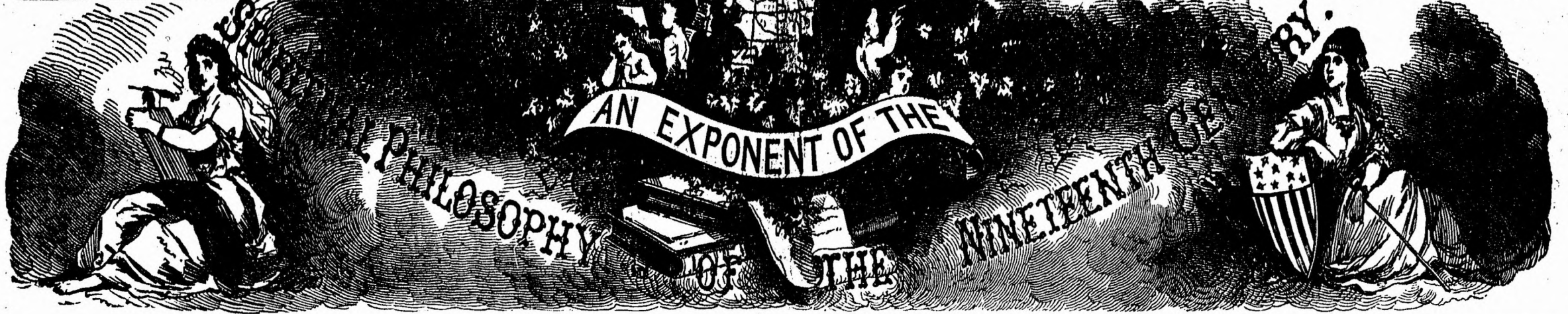


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NO. 9.

Seventh Annual Convention of the National Spiritualists' Association Of the United States of America and Dominion of Canada,

Held in America-Auditorium Hall, 77 31st Street, Chicago, Ill.,
October 17, 18, 19, 20, S. E. 52.

Six years ago, at the time of the World's Fair, when the great Parliament of Religions was held, and when the religious and scientific world received an impetus that has been felt ever since, there was formed in this same America-Auditorium Hall, Chicago, the National Spiritualists' Association. It is but fitting that at the opening of its seventh year, the Association should return to its birthplace and show how it has grown in six years. Representatives from fully thirty States in the Union were present at this seventh convention. By Saturday morning all the members of the Board of Trustees were snugly ensconced in the headquarters of the delegates, the Leland Hotel, which is situated on the shore of Lake Michigan, just opposite Hotel Wellington, and within one block of the Art Gallery. The Board of Trustees held meetings all day Saturday, and even Sunday the hours passed rapidly with the many duties that presented themselves at the last moment.

Monday the delegates and visitors came pouring in from all directions—from Maine to California, from Michigan to Texas—and in the evening, at the reception at the hotel parlors, a goodly number of representatives from nearly all States of the Union was present, most cordially welcomed and entertained by the Chicago Spiritualists, who braved a heavy rain storm to greet the friends from outside the city. Mrs. S. D. Biddison, the efficient musical director, assisted by Mme. Bourgeois, prepared a pleasing musical program, supplemented by readings and breezy little addresses by Jennie Hagan Jackson, Mrs. Emma N. Warne, Mrs. Carrie E. S. Twing, Geo. W. Kates, Mrs. Addie L. Ballou, and Harrison D. Barrett. The reception committee, Mrs. M. T. Longley, Mrs. Biddison, Mrs. E. N. Warne, Mrs. G. G. Cooley, Mrs. J. R. Francis, made very graceful hostesses, and the evening was pronounced a most enjoyable one.

TUESDAY, OCT. 17.

At ten o'clock, Oct. 17, President Barrett called the convention to order.

Prof. Richard Young and wife rendered "The Barrett March," composed by Prof. Young two years ago, when Pres. Barrett was in California. After congregational singing the address of welcome was delivered by the president, Harrison D. Barrett:

"I have no set speech to make to you, but I give, in the name of our Association, a hearty welcome to you from the pine-clad hills of old Maine to the shores of the Golden Gate, from the Great Lakes of the north to the Mexican sunny sands of the south, assembled here in this great city of the West, representing the Spiritualists of America. A more representative body of Spiritualists I have never seen in convention assembled. I believe, and I think I am within bounds, that some thirty States are here represented by their delegates. This indicates the interest that is taken in organic effort and shows to the world that the Spiritualists of America are now rallying around one common centre; showing that they believe 'in union there is strength,' and that they are working for the purpose of placing their religion, their philosophy, their science, before the people of all continents in such a light as to win favor through its own intrinsic merits.

"We are here to work, and it is not my purpose to waste the time in idle words; but there is much that we should congratulate you upon in the history of the past year. From one side of this country to the other great questions of moment to psychical science have received the attention of some of the ablest minds in our nation. Last winter Prof. James Hyslop astounded the thinking minds of the U. S. of America by a declaration that he purposed demonstrating the soul's immortality along scientific lines. While we as Spiritualists have known the soul was immortal during these fifty-two changing years of history, yet at the same time we welcome those who come to us through other channels of thought.

"Prof. William James of Harvard is another noble soul who has said to the world that he, too, is interested in this line of thought, and one-third of his forty-five lectures upon psychology at Harvard College are devoted to the subject of spiritualistic phenomena.

"Prof. Gater, too, of Minnesota, and other eminent men are coming forward now and adding their testimony to this same great event in the changing thought of our America.

"Dr. Paul Gieber, of the Pasteur Institute in New York, is with us in purpose, and is demonstrating scientifically in his laboratory the return of spirits from the unseen shore.

"We have reason to be proud of these efforts to further the cause of psychism in these states of ours. We also have reason to believe that there is a wider interest on the part of the church than has ever been taken before. When we read the inspired words of Minot J. Savage on Spiritualism; when we read the words of Lyman Abbott, and the great preachers of Boston, New York and Chicago, who are taking

hold of this question, and boldly declaring there is something in Spiritualism, we have no reason to be ashamed of the Spiritualism that is ours.

"To the consideration of the large questions of interest in this movement; to a consideration of what we can do as Spiritualists to further the cause of progress in its onward march, we welcome you to-day. To a consideration of those things that concern our common country, our America; to the great reform issues that are staring us in the face, and demanding our attention; to a consideration of those great questions of moment that make for righteousness among men, we welcome you as Spiritualists here at this convention, and say to you good speed in the work that is ours for the next four days. To a consideration also of these grave questions that come home to our hearts to tell the world what our Spiritualism stands for, what we are, what our post-office address is, and what we know, I welcome you to this convention.

"To a consideration of that Spiritualism which shall be pure and undefiled, and worthy of the angel messengers who have brought to us the tidings of great joy; to a consideration of a method by means of which fraud may be eliminated, by which pure Spiritualism may be furthered; to a consideration of all questions that make for progress, I welcome you here to-day.

"And now, good friends, without trespassing further upon your attention, I give you in the name of the National Spiritualists' Association a hearty welcome to this seventh Annual Convention of this N. S. A. We are here to work, and let us do that work according to the promptings of our own consciences, and help to further the best interests of this great movement born in Hydesville fifty-two years ago.

"Once more, in closing, let us by all that we are, and all that we hope to be, resolve to sink all minor differences of opinion in the larger good of the greater number, and find our own in our neighbor's good, by living the religion of universal brotherhood."

Mrs. Addie L. Ballou of San Francisco, Cal., responded to the address of welcome:

"Brothers and sisters, this is not the hour for speech-making, but since our good President has asked me to respond from California I suppose he means that extremes shall meet in this convention. He is from the far East, where the snail of the Eastern air greets the early bird, and I am from the distant coast by the sunset sea. I bring you greeting from the great State of California, and I want to tell you that the eyes of California as well as that of your Eastern States is upon you. Much is expected from this convention, and much, I know, will be accomplished. I dare predict that from these noble audiences will come actions of wisdom, thoughtful and good judgment in the deliberations of the body from now until its close.

"We are not here, I presume, for other than hard work. I have not left the golden sands of California and traveled through the snows of the mid-West to the languid and sub-tropical climate of Chicago without feeling that there was work at the end of this journey; and because my heart has been given to the work; all these years since my young childhood, when under spirit control that I could not understand, I have been a worker in this Cause.

"That Spiritualists have had temptations offered to them to go elsewhere than in their own domiciles is proven by the many who have left our numbers and organized kindred organizations, practiced and preached a new Spiritualism under the names Christian Science, Theosophy, Hermetic Brotherhood, etc. There has been our mistake. With proper organization we would have retained these good brothers and sisters, and their excellent services and excellent personality would have graced our halls, many of them, to-day. Does not that show that we have been a little tardy in our work heretofore, and that the more devolves upon us here? Only seven years of national organization, and yet the first national convention of Spiritualists that was ever held in the world was held in Chicago in the year 1863, at which I was then a delegate from Northern Wisconsin. And all these years we have only ripened into a national organization that is seven years old; not until we saw how disintegration was disrupting us, and in harmony and discord were prevailing everywhere, and the work which has been done in these seven years has demonstrated pretty generally to the minds of the people through the country the necessity of permanent, excellent, systematic and thorough organization. I need not dwell on the past work of the Association; it has spoken for itself. That it has made some mistakes was necessary.

"Spiritualists have claimed to be individualized. Some have so far individualized themselves as to get entirely out of sight of the truth offered to them. They become so individualized that they can no longer bring them-

selves into relationship with others even in a family circle. They are individualized at home, in the community, in their city, in their county, in their State, and want to run a political ticket of their own, a religious ticket of their own, and a heavenly ticket of their own. There is no fraternity among them, and they are at elbows with all the rest of the world. But we hope and trust that by proper organizations, gentle admonition, and loving kindness, and affectionate persuasion, we may call them into the fold. One thing I believe should be the work of this society is to go out to all the world (that is, the United States, which is now all the world through expansion), and organize societies, and by gentle force bring them into State organizations, and from them into the National. When we shall have accomplished this, then we can hold our heads up with dignity and say, 'See what we have done!' but until that time we have some misgivings, and must have them. Organization means practical work, and I believe the work of this convention will rectify some of the mistakes of the past. I hope that from this hall will go forth a strength that the world has never known before. Not only is the United States looking upon the action of this convention, but Australia, England, and France (in whose country this following year is to be held the International Convention of all the world) Spiritualism does not mean altogether phenomena; it means knowledge, culture. The idea that, because we are Spiritualists, we are licensed to be selfish, to be ungrammatical and ignorant, is done away with. It is time now that our Spiritualist teachers, to whom we give license to become exponents of Spiritualism, shall at least understand the English language. If they do not, put them to the rigid test of learning to speak at least in concise enough terms to be well understood. The idea that because we are mediums of or subjects of another world, we do not need to acknowledge anything else, has been entirely done away with. We should see that our teachers and mediums have the highest possible culture, that they may present themselves to any audience, that they may present themselves to the highest court of the old world or the new, that we shall be proud of them, and that the spirits in the other world shall have some assistance in so far as the cultivation of their instruments is concerned.

"Let us then work together in harmony, feeling that we are here to build up, to unite, to strengthen, to expand, and be all that men and women of the nineteenth century in its close should be, and that the world has a right to expect us to be. If we are all we claim, the recipients of spiritual instruction, we should be equal to that which is demanded of us. The very fact that we claim to have wiser minds instructing us should make us wiser men and women, and should make us stand for the highest character of manhood and womanhood that it is possible for this world to produce. I know some of our members are, but I want all to be—to feel, with humility, that they should kneel if necessary to conditions that shall develop and bring out the best of that manhood and womanhood that is in them; to make sacrifices when required for this glorious faith which is ours, the knowledge that we are immortal and that our spirit friends are with us now and evermore to guide us, direct us, bless us, aid us, and in the end receive us into that 'bourne from which no traveler returns' in grief and sorrow, but all join in happiness and perfect bliss, and in reconciliation of the loss of being, the godhood which is ours, Spiritualism, the most blessed of all faiths the world has ever known."

The rest of the morning was taken up with the appointment of committee on credentials: J. B. Hatch, Massachusetts; Col. James M. Freeman, Illinois; O. J. Johnson, Minnesota. Committee on Rules: Thos. M. Locke, Pennsylvania; B. M. Bradbury, Maine; J. H. McDonald, Minnesota, and a conference of forty-five minutes, in which the following participated: Allen Franklin Brown (who also occupied the chair during the conference, in the absence from the room of the President), Moses Hull, of Buffalo; Dr. A. Houghton, Chicago; Mrs. E. N. Warne, Chicago, and Carrie E. S. Twing.

TUESDAY AFTERNOON.

The Committee on Credentials, J. B. Hatch, Chairman, made its report at opening of the meeting, thus placing the convention in position to proceed with actual work. The report of the Committee on Rules was then received and adopted:

Mr. President, your Committee on Rules begs leave to submit the following: That the rules of last year be adopted, and we further recommend the following: that delegates in nominating officers shall be limited to two-minute speeches. Respectfully submitted. Thomas M. Locke, J. H. McDonald, B. M. Bradbury.

The Standing Committees were then appointed by the President as follows: Presidents report: H. W. Richardson, New York, Mrs. Addie L. Ballou, California, Mrs. Clara L. Stewart, Wisconsin, John Hutchison, Michigan, H. C. Dorn, New Jersey; Secretary's Report: Richard Young, California, E. W. Gould, Missouri, Mrs. J. D. Storrs, Connecticut, Mrs. Julia Locke, Pennsylvania, A. A. Kimball, Massachusetts; Auditing Committee and Treasurers Report: Mrs. Carrie L. Hatch, E. W. Sprague, New York, T. M. Locke, Pennsylvania, B. Lewy, Illinois, Charles A. Brown, Maine; Resolutions: E. W. Bond Ohio, Mrs. E. F. Kurth New York, Wm. M. Lockwood Connecticut, Mrs. E. A. Sauer Minnesota, A. J. Weaver Maine; Declaration of Principles: Frank Walker New York, C. P. Longley District of Columbia, Dr. A. B. Spinney Michigan,

Miss Estelle Metzger Indiana, Jas. Lucas Massachusetts; Finance, Ways and Means: C. L. Stevens Pittsburg, Pa., J. B. H. Jackson Texas, Moses Hull New York, Carrie E. S. Twing New York, Loe F. Prior Georgia; Delegates Report's: M. E. Cadwallader Pennsylvania, A. C. Dunn Minnesota, Mrs. M. H. Beeson Indiana, Mrs. Virginia Rowe Michigan, B. M. Bradbury Maine; Amendments: Geo. W. Kates Minnesota, Thomas Grimshaw Missouri, Mrs. A. L. Gillispie Pennsylvania, C. A. Treat Missouri, Miss Maggie Gaule New York.

The next order of business was the reading of the President's report, but inasmuch as it was already in print, and had been distributed among the delegates, it was voted to dispense with the reading for the time being, and refer the report to the committee. The same course was followed with the report of the Secretary. The Treasurer's report was read, and showed a balance on the right side of the books. The financial report of the Secretary was read, and also showed that the N. S. A. was by no means bankrupt. An itemized statement of the President's receipts and expenditures was read, and the three reports referred to committee on Auditing of Accounts. The rest of the afternoon was devoted to the raising of the \$15,000 with which to meet Treasurer Mayer's generous offer of presenting to the Association the handsome headquarters at Washington. About \$500 were already in hand, received by the President and Secretary, and \$400 more were raised at this hour.

TUESDAY EVENING.

The hall, which had been tastefully decorated with flags and palms by Mrs. G. G. Cooley and other friends who served on the committee with her, was well filled in the evening. A charming musical program was arranged by the musical director, Mrs. S. D. Biddison, assisted by Mme. Bourgeois. The first number was an overture by Mme. Bourgeois and Mrs. E. H. Turnock. Mrs. E. N. Warne gave an invocation, which was followed by a vocal solo, Mrs. Henry Hall, "When the Heart is Young." W. F. Peck, from St. Louis, delivered a thirty-minute address on "Spiritualism as a Religion." Mr. Peck was at his best, and his ringing words were listened to eagerly by the large audience. Master Willie Cooper, a young violinist, favored the audience with a solo and responded to the generous encore given him.

Judge Gary, a prominent person in Chicago history, the man who firmly held to his convictions a few years ago, and pronounced the words that decided the fate of the Anarchists, was present and occupied a seat upon the platform. In response to a request from the President, he said:

"You can hardly be as much surprised at seeing me here before you upon this platform as I was when your Chairman said he would call me. You have never before met me in any gatherings of this kind; and in fact I know nothing about the subject which has called you together. I have a great deal of curiosity about it, I will confess. That I should be glad to know that your belief is true, I will admit; but whether it is true or not, I have never myself gone through any such course of investigation as would enable me to form an intelligent opinion upon it. I shall probably, in the course of nature, very soon either know nothing or else know a great deal more about it than any of you.

"I thank you for the kind manner in which you have received me, but as I can say nothing instructive, I will leave the platform with what few words I have said. It happens that by the courtesy of the officers here, myself and the ladies who accompanied me, having come in rather late, not being able to find seats near the front, and naturally not being as well able to hear as some of the younger people, we were shown the courtesy of seats upon the platform, which enabled your Chairman to take this advantage of me."

Dr. A. B. Spinney of Reed City, Mich., then occupied thirty minutes speaking upon the subject "The Spiritual Outlook." He spoke with much force and his remarks were well received. A piano duet by Mrs. E. H. Turnock and Mme. Bourgeois preceded the introduction of Mrs. Georgia Gladys Cooley, a highly respected and esteemed medium of Chicago. Mrs. Cooley has the advantage of possessing a very pleasing manner and charming personality. Spirit messages were delivered by her with a modest grace to members of the audience. Mrs. Cooley closed with a poem. Miss K. Edith Richards rendered a vocal solo prior to the last number of the program, which consisted of spirit messages by Maggie Gaule of Baltimore. Miss Gaule visited Chicago in the winter, and was heartily welcomed back by the people of the city. Her manifestations were received with great enthusiasm.

WEDNESDAY MORNING.

From 9 until 11 o'clock the floor was given to the National Young People's Spiritualist Union in its second annual convention. The meeting was called to order by the President, I. C. I. Evans. The address of welcome was given by Mrs. Stella Douglas Biddison of Chicago, in very earnest and cordial terms, which address was responded to by the President in the following words:

"Ladies and Gentlemen: We wish to thank our friend and co-worker for the kind words of greeting which she has expressed, and in behalf of the National Young People's Union I desire to extend to her our sincere appreciation for the cordial welcome extended to us. We also desire to return our thanks to all those who have made the pathway clear and easy for us to hold our convention at this time and place. It may be well for me at this time

to explain to you something of what the Young People's Union has done during the past, what it is now doing and what it intends or expects to do in the future. We have for the past two years been striving for the formation of such organization as would encourage the young people to attend our various societies in larger numbers than is at present the condition found throughout the country. This we have, after a great deal of effort finally accomplished, and we now present to you for your consideration an organization which we believe will, if inaugurated in connection with the various societies, tend to greatly benefit such societies.

"In the present status of our meetings, generally speaking, we find but little action taken to especially interest the young people in such societies. We need and must have some action taken by all the societies to create an interest among the younger members, and not only keep in your ranks those who are at present with you, but to induce other young people to join with you. It is a well-known fact that is plainly apparent everywhere, that the young people do not as a rule take such a deep interest in listening to lectures from our departed friends as our elders do, and it is necessary that we should do something that will enthrall and also enlighten them in the knowledge of spirit return, and the teachings which it imparts. This we propose to do by the organization of young people's unions, under such conditions as shall be especially suited to them. We want to have a union of the young people at every Spiritualist camp, so as to enable the young people to become better acquainted with each other, and more interested in the work. We propose to have weekly meetings, changeable in character, yet suitable to the various occasions. The young people are becoming more and more interested in parliamentary procedure, and we want to provide for the development of this feature. The study of parliamentary usage is prominently urged, and since the formation of this National Union I have been advised by several of our Young People's Unions, especially those at Chicago, Indianapolis and Lily Dale; that since they adopted this practice or study it has proved exceedingly beneficial, instructive and interesting. It has spurred the young people forward in a spirited contest which could not well have been attained otherwise, and at the same time imparting to them a knowledge that is notably beneficial, and I might say an actual necessity in this day of clubs, societies and fraternal organizations. This study can be gained in no way so well as by actual practice, which at the same time makes the study enthusiastically interesting.

"We need to present to our young people in an agreeable and appropriate manner an opportunity for obtaining a knowledge of true Spiritualism, and during our series of meetings we encourage and stimulate the growth of investigation into the various principles of Spiritualism, including the attainment of a knowledge of the various authors of spiritualistic literature and the characteristics and teachings of the various leaders in our ranks, including also an enlightenment upon the different phases of phenomena presented from our friends on the other side. Nor are the festive features, requisite for the thorough enjoyment of our young people, overlooked; but we aim to provide such a series of entertainments as will not only enhance the mutual enjoyment of the members in our societies, but will tend to encourage greater confidence in the individual members, and to cast aside the shroud of conventional fear or backwardness, and to stimulate each other to give free expression to their thoughts, for it is well known that when we become acquainted with each other and with the world we throw aside that pall of conservatism which enshrouds an assemblage of people who are comparative strangers and who have not been given an opportunity by easy steps to face an audience, be it large or small, and give expression to their views.

"These plans which have so far been established are necessarily but in the initiative, and how best to improve upon and carry out these several features is for the members of the successive conventions to determine, and there are various questions to be presented on this occasion which demand your earnest thought and consideration, and to that work I most cordially invite you. Though the definite labors will fall principally upon the shoulders of our young workers, we ask the cordial assistance of our elder brothers and sisters in our mission. They have toiled over the rocks and crossed the ruts that frequent the path to onward progress, and we ask their cordial sympathy and support. Our banner is emblazoned with the words 'youth, progression and success.' Let us carry forward our work with enthusiasm, each one giving to the movement his unstinted energy, striving for the uplifting and progression of his fellow-beings. I welcome you to this work, and feel assured the results of your labors will prove the enthusiasm and capability of our young workers.

Can we climb the mount of power
Ere we first bend clear the path?
Shall we feed the bird of promise
On the inauspicious chaff?
Shall we not, plain truth revealing
Every effort that we make,
Strive to let a flood of sunshine
Follow close within our wake?

Let our deeds and words outshining
Lead a lustre in their glow;
Let us help each other forward
With a loving hand, to show
We are not for self aspiring,
If true honor we would win
Let us free ourselves from selfdom,
Let the wheels of glory spin.

[Continued Fourth page.]

The Involutions and Evolutions of Civilization.

BY J. M. FREDERICK, M. D.

"I cannot find time. I am studying at the feet of the great masters. Now if I could, oh, that the great masters might return and study me!"

"Dead poets, philosophers, priests, martyrs, artists, inventors, governments long since, language-shapers on other shores, nations once powerful now reduced, withdrawn or desolate, dare not proceed till I respectfully credit what you have left behind." — *W. H. Whitman.*

Oh, Past! though I have somewhat against thee, yet do I reverence thee for the mystic light and shadows of thy dark, unfathomed retrospect, for thy myths and fables, for the proud truths handed down from the seers, prophets and law-givers, for the profound wisdom of the Solons and Platos freely bequeathed to us, the Present; reverence thee for the daring plots of thy poets and the ideal creations of thy sculptors and painters, for thy bibles, visions and legends, thy temples and lofty, dazzling towers; for thy mighty pyramid and the "zodiacal" brazen mystery. The retrospect is brought forward—the good and the evil, the beautiful and the deformed, and from all this wealth of material, and somewhat added, behold the kingdoms and republics, the art and letters of to-day. Amid the grossness and slag which everywhere abounds there is safely enclosed in the central heart of this broad earth the seed of perfection. Races and ages, empires and religions, poetry and song, painting and mechanism, all come forth and ripen from this seed in which they were infolded. With-out the spring showers, without the gradual growth of May and heat of summer, the matured fruit of autumn would never be known. Through spiral routes by long detours, through huge, festering trunks, through craft and guile and tears, the mystic path of evolution runs, in which at last shall order and disorder both be justified.

Many and varied are the leaves and blossoms which the tree of life puts forth—for each age its own distinctive line and color; in one age hunting and athletics, the young fresh vigor of the race leaping forth, full of rude vigor; in another, poetry and song; in another, religion and laws; then architecture and mechanism, and great literatures which descend to subsequent races and ages. The great does not invariably follow the less great in consecutive order, since the two great musical laws—modulation and rhythm—give semitones between the round full notes, the historic period being one of the semitones. A symmetrical people with universal culture and just laws has not appeared within the period we call written history. Yet the "light-weights" of each generation, puffed up with a little knowledge, not only think themselves the wisest of all generations, but on all occasions flaunt their undisciplined and hazy conceptions for the past and all its sacred traditions, its gods and goddesses, its deific faiths and spiritistic facts, its bibles and legends, its unclouded dreams sculptured in marble and poured forth in heroic verse and prophetic symbol. And what do these trum-peters offer in lieu of all this precious wealth handed down from the past? A godless mechanical world of "matter and force"—force non-intelligent, without purpose or sentiment; without love, sympathy or self determination—inevitable, unintelligent law. In this blind, back-action universe, man is contemplated as a recent product, the outcome of evolution, of something from physical nature which was never involved in nature. Our past, therefore, merges in the monkey of the jungle. We should not, hence, feel surprised when these pseudo-scientists and would-be teachers turn from the past with a feeling of disgust, considering the style of "arkane" mysteries they have gathered therefrom!

Neither should it be forgotten that the human world is never progressive as a whole, since only one race—or sub-race—is elastic, dominant and progressive at any given point in time, the rest being either stationary or in a hopeless decline. While one race is ascending on its upward arc, another has long since filled its place and time, and is descending into the valley's shadows. About 500 B. C. Greece was the nation in the forefront of progress. In the first century of the Christian era it was Rome. Now the Anglo-Saxon is the dominant and progressive segment of existing races, comprising considerably less than one-seventh of the population of the globe. The Latin peoples—Spain, Italy, France—are already in decadence, while the vast populations of India, China and other seats of perished empires participate but slightly, if at all as yet, in that great movement called Modern Progress.

Although the past is firmly inwrought with the literature and institutions of to-day, yet how limited and circumscribed is our vision of that past! The field of history covers only the "Kali yuga," or dark ages, since the decline of the empires of the great middle period. True, within this historic period a few isolated and brilliant nations have arisen out of the desert and wilderness of life sufficient to keep alive and perpetuate the immortal seed of perfection that was safely inclosed in mother earth. India, Egypt, Persia, Greece, Rome, each after its kind, spanned dark abysses of the Iron Age; each founded laws, brought forth the arts, and gave evidence of that perennial vitality which belongs to the tree of life; each brought forth the tares and the wheat alike; each formed a more or less gnarled and knotty segment of the perfect stock; each, moreover, was necessary for its place and time, and I gratefully accept each for the span it filled, and the goods of value it handed down to us, without which the present could not fill out its due proportion and measure.

Consider for a moment this historic field, this broken and dismembered portion of the great past. I am amazed at what it achieved, at the brilliant points of light which shone out from the general darkness. The old "blind man of Ohio" has often been sighted as the "beginning and despair of literature," despair because Homer was the one mountain pine that stood stately over the lesser trees of the forest. Only after a series of nations have come and gone can any poet hope to stand on the summit he occupied. How much beyond "Homer and Virgil and Horace" have the modern poets gone? Only our own Walt Whitman has struck out into an entirely original poetic field; yet, for verbal melody and pictorial talent even he nowhere equals the old, almost prehistoric, master of verse. Nor has any modern equalled the Greek Praxiteles in sculpture, while in architecture we still copy after the old masters. Compare Solon, Lycurgus, or even Moses with any modern lawgiver. Indeed, we have no lawgivers to-day, but plenty of wily politicians and boasting scientists who think they know how to originate and govern. A personality is great in proportion to the radius and extent of its influence. Had neither Solon or Moses lived our American constitution would have been far different from what it is. Moses, with all his faults, shaped a polity for the people Israel which was wise and far-reaching, and now at the distance of more than three thousand years remains a potent influence in the world. He knew that to lead forth a cruel horde he must hold up a mighty man such as Jehovah of the

old:

"He knew that in one people this must be infolded, and in another unfolded, and sign, to stand opposed to Time's idolatry. Where he had died the old faiths divine. He knew that a people had of heart And cruel to the core he must impart."

"A current of sure energy, to hold Their abject selfishness, and serve the ends Of the great purpose that, from ages old, Works on, and to mankind's renewal tends. He was a servant of the hidden fire, And so shaped Israel for its rugged lyre."

Whether Zoroaster, Buddha and Jesus were equal, all things considered, to some of our modern scientists, I will not now stop to debate; but certain it is they stamped their impress upon the institutions of their own and succeeding ages. Compare Plato and Epicurus with John Locke and David Hume! Plato and Christianity have been powerful factors in the

direction and impulse of Anglo-Saxon civilization. Plato was ideal and spiritual, hence he has been an inspiration to all the teachers who came after him. But Locke and Hume wrote from a more limited local and materialistic range, and derived their postulates from the scientific modes of thinking that were beginning to take root in modern Europe. Their books are hence pioneers in the wilderness where beauty and inspiration were manifest in scant measure. What Locke's forgotten Plato will still be read and admired.

The darkness of the dark age was intensified after the fall of the Roman Empire. From thence until the age of Luther one dark pall of ignorance, oppression and superstition spread over the face of Europe. Then came a renaissance, a new dawn and awakening, in which the Anglo-Saxon peoples sprang forward with marvelous strides. Poetry and painting were reborn; political and religious revolutions shook the foundations of existing States; new continents were discovered, while science and mechanism foreshadowed a conquest of material nature unknown within the period of authentic history. The persecutions, butcheries and superstitions prevalent in Europe before the Age of Columbus and Luther were not caused by the religions handed down from the past, but were natural and necessary symptoms and corollaries of that dark transitional period. Many times have the dark ages burned the literatures of the fruitful periods that went before.

Far be it from me to make invidious comparisons; to laud the past and disparage the present. While I believe in the past, revel in the past, take large deep draughts from the past, I also believe in the present, accept the mighty present as equal to the task allotted it to deliver the past over to that impending future where in all contending forces will at last enter the great harmonic movement and become reconciled. Why should I quarrel with the present? Why should I be "stuck up" and refuse to fraternize with the past? Or why should I think of the future except with glad and hopeful joy, knowing that I shall arrive there safe and sound and take my place in the grand procession. Behold, two eternities stretch away from the point in time I now occupy—the Past and the Future—and though the Present has occupation and charm and a rich gladness for me, nevertheless my restless arms reach out, and the cry of my soul goes forth most ardently toward those two measureless eternities! From that immeasurable past I have come; I was once there, and I shall sometime recover the long-lost history of my wanderings! And the future is no less certain than the past. I am going thither also! The Ocean kings will safely conduct my bark across the deep blue waters. There other surprises are waiting for me, and old weather-seared comrades will greet me with "home again!"

Here I am, looking out from my station in the central nation of the present mankind! What do I see? A nation dominated with fresh, rude impulses, conscious that this material world is its theatre, that it has a future before it; a nation with glorious achievements already won, and a far more glorious record to win; a nation with incredible rush and heat confronting a new era; a nation full of divine prophecy and dreams yet unfulfilled. Many crude and unripe children here, too, with eyes only half opened—children who deny God and deride the past, regarding themselves as the centre and full expression of superlative wisdom, and this generation the first in history really fit to live in. As in the past, so in the present; the evil and the good are here, the gnarled and relatively perfect, the unripe and the fully-matured fruit. The fruit on the tree still abounds with sour and acid qualities which time and favoring conditions will eliminate. Science and invention have made wonderful strides, but oppression and social misery still abound. God and immortality are still scouted by those who are but half given sight—those whose top-heads are flattened rather than well-rounded. Modern progress has therefore been confined to a limited domain, and has added scarcely anything to the knowledge and hope and faith and spiritual wisdom of mankind touching the future.

Ultimate scientific theories to explain the universe are constantly shifting. Just now, Prof. F. H. Bigelow ("Pop. Astron.," for June), is trying to balance probabilities between the mechanical theory and energy as the great unknown entity, to explain cosmic processes, and still debating the question as to whether the universe is a self-perpetuating machine or by and-by run down and finally collapse! Why not admit that the field of materialistic science is necessarily circumscribed—alright in its place, but is not adequate to solve those problems that lie beyond its field. The poet thus far has proven a far safer interpreter of the drift and goal of the great human movement than has the scientist. The ancient prophets and law-givers, too, stood on far more solid ground touching life and destiny than our modern scientists, since these last do not possess the faith that "never balks." In France the Dreyfus episode showed how conscience, heart and morals have rotted down, and the decadence of a once brilliant and splendid nation has already commenced. In our own nation army scandals, official corruption, maddened mobs, township feuds, and frequent lynchings are evidence that we have not yet filled the measure of the ideal we have set before us to accomplish. But the public conscience is sensitive, and its field of activity is still future. Hence there is hope—golden hope—for America.

We should also be careful to notice that institutions and parties have different values according to the times and circumstances they are applied or enforced. Thus, primitive Christianity was a living and vital force in the early centuries of Christendom; but in its ecclesiastical form, after Constantine, it often became a persecuting power and a blood-crusted scourge in the world, especially during the dark centuries before the Renaissance. Again the Republican party (not touching on politics) stood for liberty and equality during its early years, when Lincoln signed his Emancipation Proclamation that struck the shackles off the limbs of four million slaves! In time the statesman was supplanted by the politician, and we may ask, What does that party stand for to-day? What does any political party, as such, stand for?

It may be proper in passing to reiterate that oft-repeated truism that

"Involution is the sign and precedent of evolution." Involution is the winding up the clock; evolution is the paying out of the stored force in definite processes of measuring off and recording the minutes and hours. Involution is a storage process by which active energy becomes passive, or potential energy. Evolution is the liberation and expression of this energy in the manner and to the extent that qualities involved in the seed will permit, no more, no less. Unless a human germ is involved in the protoplasm, a human being will not grow out of the protoplasm—no, not in ten million ages! Every plant and every animal in the living world suggests how the clock was wound up, how the forces in nature were folded away, as a preliminary to the evolutionary process; suggests, too, a purpose and goal which an infinitely wise Intelligence put into nature as the ordained means to the accomplishment of a given end. Matter, and non-intelligent force alone never produced a conscious sentient existence, and never will. The kingdoms of life, with all their individual units, had their antecedents their involution, their seed state, as a precedent of their evolution into concrete form. As in organic nature, so likewise in human society. The present human movement is one link in a chain of antecedents; it has grown up out of the past, and what the past has made it. It has put on the only feature possible from what the past, or the conscious Intelligent Force working through the past, has bequeathed; and all the features it is destined to assume can only emerge out of that involved potency which is transmitted from generation to generation, and from age to age. The fruitage of one race is hence infolded in the nascent nation of a later time, and also something more is infolded which did not come to fulfillment in the first; nor is there aught of promise in a nation beyond what the original potency involved in it warrants. Hence, nothing can be more absurd or shallow than the assumption that out of protoplasm and force have sprung the personal, self-conscious units of the human race, that from matter and non-intelli-

gent energy have sprung the nations, together with their vast cultures and consecutive labors. No, no, man has come from afar. He was in the universe as a self-conscious ego before the earth was formed, before the moon's silver crescent appeared in the sky. Involution and evolution are simply modes of his expression in the field of objective nature.

"Something there is more immortal than the stars, Something that shall endure longer than lustrous Jupiters, Longer than Sun or any revolving Satellite, Or the radiant sisters, the Pleiades."

Once more the past is greater than we thought it was, and the future holds far more of potent promise than we had supposed; therefore, the present infolds the unfathomed futures and cultures that should make us rich indeed. I will venture to cast my eyes over the rim of history into that pre-historic era from whence the legends and traditions have descended to us. Do not be alarmed, my materialistic brother; though you have found out by your "out and try" process how matter behaves in an exceedingly limited domain, and though you are pert and smart, I can hardly trust you to pronounce the last word on the underlying cause and ultimate purpose of life and being. You think your generation of more consequence than any that has gone before—than all that have gone before, but I assure you that the greater ones have gone before. Be modest now. Don't assume too much. Your science is all right, a splendid labor-saving machine; we could not just now get along without it, but you should not try to make of it a spear of Achilles and go out to capture the army of heroes, which would be all too huge and unwieldy for your small limbs. The seed is in you and with you for yet greater things, but in the life you now manifest you have little—precious little—to boast of!

But I was going to speak a word touching the historic past. I must interpret, however, from a dispirited fragment of bones occupied by a geologist from a fragment of bones reading the larger hints involved. To begin with, I believe the Four Ages have followed each other and been many times repeated in the life of humanity on earth. Partly from archaeological data, partly from tradition, and largely from what ancient spirits—through automatic writing—have taught me, I believe there was a Golden Age, followed by a Silver Age, and this again by a Copper Age, upon areas of the earth's surface now sunk beneath the sea. A world-wide catastrophe folded away the ancient cultures, while only a few dim traditions crossed the immense gulf and floated in the mental atmosphere of later races and ages. Remember Plato's sunken Atlantis. Ocean-bottom research and science are proving Plato's story of Atlantis true—true history.

In this larger classification the Iron Age has embraced the whole period this side of the great catastrophe; but included in this, and on a smaller scale, the Four Ages have been repeated, and whatever the historic period, has not only embraced the iron age in this smaller sub-division, but likewise the darkest part of the great iron age since the catastrophe. So we are now at the "parting of the ways," at the end of a series of cycles large and small. Here the old form of life closes with sound of fife and drum; here a new cycle opens with its splendor of achievement in the foreground. For that new prospective Golden Age the last four hundred years have been the preliminary and preparation.

The modern pre-historic world—the world since the catastrophe—advanced to what may be called the great Middle Period—the Lesser Golden Age, perhaps seventy thousand years ago, when a series of great and mutually related empires occupied seats which are now abandoned to the desert. Arabia was then a "Flower Kingdom"; mighty cities stood where Sahara's sands now pile into desolate drifts. The great salt desert east of Persia was populous. The highland Pamir was the seat of arts and civilization. Seven great nation cities occupied North America between Arizona and the Yellowstone Park, under seven patriarchs; and the last remaining remnant of old Atlantis was still the connecting link between the East and West. Of these once mighty civilizations only Egypt has descended to the historic era; and at the dawn of this era—3000 B. C.—she ceased to be progressive. Ancient Babylon and Assyria are giving up their mighty dead. Their long slumbering, uncovered treasures are invaluable in settling historical questions. With the fall of Atlantis—1500 years ago—the equilibrium of the race movement was broken, and the dark ages are long followed, with their consequent race and national antagonism, with their frightful wars and exploitations.

Two well-marked relics have descended to us from that grand old pre-historic past—the great Pyramid and the Zodiac. I know this will be disputed, and for the time being let the disputers dispute, for the time is very near when abundant objective proof will be forthcoming. Of the two the Zodiac is far the older, and both attest a wisdom far greater than anything which this new or modern renaissance has yet evolved.

Piazzi Smyth refers to the date of the Great Pyramid to 2570, B. C., when the vernal equinox was in conjunction with Alcyone in the Pleiades and Adraonis was the North Pole star. Undoubtedly this memorial structure was built when the Vernal Equinox was coincident with Alcyone, but I have no doubt that the Pyramid belonged to a far earlier date. Once in 25,857 years the vernal equinox in conjunction with Alcyone and Adraonis in the pole star; hence, 25,028 B. C. was the more probable date of the pyramid's building. The other pyramids in Egypt were later structures, built after the key was lost which guided the earlier builders.

So the ages have brought us richness and variety, and still other ages will augment and amplify this richness and variety. We need not call one greater and one smaller, for that which fills its period and place is one of the stones in the archway that the builders have polished and consecrated.

It is sacred and fitting that I should go back to the place where I was born; to hear the birds sing once more among the rocks and glens where my childhood feet were wont to wander; to ramble over the fields and through the old lanes once more. So I revert to that far past, feeling that I, the higher, diviner self, was consciously present, a potentialized portion of the Infinite Consciousness, finitely identified with it; and some day I am certain that the mystic page will be unrolled and open bright and luminous before me. Nothing can, nothing will be lost from out this great pulsing universe of life. Whitman further wrote:

"I respect Assyria, China, Teutonia, and the Hebrews, I adopt each theory, myth, god and demi god, I see that the old accounts, Bibles, genealogies are true without exception, I assert that all past days were what they must have been, And that they could no-how have been better than they were, And that to-day is what it must be, and that America is, And that to-day Americans could no-how be better than they are."

"Oh! that the great masters might return and study me," exclaimed this poet in one of his pensive moods. Oh! poet of our new America they did return to study you, and to help you indite those stirring, fiery words, that will be immortal in the libraries of the ages.

And they are still returning, Homer, Ovid, Virgil, Socrates, Plato, Aristotle, Plutarch, Seneca, Golen, Tacitus, Jesus, Marcus Aurelius, Shakespeare, Emerson, Lincoln, Garfield and other statesmen, heroes, philosophers, inventors, poets. They return through impressions and intuitions, through psychic thought-forms and through inspirations, meditations, visions, mental phenomena—a very "Cloud of witnesses." Neither God, angels or spirits are dead. They come—they come and go with the deeper insight earth is aflame with love and progress.

Battle Creek, Mich.

Fold the arms of thy Faith, I say, but not of thy Action; bethink of something, that thou oughtest to do, and go and do it, if it be but the sweeping of a room, or the preparing of a meal, or a visit to a friend; heed not thy feelings: do thy work.—George MacDonald.

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MARION GOLDBORO;

OR,

WHAT ONE WOMAN ACCOMPLISHED.

WRITTEN BY CARLYLE PETERSILEA,

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

CHAPTER XI.

ENTERTAINING AN ANGEL UNAWARES.

Marion often had lunch served in her own apartments. She thought it best to have it served there to day, and she would sit at table with Mary and Jennie. Why should she not? she asked herself; did her wealth make her any better than these poor unfortunate girls? So a dainty lunch for three was brought up and served upon a table laid in gold, china, crystal and silver.

Marion's apartments consisted of a suite of three most elegantly appointed rooms. There was another beautiful room opening from these, that was not in use at the present time, for the Goldboro mansion was exceedingly large and roomy, counting one hundred apartments in all, besides the grand portrait gallery, which was besides the great hall, situated on the third floor of the five-storied building. The beautiful mansion, with its white marble facade and immense plate-glass windows, was thought by many to be the finest private residence in all New York. Be that as it may, royalty could boast of nothing finer or more grand; but to continue: Jennie came in at length leading the little waif. Marion laughed heartily as she saw the little figure enveloped in one of her wraps, which trailed along the carpet nearly half a yard all around. The poor little midget's arms were so thin and small that the sleeves hung as though empty, but the face and head of an angel could not have been more sweet or beautiful than Mary's. Her lovely hair enveloped her like a cloud of golden glory; her eyes shone starry, bright and blue; but the highchair, with its soft and elegant cushions, which had long been abandoned by Bess, had to be brought up from the dining-room, where it had stood long unused, and made to do service; for the broken back of the child did not permit her chin to reach the edge of the table in an ordinary dining-chair. Marion dismissed the servant, whose duty it was to wait on the table, and took her seat opposite the little adopted sister while Jennie took the third. The little thing could not eat much more than a mouse, but she drank milk quite plentifully. The weak, misshapen body could not assimilate very solid food.

Marion thought she was never so happy in her life.

Whilst they were discussing their fruit, Mary's sweet eyes grew slightly dim, like those of a sleepy child, and Marion asked:

"Are you sleepy, Mary?"

"Just a little," answered the girl; "just enough to make me see things that I know cannot be there."

"Well, little dear, tell me what you see."

"I see a grand and beautiful lady standing just by your chair, one of her hands resting on your head; her lips are moving, and she looks at me smilingly and kindly, and I hear her say: 'Blessed are the meek, for they shall inherit the earth.' Blessed are they that mourn, for they shall be comforted. Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven; and now she says, 'Tell Marion that it is God, and his guardian spirit.' Then the child turned to Jennie: 'There is another lady standing by you. She says she is your mother, and she has a message for you. She says: 'Jennie, be brave and true. No matter what your father may do, do not desert him. He will do as we both wish, all in good time. Lift up the fallen. Strengthen the weak. Forgive thy erring father even unto ninety and nine times—perhaps the one hundredth shall set him free. You and Marion Goldboro are entertaining an angel unaware. There is no need that I should say, be kind to her.'"

Mary's eyes had been closed for some time. She appeared to be talking in her sleep.

"Jennie," said Marion, "let us put the child on the bed in yonder room. She must be very weary and needs sleep."

So together they lifted the child and placed her on the couch; then covering her softly, they left her to sleep a nap. Jennie withdrew, and Marion composed herself also, and soon she too calmly fell asleep, for she had done what she could. After the two awoke the dressmaker came, and many soft and beautiful garments were ordered to be made for Mary.

For the present the child would take her meals with Jennie.

When the dinner-bell rang, Marion descended the stairs with a slight flutter at the heart. She knew that her mother was not pleased with the course she had taken.

Marion greeted her mother with a fond kiss, for she really loved her very much. Mr. Goldboro, as usual, looked somewhat troubled and thoughtful.

"Marion," said Mrs. Goldboro, "I hope you have not forgotten that we receive company this evening, the last of the holidays?"

"As true as you live, mamma, I had forgotten it. I thank you very much for reminding me of it."

"I believe you are the first young lady I ever knew to forget anything so important. Marion, how can you be so heedless of the proprieties pertaining to your position in life? Mr. Goldboro, are you aware that your daughter not only visits and associates with the vile people of the slums, but has actually brought home one of the low creatures to this house, and tells me, her mother, that she intends to adopt this beggar as a sister; and, if you can believe it, she says she would like to turn this house into a home for beggars, drunkards and cripples. The creature she has brought home is a deformed hunchback from the very lowest slums of all New York. Mr. Goldboro, what is to be done? As I, her mother, have no influence or control over Marion, I must leave her in your hands."

Mr. Goldboro made no immediate reply, and tears welled into the dark, velvety eyes of the beautiful Marion; but she said nothing. At length Mr. Goldboro, looking rather archly at his daughter, asked:

"Guilty or not guilty, Marion?"

"I fear, papa, that I must in truth plead guilty. Mamma has not misstated anything." "And do you actually take these vile people that your mother speaks of for your bosom companions? Really the daughter of the house of Goldboro should look a little higher."

"I knew, William, that you would find that I have been right in my estimate of the most unusual things which Marion persists in doing. Why, it is extremely disgraceful for Marion to go on as she does. You really must put a stop to it, Mr. Goldboro, or our oldest daughter's reputation will be ruined for life. What can the elite of New York think, to see our elegant equipage stopping before the door of some vile retreat an hour or more at a time? James tells me that the carriage stood for more than an hour before one of the lowest houses in New York, until actually the driver and footman both felt great mortification."

Marion flushed deeply. "Do they, or you, feel ashamed when the carriage pauses before the elegant church which you and I attend, mamma, for an hour and a half, and often two?"

"That is nothing to be ashamed of," replied Mrs. Goldboro, tartly. "We go there to worship God, or at least I do. But I very much fear that you, Marion, have not the love of God in your heart."

You kneel on those soft cushions, mamma, in that magnificent edifice, with our gold-clad prayer-book in your hand, and respond to the curate: 'God have mercy upon me, I am a miserable sinner—most miserable sinner!'

Do you really think you are a miserable sinner, mamma?"

"Certainly! Without Christ we all are."

"Well, mother dear, will you allow me to ask you what it is to be without Christ?"

"Why, Christ should dwell in our hearts."

"You mean by that, mamma, that we should be Christlike, do you not?"

"Well," said Mrs. Goldboro, "the Son inheriteth with the Father for us always, if we accept and believe on him. You have not yet accepted Christ, Marion, and I feel sure that your feet are on the downward road to ruin."

Marion gave a slight gasp, and turned pale. "Oh, Olivia!" exclaimed Mr. Goldboro, "I believe that all such talk is the sheerest twaddle."

"Oh! of course you do. So do all other infidels."

"I do not think," continued Mr. Goldboro, "that I should be an infidel, if there was any sense or reason in religion." You religionists talk about God as though you knew all about him. You tell of the three Gods in one, and that Jesus was God, or rather the Son of God, dying on the cross to save mankind from hell. Such a twisted, unreasonable yarn as that whole thing is, from first to last, is enough to turn the brain of a thinking person—in fact, no one who thinks deeply on such subjects can possibly believe it at all. No more do I. You talk about worshipping God. If God is all wise, all knowing, all powerful, why does he need to be worshipped? But such a God as your creeds tell us of is unworthy the respect of the lowest cannibal."

Mrs. Goldboro put her handkerchief to her eyes. "That is the way you have always talked, William. How it ever came about that I should marry a Godless infidel, I do not know—and my family were all so devout."

"Well, Olivia, I said that you should be free to think about religion as you pleased, and you were to accord me the same privilege; but, nevertheless, we are clashing continually, or, rather our opinions are. However, let us know what crime our daughter has really committed?"

"Father," said Marion, "mamma has talked to me since my early childhood about the pure and beautiful Christ. These are the holidays when we are supposed to commemorate the birth of the Saviour. Of course, dear papa, although I am not a professed Christian, yet I am not wholly an unbeliever or infidel. I have studied the Bible a great deal. Much of it seems very horrible to me, and much of it very beautiful; especially the life and example of Jesus. I feel perfectly willing to follow the teaching and example of Christ, whether he be the absolute Son of God or not. It seems to me that we are all sons and daughters of God, and I cannot find, by reading the Bible, that Jesus claimed anything more; but he desired us to be his disciples, or followers, and by our good works we should be known as such. Papa, I have simply tried to do a little as I think Christ did, and as he would have us do. I am not satisfied to kneel on soft cushions in the church, and call myself a miserable sinner, for I do not intend to be, or think that I am; but I do sometimes like to follow Christ's example."

Mr. Goldboro's face softened as he looked at his lovely daughter.

"Well, Marion, what have you really been doing? for if it becomes necessary to save your reputation, I will attend you myself, and go in the carriage with you, and woe betide the man, woman or child who speaks ill of, or slanders my daughter. If necessary, my child, I will visit all these poor people with you."

"Oh! do, papa," exclaimed Marion, rapturously. "I am sure you will approve of all I have done."

"Well, how about this crippled beggar you have brought home?"

"One of the sweetest little creatures you ever saw, papa." Then Marion went on to relate all appertaining to her morning's adventures. When she came to that part of her story relative to the ownership of the old tenement house, Mr. Goldboro gave a violent start, his countenance changed, but he remained silent. Then Marion went on to tell about the liquor saloons, and her surprise and horror when she learned that the buildings were owned and rented for such a purpose by a wealthy church society.

Mrs. Goldboro looked piqued.

"Yes," she said combatively, "there is no sin or iniquity that you and your father are not glad to lay at the door of Christianity—scoundrels, both of you."

Mr. Goldboro sighed.

"Olivia," he said, "I should have more faith in your Christianity if you were really more Christ-like; I might think you mistaken, but could not accuse you of inconsistency. It seems to me now that those calling themselves Christians are the least like Christ of any people in the world, if the account of him is to be credited. I have never disbelieved in the life of Christ. I do not believe in his being the direct son of God, or God himself rather—one of the three, at least. That an enthusiastic called Jesus of Nazareth lived, suffered and died, I do not doubt; but that he was a consistent or perfect being, I do not think. Allow me, wife, in a kindly spirit to ask you if you are willing that we should sell all that we have and give to the poor? for this was one of Jesus' commands."

"Oh, he did not mean it literally," answered Mrs. Goldboro.

"How did he mean it? What did he mean by it?"

"Well," stammered Mrs. Goldboro, "he simply meant to try a young man; and, moreover, it does not apply to us to-day."

"If his words do not apply to us to-day, then is it not time for a new dispensation? and should not a more consistent example arise?"

"There can never be but one God and one Christ."

"Then, of course, his words and example apply to all ages of the world and to all conditions of people."

"Well, times have changed since then," persisted Mrs. Goldboro.

"But you say God's commands never change. If you are not willing that we should sell all that we have and give it to the poor, then you are not a Christian. Visit the widow and the fatherless was another command. Marion has been doing this, although she is not a Christian, and you profess to be but are not. You have been dreadfully scandalized because Marion has visited the widow and the fatherless and relieved their necessities. Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven. Marion has taken one of these little ones to herself, and you have reproved her severely, and called the child a miserable beggar and cripple, forgetting that of such are the kingdom of heaven. Olivia, you call yourself a Christian, and are not. Marion does not profess to be of Christ, but follows his example. If all Christians were like Christ, or even like daughter Marion, I too might become a Christian."

"I like mamma's Christ the best!" exclaimed Bess, with a pout, "and no one shall ever induce me to call that little vulgar cripple that Marion has brought home sister. Sister, indeed! and Marion rich enough to marry a titled nobleman, just as you said, mamma; and just to think, that hateful Miss Silver is to marry a Count, and her father cannot give her as much money as you are to have, Marion. I hear mamma talking all about it."

"Yes," said Mrs. Goldboro, "we might be allied to the nobility of Europe if Marion was like other girls in her position and with the money that you propose to give her. I am deeply grieved that our daughter does not hold herself to the position in which she was born and reared and be the means of raising her family, as she well could, and become the wife of a peer, as she might," and Mrs. Goldboro burst into tears. "Just to think," she sobbed,

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they are to appear.

The Late National Convention.

The Seventh Annual Convention of the National Spiritualists' Association has come and gone. Its proceedings are now history, to be studied by such light as the changing events of life may throw upon them. Its work is now before the public, to be criticised by friend and foe alike for what was done or left unfinished. The delegates came from widely-divergent sections of the nation, and represented many phases of thought, as was only to be expected. But the earnest spirit manifested by all, together with the loyal desire to faithfully serve the Cause of Spiritualism, was apparent to all careful observers, and was one of the most gratifying and encouraging features of the convention.

About thirty States were represented by nearly or quite one hundred delegates, all of whom labored with singleness of heart and purpose to make the work of the convention successful in every respect. The phenomenal Spiritualist, the believer in reincarnation, the Christian Spiritualist, the philosophical Spiritualist, and the materialistic Spiritualist found something of greater moment than his or her pet theories to work for, and loyally sunk their personal ends and aims in a grand endeavor to do something for the Cause as a whole. The bulk of the work was outlined by committees composed of the most thoughtful minds in the convention, all of whom strove to honestly interpret public sentiment, rather than to control or direct it to suit themselves.

The reports of the executive officers of the National Association were carefully considered, and a large number of important recommendations adopted. The report of Treasurer Mayer disclosed the pleasant fact that all bills were paid, and that the Association had twenty-six hundred dollars to its credit in its several funds in the banks at Washington. Local societies, individual Spiritualists and mass meetings were found to have taken a greater interest in the N. S. A. during the past year than ever before in its history. The study of the correspondence of both the President and Secretary revealed the notable fact that the N. S. A. had steadily gained friends during the year, and showed that it was dearer than ever to all who have worked with and for it during the past few years.

A breezy debate was occasioned by the introduction of a resolution with respect to the war in the Philippine Islands, but only the best of feeling prevailed, and the compromise resolution was cheerfully accepted by all. It did seem strange to many loyal friends of organization and true patriots, to see a Spiritualist Convention refuse to reaffirm the Declaration of Independence. But a good purpose actuated all, and the result obtained certainly proves that the Spiritualists of America are as loyal to their country as they are to their religion. The willingness of the minority to abide by the will of the majority showed that the heaven of cooperation has already done its perfect work in the ranks of the Spiritualists of America.

A code of principles, to which reference is made in another column, was adopted by a vote of more than three to one, sixty-seven voting yes to twenty-one voting nay. Every one who voted nay wanted a declaration of principles, and was only dissatisfied with the

wording of the one adopted. The selection of the place of meeting for the convention of 1900 aroused a friendly rivalry between Cleveland, Philadelphia and St. Louis. The former was chosen on the first ballot, and the vote was then made unanimous on motion of the friends of the other cities named. The feeling that the convention should be kept in the West for at least another year influenced many of the Eastern delegates to vote for Cleveland.

Treasurer Mayer's generous offer to deed in fee simple the present magnificent headquarters to the N. S. A. as soon as its equivalent in cash was raised by the Spiritualists of the country, created a perfect furor of enthusiasm. It was mentioned at nearly every session, and was an ever-present inspiration to the delegates and visitors to be generous to their religion. Several thousand dollars in cash and pledges were promptly subscribed, and a goodly nucleus formed around which to center the contributions of those who were not able to be present. Mr. Mayer extended the time for the meeting of his offer from Oct. 21, '99, to Jan. 1, 1900, thus giving the friends of the Cause ample opportunity to send their donations to the proper officers, in order that a splendid home for Spiritualism may be secured.

The election of officers was quite spirited in a few instances, but the result met the cordial approval of all the delegates present. The President, Secretary, Treasurer and two of the Trustees were chosen by acclamation. The other officers were elected by ballot, and were chosen without creating any rancor or bitterness in the hearts of unsuccessful candidates. The members of the Board are well located geographically, hence represent all sections of the country. They are business men in the main, and believe in strict business principles. Mediumship was gracefully recognized by the unanimous reflection of one of the leading mediums of the nation to the position of Secretary, while the choice of the other officers showed that the delegates were impartial in their treatment of the several phases of thought represented on the floor.

The fraud question was dealt with in a thoroughly statesmanlike and perfectly satisfactory manner. The most credulous Spiritualist, unless he be a cynic, can find no fault with the stand taken by the N. S. A. Indiscriminate attacks upon mediums were deplored and condemned, while the wholesale endorsement of fraud and charlatanism was denounced. The convention took a firm stand for honest mediumship, and expressed the utmost regret that those who, while possessing genuine powers, would prostitute them to base and ignoble purposes. This seems to us to be the true position for the convention to take, and we rejoice in its firm, dignified and courageous utterances. On the whole, it was the best convention ever held in the history of Spiritualism in America. Its work was well done, and the results thereof will eventuate in great good to Spiritualism. We predict that the great majority of the Spiritualists of the nation will hail with delight the work of the great convention in Chicago.

A Declaration of Principles.

Delegates from nearly thirty States, by a vote of more than three to one, adopted a declaration of principles at the recent Chicago convention. This action aroused a spirited debate, in the course of which it was shown that no delegate objected to a declaration of principles, but only to some of the words that might be used in composing it. For two years we have urged this action for legal as well as moral reasons, feeling that only good could possibly come from a plain statement of the axiomatic facts upon which Spiritualism rests. The action of the Chicago Convention should be approved because it is a step in the right direction. It is a rallying point for the Spiritualists of the nation that can be strengthened as time goes on.

It is not unkind nor ungenerous in us to say that we feel that a stronger word than "believe" could have been found to express the sentiments of the Spiritualists of America. An attempt was made to substitute the word "acknowledge" for "believe," but it was lost by a large majority. We should have been better pleased had this amendment been adopted, but we cheerfully accept the verdict of the convention, and shall take much pleasure in informing the opponents of our great movement that Spiritualism is now in a position to be correctly interpreted in the courts of the country, and a just construction placed upon its claims to recognition.

The following is the Declaration in full:
The report of the Committee on Declaration of Principles was received and warmly discussed, but finally adopted.

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of nature, physical and spiritual, are the expressions of Infinite Intelligence.
3. We affirm that a correct understanding of such expressions, and living in accordance therewith, constitutes the true religion.
4. We affirm that the existence and personal identity of the individual continues after the change called death.
5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.
6. We believe that the highest morality is contained in the Golden Rule, "Whatsoever ye would that others should do unto you, do ye even so unto them."

War.

Once again the dogs of war have been loosed in the Transvaal Republic, and the great British Empire is now engaged in a bloody contest with the sturdy little republic in South Africa. It is to be regretted that the differences between the two nations were not submitted to arbitration, and an expensive as well as bloody war thereby avoided. Already several fierce engagements have taken place, resulting in a great loss of life on both sides. The Boers are lucky fighters, and do not seem to know when they are vanquished. Despite their bravery, the paucity of their numbers, together with the vast resources of England, makes the outcome of the war a mere matter of time only. They will simply be overborne by superior numbers and inability to recruit their forces. They will be forced to yield in the end, but all indications point to a determination on their part to defend their fatherland to the last extremity. Judging from the preparations for war that England is making it would seem that she anticipates a long, hard struggle. While England may have some just cause of grievance, the fact that the Boers are contending for the right to control their own country will awaken much sympathy for them on both continents.

(Continued from first page.)

Do your work where'er you find it;
Do not hesitate or stop,
Waiting for more urgent calling.
Be a leader on the spot.
Show your manhood and your vigor
In the duties you perform;
Take your aim then pull the trigger;
Be the first the hill to storm.

Was a battle ever conquered
By indifference or sloth?
Was a person ever honored
By diversity to growth?
Let us, then, our work perceiving,
Lead a willing hand to share
Every burden, thus relieving
Others from all doubt and fear.

Hold aloft the flag of glory;
Let it wave the message clear;
In its folds we read the story
Willing hands to help are near.
Truth stands boldly as our motto,
Let us gather to its side;
Print it plainly on our motto,
Let the angels be our guide.

The following committees were then appointed:

PRESIDENT'S REPORT.

W. H. Bach, New York.
Miss Amelia J. Rohrbach, Illinois.
Miss Estelle Metzgar, Indiana.

SECRETARY'S REPORT.

Miss Jessie R. Hoagland.
Mrs. I. C. I. Evans, District of Columbia.
Miss L. Hammedien, Illinois.

TREASURER'S REPORT.

Mrs. M. E. Cadwallader, Pennsylvania.
Loe F. Prior, Georgia.
Jackson Hathaway, Illinois.

The reports of the President, Secretary and Treasurer were read, and referred to the proper committees. The following workers addressed the convention, showing that the interest in the work of the Union, and of young Spiritualists in particular, was steadily growing: Mr. W. H. Bach, Lily Dale, New York; Mrs. M. E. Cadwallader, Philadelphia, Pa.; Mr. B. B. Hill, Philadelphia, Pa.; Mrs. Loe F. Prior, Atlanta, Ga.; Mr. Geo. W. Kates, Minnesota; Miss L. Hammedien, Chicago, Ill.; Mrs. S. D. Biddison, Chicago, Ill.; Mr. H. D. Barrett, Needham, Mass.

RESUMPTION OF N. S. A. CONVENTION.

President Barrett called the convention to order at eleven o'clock. After some preliminary work, the reports of missionaries were received. E. W. Sprague brought in a written report of the work of himself and wife during the year, which was from necessity largely confined to the States of Michigan and New York. Short verbal reports were made by Carrie E. S. Twing, Loe F. Prior, G. F. Perkins, Mrs. Cadwallader, Mrs. W. E. Bonney, G. W. Kates, H. C. Dorn, and Clara Stewart. Remarks upon the question were made by Mrs. Storrs of Connecticut, Mr. Treat of Missouri, and Mrs. J. H. Jackson. The reports and remarks all tended to show that the life of a Spiritualist missionary was by no means a bed of roses, but that such work was vitally necessary.

WEDNESDAY AFTERNOON.

The first hours of the afternoon were devoted to the reading of correspondence, some of which consisted of letters from Mayors and Business Men's Leagues, inviting the Association to hold its next annual convention in the city in question. Cleveland offered the best inducements, going so far as to say that an Auditorium should be furnished the convention free of charge, and the keys of the city handed over to the delegates, should they honor the city by meeting in it. The entire correspondence was referred to a special Committee on Correspondence—W. F. Pack of Missouri, Mrs. M. J. Stevens of the District of Columbia, Carrie F. Curran of Ohio, J. D. Storrs of Connecticut, and Mrs. W. E. Bonney of Nebraska.

The report of the Committee on Secretary's Report was received at this time. The committee found the report a business-like and comprehensive document, and recommended that the convention, by a rising vote of thanks, show its appreciation of her excellent and faithful services throughout the year. This suggestion was received with the utmost enthusiasm, and acted upon amid applause.

The report of the Committee on Amendments was then received and considered serially.

1. Art. II, Sec. 4. The annual messages of the President and Secretary shall be published in pamphlet form, or in some spiritual paper, previous to the annual convention of this Association, and copies thereof be furnished to all delegates assembled, and the public reading thereof be omitted, except in case the same shall be called for by a majority vote.

This amendment caused considerable discussion, and was finally lost by a roll-call vote.

2. Art. XI, Sec. 8. A fee of one dollar each fiscal year, or portion thereof, shall be charged for registration of ordinations, to secure the publication of the same in the annual reports of this Association.

This amendment was carried without comment, and the report of the committee, as a whole, adopted.

The report of the Committee on Treasurers' Report and Auditing was next received. The Treasurer's report and the financial statements of the President and Secretary were found correct, and their excellent and careful and accurate work of the officers. The convention adopted the committee's report, with favorable comment.

As the report of the Committee on President's report was ready at this time, it was received and considered serially.

Committee on President's Report begs leave to report to the Convention as follows:

1. We note with pleasure the allusion of our President to the growing interest in the cause of Spiritualism among scholars and scientific men of the world, and believe the delegates to this convention, representing as they do the Spiritualists of this country, feel to join our President in congratulations upon the present prominence of Spiritualism in the public mind, and we endorse his recommendation that such action be taken by this convention as will tend to augment this recognition during the ensuing year. Adopted.

LIBERTY.

2. Your Committee recognizes the imminent danger to our Cause and to the liberties of the people from those persons and organizations who are waging the warfare against secular and religious liberty, and fully endorses the sentiment of the President, believing it to be the duty of this Convention to urge upon the people the importance of the formation of a National Medical Liberty League and of cooperating as individuals with any movements

along these lines that may be inaugurated by others, to the end that the people may be secure in their rights as against any attempt to establish a medical monopoly. We recommend that the Incoming Board urge upon all State societies the importance of action along these lines. Adopted.

VACCINATION.

3. In relation to this subject your Committee recommends to the Incoming Board of Trustees that they communicate with the officers of the various State organizations; and where there is no State organization, then with individual Spiritualists, so far as possible urging such action as will secure the repeal of these obnoxious laws. Adopted.

PEACE AND THE PHILIPPINE WAR.

4. While your Committee is personally in sympathy with the sentiments of our President as expressed under the head of peace and in relation to the Philippine War, we feel that the question involved comes properly under the jurisdiction of the Committee on Resolutions, and trust that that Committee will present to this convention such resolutions thereon as will make known to the world the sentiment of the Spiritualists of this country on this important question. Referred to Committee on Resolutions.

LOCAL SOCIETIES.

5. In regard to the general management of local societies, we realize there is great force in the remarks of our President, and we trust that the Incoming Board will give this matter careful consideration, and arrive at some solution of this question that will be both wise and practical, and we heartily endorse the recommendation of our President on the subject of honest mediumship and the settlement of local speakers, and recommend to the most careful consideration of all local societies his remarks in relation to the separation of phenomena and philosophy; but we recognize the fact that each society must be the final arbiter in this matter. Adopted.

JUBILEE DEFICIT.

6. In relation to the Jubilee Deficit, your committee concurs with the President in believing that steps should be taken for the wiping out of that deficit, and recommends that this convention appoint a committee to take the matter in hand, and that an organized effort be made to raise the requisite funds, and relieve this load from the shoulders of one of our workers. Adopted.

BABE WILL FUND.

7. Your committee recommends that this convention express approval of the expenditure of fifty dollars of the funds of this Association in assisting in the prosecution of the suit in Massachusetts, in defense of our right to recognition as a religious body. Adopted, after amending the heading to read "Babe Will Defense Fund."

At another point in the convention, W. H. Bach moved the following addition to the recommendation that was adopted: "That the Board of Trustees of the N. S. A. be authorized to cooperate with the Massachusetts State Association, and the Trustees of the Packer Fund, and spend the entire Babe Will Defense Fund, if necessary, to secure a decision from the highest court possible, provided the Board of Trustees, upon investigation, shall consider the status of the case such as will make it a suitable test case."

RELIGIOUS BODY.

8. We believe the time has arrived when the Spiritualists of this country should declare themselves as a religious body, in terms that cannot be misunderstood, and we recommend that the committee on resolutions formulate a declaration on this point which will fully cover the ground. Referred to committee on Declaration of Principles.

MASS MEETINGS.

9. The large experience of our President in holding mass meetings does, in our opinion, place him in position to advise in relation thereto, and we believe that this convention should endorse his recommendation in regard to the same; also that at least ten such mass meetings should be held during the ensuing year, cooperating with State Associations where practical. Adopted.

CAMP MEETINGS.

10. We also fully endorse the President's recommendation in relation to camp-meeting work on behalf of the N. S. A., and trust the Incoming Board will take steps to make that feature of the N. S. A. work more fruitful of results in the future than in the past. Adopted.

STATE ASSOCIATIONS.

11. We recognize the power of organized work in propagating the cause of Spiritualism, and we recommend that strenuous efforts be put forth by the Incoming Board to perfect that system of organization which places the N. S. A. at the head of the movement with a good strong State organization established in every State in the Union, working in unison with and subordinate to the N. S. A., and that they encourage, so far as practical, the work of State Associations by advising all local societies to unite with such State Associations. Adopted.

HALF RATES.

12. We believe the Spiritualists of this country fully appreciate the fairness of the railroads in granting half-rates to our speakers, and we recommend the endorsement of the work of our President in his fair and impartial action in this matter of securing equal justice to the ministers of our religion. In relation to the recommendations for legislation for the abolishment of all special rates to ministers we feel that caution should be used in putting ourselves on record in relation thereto, in order that no injustice may be done to any class of the traveling public.

Referred to Committee on Resolutions, with a recommendation which was acted upon by that committee.

ORDINATION.

13. It is a subject that has been before every convention held by the N. S. A., and we appreciate the importance of this matter, and commend the President's remarks and suggestions to the careful consideration of the convention. Adopted.

FRAUDULENT MEDIUMSHIP.

14. The importance of this matter can hardly be over-estimated, for while phenomena are the fundamental basis of the religion of Spiritualism, genuineness must be insisted upon on all occasions. We most heartily concur with the President in all he says on this subject, and recommend that the matter be kept constantly before the public so long as there is reason to believe that fraudulent practices exist.

Adopted with the amendment that "fraudulent practices of mediums" be substituted for the words "fraudulent mediumship" in heading.

SCHOOLS.

15. Education is a power, and the Spiritualists of the world more than ever before feel the limitations of many of our chosen instruments who have been called from the spirit-world to present this great truth, and we recommend to the careful consideration of this convention, and of all Spiritualists the recommendations of our President in relation to educational work. Adopted.

PSYCHICAL RESEARCH.

16. We recommend that this convention endorse the suggestion of the President in relation to action looking to cooperation with the Psychical Research societies of this country, and all other scientific bodies in their efforts to establish and present to the world positive scientific proof and demonstrations of the reality of spirit communion. Adopted.

PSYCHIC QUARTERLY.

17. Your committee would recommend that this subject be turned over to the Incoming Board with power to act when in their judgment the establishment of such a magazine is practical. Adopted.

A PSYCHIC INSTITUTE.

18. The Spiritualists of this country should show the appreciation which we believe they feel for the generous contribution of that distinguished scientist in placing at the disposal of the N. S. A. his valuable apparatus and services, and we commend active cooperation with the Incoming Board and the Spiritualists of the country in the carrying forward of that branch of our work.

This subject stirred up a veritable hornet's nest. The chair stated that since this offer was made, one year ago, only four psychics offered their services, and three of them wanted hundreds of dollars for those services. A number of mediums and Spiritualists rose to their feet and declared in turn that they either did not know of the offer, or thought it did not include mental mediumship. The chair stated that the matter was brought up in open convention one year ago, was printed in the Annual Report, and several times in all spiritualistic papers. After many of the mediums had expressed their willingness to be investigated, the section was adopted.

MISSIONARIES.

19. Too much importance cannot be placed upon active missionary work, and we submit to the convention and to the Incoming Board the recommendations of the President in relation thereto, and would recommend that these measures be carried out by the Incoming Board to such extent as the funds of the N. S. A. will permit. Adopted.

AUXILIARY SOCIETIES.

20. Your committee fully recognizes the great importance of the work of the National Lyceum Association and the National Young People's Spiritualists' Union, and endorses the recommendation of the President in relation thereto. Adopted.

THE HISTORY OF SPIRITUALISM.

21. This subject is one which should receive the consideration of this convention, and we submit the whole matter to this body without further recommendation than that given by our President, trusting that it will receive due and careful consideration. [It was voted that this topic should come up under unfinished business.]

LITERATURE.

22. The recommendations of the President in this relation are entirely worthy, and we suggest that the matter be referred to the Incoming Board with power to act. Adopted.

A SPECIAL OFFER.

23. Every Spiritualist in this country should feel enthused to act upon that grand offer of our Treasurer, Theodore J. Mayer, by which he proposes to donate to the N. S. A. a \$15,000 home in the city of Washington, D. C., provided the Spiritualists will contribute a like sum in money to carry on the work. Bro. Mayer has shown a loyalty and devotion to our cause in this matter which should put every Spiritualist to shame who does not contribute his just proportion toward this fund. We trust the Convention will take proper action, and accord due recognition of this most generous offer of Bro. Mayer. Adopted.

REFORM WORK.

24. We recommend that the sentiments expressed by our President in relation to reform work be made the sentiments of this convention as a whole, and we trust the Committee on Resolutions will handle all these reform questions in a way that will reflect credit upon the Spiritualists of America. Adopted.

INTERNATIONAL CONGRESS OF SPIRITUALISTS.

25. Your Committee recommends that the thanks of the Spiritualists of this country be extended through this convention to the National Federation held at Blackpool, Eng., in July of this year, for the courtesy accorded our delegates thereto, and we recommend that proper action be taken by this convention to arrange for representatives at the International Congress of Spiritualists to be held at Paris in 1900. Adopted.

SPIRITUALIST PRESS.

26. We endorse the remarks of our President in relation to the sending of special letters of thanks to the editors of our spiritualistic press, and recommend that the Committee on Resolutions take appropriate action, giving suitable recognition of cooperation and support of the N. S. A. Adopted.

FINANCES.

27. In this material world the question of finance faces all people and all Associations—no less the Spiritualists than any other.

It is the opinion of your Committee that when people are fully converted to the religion of Spiritualism their purses will be consecrated, together with their hearts, to the Cause, and we believe the time has arrived for all Spiritualists to prove their allegiance to the Cause by coming forward with funds for supporting all the departments of the work of the N. S. A.

We bespeak the careful consideration of this convention of all the recommendations of our President on this subject of finance. Adopted.

WORK IN THE HOME OFFICE—BOARD OF TRUSTEES AND PRESIDENT'S WORK.

28. We commend the work of the entire official corps of the N. S. A. during the past year to the undivided endorsement of this convention for their able, untiring and unselfish devotion to the Cause. Adopted.

THE PRESIDENT.

29. Your committee feels that this convention should express hearty thanks to our

Dr. Greene's NERVURA

BLOOD NERVE REMEDY.



All women like to look young, because health with rosy cheeks, clear complexion, bright eyes and grace and elasticity of form indicate perfect womanhood and the kind of youth that is not measured by years and which ought to last till past fifty. To look well a woman must feel well, and to feel well she must get her health perfect by taking Dr. Greene's Nervura blood and nerve remedy, the greatest health-producer and restorative for womanhood the world has ever known.

Mrs. W. H. Smith, 74 Sutton St., Providence, R. I., says:

"I was sick and my whole system and especially my nerves were in a terribly weak condition. I was dreadfully nervous and lost almost complete control of myself. I was all discouraged and did not know what I should do. My limbs were swollen, my feet ached, and I had pains all over my body. I got scarcely any sleep, and what little I did get did me no good. Finally hearing Dr. Greene's Nervura blood and nerve remedy highly recommended, I determined to use it. After taking one bottle I was almost entirely cured of all my troubles. My nerves were strong, and the pains left me, the swelling disappeared, and I could sleep well. Thanks to this wonderful medicine I am cured. I wish every sufferer might use it."

Why do you not consult the great specialist, Dr. Greene, 84 Temple Pl., Boston, Mass., about your case personally or by letter? He cordially invites you to do so free of charge.

Gives Health Strength and Beauty to Women.

Oct. 14.

President for the able and efficient manner in which he has presented so fully and so ably all of the important subjects that are contained in his report. Adopted with rising vote of thanks.

H. W. RICHARDSON.
ADDIE L. BALLOU.
JOHN HUTCHINSON.
CLARA L. STEWART.
HENRY C. DORN.

Report adopted as a whole.

WEDNESDAY EVENING.

The hall was crowded in the evening with eager people. Mrs. Cora L. V. Richmond gave an impressive invocation. Mr. P. Osborne sang "Just for To-day," and graciously responded to an encore. Mr. Moses Hull of Buffalo delivered a thirty-minute address on "The Three Pillars of Spiritualism." As usual, his pleasing manners and natural eloquence won enthusiastic attention. A trio—cornet, violin and piano, Wallfried Singer, Prof. Jos. Singer and Mme. Bourgeois—was the next number on the musical program. The chairman read a letter of greeting from J. M. Peebles, who was kept from the convention and from fulfilling his engagement. Mrs. Richmond read the following letter from the Church of the Soul:

CHICAGO, Oct. 15, 1899.

TRUSTEES NATIONAL SPIRITUALISTS ASSOCIATION, Washington, D. C.

Dear Friends and Co-Workers: In behalf of the Church of the Soul, we give you most cordial and fraternal greeting, and enclose twenty-five dollars as a donation to the N. S. A., in token of our fullest sympathy with the main purpose of your organization, and our desire to cooperate with you as a fraternal society.

The Church of the Soul, having been organized under the Illinois Statute as an independent church, founded upon certain expressed basic principles, and having for its purpose the promulgation of a definite system of religious and philosophic teaching known as Psychosophy or "Soul Teachings," it cannot consistently subordinate itself to any other body not representing the same teachings in their fullest detail.

The Church of the Soul is in the most perfect harmony with the N. S. A., in its stand for the intercommunion between the spirit and the mortal states—through media, by messages, visions, physical phenomena, inspiration and all the "Spiritual Gifts"—and we therefore tender our earnest cooperation as a fraternal society, and have elected our pastor, Mrs. Cora L. V. Richmond, as our representative and fraternal delegate to your convention.

Assuring you of our hearty good-will and sincere wishes for the success and prosperity of the N. S. A., we remain,

Fraternally yours,

ERVIN A. RICE, Pres.,
ARLINGTON W. AUSTIN, Sec'y,
J. GIESSELMAN, Treas.,
LEWIS BUSHNELL,
L. W. VAN DYKE,
J. W. LE SUER,
MELKER RUDOLM,
CHAS. H. BUSHNELL, M. D.,
Trustees of the Church of the Soul.

Mrs. Richmond was given a warm reception by the audience. Her address, "Our Beautiful Heritage," contained many practical suggestions, and was a finished discourse, delivered with dignity and grace.

The chairman made an innovation at this time upon the printed program, and introduced Mrs. Jennie Hagan Jackson, who delivered an inspirational poem, "The Building of the Temple." The poem referred especially to the headquarters at Washington, which the improviser begged the friends to secure by helping to build the necessary fund for the Association. While the ushers passed through the hall, securing the pledges of the friends, Mrs. Carrie E. S. Twing entertained the audience with stories which were very appropos, and Mme. Bourgeois played an imitation of the mandolin on the piano. Mr. P. Osborne sang "Golden Dreams," previous to the presentation of Mrs. Zaida Brown Kates, who made a strong impression with the clear out spirit messages given to many friends present. Miss Maggie Gaule in a spirited manner supplemented the work of Mrs. Kates with further evidences of spirit return.

THURSDAY MORNING.

After congregational singing, I. C. I. Evans announced that the election of officers of the Y. P. S. U. took place at the Leland Hotel on the previous evening and the following officers were elected: President, H. F. Arnold, Burr Oak, Mich.; Vice-President, Miss Estelle Metzger,

Evansville, Ind.; Secretary, Walter I. Prentiss, Worcester, Mass.; Treasurer, Miss Amelia J. Rohrbach, Chicago, Ill.; Trustees, Lester Teeguarden, Indianapolis, Ind.; Mrs. Evie P. Bach, Lily Dale, N. Y.; Miss Jennie DeLong, Columbus, O.

President Barrett read a telegram from the Woman's Progressive Union of Philadelphia, donating twenty-five dollars to the Mayer Fund, after which the regular business of the convention was resumed. A partial report of the committee on Resolutions, Mr. Bond, Chairman, was received and considered seriatim.

MEDIUMSHIP.

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

Judge Dunn moved that the words "true" and "genuine" be stricken out. He was opposed by Mr. Locke, Mr. Lockwood, Mr. Hull, Mr. Perkins, Mr. Peek, Mr. Bach, Mrs. Stewart and others, on the ground that there are fraudulent spirits as well as mortals, and also because of the world's understanding of the terms under discussion. The amendment was put to vote and lost.

ORDINATION.

Resolved: That the ordination of spiritualist ministers does not belong to the N. S. A., but to the State Association, and to local societies, and we recommend extreme caution be used in granting ordination papers. Adopted.

Resolved: That Spiritualism is a fact in nature, and its truths are recognized by the unfolded human intellect, and we appreciate organization as a united effort in the directing of these truths to human progress and usefulness. Adopted.

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

Resolved: That we believe every person should have the privilege of selecting his own physician, and therefore we are unqualifiedly opposed to the effort being made to enact so-called medical laws at the dictation of the medical fraternity.

Judge Dunn moved to strike out the clause, "at the dictation of the medical fraternity," as nothing would be gained by its retention. After some discussion for and against the amendment, it was put to vote, and carried, and the section adopted as amended.

Resolved: We believe that church and state should be kept separate, and therefore we deplore all attempts to engraft the word "God, Christ and Christian" upon the Constitution of the United States. Adopted.

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

A substitute was offered, which particularly specified the Philippine Islands, and practically condemned the policy of the present administration. This was seriously objected to by many delegates, and was laid upon the table. W. F. Peck offered an amendment: "We reaffirm our adherence to the principles of the immortal Declaration of Independence, that all governments derive their sole powers from the consent of the governed." Dr. Bowker moved to lay this amendment upon the table, and a roll call vote was taken. When the delegates learned that the whole resolution would be tabled, they almost unanimously voted against it. The amendment was voted upon, and lost 24 to 45. The original resolution was then unanimously adopted.

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

Resolved, That we hail with joy the rising sentiment in favor of universal peace manifested at the inception of the recent Peace Congress at The Hague, recognizing thereby peaceful operation between individuals and nations. Adopted.

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

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

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

This resolution was amended to read "That we endorse all praiseworthy efforts to assist the aged, sick and worn-out workers who are needy."

Resolved, That we believe all Spiritualists in the United States and the Dominion of Canada should organize into local societies, that all local societies should organize into State Associations, and that all State Associations should join the National Associations. Adopted.

Resolved, That we recommend that each society engage speakers for such length of time as seems best to conserve local interests, but we would urge the occasional employment of lecturers upon astronomy, geology, anatomy, physiology and other physical sciences, each tending to extend the boundary of human knowledge. Adopted.

Resolved, That inasmuch as the tendency of human appetite and sensual gratification is so widely expressed in drink, tobacco habit and licentious practices, we recommend a thorough exposition of the influence these habits have upon the nervous system and mankind, believing that by these methods the human mind may be educated away from vicious practices. Adopted.

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

This was adopted after striking out the entire last clause.

Resolved, That inasmuch as it would be an injustice to this country if England should ship her criminals to our shores without our consent, so we believe it an injustice to the spirit world for us to force murderers upon its shores without its consent, we therefore oppose capital punishment.

After a great deal of talk, this was reduced to the simple statement, "We are opposed to capital punishment," and adopted.

Resolved, That the thanks of this Convention be tendered to the Spiritualist press of the United States for the assistance it has so generally given to this Association.

Letters of greeting were sent from Dr. Geo. B. Warne, who was absent on business in Mexico; Lyman C. Howe of Fredonia, N. Y.; John A. Jost and the Boston Spiritual Temple.

The Report of the Committee on Delegates' Reports, Mrs. Cadwallader, Chairman:

Mr. Chairman and Fellow-Delegates: The Committee to which was referred the reports of the delegates, begs leave to submit the following:

We find that only 53 societies have filed reports out of 233 chartered societies. This makes the report meagre and does not show the full strength of the N. S. A.

Many of the societies have sent interesting letters with the regular blanks. These letters give an idea of the workings of the societies, and it would be well to encourage such correspondence. We have carefully read the reports, and from them have compiled the various items presented.

Your Committee notes with pleasure the satisfaction expressed concerning the fraternal communications sent to the societies from the office of the N. S. A. This fact shows that this method of keeping in touch with the local societies is appreciated, therefore we recommend that it be continued.

We regret that many of the societies send in discouraging reports. We believe that every effort should be made to strengthen the societies already in our ranks, and therefore recommend that during the next year missionaries and organizers be sent out by the N. S. A. with that purpose in view. This will create new enthusiasm in the work of Spiritualism, and by making its constituents stronger the N. S. A. will also be benefited.

Your committee recommends that a greater effort be made to secure direct representation from the chartered societies. The present custom of having societies represented by delegates who have no knowledge whatever of the society he or she is supposed to represent cannot fail to elicit criticism. Your committee thinks that where direct representation cannot be secured, each chartered society be invited to send a letter expressing its wishes in regard to its relation with the N. S. A., some idea of the society and its working methods, to be read to the convention or handed to the delegate who shall be appointed to represent the society at the convention. This would secure a direct voice from each chartered society, and enable an appointed delegate to act more intelligently in regard to the society represented.

The California society, through its delegate, suggests the withdrawal of all N. S. A. charters granted local societies in their State, saying they interfere with the effective work of the State Association.

We regret to note that the Religio Philosophical Society of Baltimore, Md., reports that it has been disbanded on account of non-support. As this is one of the old societies your committee recommends that the N. S. A. Secretary correspond with the former Secretary with a view to sending a missionary and representative of the N. S. A. to help re-organize the society.

One society complains that it has been ignored and slighted by the N. S. A. Your committee having inquired into the complaint, finds that during the present Secretary's term of office the above society has been mailed every official communication, therefore we feel that there is no cause for complaint in this direction.

In contra-distinction to the few complaints received from societies, your committee takes pleasure in testifying to the many encouraging features found in this year's reports, noticeable among them is the increased interest manifested in the N. S. A. by its chartered societies, as all but three have contributed to the funds of the N. S. A. during the current year.

Your committee desires to commend the excellent work of the present Secretary in carrying out the recommendation adopted at the last N. S. A. convention in relation to the reports of delegates. The filing of the reports separately has simplified the work of the committee. We therefore recommend that this system be continued, and that all societies be urged to send in complete reports as early as possible before each convention, so that statistics may be compiled in advance of assembling of the same. All of which is respectfully submitted.

M. E. CADWALLADER, Chairman.
B. M. BRADBURY.
ANDREW DUNN.
JUDGE VIRGINIA ROWE.
DR. MARY BEESON.

Adopted as a whole.
Before adjournment the report of the Committee on Correspondence was received.

THURSDAY AFTERNOON.

The report of the Committee on Correspondence was considered seriatim:

1. Your Committee recommends that the matter of invitations from various cities to hold 1900 Convention be referred back to Convention without recommendations. Adopted.

2. On the Maryland State Agent's surrender of charter, Committee recommends the Convention to instruct the National Secretary to issue a circular letter to all mediums against holding their circles at the same hour as the public meeting is held, thus causing the disbanding of societies connected with N. S. A.

Mr. Locke, Miss Gaule, Mrs. Hull, Mrs. Cadwallader, Dr. Bowker, Mrs. Jackson and Mr. Hull spoke in favor of this recommendation; but Mrs. Storrs of Connecticut and others suggested that caution be used in the wording of such a communication, inasmuch as the N. S. A. would have absolutely no jurisdiction over individual mediums or circles; but it was deemed wise to solicit the cooperation of all worthy mediums with the organized local societies, which would reciprocate. Mr. Peck, a member of the Committee, said he and his associates felt that it would be perfectly safe to leave the wording of the circular to the incoming Secretary. The section was therefore adopted.

3. On the proposition of Ernest S. Green, Committee recommends to the Convention that if, in the opinion of the officers of the N. S. A., it will not interfere with the spiritual papers already established, the officers be empowered to accept it. Referred to incoming Board of Trustees.

4. Referring to the matter of Mr. J. T. Hollingsworth, of Winchester, Va., Committee recommends that the proposition to publish a missionary paper is impracticable at the present time. Adopted.

5. On the declaration of principles by Thomas Cook and Mediums' Protective Association of San Francisco, Committee recommends that they be referred to the Committee on Declaration of Principles. Referred as recommended.

6. On the message of sympathy and fraternal love from the Spiritualists of Manchester, England, also from the Tenth Annual Conference of the Spiritualists' National Conference, Blackpool, Lancashire, England, Committee recommends that they be printed in the report of the proceedings of this Association.

Mrs. Cadwallader informed those present that the society from Manchester is the one where Mrs. Emma Hardinge Britten gave the last services of her life, when she unveiled their window, and they adopted the American emblem, the sunflower, placing three upon the window in recognition of the fraternal greetings sent from America.

Mr. Bach moved that the resolution as read be amended by adding "with instructions to the incoming Board to send suitable recognition of the greetings from the two associations whose communications were received."

With this amendment the resolution was adopted, as well as the report as a whole.

At this point the Resolution committee made a further report:

Resolved, That we believe in equal rights for all, and special privileges for none, is the true principle in all departments of life, yet inasmuch as in some States ministers of other religious bodies are allowed half-rate fare on railroads, we claim that the same favor should be granted to our ministers.

Adopted as read.

Under the head of unfinished business, the subject of ordination was considered, and much valuable thought brought out. Lack of space forbids our recording the same, but it will be found in the annual report; and we will state here that as the price of the report has been reduced to fifteen cents, and the work of this convention has been of greater scope and importance than in any previous year, no well-informed Spiritualist can afford to be without it, and should send in an order at once, as the report will be printed without delay.

Mrs. M. E. Cadwallader, chairman of the Philadelphia Mediums' Defense Committee, made a complete statement of the work of the committee, of the money received and disbursed. Thos. M. Locke, also a member of the committee and chairman of the auditing committee, corroborated the statement of Mrs. Cadwallader in full. A vote of thanks was given to the committee for the faithful work performed.

A letter of greeting from the California State Association was read, and the incoming Secretary instructed to return greetings from the convention and Association.

Amendments to the constitution to be acted upon next year were proposed by H. C. Dorn, Moses Hull, Mrs. M. C. Barrett and Mrs. M. E. Cadwallader.

The incoming Board was instructed to see that the annual report was printed and sold for fifteen cents.

THURSDAY EVENING.

At this meeting the musical numbers on the program were: vocal solo, "The Better Land," Miss Lottie M. Groves, Chicago; violin solo, Master Willie Cooper; piano duet, Mrs. E. H. Turnock and Mme. Bourgeois; vocal solo, "The Dream of Paradise," Miss Louise Morgan Taylor, Chicago. Ten minute speeches were made by James E. Lucas, Fall River, Mass.; Mrs. A. L. Gillispie, Pittsburg, Pa.; Mrs. Loë F. Prior, Atlanta, Ga.; E. W. Sprague, Jamestown, N. Y.; Mrs. Carrie E. S. Twing, Westfield, N. Y.; Mrs. J. B. H. Jackson, Fort Worth, Texas; Mrs. Helen Palmer Russegue, Ct.; Mrs. M. E. Cadwallader, Philadelphia, Pa.; Oscar A. Edgerly, Lynn, Mass.; Thomas Grimshaw, St. Louis, Mo.; George P. Colby, Lake Helen, Fla. Others were on the list, but the lateness of the hour prevented their appearance.

FRIDAY MORNING.

The matter of selecting a historian to compile the history of Spiritualism up to date under the supervision of the N. S. A. came up first, and Lyman C. Howe was chosen to undertake the work whenever the incoming Board felt that the N. S. A. was able to take definite action. The final report of the finance committee was received, showing that something over three thousand dollars had been raised toward the Mayer Fund. A Finance Committee to work for the Jubilee Deficit was appointed, to continue in existence during the entire year. Mrs. Twing was made Chairman, to choose her own assistants.

The place of meeting for the next annual convention was then chosen. Brooklyn, Philadelphia, Washington, Indianapolis, Omaha, St. Louis, Minneapolis, Milwaukee, Detroit, Boston and Cleveland were all mentioned, but as Cleveland had made the best offer, and was quite centrally located, in the roll-call she received the largest number and was made the unanimous choice of the Convention.

Mr. Charles A. Browne of Maine, a member of the Auditing Committee, stated that he had grown tired of checking off the monthly salary of the Secretary as seventy five dollars, and in view of the large amount of work which devolved upon the Secretary, he felt the salary should be raised at least to one thousand. It was so voted by the convention.

Resolutions were passed to the effect that a

vote of thanks be extended to the proprietors of the Leland Hotel and to the Central and Western Passenger Association, especially their gentlemanly agents, Messrs. Bruner of the Central and Singleton of the Western, to the secular press, the Musical Director, Mrs. S. D. Biddison, and her assistants, and to the officers of the convention.

The incoming Board of Trustees was instructed to choose delegates to the International Congress of Spiritualists at Paris in 1900.

The next and last order of business was the election of officers, which resulted as follows:

President, Harrison D. Barrett, Massachusetts.
Vice President, H. W. Richardson, New York.

Secretary—Mary T. Longley, District of Columbia.

Treasurer, Theodore J. Mayer, District of Columbia.

Trustees, David P. Dewey, Michigan; I. C. I. Evans, District of Columbia; Alonzo Thompson, Nebraska; C. D. Pruden, Minnesota; E. W. Bond, Ohio.

The convention was then adjourned without day.

Before dispersing, Mrs. Carrie E. S. Twing presented to the N. S. A., in the name of some of his friends, a large oil painting of President Barrett. The artist is J. N. Parks, whose work ranks among the best. As the President was not aware that the portrait was to be painted, it was impossible to have any sittings with him, therefore the picture was in an unfinished state, but it will be completed and hung upon the walls of the headquarters at Washington, D. C.

In the afternoon the National Lyceum Association had a very interesting session, a report of which will appear next week. Over one hundred dollars was raised to carry on the work. A. H. Bliss, of Chicago, headed this list, and caused others to follow.

FRIDAY EVENING.

The main features of the evening were thirty-minute speeches by Wm. M. Lookwood of Chicago, "The Continuity of Life a Cosmic Truth," and Mrs. Addie L. Ballou of San Francisco. Both speakers were frequently interrupted with applause, and evidently made a lasting impression upon their hearers. Mr. John W. King of Galveston, Texas, a young Spiritualist pastor only twenty-two years of age, made a ten minute speech of real worth. The musical numbers were up to their usual high standard. A lady of Chicago, whose name we have not at hand, rendered a beautiful vocal solo; Misses Helen and Irene Wardner, piano duet; Mr. Harry Kerby, vocal solo, "The Land of Rest"; Prof. Richard Young and wife, with violin and piano, played "The Chimes of Hydesville," and with the aid of their young son dressed as a soldier concluded the evening's exercises with "The Battle of Manila," which aroused the greatest enthusiasm, ending in three cheers for our flag, "The Battle of Manila," and the N. S. A. The mediums advertised were unable to be present. Mrs. G. G. Cooley was called upon, but responded only with a few words.

The chairman announced that Mr. Mayer had extended his fifteen thousand dollar offer to Jan. 1, 1900. Take notice of this fact, oh! Spiritualists, and do not let the N. S. A. and its auxiliaries lose this magnificent home, a monument to our Spiritualism in the Capital City.

A partial list of delegates whose credentials were found correct is as follows:

Mrs. Nellie Allison, Illinois.

[Continued on Eighth Page.]

SPECIAL NOTICES.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$2.50 per year, or \$1.25 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months. eow

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May 7

SPRIT
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 Séance held Oct. 12, S. E. 32, 1899.

Invocation.

Sweet influence of the past, we gather with thee at this moment, and with hearts full of tenderness toward all peoples in all conditions, we invoke the spiritual thought so surrounding us. We would, as we gather here to send forth this stream of radiant thought, beautiful in its expression of love, that strength might be given us. We would that the saddened hearts over which the stream flows may be lifted to a realizing sense of life in its fullest enjoyment, its kindest worth, its sweetest capacity. We understand how oft we have been called upon to minister unto darkened lives. We realize only too well our own incapacity, and yet at this moment we draw together with the inspiration of the finest and the sweetest because love bids us speak. Wherever the word may be sent, into whatever household the message goes, may the spirit so permeate it that the lonely one shall feel indeed that the loved are not lost, but live on and on. May the blessing of sweet companionship be ours.

MESSAGES.

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

James Wilson.

The first spirit that comes here is a man about sixty-five years old. He is tall and thin, with blue-gray eyes, and gray hair that hangs quite long on the shoulders—not way down, but a little—and pushed back from the forehead. "Please say that my name is James Wilson, and that I have come because I can do much good, not only for myself, but for those whom I have left. I was rather an outspoken man, doing about what I believed was right, and yet I think I never tried to make any man believe anything against his will. I particularly want to reach Lucy. She is still in earthly life. She is my sister and an old maid. She lives in Lebanon, N. H. She does not know much about this, and yet she reads quite a little. Her eyes trouble her a good deal, so that it bothers her to read more than it used to; but I think if she knew that she was going to hear from me she would read a book through as big as the Bible. That makes me think that she is fond of reading the Bible, too. Some way, when the new-fangled notions come in, she cannot seem to accept them, but she falls back on that old book. I used to tell her that she thought a great deal too much of it, because it did not teach her very much about the things of every day life; but it lifted her above every day life so that she was better able to cope with the conditions around her because of the trust that was inspired in her by reading from the old book."

Enoch Hayes.

The next one is a man named Enoch Hayes. He lives in Providence. He is short and thin, nervous and wiry. His eyes are brown, and he has a small mouth, and a very quick way about him, as though he was in such a hurry to get everything accomplished. He says: "Yes, I do not know just what I am here for. It seemed that it would do me good if I could understand that I could get back, that spirit-life would be more real to me when once I knew that I had never died, and so I have come." He tries to shake off the old condition, because he was sick a long time, and grew very irritable and tired, and yet was always afraid to die. It seems as if he wants to get to his son, who has a name like his, and his son's wife, who used to think he was an awful bother. He says: "I suppose I was too, but I did not realize it so much." The son's wife is named Jennie Scranton.

Eugene Turner.

Here is a young man who died in Colorado Springs. It seems that he went out there for his health. He is not over thirty years old, and his name is Eugene Turner. He is quite tall, and is light; has light brown hair, and blue eyes. He had consumption. They thought he would be better if he went there, but he says: "Really, I was so homesick it did not do me a bit of good when I got out there. I was so anxious to get back, because I belonged in the East, and it seemed to me if I could only die at home, it would be so much better. I was alone, too, because the rest could not afford to come. Everybody did all they could to send me there, but I went to die, and my body was brought home. My mother is in spirit with me. She says to tell my brother Frank that it is all right, that she is taking care of me, and that, although my affairs were not straightened out quite as she would like to have them, perhaps I will be able some time to say something about them."

Carrie Pratt.

Here is a girl about eighteen years old, and as proud as can be. Her eyes are black, her hair is black; she is rather dark complexioned, but she has a little color in her cheeks. I think she passed out to the spirit suddenly, because she does not seem to have any sick condition about her. She walks over to me in such an easy way, and looks into my face as though she were wondering just how all this is done. She says: "I had no idea we came back this way. I thought we just came and stood, and looked as we used to. I had no idea we could send messages, and so I want to tell you that it does me good to see it is possible to send some word to my own people. My name is Carrie Pratt. I used to live in Roxbury, although I feel quite a Bostoness, because I was educated in Boston. Still, I feel as though I had traveled a good deal because I have seen so much since I came to spirit. I have a special message to give. I have not come here just because this would satisfy me, but rather that it is an opening wedge that I may put in that the rest of the family may understand it is I who speaks to them." She has a good many people who are still alive. She has somebody with her, a Charlie Pratt, who is her uncle. She says there

is some one else, a woman, and her name is Mary. "I feel quite sure that they will be glad to hear from me, because they are some interested, although they do not understand fully how I can come back."

Frank Emerson.

Oh! here is a boy, just a little boy, about eight or nine years old, and he says: "Will you please say that a little boy named Frank Emerson can speak? I lived around here, too. I could not come from a great distance, but they told me if I would come to-day I might speak for my father and mother. I lived in Everett. They live there now. They too will be glad to hear from me, because my mother has often cried over me. She seemed to feel when I went away that it was the end of it all. But I would like to take hold of her veil and lift it, and look into her eyes and tell her I love her, just as I used to; it would make her feel so good, if she could see my face. I cannot tell you what her name is, but I hope through friends to have this message get to her."

Priscilla Cummings.

Here is an old lady who is quite prim. Her name is Priscilla. She looks just as prim as her name sounds. She is rather tall and rather thin, and has real blue eyes, gray hair, and wears glasses. She stands here in such a quiet way—so orderly as though she wanted to come just when the people wanted her to, and did not want to make the least mistake in coming. "My name is Priscilla Cummings; I came from a long way off—way across the country. I have traveled, oh! so many times to this place, hoping to get in, and yet have never found an opportunity. I thank you so much for this privilege. It seems to me that I want to thank these people who are giving us the opportunity more than I want to say anything to my own. The most of my people are with me, but there are still a few left who will remember me. I feel that if I can add any evidence to what has already been given of this fact of spirit return, that perhaps it will help others who come after me, not that it will do so much good to me."

Hon. A. B. Edgcomb.

Here is a man named Hon. A. B. Edgcomb, of New York. He has a very striking way of speaking, as though he had trained himself to speak clearly and distinctly. His enunciation is very correct, and he always studied to have it so. He is rather a broad shouldered man. He dresses nicely, though not overly particular; but it seems that everything he has is good. He was an educated man when he was here. He often talked about these matters. He believed it was true, still the belief was not knowledge, and he says: "I have sometimes thought no one can get exact knowledge of any special condition in life until he has passed through it himself. So I have come to you. I would like to get to my wife, whose name is Sarah Edgcomb. She will find among my books many references to this subject—where I have marked them where some author had referred to it indefinitely. I have often been to the home and have sometimes thought she was conscious of my presence, although she seems to go on and take up life's duties and its burdens exactly as though I had gone away from her forever."

Benjamin Hackett.

Here is a lame man—quite lame. His name is Benjamin Hackett. He tries to sit up in his chair, but it seems every time he falls down. I think he passed away in his chair, and that he had been sick a long time; but still at the last they found him in his chair with the spirit gone. He says: "Why, it was quite a while before I realized I had gone, because it was so real to me, this other life that I began to live immediately. I came from Portland, Me. I was not so very well known there, because I came from another place to that place about six years before I passed away; and yet I think it is good for me to come, and to mention this last place where I left the body." He does not speak about any of his friends particularly, only that since he has come another has followed him, and that was another man named Samuel, who followed soon after. He was not a brother but a brother-in-law, Samuel.

Christine Warren.

There is a beautiful lady comes now. She is about forty years old. She has such a sweet way and such a kindly disposition. I know, as I look into her eyes, it is love that brings her back. She says her name is Christine Warren. "I want to say that I came from Stamford, Ct., and it is largely love that brings me, and some curiosity, because the subject is entirely new to me. Why, I would no more have believed that I could come back again than I would have believed that the sun was shining out in the night; and it seems so strange that I could have lived all the years I did and never know how possible it was to have my dear mother communicate with me. My mother died when I was a little girl, and I always believed she was in heaven and happy. When I came to the spirit and found first my mother and then my child, and found them together, my happiness seemed complete. For a while I forgot that I was leaving sorrowing friends in earthly life. I know it will be such a pleasure to them to realize that I have come."

Henry Cheny.

A man comes right along and says his name is Henry Cheny. He says: "Yes, but they used to call me Hen more than they did Henry, because I never seemed to have much dignity about me, and nobody ever seemed to think that they could put the whole name on. I was about fifty-five when I went over, and a Baptist—a good, solid Baptist. I believed that nobody but Baptists would get into the front seat, but some how I did not find myself walking right into a reserved place, and it surprised me; so I looked around and found there were other people around me beside Baptists. So I have come back to say that it does not make any difference what your religion is, whether you are Baptist, Methodist, or what you may believe, you have to go right where you belong. I came from Vermont, up near the Green Mountains, near Lake Champlain. Although I was a rough kind of a man it does me good to come back."

James T. MacBride.

Here is a man named James T. MacBride. He has red hair, freckled face, rather below the medium height, square shoulders. He comes in, takes me by the shoulders and shakes me as though he wanted to be sure I was alive, whether he was or not. He speaks in a little broken way, as if he hardly realizes

that he is here. "I did not know much about this country anyway, because I come from across the water now. All my folks were there, and the reason I came here is because I have a brother in this country. My brother's name is Patrick MacBride. He settled somewhere around New York, I should think it was near Manhattan. We used to get letters from him, and he was always asking me to come over; and the first thing he knew I had gone where I could come easier than he thought I could. I would like to tell him if I could get in close contact with him, that he had better be careful how he invests his money, because he is going pretty hot-headed, thinking he is in a new country and that every time he puts a dollar into a new investment it is going to double. He will get a fuller understanding of material ways if he keeps on that way."

Eva.

Here is a little girl. Her name is Eva. She is from New Bedford—such a pretty little girl. "I am Eva," she says; "I want to get to my mamma. My mamma is a medium. She will understand when I come. She reads THE BANNER, and I do not even need to tell what her last name is; but tell her that my brother is with me and that he is so glad to bring me to-day to speak to her, because she needs it so much. She is sick and discouraged, and it will do her good to know that I have been here. My brother has gone back to her. He says that he has tried to tell her that he would bring me here as soon as he could. Please tell her that she will get well by and by. Her work is not over; it is time that she began to think about doing something more, and that will help her and help the people who are about her. She is a beautiful lady, although she does not realize it herself. When she finds her feet getting so sore that she cannot step on them, if she will just ask me to come and bring an influence from the spirit, I think I can help her to walk. Please ask my mamma to write a letter if she understands that I have come, because it will help me."

Betsy Hunter.

Here is an old lady with a cap on. Her face is all wizened and wrinkled. She says she is Aunt Betsy Hunter. She came from New Haven. She says she found a better haven when she went across. She has no teeth, and she speaks in a kind of faltering way, as though her strength was giving out. This was before she went away, though. Her eyes are black, and just as sharp and bright as can be. She says: "I wish I could get to Lizzie, because I think she feels me around, and I would like her to know that when she broke the cup, I was there and knew it."

A Letter from Abby A. Judson.

NUMBER NINETY-THREE.

To the Editor of the Banner of Light:

What a pleasure it is to be able to look through our spiritualistic papers, and to read the thoughts penned by our untrammelled thinkers! I was brought up to believe that a free-thinker was a lawless, reckless being, destined to wish through a distressful eternity that he had allowed the church to do all his thinking for him. My good old aunt, Miss Abigail B. Judson, who kept up the old family mansion in Plymouth, Mass., did her best to keep her flock of nephews and nieces in the old paths. When we came to visit her in our vacations, my brothers would tell her of having been to hear Theodore Parker and T. Starr King. She would sigh over these escapades, and wind up her account of them to some sympathizing "orthodox" friend by saying of her namesake, "As for Abby, she's flying round to all p'ts of the compass!"

Attired in her scant gown, her little silk shawl, and the deep old-fashioned bonnet, in the back recesses of which could be seen her still pretty though aged face, she would wend her way on a sunny Sunday to the Baptist meetinghouse, and listen to the Word as dispensed by some old-time minister, who often alluded to the missionary labors of the brother of his devout auditor.

This aunt thought it very wrong to laugh or to talk much at the table. For laughing while eating, she boxed the ears of one of my brothers, after he had grown to man's estate, and was in Brown University. This punishment was inflicted because he was "laughing while he was eating the good things provided by Providence." He took it as a huge joke, and often told the story to illustrate the eccentricities of his aunt.

But what a beautiful life she led! so quiet, generous and true. Conservative to the backbone, she lived and died in the faith of her father and mother; and as I have scarcely heard from her since she passed to spirit life in 1884, she is doubtless one of those spirits who cling to old traditions, and is happy in doing quietly the spiritual work that is in harmony with them. My heart goes out in tender love to her; I thank her ever for her great kindness to us when our father left us motherless in America on his return to Burmah, and it pleases me to look about my little study and realize that there is here much to remind me of her. The rocking chair in which I sit at my desk to write, painted dark carriage-green, with rudimentary claws on the arms, was hers. The mahogany bureau behind me, with its two old-fashioned bulges and its brass handles and keyholes, was one of her treasures. Beside it stands her two-leaved mahogany table, loaded down, as usual, with spiritualistic newspapers, magazines, leaflets on animals and pamphlets of many kinds. . .

The assortment of literature on this table pertains to free thought, and, as I said before, I can never feel grateful enough that I have eyesight to read the thoughts of my conferees as displayed in our unfettered papers. For instance, here is a well studied, thoughtful article by James C. Underhill, on "Vedanta Philosophy," and "Some Tonic Vibrations Sent Forth by Sar'gis," whom I think we are warranted in calling "the only Sar'gis." These are spread forth for the delectation and instruction of his readers by Bro. Francis, while W. J. Hall provides the subscribers of *The Light of Truth* with a singularly able article by our far-fetched English cousin, John Ruthenford, on Apollonius of Tyana. Every once in a while I look over my accumulating papers and out such valuable articles as those named above to preserve for future reference.

Near the close of Mr. Ruthenford's article, he quotes with approval O. B. Frothingham's dictum that "The Christ of Christendom is a great assembly of powers personified in a single man. The Christ of humanity is a single power distributed among a multitude of men." This illustrates clearly what we mean when

we say that we believe in and adopt the Christ principle, though we do not believe in the personality of Jesus as depicted by the church.

"There are many Christs, or anointed souls, in history. Buddha was one, Jesus was one, Emerson was one; and you that read these lines, as well as myself, may, in our humble and circumscribed walk in life, be one of those through whom God attains expression among the children of men.

Comparisons are always odious, and if I should say to-day that Sar'gis is my favorite author among the writers in the *Progressive Thinker*, perhaps his brilliance might be eclipsed to-morrow by some other light. Still, whatever happen, he holds his own with me, and I preserve carefully everything that I see from his pen.

Some of the opponents of Sar'gis are very angry because he withholds his name, and does not tell the world, "I am Mr. So-and-so, live at such a street and number in such a town, in such a State." These opponents wish they could find out these facts, presumably so that they might with more convenience tear him limb from limb. But they cannot find him out, he chooses to remain unknown, and Mr. Francis will not give him away.

For me, I thought at one time that I would like to know these post-office appurtenances of Sar'gis, so that I might send him certain books, or mayhap write him that I liked certain things that he had said. But on the whole, I like the name Sar'gis quite as well as John Smith or Arthur Snooks, and quite approve the limiting of the secret to J. R. Francis and Sar'gis himself, on the old principle that "three can keep a secret, provided that two of them are dead."

I do not always agree with Sar'gis. He sometimes seems to me to make too heavy a line of demarcation between mortal states and spiritual states, perhaps not considering the spiritual world as being under natural, physical law in quite the same way that I do. But he shows with unerring stroke that it is folly to carry the same dynamics into spiritual states that obtain in mortal ones. How incisive is his statement, "The trouble with our philosophers is that they talk spirit and think matter!"

In Mr. Underhill's article on "Vedanta Philosophy," he says that "Memory resides not in the vibrations, but in the entity that sends forth these vibrations, and the vibrations are the method by which the spirit entity communicates the matters of memory to other mental entities." Also, "Memory is not associated with the earthly physical brain alone, but is associated with its spiritual counterpart, without which there could be neither memory nor self-conscious identity in any degree, after being divested of the mortal, which would be equivalent to annihilation of one's individuality." Mr. Underhill founds these considerations on the assumption that what is known among scientists as the theory of vibration is correct as a matter of solid fact.

I agree entirely with all that Mr. Underhill says, not only in this article, but in several that he has written previously. He knows how to combine metaphysical acumen, scientific knowledge, and the intuitive sense. I call him a wise thinker, and a safe leader.

Why is it that many fancy that the scientific vibration theory is something new, and not to be associated with Spiritualism? One of our speakers went so far as to allude to "vibratory moonshine." Those among my hearers in by-gone years who understood what I was talking about knew how strenuously I adopted the vibration theory in sense impressions, and applied it to clairaudience and clairvoyance as well, owing to the fact that the organs of the spiritual body respond normally to the quicker vibrations of the spiritual state. This whole matter was made clear to me in 1895 by reading an article by Heinrich Hensoldt in the *April Arena* of that year. He illustrates by a pendulum hung in absolute darkness and absolute silence as set in motion by some invisible hand. Faster does it vibrate, till at the rate of thirty times a second the lowest note is heard that the human ear can hear. On reaching forty thousand a second is heard the highest note we hear with mortal ear. Then silence. On reaching six billion a second, red is seen by mortal eye, and at fifteen billion a second violet is seen. Then nothing is seen.

Having absorbed the above, intuition told me that the spiritual state has far more rapid vibrations, and that through them we see spirits with our spiritual optics, and through them, spirits hear and see each other. Those who have grasped these spiritual applications of modern science can read with pleasure Dr. Babbitt's elucidation of octaves of light and color which mortal eye cannot see. The first is the aetheric grade, which Baron Reichenback discovered, which includes the X-ray. This penetrates opaque bodies. The next color octave is the psychic light, which reveals a universe worth far more than what is seen by our poor mortal eyes. Persons who have this psychic force, women in particular, see by intuition. See Dr. Babbitt's lecture on "The Greatness of the Minute," published lately in the *BANNER OF LIGHT*.

Those of our readers who wish to read more on these lines of thought, and to understand why spiritual seeing is just as normal as ordinary human vision, are advised to read Lizzie Doten's Preface to her "Poems of Progress." This preface is in our opinion one of the clearest and most instructive pieces on the application of scientific data to prove Spiritualism that was ever penned by a mortal. There is no truer seeress into the invisible world than is Lizzie Doten. Bless the angels who brought her rare powers into light!

The allusion to this honored woman brings me in thought back again to old Plymouth. When visiting my aunt in early girlhood, I sometimes heard Lizzie Doten spoken of. She lived on the hill back of my aunt's house, and was said to be a *Spiritualist*. Of course that was quite enough for one so ignorant as I then was. But of late years I have thought regretfully of my early nearness to one so spiritually minded, and of what she might have taught me. Far in advance of those to whom I was accustomed to look for instruction, I knew it not; but now I know that one of the brightest crowns ever prepared for any dweller on the bleak shores of old Plymouth where the Pilgrims landed is laid on the brow of that gifted seer into the invisible world—Lizzie Doten. We all know her majestic lines:

"God of the granite and the rose,
Soul of the sparrow and the bee,
The mighty tide of being flows
From all thy creatures back to thee.
Thus round and round the circle runs,
A mighty sea without a shore,

While men and angels, stars and suns,
Unite to praise thee evermore."

Yours for humanity and for spirituality,
ABBY A. JUDSON.

Arlington, N. J., Oct. 6, 1899.

The Lesson of the Autumn Leaves.

BY SYLVANUS LYON.

"Tongues in the trees, books in the running brooks,
Sermons in stones and good in everything."

"Nature now is so lavish of her store
That she bestows until she have no more."

It was only a stray little branch, broken off at random from the lane maple tree; but it was so beautiful—variegated, green, deep red, violet, yellow shaded and blended colors, all mingled in promiscuous luxuriance on this little bough. It was only one of thousands glorifying the landscape as the morning sun lent splendor rays.

How did I get it or think to use it for good and beauty? Robert, the colored boy, took it as he was coming up the hill with Ben for the depot. He said (grinning as he handed it to me): "Why, I knowed Massa L— always pocking and bunching such little flowers, and so I just thought to try a treasure for him."

And this maple bough's mission of use and love was wondrous, and the poet's lines all true:

"Oh, if you much beauty doth reveal
In every vein of life and nature,
How beautiful must be the source itself!"

And thus lessons and sermons might come to each life and heart if we had the intuitions and loving feelings to listen aright; and now let these autumn leaves tell their story and lesson.

First this little stray maple branch influenced and changed all my day's plans and purposes.

"Oh! no," they seemed to say, "let the petition of the railroad wait, and don't go to dull office but carry in triumph my beauty."

And then the leaves seemed to whisper (or rustle) quietly with the wind touch—"Here 'midst Nature's autumn glories we are lost; but in the great city our beauty is a novelty; and if you will magnify our charms with good and love, carry us to the poor invalid languishing wearily for days and months. Oh! how our beauty will delight and cheer her drooping spirits, telling of life's dearer, fairer scenes."

Of course I must obey such glad some promptings—the message coming thus direct and sweetly pleading to my better nature. Truly the journey, the greetings and pleasing were a triumph (not mine) but for the maple autumn leaves.

At the depot many admired, passing on the train the "ohs" and "ahs," "how beautiful!" Arriving over the ferry in the city, really it seemed as if an ovation of delight followed the variegated, rich tinted maple branch.

It is often thus in life; the good, the really beautiful and true, only needs to be known to receive praise and admiration, and better, brighter than diamonds and rubies, are some deeds and lives. Each tiny floweret or little blossom given to poverty, vice and misery will return so much happiness.

But I forget the real lesson of the Maple leaves (promised)—a continuation of the story sermon.

It was only a little twig of fall beauties—a few, withering leaves—I am telling of. Large and small, medium, full and tiny, with some baby leaves coming too late for perfection; grouped they did make such a pretty variegated bouquet, fit to adorn palace or hut. Oh, such coloring and shading, bright glory tints and fancy painting, for the Supreme Artist had lent hues and delicate tints. The sun, wind and frosts had delicately touched the leaves with living colors of which earth's painters and poets can only dream. The deep dark green of some leaves was a background, the orange tinted many, some were parti-colored—mixed hues, like fairy sketches or magic tracings, and then the deep red and crimson set off the bunch with a charm of loveliness.

If I could not see all this, I am confident the sweet nurse maid who welcomed so joyously the autumn leaves did.

"Oh, thank you, thanks!" she exclaimed at the door opening. "Oh, so beautiful and rich," and then she added, "how they will delight and cheer my poor, weary patient, for she is pining now for nature's beauties."

And now here is where the true sermon of the Maple leaves, the finishing of my story of their magic influence and telling charm should come. I must let you imagine the lessons and point the moral of the blessings and good "of little acts of kindness given with love and sympathy" so precious to the poor and lowly.

I cannot write of the touching recollections coming with the leaves to the sick one, or tell of the holy longings and sorrowful feelings which the stray maple-branch gave to her aching soul. With such rapture her eyes looked long and tenderly—then methinks pity influences gently soothed her—Memory portrayed so many of life's scenes of joy, happiness, sorrow, losses, childhood, youth, and she mentioned weeping of death's embraces, calling two away, and sighing of her own sad life, for "the air is full of sad farewells to the dying."

These last seemed like the deep, dark green hues of the maple leaves, whilst the yellow and crimson beauties—life's sunny places—told of joyful hours; grouped together like the leaves, they were variegated, and mixed with bliss and woe, care and love, ill and good. And just then a sigh or touch of sorrow separated one full, yellow leaf, telling how soon her life must vanish.

"Come then, come soon; come sweetest death to me;
For death will set the soul at liberty."

The twig or maple-branch had been rudely broken—all the leaves must wither, fade, and die. Truly they seemed to whisper: "Life is a shadow, we all do fade as a leaf; but the glory-tints told of immortality—living continually—like the leaves with new brightness—lasting joys—with the loving angels in heaven, progressing toward God, the Father of Love.

And thus methought, musing—if the tear-drops moistened, and the sobs of anguish of life's misery must come, the autumn leaves had given the poor sick mother joy and gladness, calling back so many of life's picture lessons, with glimpses of the glories and beatitudes of the hereafter for a brighter coloring of everlasting beauty.

"Leaves have their time to fall,
And flowers to wither at the north wind's blast;
And stars to set; but all—
Thou hast all seasons for thine own, oh, Death!"

Young men take a noble stand in life's great work. The more nobly the young man conceives of this world, the more noble will be his life.—*Phillips Brooks.*

AT THE SIGN OF THE RISING SUN.

When morning breaks in our town,
The great red sun can then look down
On this fine line, with open doors,
Through which the tide of being pours;
It stands, in glory of the day,
Beside the common old highway;
The men and women move sedate
About their business through its gate;
And yet a smile is on each face
And every one has words of grace,
So pleasantly the sun looks down
On Inn of Joy in our town.

Eldest inhabitant that's there
Will sometimes this with pride declare:
"As long as I have lived this way
The land has been as bright as May;
We have no storms of sleet and cold;
We have no craving lust for gold;
We have no vain and foolish sense
That brooks or wishes for pretense;
We live in happiness and peace,
While all the years our bliss increase!"
Thus every day, to its renewal,
The sun smiles on our little town!

The youngest child has gladness, too,
And tells this story sweet to you:
"I have the merriest time all day;
My life is like a brook at play;
It runs with song from morn to eve,
While peace and pleasure I receive;
The birds and flowers my friends I call;
I love all things, or great or small;
The skies are bright, the air is clear,
And beauty greets me everywhere!"
Thus every morning, life to crown,
The sun looks down on our good town.

Now what's to hinder world like this,
Where man perceives the man he is?
Where heart and mind respond to truth
And keep beatitudes of youth.
This is the world our Father made,
The Inn of Joy wide open laid.
He asks his children, small and great,
To enter in his friendly gate,
And have refreshment and good cheer,
And be his guests from year to year;
And then who doubts on other town
But what this sun shall still look down?

—William Brewster, in New Unity.

Memory.

BY JULIA A. BUNKER.

There is no need of threshing over Mr. Dawbarn's article on memory, for points to controvert or approve, for, to my way of thinking, he is ingenious but inconclusive at every point.

I am not a profound thinker, neither am I infallible or cogent in my handling of metaphysical problems, but it seems to me either all earth memories persist in some way, some form, after so-called death, or else all earth memories are nil.

Nature has no slipshod phenomena, knows no broken links, and every phenomenon is purposeful and counts.

If earth memories do not hold in spirit-life, then all that remains of mortal passing is unremembering, impersonal life; earth and spirit worlds are not bridged, and Spiritualism is a delusive snare.

If Mr. Dawbarn is the only infallible testator of the spiritual law that sends souls spiritward all naked of earth-memories, how comes he to know the law, or how could he know of spirits, or how could spirits know of Mr. Dawbarn, allowing them could see him, or how could they, denuded of earth-memory, know what kind of life he was, or know what kind of law he needed, or know if he could comprehend a law? But the most advanced philosophers and scientists (Mr. Dawbarn included) agree that earth substance, as far as it visibly affects earth, and all its attending phenomena are substance; that thoughts are things, and embodied substance co-eternal with the universe, and in these conclusions I am at one with Mr. Dawbarn.

So thought is concrete substance, also memory (which is inseparable from thought) is concrete substance, and both thought and memory fall under the law of evolution and involution and continuity of substance.

The constituents of thought and memory are the inherent energy of substance—is substance. Thought is warped and woofed in memory, and, vice versa, memory is warped and woofed in thought—the one is not possible without the other, as Mr. Dawbarn will find, if he turns his thoughts (tuned and underpinned by thoughts and memories) upon the workings of thought, is thought's necessity as thought is memory's necessity, and memory is the substance with which thought is woven, with which it evolves and involves.

Were there no memories there would be nothing to think about, and, finally, if earth-memory does not continue throughout all extent, earth-thought does not continue. Because of memory Mr. Dawbarn is able to walk and evolve an athlete; eat, and decide what to eat; drink, and reason about what to drink, and he knows what to wear and how to wear it—and all this because of memory.

He knows of a pen because of memory, and because of memory he knows of ink and the uses of ink, and he will dip a pen in ink because memory teaches him what the combination of pen and ink will do, and by the ingenious permutations of memory, thoughts and letters he is able to form letters into words and sentences, embodying thought-memories and permutations of thought-memories and notes with pen his flights into the wonderful regions of thought and fancy—all this just by standing himself on the stored-up memories and thoughts of himself and of all mortals and all ages of mortality. Is all this to be dropped at death—rubbied off from life's slate?

If all this we mortals have thought and remembered is blank to the spirit, then of what use to have lived it, and where the data for spirit to draw conclusions from? Either all memories are of use or none are; as well might we say of the atom, it is of no use; in fact, it is not, because we cannot see it; as to say, earth memory does not persist in spirit, because spirit substance must vibrate without the mortal ken and sense, and what is called spirit communion is contradictory and baffling.

But earth's memories have their uses (for us at least), as it is by the use of all memories of all peoples (and I think spirit peoples too) that an Edison, a Tesla, and their ilk are evolved, and the wizard of Liquid Air becomes a fact, and because of fore memories this Wizard of Air is even now able to dissolve and leave nothing but Eternal Principle behind Mr. Dawbarn's immutability, primal atom, and may be the man is here who will show Mr. Dawbarn a spirit-thought evolved from the human memory.

A child may not comprehend the man, but the man comprehends the child, because he knows of childish memories. We may not understand their words and language of spirit people, but they understand us, for they have lived on earth, and remember. We communicated to children in the language of children, and the spirit man speaks to the earth-man as that of the earth man can understand. Our earthly ears are not attuned to celestial harmonies, for we have not lived them; but celestial people can look back because of memory-magic, and understand and evolve melodious preludes for spirit music from the deep bass of the earth-world.

What would spirits do (that there are spirits we cannot know if we follow Mr. Dawbarn's philosophy to its logical conclusion) for units of measure, without earth's data?

This physical item of consciousness has been overlooked by Mr. Dawbarn, but it is an important factor in the revelations of memory. The physical earth-consciousness becomes by evolution spiritual consciousness, and so,

there is the plough, and I am not keen to tell the tale of the linking of the links in this endless immortal life-chain of memory.

The human man is conscious or unconscious rightness, conscious or unconscious unrightness, conscious or unconscious memory, etc., for all the while infinite consciousness tabulates happenings in human fibre, evolving and unrolling the life-rolls of the earth man, fashioned and stamped with the history of conscious and unconscious life-doings and ways.

Because there seems to be forgetfulness, it is no mystery of forgetfulness. Because we are unconscious of a sin (or inharmonious) we are not immune from the effects of the sin.

Memories are of us, and not adventitious vibrations of atmosphere, and exist and harmonize with the changed vibrations of the spirit us.

I remember my friends in distant towns, but there can be no communication between us save by media, and if the media should be imperfect instruments I can get only garbled versions of what they wished to tell me, and the result is I form incorrect ideas of my friends.

Among the occupants of a household there can be no sign whereby each can know the other save by the medium of atmosphere.

The mortal evolves to spirit with evolving atmosphere, and finds his media of communication to his earth folk in the continuous threads of the super-sensibles and the magnetic fluids of earth life, and the rub in the communications (if rub there be) lies with the transmitting and receiving instruments used. The earth man and spirit man are like words of a sentence: spaced, but with a continuity of meaning. A man is an abstraction unless he lives along in the fellowship of his thought and memory constituents in a purposeful way, and in purposeful relations to the All Life. And as man does unfold and infold in purposeful relations, and the spirit man is in purposeful relations to the earth man, and stands rooted in earth memories from which he evolves to infinite heights.

Memory is the furtherance of thought, and evolution and consciousness is the magic of the manifest by which nature mounts without a break, and in perfect rhythm, into dazzling vistas of science upon its eternities of the stored-up memories of the universe of things.

Candia, N. H.

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Feb 25

"LIFE" and "REST"

TWO WONDER BOOKS.

The two novels by William W. Wheeler, a photographer of merited distinction, entitled "Life" and "Rest," are remarkable books, filled with the wonders of spirit. The thought that vitalizes them is wholly advanced, fearless, and wholly new in its utterance. They are a revelation of the deep current of their ideas, and seek to present the claims of Modern Spiritualism through its phenomenal in its most rationalistic form. "Life" is a story turns for its interest mainly on typomorphism, and on this the philosophy of life on which the phenomena rest is impressively expounded.

There are many incidental and side-scenes, but the author is too earnest to allow his purpose to be deflected in the least by them. He demonstrates conclusively the truth of the existence of the human spirit after the event of death. He makes the fact as plain and impressive as any conclusions of material science can be made. He is a pronounced evolutionist withal, which enables him to dispose of the old beliefs peremptorily.

Few books can be called the peer of these in closeness of statement and clearness of reasoning. In the practical investigation of the workings of laws over which mortals possess no control, by means of the narrative of the experiences gone through in the trance condition, they are fraught with startling mysteries. A profoundly original love story forms the current on which the argument of the two books is borne to the reader's emotional recognition, leaving fact and argument alive in its warm atmosphere.

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Contents.—Chap. I.—John Hobbs and Little Barefoot. Chap. II.—The Old Man and the Little Girl. Chap. III.—John Hobbs Sees a Spirit. Chap. IV.—A Friendly Meeting. Chap. V.—John Hobbs Sees Darkly. Chap. VI.—An Unexpected Meeting. Chap. VII.—The Woman's Story. Chap. VIII.—Down in the Depths of Death. Chap. IX.—Rest.

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"The Mother's Tender Eyes," "They are Waiting at the Por-

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Gather at Home," "The Good Time Yet to Be." The latter

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Oct

Banner of Light.

BOSTON, SATURDAY, OCTOBER 21, 1899.

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. South, Pastor, Assembly Hall, 200 Huntington Avenue, Sunday evenings at 7:45. Discourse and Evidences through the mediumship of the past.

Engle Hall, 116 Washington Street. First Spiritualist Church, M. Adeline Wilkinson, Pastor. Services at 11:25 and 7:45; also Thursdays at 3. BANNER OF LIGHT for sale.

Home Rostrum, 21 Soledad Street, Charlestown. Spiritualist meetings Sunday, 11 A.M. and 7:45 P.M.; Tuesday and Friday, 3 P.M. Mrs. Gilliland, President.

Bible Spiritualist Meetings, Odd Ladies' Hall, 446 Tremont Street. Mrs. Gutierrez, President. Meetings Sundays at 10:45 A.M., 2:30 and 7 P.M., and Wednesdays at 2:30 P.M.

Spiritual Fraternity. At First Spiritual Temple, 446 Tremont Street, Sunday at 10:45 and 7:45 P.M. The continuity of life will be demonstrated through different phases of mediumship. Other meetings announced from the platform. A. H. Sherman, Secretary.

Boston Spiritual Temple meets in Berkeley Hall, 4 Berkeley Street, Every Sunday at 10:45 and 7:45 P.M. E. L. Allen, President; J. B. Hatch, Jr., Secretary, 74 Sidney Street, 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 Elliot Street. Mrs. Mattie E. Albee, President; Carrie L. Hatch, Sec'y, 74 Sidney Street, Dorchester, Mass.

Children's Progressive Lyceum. Spiritualist Society meets every Sunday morning in Red Men's Hall, 514 Tremont Street, at 10:45 A.M. All are welcome. Mrs. M. A. Brown, Superintendent.

Commercial Hall, 604 Washington Street. Mrs. Nutter, President. Services Sunday at 11 A.M., 2:30 and 7:45 P.M., and Thursday at 3 P.M.

The Helping Hand Society meets every Wednesday in Gould Hall, 3 Boylston Place, Boston, beginning at 6 o'clock. Supper at 6 o'clock. Entertainment at 7:45. Mrs. Carrie L. Hatch, President; Mrs. Grace Cobb Crawford, Secretary.

Boston Spiritual Lyceum meets in Berkeley Hall every Sunday at 10:45 and 7:45 P.M. Conducted by A. Clarence Armstrong, Clerk. Free admission. Free will contribution.

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

MALDEN.

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

BROOKLYN.

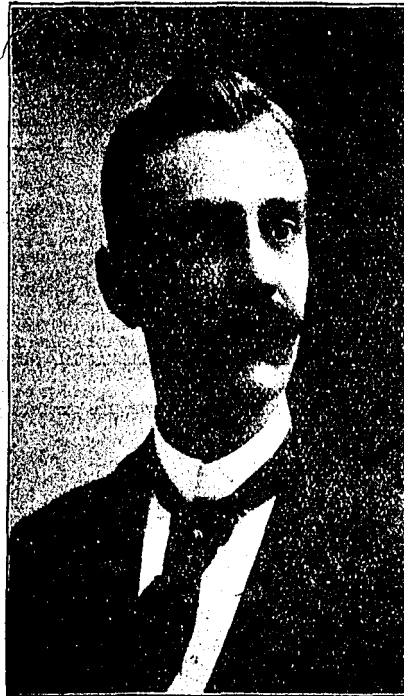
The Advance Spiritualist Conference meets every Saturday evening in Single Tax Hall, 101 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Mr. G. Delaney, President; Mrs. Alice Ashley, Secretary.

The Women's Progressive Union of Brooklyn holds meetings every Sunday afternoon and evening, at 8 and 8 o'clock, and social meetings every Thursday evening at 8 o'clock, at Hall 423 Classon Avenue, between Lexington Avenue and Queens Street. ELIZABETH F. KURTH, Pres't. BANNER OF LIGHT for sale at the Hall.

308 Tompkins Ave., near Gates Ave. Mrs. Miss Chaplin, Blind Medium. Meetings Sunday and Friday evenings. Spirit Messages and other Phenomena. Admission free. Collection taken.

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.



Sincerely Yours,
F. A. Wiggins.

Local Briefs.

BOSTON.

The First Spiritual Temple Society, Berkeley Hall, although provided with one hundred extra chairs, had but few vacant seats Sunday morning, while in the evening every seat on the floor was taken, one gallery filled and the other was in demand. If the increasing ratio of attendance continues, in a few weeks this hall will be too small to accommodate the people desiring to attend these meetings.

In the morning Mr. F. A. Wiggins, the speaker, took for his text a part of the first verse of the second chapter of Acts, "They were all of one accord in one place." Nothing short of the full text of this discourse, delivered in a trance, could do it, or the speaker justice. In plain, simple language a great truth was told. In the speaker's elaboration of the theme he forcibly and eloquently pushed wide open the gates to organized Spiritualism, and presented the open sesame to victory for the truth in a unification of forces, wisely working in one accord.

The discourse was well received by the large audience. The lecture was supplemented with an interesting séance. In the evening Mr. Wiggins read some very interesting aphorisms from various authors, following with a fifteen minute talk. His first sentence, "A truth seeker is better than a fraud hunter," was received with applause, and indicated that the entire audience was in sympathetic pulse-beat with the speaker. Mr. Wiggins concluded the day's services with an hour's séance. Prof. Geo. E. Schaller and Mrs. Julia Thornton Pearl furnished excellent music throughout the day.

First Spiritualists' Ladies' Aid Society of Boston—Annie E. Barnes, Sec'y pro tem—met as usual at its parlors, 241 Tremont Street, on Friday, Oct. 21, with the President, Mrs. M. E. Albee, in the chair. It being "Mediums' Day" a circle was held in the afternoon, which was well attended. Many convincing proofs of spirit return were given by Mrs. H. O. Mason, Mrs. Healy, Dr. Huot, Mrs. Shackle and others. Supper was served at 6 o'clock, and the meeting in the evening was the most interesting that we have had for a long time.

Mrs. Alice S. Waterhouse made the opening remarks, and was followed by J. B. Hatch, Sr., Mrs. Buck Hall, Dr. Huot, Mrs. Chapman and Mrs. Mason, all of whom spoke very interestingly. The music was rendered by Mrs. Mattie C. Mason upon the harp, accompanying it with

several excellent vocal selections. The object of our Society is to spread the truth of Spiritualism and to assist the needy, both physically and spiritually, and we cordially invite all charitable Spiritualists to join us. Next Friday we hold a Whist Party at 8 P.M. Prizes.

The Helping Hand Society will open its meetings the first Wednesday in November. The opening night will be devoted to a public reception to Mr. F. A. Wiggins, the speaker at Berkeley Temple, and his estimable wife. Mr. Wiggins has served this society for one month, and we ask the many friends to come and meet with them upon this occasion. Admission will be free. We wish the Spiritualists at large to come and show their appreciation of this great worker. Remember the night, Wednesday, Nov. 1. A supper will be served at 6 P.M. to those who would like to come. Supper tickets, 15 cents. CARRIE L. HATCH, President.

Boston Spiritual Lyceum. A. C. Armstrong, clerk. Sunday afternoon, Oct. 22, "Is Prayer Begging in Disguise?" was the question, and brought out a large number of answers from both scholars and leaders. The essayist for the day was Mrs. Ada L. Pratt, her topic, "The Yacht Race." The paper was interesting, and contained a useful lesson for the children. Taking part in the exercises were Harry Gilmore Greene, Mr. J. R. Snow, Esther M. Bots, Miss Abbie Bolton. Question for next Sunday, "How Can We Teach our Lyceum Children to Reverence Spiritualism?"

Commercial Hall, Mrs. Nutter, Conductor. Sunday, Oct. 22, meeting opened with song service, led by Mr. Chas. Abbott. Invocation by Mrs. Nutter. Mesdames who assisted during the day: McLean, Dade, Welch, Smith, Webber, McKenna, Knowles, Fish, Nutter, Nellan, Miss Brem, Messrs. Nelke, Tuttle, Graham, Baker, of Lynn, James McLean, Mr. Mathews, the baritone singer.

The meetings of the Ladies' Spiritualist Industrial Society have opened very auspiciously. At the annual election of officers Mrs. C. H. Appleton was elected President, Mrs. Ida P. A. Whitlock, first Vice-President, Miss Hattie L. Eaton, second Vice-President. All the officers have signified their intention of making every effort for the society's best good and are giving a careful consideration to the season's work. The suppers will also be a leading feature, and it is safe to assert the public will at all times get their money's worth. A real old fashioned turkey supper will be served the first Thursday in November, with first class talent in the evening. The regular monthly dance will be given next Thursday, 26th inst., with one of the best orchestras in the city. Watch announcements. C. M. M., Sec'y pro tem.

The Children's Progressive Lyceum No. 1, Red Men's Hall, 514 Tremont Street.—Oct. 22, lesson subject, "What is the Spiritual World?" For the little folks it was "Truthfulness." After the lessons the following members took part: Wilhelmina Hope, Harry Green, Mollie Kamp, Clara Weston, Marjorie Fenn, Esther Bots, Iona Stillings, Mabel Emmons, Floyd Sibley, Lillian Goldstein. A lesson talk through Mrs. Hattie Webber.

Home Rostrum Spiritual Meetings.—Sunday, Oct. 22, at 11 A.M., Messrs. Dunbar, Lotheridge and Mrs. Erickson helped those who were ill; messages, Messrs. Howe, Morse, Mesdames Mackay, Coye and Gilliland. Praise service 7:30; remarks, Mrs. Gilliland; messages were given by the President and A. S. Howe to over thirty people, all recognized.

Sunday, at Odd Ladies' Hall, Mrs. Gutierrez conducted meetings morning, afternoon and evening, participated in by the following: Messrs. Hayes, Hersey, Graham, Brown, Webster, Hall, Turner, Nelke, Cohen, Thompson, Cobb, Heath, Marston, and Mesdames Dodge, Hall, Healy, Brown, Burbeck, Blythen, Fisher.

Massachusetts.

Deliberative Hall Spiritual Meetings, 56 Pleasant St., Malden, conducted by Mrs. M. A. Moody and Mrs. Emma F. Whittier, Sunday afternoons at 2:30. Oct. 22, usual praise service; musical selections and inspirational talk by Prof. Geo. H. Ryder; messages from "Apple Blossom," by Mrs. Moody; Lyceum lesson on Prayer, J. R. Snow; messages from "Star-bright," Mrs. Fagan; closing remarks and benediction, Mrs. Whittier. Subscriptions to the BANNER OF LIGHT solicited; copies for sale at the hall.

The Massachusetts State Association will hold a mass meeting on Wednesday, Nov. 8, at old Odd Fellows' Hall, Merrimack Street, Lowell. A fine array of talent will be present, including Dr. G. A. Fuller, Mrs. C. F. Loring, Mrs. A. S. Waterhouse, Mr. H. D. Barrett, Mrs. Juliette Yeaw, Mr. F. A. Wiggins, a fine array of home talent, and excellent music. Friends in Boston who wish to go will please meet the Secretary at the Union Station, and take the 9 A.M. train for Lowell. For any particulars, please send to the Secretary, CARRIE L. HATCH, 74 Sidney Street, Dorchester, Mass. Committee of Arrangements—President G. A. Fuller, J. O. Perkins, Mrs. Cunningham of Lowell, Mrs. J. Jackson of Lowell; Carrie L. Hatch, Sec'y.

Progressive Spiritualist Association held services at Providence Hall, 21 Market Street, Lynn, Sunday, Oct. 22. At 2:30, music, Anna Cross; prayer, P. E. Matson; remarks and messages, T. A. Jackson, Boston; magnetic treatments, Drs. Anna Quaid, Furbush and Badger. 7:30, prayer, T. A. Jackson, who also read from initials on paper. Next Sunday, C. Fannie Allyn. Subscriptions for BANNER OF LIGHT.

Norwich, Conn.—Mrs. J. A. Chapman, Sec'y. Sunday, Oct. 15, Mrs. Helen L. P. Russeque addressed fine audiences in the Spiritual Academy, Park Street. Oct. 22, Mrs. Nettie Holt Harding spoke and gave many recognized delineations.

The Arthur Hodges Spiritual Society, Lynn, held services at Templars' Hall, Oct. 22. Music, Mrs. J. P. Hayes and Miss Hattie Lowe. At 2:30, Mrs. Lizzie D. Butler, invocation, lecture and messages. At 7:30, Mrs. N. S. Noyes, invocation and lecture; Mrs. Lizzie D. Butler, remarks and messages. Next Sunday Hattie C. Webber, of Boston, will lecture.

Sunday, Oct. 22, the Brooklyn Spiritual Society had for speaker Mrs. H. A. Baker of Danvers, Mass. Sunday, Oct. 29, Ida P. A. Whitlock of Providence, R. I., will occupy the platform.

Brookton.—The People's Progressive Spiritualist Association, Good Templars' Hall, Clark Block, 80-86 Main St., Cor. Center St., holds meetings every Sunday at 7 P.M. Lyceum connected with the society meets every Sunday afternoon at 2 o'clock in the same hall. Mrs. Geo. E. Morse, Cor. Sec'y, 719 Main St., Brookton, Mass.

The First Spiritualist Society Fitchburg.—Sunday, Oct. 22, Mrs. L. A. Prentiss of Lynn occupied the platform, and gave two able addresses, followed by many messages. Piano selections by Miss Howe. Mrs. Lizzie Butler of Lynn, medium, speaks for the society next Sunday.

First Spiritualist Society Salem, Mass., J. E. Hammond, Sec'y, 160 Bridge Street. Meetings held afternoon and evening at 204 Central Street. Medium, Mrs. Annie H. Kibble of Charlestown, who gave convincing messages. Next Sunday May G. Pepper of Providence, R. I.

Cadet Hall.—Lynn Spiritualists' Association.—J. M. Kelly, President.—Sunday, Oct. 22, the platform was occupied by Mrs. Effie I.

Important for Weak Men.

Weak men, suffering from the results of overwork, indigestion, excesses and abuses, have the privilege of free consultation and advice, personally or by letter, with Dr. Greene, 34 Temple Place, Boston, Mass., who is the world-famous specialist in the treatment of nervous and private diseases of men. If you cannot call, write the Doctor confidentially about your case. Dr. Greene is the discoverer of that greatest restorative and vitalizer for weak men, Dr. Greene's Nervura.

Webster, of Lynn, who gave short addresses, followed by a large number of accurate messages. Next Sunday, Mrs. Kate R. Stiles, of Boston.

New York.

On Sunday, Oct. 29, Mr. J. Frank Baxter will speak, in the morning only, for the Spiritual and Ethical Society, 744 Lexington Avenue, cor. 50th Street. Good audiences greeted Miss Abby Judson, Sunday, Oct. 23, and were delighted with her gentle, beautiful presentation of spiritual truth. On Sunday evening, Oct. 29, our regular speaker returns to us and to a hearty welcome. We are slowly growing in numbers, and we trust in efficiency.

At the Woman's Progressive Union, Sunday, Oct. 22, Mr. Baxter gave instructive lectures at both sessions, followed by correct descriptions and fine singing by our choir. Our President, Mrs. Kurth (just returned from the convention at Chicago), gave a glowing account of the noble work being done by the faithful workers in the Cause. Mrs. Nellie T. Brigham will be with us next Sunday afternoon, exchanging with Mr. Baxter.

First Association of Spiritualists. Miss Gaule returned safely from the Chicago Convention, and brought fraternal greetings from the officers of the organization to this association. She also gave an epitomized report of the convention, which was most interesting. Miss Newton opened the afternoon session by reading a poem. Miss Gaule rendered several solos with exquisite expression. Miss Gaule's work was fully up to its standard at both the afternoon and evening services. Next Sunday Miss Gaule will again be with us at 3 and 8 P.M.

Brooklyn. The Advance Spiritual Conference held its Saturday evening meeting at 1101 Bedford Avenue. Mrs. Tillie Evans opening address, followed by Messrs. Fort, Cox, Sargent and Delaney. Mrs. Sawtell gave messages. Next Saturday evening, medium's night. Address Mr. McDonald.

Other States.

It is with pleasure I desire to note the work J. C. F. Grumbine is doing in the city of Indianapolis. I have been so long accustomed to the loud applause which greets a speaker in my own city of New York, that I felt the audience was cold, but when it was explained that it is considered a church audience, and any display other than befitting a church would be unseemly, I felt the difference at once. There is no need to praise Mr. Grumbine. His work, pure and elevated teaching of the way to win to the higher life, is well known, and the magnetic personality of the man attracts all who hear him. I am only here for a short time, but I wish to recognize the pleasure I have experienced in listening to his earnest words. His Brooklyn friends will be glad to know how the Hoosier capital appreciates him.

KATHARINE D. KNOX.
1336 North Illinois Street, Indianapolis, Ind.

Providence Spiritualist Association.—Dr. C. W. Bidden was the speaker Sunday afternoon, Oct. 22. The lecture was interesting to all who had the pleasure of listening to it. In the evening he took "Clairvoyance" for his subject. BANNER OF LIGHT and other Spiritual papers for sale at the hall.

Portland, Me., Orient Hall, Mrs. M. A. Brackett, Sec'y. Sunday, Oct. 22, services were conducted in a pleasurable and instructive manner by Mesdames Redlon and DeLewis.

Farewell Meetings.

W. J. Colville's farewell lectures in New York proved extremely successful. This active worker gave ten lectures within five days, nine of which were delivered at the hall of the Circle of Divine Ministry, 131 Fifth Avenue, and the tenth at the residence of Dr. Egbert Guernsey, "The Madrid," 100 W. 50th Street. This lecture, which was on "Our True Relations to the Unseen Universe," was pronounced a masterpiece by all who heard it, and a particularly interesting feature of the occasion was the donation to a Home for Crippled Children, one of the most practical and useful, though unostentatious, of all the benevolent agencies in New York.

On Thursday evening, Oct. 19, at the close of the formal exercises, some friends of Mr. Colville presented him with a handsome waterproof traveling coat, accompanied with the earnest hope that he might do much good in England, and soon return to take up prominent work in New York City, where his services are highly valued by a large and earnest company of students of psychic science and spiritual philosophy.

Friday evening, Oct. 20, Mr. Colville's last lecture in America was given at 108 Queen Street, Germantown, Philadelphia. The house was crowded to overflowing from 8 P.M. till midnight. The lecturer gave an exhaustive address, answered numerous questions, and gave a fine impromptu poem. Beautiful flowers and fine music added charm to the literary exercises, which included brief addresses by nearly twenty of Mr. Colville's kind friends and enthusiastic students.

Supper was served at 11, and some of the most reluctant guests to depart remained till long after the clock struck twelve. As arrangements have been perfected for the "Society for Metaphysical Research," just organized, to receive weekly lectures from England reported as delivered and corrected by the lecturer, a very tangible and instructive link has been formed in the educational chain which binds students in America with fellow-students across the sea. An ampler report of the aims and objects, together with some account of the progress of this new association, will be furnished to the BANNER OF LIGHT from time to time by the gifted and indefatigable Secretary, Dr. Rebecca Moore.

Mr. Colville left on steamer Nenomenie (Atlantic transport), Saturday, Oct. 21. Many friends accompanied him to the landing-stage.

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

Mrs. Kate R. Stiles lectured morning and afternoon of Oct. 15 in Duxbury, and in the evening of the same date addressed the society at Plymouth. She will speak at Marlboro on the 22d and in Lynn on the 29th of the present month. During the month of November she will be in Wilkes-Barre, Pa., where she may be addressed per care of Mr. S. L. Moore, 88 West Academy Street, by societies in the West or South desiring her services.

Mrs. Nellie P. Thomas Burbeck is located at 65 Emerald Street, suite 5, Boston, Mass. Having returned to her field of work as speaker and test medium, would like to correspond with societies for platform work for the rest of 1899 and season of 1900. Terms reasonable.

Mr. T. A. Jackson, speaker and test medium, desires engagements for platform work. Address Station A, Boston, Mass.

Passed to Spirit-Life.

From Old Fellows' Home, Worcester, Mass., Oct. 6, Mrs. SAMUEL E. LOGAN, after an illness of only four days.

With her husband they have lived at the Home several years, he being an invalid, and still quite sick and not expected to tarry many weeks. They formerly lived in Chelsea, Mass., where they were active workers in the cause of Spiritualism, which to them was most important. Mr. Logan having charge of the meetings, and the speakers and mediums being entertained at their home in day-gone-by. She was a trance medium, speaking with great power and earnestness. She was a ministering angel to the sick and weary inmates of the Home, as the dear old women testified, with tears coming down their faded cheeks while asking, "What shall we do without her?" and adding, "We shall miss her smile and cheerful words, but know we shall meet again in the morning." As she requested, the writer officiated at the funeral, assisted by Lewis Van Winkle. Mrs. H. W. HILDRETH.

Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten cents on an average make a line. No poetry admitted under the above heading.

Notice.

The Connecticut State Spiritualist Association will hold a mass meeting at Liberal Hall, Poquonook, Thursday, Nov. 2. Conference meeting at 11 A.M.; at 2 and 7 P.M. Miss Lizzie Harlow of Haydenville, Mass., will lecture, followed by tests given by Mrs. Nettie E. Harding of Somerville, Mass.

Mrs. J. E. B. DILLON, Sec'y.

(Continued from Fifth Page.)

F. W. Bond, Ohio.
Mrs. A. L. Ballou, California.
Mary H. Beason, Indiana.
Sarah E. Bromwell, Illinois.
Mrs. M. C. Barrett, Massachusetts.
Mrs. Mary J. Bonnev, Nebraska.
Mrs. Belle Babcock, Illinois.
W. H. Bach, New York.
Mrs. Nora Bush, Illinois.
Chas. A. Brown, Maine.
B. M. Bradbury, Maine.
Andrew Berry, Massachusetts.
A. F. Brown, Texas, Trustee.
H. D. Barrett, Massachusetts, President.
Major Bitters, Indiana.
Dr. S. D. Bowker, Missouri.
Wm. F. Chio, Maine.
Mrs. M. E. Cadwallader, Pennsylvania.
George P. Colby, Florida.
Mrs. Georgia Gladys Cooley, Illinois.
Carrie Firth Curran, Ohio.
D. P. Dewey, Michigan, Trustee.
H. C. Dorn, New Jersey.
Andrew C. Dunn, Minnesota.
I. C. I. Evans, District of Columbia, Trustee.
Mrs. I. C. I. Evans, District of Columbia.
Oscar A. Edgerly, Tennessee.
James Freeman, Illinois.
Miss Maggie Gaule, New York.
Thos. Grimshaw, Missouri.
Capt. E. W. Gould, Missouri.
Annie L. Gillespie, Pennsylvania.
Moses Hull, New York.
Mattie Hull, New York.
W. H. Hawkes, Massachusetts.
B. B. Hill, Pennsylvania.
John Hutcheson, Michigan.
J. B. Hatch, Massachusetts.
Carrie L. Hatch, Massachusetts.
O. J. Johnson, Minnesota.
Mrs. J. H. Jackson, Texas.
Miss Ella M. Johnson, Illinois.
Alfred Joslyn, Vermont.
Geo. W. Kates, Minnesota.
Mrs. E. F. Kurth, New York.
Mrs. M. Klein, Ohio.
Dr. A. A. Kimball, Massachusetts.
Thos. M. Locke, Pennsylvania.
Mrs. Julia R. Locke, Pennsylvania.
Wm. M. Lockwood, Connecticut.
Jas. Lucas, Massachusetts.
C. P. Longley, District of Columbia.
Mrs. M. T. Longley, District of Columbia, Sec'y.

Mr. B. Lewy, Illinois.
Theo. J. Mayer, District of Columbia, Treas.
Annie L. McDonald, Minnesota.
Miss Estelle Metzgar, Indiana.
Mrs. Loe F. Prior, Georgia.
M. M. Packard, Illinois.
Geo. F. Perkins, Illinois.
W. F. Peck, Missouri.
C. D. Pruden, Minnesota, Trustee.
Mrs. G. Partridge, Wisconsin.
Mrs. M. C. Rice, Tennessee.
Mrs. Dr. Virginia Rowe, Michigan.
H. W. Richardson, New York.
Mrs. Helen Russeque, Connecticut.
Amelia J. Rohrbach, Illinois.
E. W. Sprague, New York.
J. D. Storrs, Connecticut.
Mrs. J. D. Storrs, Connecticut.
Mrs. M. J. Stephens, District of Columbia.
C. L. Stevens, Pennsylvania.
Clara L. Stewart, Wisconsin.
Mrs. E. A. Sauer, Minnesota.
Dr. A. B. Spinney, Michigan.
C. A. Treat, Missouri.
Clarrie E. S. Twing, New York.
Alonzo Thompson, Nebraska.
Miss E. J. Walker, New York.
Frank Walker, New York.
Orange Williams, Illinois.
A. J. Weaver, Maine.
T. Wilkins, Illinois.
Mrs. E. N. Warne, Illinois.
Mrs. E. R. Williams, Oregon.
W. W. Wheeler, Wisconsin.
Richard Young, California.
Mme. Young, California.

CONVENTION NOTES.

You should have been there; it was one of the most interesting conventions ever held. Judge Andrew Dunn of Minnesota and Hon. Thomas M. Locke of Philadelphia kept the whits of the delegates sharpened by their knowledge of parliamentary tactics. The gold badge (presented to J. B. Hatch, Jr., by the Boston Lyceum, on which was inscribed the word "Conductor," so overawed the conductors of the Chicago street cars that they gave him free access to the roads. Alonzo Thompson of Nebraska had a spirited contest with Theodore J. Mayer in the matter of raising money for the "Mayer Fund." Whatever Mr. Thompson subscribed, Mr. Mayer met, until both men agreed to give five hundred dollars each in cash. Mr. Thompson finally pled that his competitor be compelled to retire from the floor, as he felt put to shame by a generosity which not only gave fifteen thousand dollars' worth of property, but backed it up by so much cash. The Declaration of Principles caused many people to declare themselves. See the roll-call vote in the printed report, and note how the delegates voted on this great question. Mrs. Addie L. Ballou, Attorney of San Francisco, Calif., the well-known abolitionist lecturer and veteran Spiritualist, was invited to speak to the children in one of the Chicago schools concerning her work in the army. At the same time it was well known that she was a Spiritualist lecturer attending the N. S. A. Convention.

The delegates had a great joke on the President, who, in making a statement regarding

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the Declaration of Principles, inadvertently exclaimed "God help me! I—!" A cry at once went up, "Explain God!"

The new members of the Board are H. W. Richardson of New York, Vice-Pres.; Alonzo Thompson of Nebraska, and E. W. Bond of Ohio.

The Secretary, Mrs. Leney, is little, but she looked big when she stood on a chair to respond to the ovation given her when she was elected.

W. H. Bach, editor of the *Suflower*, and reading clerk of the convention, did quiet but effective work on the floor.

J. R. Francis, the genial editor of the *Progressive Thinker*, pledged \$100 to the "Mayer Fund." Mrs. Francis, though not a delegate, was a member of the Chicago reception committee, and her sweet face was an inspiration to the delegates at every session.

Mrs. E. N. Warne, wife of Trustee George B. Warne, did effective work on the reception committee and as a delegate.

Mrs. S. D. Biddison, Musical Director, and one of the reception committee, also did faithful work among the visitors, and with her assistant, Mme. Bourgeois, furnished a musical program of which all were proud.

Dr. T. Wilkins was the able reporter for the *Progressive Thinker*, and did good work as a delegate as well.

Wherever the motherly face of Carrie E. S. Twing is seen, harmony is pretty sure to prevail.

For the meaning of the word *spontaneous*, call upon Frank Walker, one of the able convention workers.

George F. Perkins was the ubiquitous Sergeant-at-Arms.

It was the unanimous conviction of the convention that Ohio needs stirring up.

The N. S. A. is coaxing the West out of its lethargy.

Start a penny box to pay your expenses to Cleveland next year.

The Windy City, where Sindays are forgotten and the world ever moves, may well be proud of the child born in its midst just six years ago; but in the support of that child Washington has thus far carried off the palm.

May the I. I. (or if you prefer the Unknownable Reality) bless you! M. C. B.

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Two new chapters have been added, one embodying an account of Dr. Peebles' séance in Jerusalem, and the other an account of his several séances in Scotland with that distinguished medium, David Duguid, who, holding weekly séances quite regularly for nearly a quarter of a century, under the control of spirit artists and the ancient Egyptian Prince, Hafed, has imparted much knowledge and some wonderful disclosures concerning what transpired in many hundred years ago, and what has since transpired in many portions of the spirit-world.

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