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NO. 21.

EIGHTH ANNUAL CONVENTION

OF THE

Massachusetts State Association of Spiritualists

HELD IN

Paine Memorial Hall, Boston, Mass., Jan. 1, 1901.

The eighth annual convention of the Massachusetts State Association of Spiritualists was called to order by the president, George A. Fuller, at 10.20 a. m. The records of the last annual convention were read and approved. The president then read his annual report, which was referred to a committee consisting of Mrs. E. S. Loring, Mrs. M. M. Soule and Irving F. Symonds. The secretary's report was read and accepted, the recommendations adopted and ordered published in spiritual papers. The treasurer, Mr. Libbey, read his report, showing he had gained a little financially during the last year. He had a balance on hand, after all bills were paid, of \$125.94. This report and the secretary's financial report were referred to Auditing Committee, consisting of Mr. E. B. Packard, Mrs. S. C. Billings and Mrs. Mattie E. A. Allbe. Committee on Resolutions, Mr. H. D. Barrett, Mrs. Carrie E. S. Twing. A communication was then read from the secretary of the N. S. A. The association voted to extend thanks for the kindly greeting and interest manifested by the N. S. A. in the Massachusetts State Association. It was voted to appoint twelve solicitors in the different parts of the State to set forth the interests of this association and to solicit members. It was also voted to establish a headquarters for this association in Boston.

The report of Committee on President's Report was then read by Mr. I. F. Symonds, as follows:—

While recommending the adoption of the Report as read, this committee especially commends the following suggestions of the Honored President:

1. "Local societies cannot boast of financial success when it is wrung from the salaries of the lecturers instead of the pockets of the believers," says the President, and this committee urges upon this convention a serious consideration of these significant words.

2. This committee, considering the experiment of free services too young to be endorsed with safety, would recommend a careful study of the plan where it is being tested with the hope that its success will prove worthy of adoption.

3. This committee heartily endorses the thought of enlisting the positive force of progressive effort rather than the cold negation of opposition.

4. The recommendation for our support of the Spiritualistic Press we hold most timely, and urge individual action for this quickening of the life-blood of our Cause.

5. "Spiritualism should be made the centre and source of the religious thought and life of the world," reads the report, and to this end this committee urges active effort of the members of this organization.

6. Believing that paragraph of the Report recommending that permanent headquarters for the association be established in Boston to be of such vital importance to our work, this committee recommends that a special committee for this purpose be appointed by the president (number to be determined by him) at this meeting, with instructions to act promptly with reference to securing suitable quarters in the near future. This committee further suggests that the manager of the Banner of Light Pub. Co. be interviewed with reference to securing a location for this purpose in the Banner of Light building, Copley Square.

7. This committee recommends practical consideration of that part of the Report urging that bonds of closer relationship be established between all local societies and the State Association.

Respectfully submitted,

Mrs. E. S. Loring,
Minnie M. Soule,
Irving F. Symonds.

These resolutions were unanimously adopted, except No. 6, which had already been provided for.

The Auditing Committee reported the books, bills and vouchers of the secretary and treasurer all correct, and the report was accepted. The president's report was then accepted, also the treasurer's. The following officers were elected to fill the offices for ensuing year:—President, George A. Fuller, M. D.; first vice-president, J. B. Hatch, Jr.; second vice-president, Carrie F. Loring; third vice-president, J. Q. A. Whittemore; secretary, Carrie L. Hatch; treasurer, Hebron Libbey; directors, Simeon Butterfield, Mrs. John W. Wheeler, Mr. Irving F. Symonds. The tellers were Mr. I. F. Symonds, Mrs. H. G. Holcomb, Mr. W. G. Lamplugh.

The afternoon session opened with singing "America." Mrs. Carrie F. Loring then introduced President G. A. Fuller for an address, who said in part: "In this, the opening of a new century, it is well to pause, to pass in review rapidly what we have accomplished. When we realize we have only been in existence a little more than fifty-two years (that is, Modern Spiritualism), and then see with what rapid strides it has advanced, we are bound to acknowledge that Spiritualism has become a power in the world. Spiritualism rests upon ever recurring phenomena; mediumship continues in the world, and ever will continue; we are pleased that we have been able to convince so many of the truths of Spiritualism, but we must remember our work does not cease here. There is something more than the communication between the seen and the unseen; our philosophy is of more importance because it liberates the soul from all that retards its progress. It comes to free the world from errors and superstitions of the past, and seeks to lead mankind onward." President Fuller alluded to the morning paper that had the picture of that grand man, Thomas Paine, and said that this was most fitting that this hero of the past century who had been scorned and reviled in his own day should at the opening of the 20th century greet the friends of progress and proclaim the fact that at last the world began to appreciate the work he had begun so many years ago. "Spiritualism stands for a broader freedom, liberty of action, and freedom for humanity; its teachings are of the purest, and it invites all to join its ranks." Mr. E. Warren Hatch then rendered a vocal selection, which was well received. Mr. F. A. Wiggins and Dr. Dean Clarke then gave able addresses, that follow this report.

Mrs. Carrie F. Loring followed Dr. Clarke and said in part:—

"I wish to congratulate you upon this opening of the century, and that we have at last shown a desire to become practical. If we wish for success we must be sensible and practical. What are we here for, if it is not to learn how to better carry on the work? I feel the State Association should be proud of the work it has been able to do in the last few years. I am not unmindful of the work of local societies, but sometimes I think they could adopt better methods. I know that when we come to understand each other better we will judge each other more kindly. There is a place somewhere for every human soul, and we must strive to find that place."

Mrs. Carrie E. S. Twing, president New York State Association, was the next speaker and said in substance:—"When I saw Mr. Wiggins and Dr. Clarke come upon the platform with their papers all prepared, with everything written so they could not make any mistakes, I thought, oh dear, what shall I do; but when I saw our good Sister Loring come to the front without any notes, I thought, I can follow in Sister Carrie's footsteps, so here I am. I am going to speak to the Spiritualists. They do not see the necessity of tying themselves to any society; they wish to go where they please; they will pay their ten cents to go here today; they will go somewhere else tomorrow; and the work and care of the meetings is left in the hands of a few faithful ones. This is true I am telling you. The meetings are mostly supported by the working people. My plea is for the Spiritualists to do their duty. If the friends instead of pledging their money would just lay down what they can afford, it would be of more benefit to the society, for too many pledges go unredeemed. I have another plea to make—it is for the children. There isn't another society of a religious character that does so little for the children as the Spiritualists do. Let us do something for the children during the year. Now, about societies opening their doors free. Every one of us would gladly see this done, but, as I said, pledges do not pay bills. Let us today lay our hats down, and if there are any hats, let us bury them so deep the resurrection cannot raise them."

Mrs. W. H. Hatch was the next speaker, saying in part: "You have listened to many thoughts in regard to the State Association, and its purpose of unity; may the angels help to make it all you hope for. When we shall stand before the world with dignity we will have no time to find fault with others. When you find a society or home where in harmony dwells, Spiritualism has not taken up its abode there. When we live our Spiritualism and talk less about it, we will tower

in strength and beauty of character and will attract mankind toward us, and will become monuments of strength. Truth is bound to be triumphant and will overcome all inharmonious. Remember the new century has dawned, and we should take one glance at its unstained pages. We are souls and are here to develop and beautify those souls. Let us strive to live our Spiritualism. Its flag of purity is unstained; let us strive to keep it so; let us be just and speak kindly of and to all; then we shall not be ashamed we are Spiritualists."

Mrs. Alex. Caird next occupied the platform. She said her work was to give messages, not to make speeches. She gave many excellent tests that were all recognized.

Mrs. Hortense G. Holcomb said she was glad to be present and say "Happy New Year" to the friends present. "We have listened to many instructive addresses today, and I wonder if we will profit by them. We are so apt to talk much and do little. The business part of the day should be the most important, yet the Spiritualists do not realize this. I believe the Spiritualists do not appreciate their religion. Kind friends, come up higher, and you will be drawn nearer to the people and nearer to the Infinite."

Mr. A. P. Blinn spoke briefly. "I think there are times when speech is silver and silence is golden; this is one of the times for silence. The thoughts given have been so grand, so elevating, this afternoon, that I think we need silence to digest them. If we live up to them we will not need anything more. I often feel like praying: 'Oh God, send us some little fear of Hell,' because then we would try to be more faithful. We know that the most faithful ones at church are the ones who fear the most." He spoke of the noble work of the Salvation Army among the poor. He thought the majority of our Spiritualists were looking too much for tests. "We all need them, but we need practical work more."

Mrs. A. S. Waterhouse spoke briefly. She said:—"This is a time to make new resolutions. We are living in a grand, eventful age, and we can do something for mankind if we try. I am willing to do what the good spirits wish me to do. I will follow anyone who can lead. There are many ways toward the City of Truth, and we can afford to differ, if we have honesty of purpose. I hope the new year will be a prosperous one."

Mr. Lyman C. Howe of Freedomia, N. Y., was present, and received an ovation as he was called to the front. Owing to ill health, Mr. Howe just thanked the friends for their welcome and wished them success through the coming year. The afternoon meeting closed with music.

EVENING MEETING

The meeting was called to order by the president, Dr. Geo. A. Fuller, at 7.35. After a musical selection by members of Clenton Orchestra—E. W. Hatch, C. L. C. Hatch, Clenton Hatchelder, the president thanked the orchestra for its beautiful music and informed the audience that the young men had donated their services.

Mr. J. Frank Baxter was the first speaker. He read an excellent new year's poem, and said in substance:—"Many have wished you today a 'Happy New Year'; I will do the same. I often wonder if the people are sincere when they express this wish. Do the parties do all they can to make the year happy? Years ago, when I was a young man, I said this to an old gentleman, and he preached me a sermon that I have never forgotten. He said in reply to my greeting: 'My young friend, I thank you for this wish for health, wealth and happiness, but think you there is no ministration, nothing to be gained, from poverty, sickness or sorrow? Could humanity progress without pain, and are not all manifestations of Life for the best? Wish me progress, and I will be content.'"

"This made me think—use Nature right and she blesses us, but abuse her and we pay the penalty. I wish this association happiness and a successful future. I do not wish you to have no hills to climb and have only pleasure; I would all this may be, if for your good. I merely covet the gift of natural growth, a robust body, and effective work, rather than a sickly existence. I want better men and women, better fathers and mothers, brothers and sisters, the Spiritualists to be better exemplifiers of the truth instead of so much inconsistency—don't you?"

Esther Mabel Bots then sang a very sweet song which was well rendered and well received.

Mrs. C. Fannie Allen was the next speaker. "I am glad you are at last coming to look at the practical side of the work. I am not interested so much in the next world, because some time I am going there and shall stay there a long time; then I will attend to it. I am interested in all practical work when we begin to understand this world is full of bells and that we must help to clear them out, then we have made a stepping-stone for the next world. I have no interest in ideas; I believe in humanity, I am inter-

ested in this organization because it can do good. I want you to be so practical that you will realize that a woman can be just as spiritual mopping a floor as the one singing hallelujah. I want to learn to be a better woman; if there is a truth to be spoken, it does not matter where we speak it, if we have the opportunity; I want to say that the great glory that has come to this world has come from the army of the great unknown, the men in the mines, the women in the kitchen, the babies in the cradle—all have been heroes unheard."

Mr. H. D. Barrett followed with a brief, earnest address.

Mrs. Sarah A. Byrnes said:—"It affords me great pleasure to offer you the widow's mite. I am always glad to do my part in aiding the cause of humanity, for it is the Cause of Spiritualism. Spiritualism to me is sacred. I have been in the field many years; I hope I have done a little good. I am honored by the position you have given me tonight, and I feel it. I am only going to say I am still interested in the work. I did enjoy Mrs. Allen's address. She is a lover of humanity. We have worked together many years, and she has always been honest and earnest. Everything seems in your favor, and I hope for you a prosperous year." She closed with a sweet little poem, "Wishing," by Ella Wheeler Wilcox.

Mr. E. W. Hatch sang a beautiful song, after which Mrs. Hattie C. Mason said: "You can only expect a mite from a mite, but I am glad to meet the people here, because I feel they are in sympathy with Spiritualism and organization. We should be proud that we have a State and a National organization. We have accomplished this much in the past few years; let us see to it that we work more earnestly in the future to accomplish yet more. If we are true to ourselves and to our brothers and sisters, we will grow."

Mr. J. S. Scarlett said:—"We have had a feast today, and many earnest thoughts have been expressed that demand our earnest consideration. Much has been said about practical religion, about sorrow, and about crime. We ask, how can we relieve the suffering world? how shall we make the world better? Not by crowds, nor by dogmatic Christianity; it can be done only in one way, that is reform man from within himself. I affirm our Spiritualism is the power that will remove darkness from the human soul, and bring peace and comfort to the world."

Mrs. Hand spoke briefly and said that she was glad she was a medium. She told of an experience she had with a loved spirit guide, who told her to look above, to gain knowledge and strength from the angel ones. "My mediumship is my crown and glory, and I would not part with it for anything."

Mrs. Minnie M. Soule was the next speaker and her control "Bumble Bee" always has some sweet message for all. "I am very glad to come to you tonight," she said, "and to hear you tell of the practical work. I could but think how practical the spirits are, too; they come to sooth the bleeding heart, they go to those who are in distress, and seek to lift them up. Every spirit who has ever returned has tried to make people better and stronger and if we will only co-operate with them as we do with our mortal friends, we would see great progress in the world. Half the ills of the world would be remedied if we will but become spiritually unfolded." Bumble Bee then gave many very excellent tests, all of which were recognized.

The meeting closed with music. A vote of thanks was extended to all lecturers, mediums and musicians who took part during the day, also to the spiritual press for extended reports.

Mrs. Grace Cobb Crawford was the piano accompanist during the day. A letter was read from Mrs. Mary S. Pepper explaining why she was unable to be present to fill her engagement. She had to officiate at a funeral in another State. A letter was also read from Mrs. Juliette Yeaw, extending greetings to the association. Our thanks are due to Mrs. Minnie M. Soule for floral decorations.

Carrie L. Hatch, Secy.

RESOLUTIONS.

Whereas, The transit of time has brought us to the threshold of a new century, fraught with grand possibilities to the Cause of Spiritualism, and

Whereas, The Massachusetts State Association of Spiritualists is the leading co-ordinated expression of organic effort in this State, and therefore the proper channel through which the principles of Spiritualism should be made known, therefore,

Resolved, That we heartily endorse and gladly reaffirm the Declaration of Principles adopted by the National Spiritualists' Association at Chicago, Ill., in October, 1899.

Resolved, That we recognize the great sphere of usefulness and service to our Cause of the National Spiritualists' Association, and hereby renew our pledge of loyal support.

Resolved, That we congratulate the Spiritualists of America upon the fact that two

philanthropists have arisen in their midst in the persons of Theodore J. Mayer of D. C., and Samuel I. France of Massachusetts, through whose munificent generosity the truths of Spiritualism can better be presented to the world.

Resolved, That we view with alarm the lack of interest on the part of many Spiritualists, in our local societies, and pledge ourselves to do all in our power to increase the membership of the same, and ask all persons present to set an example by at once uniting with some local society.

Resolved, That we deeply deplore the attitude of some of our platform workers toward organization, as we realize that without hard labor on the part of those who support the Cause of co-operation, these workers would today be without employment.

Resolved, That we regret the lack of interest on the part of many of our magnetic physicians and spiritual healers in the efforts of their opponents of the medical fraternity to deprive them of their liberty, and urge all friends of freedom to renewed action, as there is danger ahead for them in the near future.

Resolved, That we are unqualifiedly and unalterably opposed to special legislation, making Sunday God's holy day.

Resolved, That we are heartily in favor of the equal and uniform taxation of all church and ecclesiastical school property, and urge all Spiritualists to work earnestly for legislation that will place three thousand millions of dollars of untaxed property upon the books of the assessors.

Resolved, That we favor the abolition of the death penalty for murder and other crimes, and call upon our representatives in the Legislature of this State to remove this relic of a barbaric age from our midst.

Resolved, That we are earnestly opposed to compulsory vaccination, and call upon the Spiritualists of this State to work as one man to secure its overthrow.

Resolved, That while we favor free admissions at the doors of all of our local meetings, we urge that some means be taken to induce some of those who pledge themselves to support open doors, to redeem their promises, that said societies may not suffer loss of revenue in taking this progressive step.

Resolved, That the need of the present hour is a larger recognition of the ethics of Spiritualism, on the part of its followers, in earnestness, devotion and consecration of spirit, and we pledge ourselves to put the same into practice in our daily lives.

Resolved, That harmony, good-will, and true fellowship constitute the true religious life for mankind, and that we pledge ourselves to prove to the world our recognition of this great truth in our public gatherings, private circles, and in our relations with one another.

Resolved, That we oppose the horrid practice of war and murder of any kind, upon the battlefield, in the hospital, or within the homes of the sick.

Resolved, That we condemn the barbarous practices of vivisection as demoralizing, utterly unwarranted, and wholly unspiritual. We call upon all Liberals to labor earnestly to abolish the same in all sections of the world.

Resolved, That we are in favor of all reform work, looking to the relief of human suffering, and pledge the Spiritualists of Massachusetts to do their part to carry on the same.

Respectfully submitted by the
Committee on Resolutions.

REPORT OF THE PRESIDENT.

Officers and members of the Massachusetts State Association of Spiritualists: The By-Laws of the Mass. State Association of Spiritualists require that its president shall make a yearly report of the progress of the affairs of the association at its annual meeting. As president of this association, I take great pleasure in presenting to you my annual report, it being the seventh I have had the honor of presenting to you.

During the past year mass meetings have been held at Methuen, Oxnard and Lynn. These were all very successful meetings. At Methuen and Lynn the meetings were very largely attended and the local societies were greatly assisted and encouraged in their work. At Oxnard the meeting was held at a rather unfavorable time, on account of an excursion booked for that day, therefore the attendance was not large, but the financial receipts were satisfactory. At all of these meetings many speakers and mediums were present and greatly assisted in making them a success. We also held our usual anniversary meeting on the 30th of March in Boston. This meeting was largely attended and most satisfactory in its results. These mass meetings have already aided greatly in the work of a more thorough organization of the forces of Spiritualism.

Encouraging reports have been received from some of our local societies, while from others the reports are not so flattering. One thing should ever be borne in mind by our local society, viz: that the society has no

right to boast of its great success while its speakers are paid barely sufficient to keep them from starving. Financial success should not be wrung from the pockets of the speakers, but instead, from the many who make up the society. Two of our local societies—the Worcester Association of Spiritualists, and the Boston Spiritual Temple (Berkeley Hall)—have set all our societies the most excellent example of holding free Sunday meetings. The Worcester society commenced this good work, and we learn from one of its officers that the meetings are proving very successful. From the Berkeley Hall society a similar report. We hope that the time is not far distant when all our local societies will see their way clear to make a move in the same direction.

A few years ago a great deal was said concerning fraud. At that time the State Association put itself on record as the staunch friend of all honest mediums, and the uncompromising enemy of all fraud. Since then it has not been necessary to say very much upon this subject. During the past year very little has been heard concerning it. And now it is certainly time to state what Spiritualism stands for—as the world at large does not care to learn what it does not stand for. During the past year we have had the benefit of a statement of principles which were formulated at the convention of the N. S. A. in Chicago, 1899, and the good results were so apparent that our delegates did not see fit to amend or alter them at the convention in Cleveland last October. As an association, we are loyal to our National Association, and deem the formulating of these principles a movement in the right direction. An association with a definite object in view and with the principles upon which it rests clearly stated, will in time win the confidence and respect of the people.

During the past year the camp-meetings in Massachusetts were more than usually successful. In our State there are three camp-meeting associations: the Lake Pleasant and Onset, Harwich is the oldest camp-meeting association in New England, and during the last year its meetings were very large and enthusiastic. From Lake Pleasant there comes a similar report of the success of its meetings. At Onset the attendance was the best in many years, and the intellectual tone and spiritual nature of its meetings never excelled. The camp-meeting has come to be a great feature among the Spiritualists, and is really the summer home of those who are inclined to the study of the occult and spiritual, and has become the greatest field for missionary labor. For these reasons it is to be hoped that our State Association will be able to secure a day at each of these meetings another season. Onset has already granted a day for each of the following associations: Veterans', State and National.

It may not be out of place here to refer to the attitude of the press towards our State Association. Of course the Banner of Light stands for Massachusetts Spiritualism and has always been the true friend of our Association. The local press wherever we have held mass meetings during the past year has been very courteous and has also given most excellent reports of our meetings. Our aim has been to place Spiritualism in its true light before the world. Perhaps a word may not be out of place with regard to our Spiritual press. Sometimes I fear that our Spiritualists do not support our journals as they should. Your home paper, the Banner of Light, not only because it is published in the East, but also on account of its excellent character, deserves your patronage. So is it also with the Light of Truth and Progressive Thinker.

There seems to be everywhere a growing tendency in the direction of a Spiritualism that is really worthy of the name, one that stands for something besides the fact of spirit communion. There was a time, you much of the light of spiritual philosophy found very little appreciation at home and was forced to seek elsewhere for a recognition. During this time, Christian Science, Metaphysical Science, Spiritual Science and Theosophy sprang up all around us. The essential thought of all these cults may be found in the teachings of Spiritualism, and now Spiritualists are awakening to a perception of this fact, and are beginning to claim these teachings as their own. Spiritualism really should be made the centre and source of the religious thought and life of the world. It shall yet become not only a saviour for every sorrow, but also a source for every joy and healing heart.

Before closing, under the head of recommendations I wish to declare that the time has come when the State Association needs a home in the city of Boston. At present it has really no official home. There should be a suitable place for its office. On certain days in the week one or more of its officers should be located at this place to greet all strangers and investigators, and also to answer all inquiries from societies and individuals with regard to speakers and mediums for Sunday work and also to attend funerals. Here should be kept on file the names of all our reliable speakers and mediums, and also list of dates unoccupied. At this place there should also be a library of spiritual and liberal literature. I think that the time has come when every State Association as well as the National Association, should have a library of its own. With these objects in view, I would recommend that this convention take some special action looking toward the practical achievement of this plan.

There should be a closer bond of union between the local society and the State Association, a bond similar to that existing between the State and the National at present. I do not wish to suggest a plan to bring this about, but would request this honorable body to take this matter into consideration and devise some means whereby this most desired end may be brought about.

The relations between the State Association and the National Association have always been most pleasant. I am proud to say that this State Association has ever been one of its most loyal auxiliaries. At the annual convention held in Cleveland, October, last, our State Association sent three delegates—our first vice-president, Mr. J. B. Hatch, Jr.; our second vice-president, Mrs. Carrie F. Hatch; and our secretary, Mrs. Carrie L. Hatch. Our first vice-president and our secretary defrayed their own expenses, therefore the session was most economical, and very slight expense to the State Association. Most excellent reports have been received with regard to their labors at the convention, and our State Association ought to feel proud of such representatives. It is not necessary to repeat here the history of that convention. But we are now entering upon the re-election of its able and honored president, Mr. Harrison D. Barrett, and its most efficient secretary, Mrs. Mary T. Longley.

During the past year the Board of Directors of the Massachusetts State Association of Spiritualists have, as ever in the past, worked industriously. But we are now ready to regret that one of our number, Dr. A. A. Kimball, has changed his residence from this State to that of Maine. Our loss may prove the gain to the Maine State Association, for he is a man of sterling worth, and in every sense of the word an active Spiritualist.

In concluding, I would urge upon all Spiritualists throughout the State to work with

out ceasing for the advancement of those truths we all know to be so essential for the advancement of the world. May harmony, and peace and love abide with you evermore.

Geo. A. Folger, M. D.
Pres. Mass. State Assn. of Spiritualists.
Boston, Jan. 1, 1901.

SECRETARY'S REPORT

To the Officers and Members of the Mass. State Assn.: Once more the wheels of time have rolled around, and it becomes the duty of your secretary, in accordance with Art. 7, Sec. 3 of the By-Laws, to inform you of the work of the society. Your president will undoubtedly go into detail of the latter work; therefore my report will be brief and concise.

We have at the present time one hundred and fifty-five names upon the membership roll, and I have received and paid to the treasurer the sum of \$276.91 during the year, showing a gain over last year. The friends must always remember that our doors are open free, and we depend upon voluntary contributions.

Our mass meetings are a great success both financially and socially. We do excellent missionary work at these meetings, because we always present the best talent; the friends in the locality where we hold the meetings are given an opportunity to hear speakers that they otherwise would not be able to. Many times a speaker or medium receives a call from the society, because they made such a good impression at the State meeting. So you can readily see the meetings are of mutual benefit to all; the lecturer, medium, local society, and to the State Association.

Our mass meetings this year have been held at Lawrence, Mass., Boston, Onset and Lynn. I wish to say, all the workers, speakers, mediums, musicians and readers give their services free for the success of the State Association and we do feel deeply grateful for all their kindness.

Let me right here, if any society needs the aid and support of the State Association, it has only to write to the secretary or president of this association and aid will be given.

Three delegates were appointed by your board of directors to attend the N. S. A. Convention at Cleveland, Ohio. Their report was most favorable upon their return.

We will say that the chairman of delegates' reports at Cleveland, made statement in open convention that Massachusetts was to the front in all good work, and we were highly commended for our free meetings and for the missionary work we were doing in this way. In fact, it was suggested by the Committee on Cleveland that other States follow our example.

We have received several communications from the headquarters of the N. S. A. containing words of encouragement and cheer.

Our meeting at Onset always proves a benefit, especially to our State Association; the camp meeting is of course established, and it is the State Association that receives the courtesy. The management is always very kind in regard to our meetings, and the president, Mr. J. Q. A. Whitmore, is ever liberal, making us a rich donation at this time; our society is very grateful to him for his kindness.

Your secretary has written over four hundred letters in the interest of the State Association, and has reported all the mass meetings for publication. In justice to myself, I will say that the reporting of these mass meetings is entirely voluntary upon the part of the secretary, as the work is not called for in the By-Laws, and records of former years show that when meetings were reported they were paid for. I freely do this work, so the people at large will know what we are doing at our meetings; of course no pay is attached to this work. We recommend a vote of thanks to all lecturers, mediums, musicians, readers, who have assisted us during the year; the ladies connected with local societies who have made it so convenient to supply the inner man while at the mass meetings.

We feel that this association should send out its deepest gratitude to Mr. Theo. J. Mayer of Washington, D. C., for the very valuable gift to the Spiritualists, a gift without any restrictions, showing not only his generosity, but his confidence in the Spiritualists at large.

We also urge the friends of this association to co-operate with the Medical League, so as to be ready when the Medical Law is brought before the Legislature; we must keep awake or our rights will be taken from us.

We extend thanks to the Banner of Light for courtesies and extended reports of our meeting and urge the Spiritualists at large to arouse to the necessity of supporting our spiritual papers.

And now in closing, this first day of the new year and new century, let me urge all the friends of progress, and truth, to come together in harmony and in love, each one working with the other for the good of our beloved Cause, and let us, at the annual meeting in 1902, show to the world the largest organization in the country.

Respectfully submitted,
Carrie L. Hatch, Sec'y.

Jan. 1, 1901.

Some Suggestions Concerning the Propagandism of Spiritualism.

F. A. WIGGIN.

That, for the attainment of a broader, higher and more spiritual civilization, there is demanded the fullest and most complete understanding of the laws of life and right living, will be readily and most cheerfully admitted by all who are sincerely desirous of the hour. True civilization will obtain only with the advent of a spiritualized humanity. Doing by others as you would be done by, as yet, but a picture of the prospective, but nevertheless stands as an exponent of a high and beautiful type of civilization.

Emerson says: "The reputation of the Nineteenth Century will one day be quoted to prove its barbarism." Humanitarianism without spirituality is an impossibility. All the reforms, of whatever nature, receive their impulse from spiritual centers. No close study of evolution can fail to see that the onward march of Nature is demanding a spiritual homage to the significance of all phenomena of life on every plane of expression, and any undertaking, whether considered secular or sacred, when weighed in the balance, will be found wanting. If spiritual impulses and spiritual wisdom have failed to prompt and direct, the spiritual is the only thing real. It is the real and not the shadow which gives substance to all expressions of life.

Spiritualism, rightly defined, is the representative of a certain, not too well defined system of religion, as well as philosophy and science. Immortality is not proved simply because the so-called dead have repeatedly communicated with the denizens of Earth. Immortality is demonstrated by the establishment of the reality of that which we call spirit and by a proper understanding of what spirit is, and mankind becomes conscious of immortality when it grows to a full and complete realization of its at-one-ment with the Universal Spirit. Whenever the theologian

preaches, either for the consolation or encouragement of his hearers, concerning the continuity of life or the nearness of the so-called dead, to the sorrowing loved ones, left one day behind on the march of life, he preaches Spiritualism. Whatever reforms have been promulgated for good, have derived their impulse from spiritual centers, and their advance has been in perfect harmony with the spiritualistic philosophy. So will it always be, because spirit is real and all else is but its reflection or shadow.

Spiritualism is the progenitor and the only natural exponent of the great truths concerning the establishment of a spiritualized civilization, and it seems to me that the Spiritualists should turn their serious attention to the consideration of wise methods which might be wisely used for the advance of spiritual instruction. In all work of propagandism there should be, first, a great, and burning truth at the center of the objects and purposes involved and sought for in revelation and application. Second, there must be souls in need of being awakened by such a truth, and third, there must be one or more earnest souls, full of zeal concerning the importance of the truth and possessed with that poise which only wisdom can give. I hold that these are fundamental and basic requirements.

In setting up the claim that the Spiritualists are the natural promulgators of this great truth, I look to their ability to perform the task, as more related to the possibility as seen in prospective than as viewed in retrospect, and am not unmindful of Professor James H. Hyslop's statement in the last number of the Banner of Light, in which he said the subject being left to the ordinary Spiritualist, who knows so well how to kill all interest in the Cause, the whole matter would have vanished in the limbo of illusion and mythology; and who furthermore asserts that "There would not be the slightest reason to ask for sympathy or aid in studying the phenomena. But when a body of earnest, skeptical men like Professor Sidgwick and others... continue their work for eighteen years... the subject cannot escape the consideration of the scientific world." It may be well here to remark that the phenomena of Modern Spiritualism had not escaped the attention of some of the greatest lights in the scientific world, neither had they failed to carry to these men proof of their claim before Prof. Hyslop or Sidgwick appeared upon the scene, and it also seems fitting to say that if these phenomena, for the past fifty years, have escaped certain scientists, these scientists would appear in the light of a great and oft repeated revelation, as being far more "severely skeptical" than scientific.

We, in all kindness, suggest to these co-workers with us in the furtherance of this truth, and who seem sometimes made mad by too much learning, that for all that the Psychical Research Society, during the past eighteen years, has accomplished, outside of certain classification, it is indebted to Spiritualists and Spiritualism.

Shall it then be thought wise and best, as a method for the propagandism of Spiritualism, to turn the whole matter over to a few Piper-gone-mad scientists? Classification of these phenomena is important and the value of the example, in this direction, set by the P. R. S. should not, and I trust will not, escape our attention, but if we would still retain the privilege to do this work, we must not "muzzle the ox that treadeth out the corn," and the humblest true medium has a just claim upon constant help and kindly thought from all.

Spiritualists in their efforts to further the interests of truth, must never overlook the importance of getting and keeping close company with simple methods and the heart of the people in every walk of life. The stones which the builders have rejected have frequently become the chief and corner stones, and from roots out of dry ground, without form or comeliness, have arisen the giant oaks of immortal truths. At the heart of the common people and common things have always been found the central facts of nature.

"Flower in the crannied wall
I pluck you out of the crannies—
Hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

The most important requirement for the propagandism of Spiritualism is competent teachers, or ministers, of its gospel. Its teachers should be a well educated body of men and women, in the broadest and truest sense of an education. But an education should not be confined to the mere culture and equipment for qualifying a teacher, along this line. The successful leader will not allow his or her interest in the science, philosophy or religion to supersede a most kindly interest in the general welfare of those who are their students.

The chief object should not be to become an intellectual giant or to pose as such, but have as a central object personal financial success, or any ambition, which ends, only, in empty applause, but to come into fullest sympathy with the weal of all humanity. A teacher should be so broad and comprehensive in ideas of the truth as to be unmoved by the considerations of a few, who, like the crow, fatten on carrion. They should pursue the even tenor of their way, heedless of all false rumors concerning themselves or their work, ever led by the spirit of truth. They should be of kind disposition, too noble to ever participate in any method of evolution that Nature is demanding the greatest amount of tribute to the greatest number. They should never become the tool of any party or clique in any inspirational methods for grinding a partisan ax with which to chop off the head of honest endeavor. They should be imbued with the importance of proper organization, familiar with the best methods for organizing, and properly conduct the body when formed. They should be keen enough to constitute organizations out of adhesive material and to allow no disintegrating element to remain for one moment in its ranks without being labored with. They should never forget that there is primary demand that the simpler the truth is stated the more people it will reach and benefit. And while they are teachers, they should never forget to sit as students at the feet of the wise teachers of the Spirit-World.

For the perpetuity of Spiritualism, then, there is needed more and better teachers of the gospel of the Spirit-World. Regular monthly meetings should be held in Boston and at such other places as might seem advisable, where speakers and mediums might come together in the spirit of earnest, and at the same time, fraternal desire to discuss methods for the better furtherance of the Cause. The person who is a whole, and is made more familiar with Spiritualism, claims and the best of teachers possessed of a knowledge of proper ways and means are necessary for this work. As a rule, better places for holding meetings should be provided for the people, by the Spiritualists, and a more dignified decorum should be demanded in many cases from speakers, both while on and off the platform, and certainly our audiences should be led to a manifestation of a deeper regard for the sacredness of the occasion which calls them together. The buzz of conversation which is indulged by many of our gatherings, completely unmakes whatever conditions for spiritual unfoldment which might otherwise exist, and this secular

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HE ceaseless drudgery of household cares is more than the strongest man could endure, and it is no wonder that women show the effects of work and worry.

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Here lies the great strain upon the nervous systems of women. They have little or no rest; their life is one continual round of work, duties here, duties there, duties without number. What wonder that such women go to bed at night fatigued, and wake tired and unrefreshed in the morning!


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MRS. M. D. PERKINS, of 100 Q St., So. Boston, Mass., says:

"I was completely run down and could not eat, for the sight of food made me sick. I did not sleep at night and was as tired in the morning as when I retired at night. My head and back ached all the time. I was completely exhausted if I tried to do my housework, and could not walk without being dizzy. I was excessively nervous and very weak."

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The benefit of Dr. Greene's special advice is at the disposal of every sickly woman, and it is well to write for it or call and see Dr. Greene at his office, 24 Temple Place, Boston, Mass. Doing so may shorten the time required for recovery of full strength, and give information which will guide aright in the future. Absolute confidence is observed in all consultations, and no charge is made.

inverecence instead of attracting strangers to us, frequently fills them with disgust.

It is claimed that such places for meetings as suggested, and such surroundings as would be a delight to all, are not usually within the financial reach of struggling societies. That argument, in most cases, is its own bludgeon of destruction, for if the Spiritualists were really anxious for such attractive features, they would as earnestly seek to be of unselfish service to humanity, and to find points of agreement as they now are in the establishment of many petty factions, dividing themselves into such small bodies as to render themselves incapable of commanding any recognition from the general public, while of still greater injury to the Cause is the cultivation of that untamed spirit which leads to such divisions. So much of that unspiritual thought obtains which says, "It cannot be done," that the power of this thought is rendering impotent many of our best men and women who might otherwise be grand factors of success.

Again, Spiritualists should come to understand, that too much moral and financial support cannot be given unless the earnest effort to spread this truth. Doors to all Spiritual meetings should be thrown open to the public and an invitation extended to all to enter. The door tax, which is largely in vogue at our different meetings, is belittling to our Cause. How can funds be raised for the support of meetings if the door fees are abolished? You will find the answer by studying church methods of raising their funds. I have often found such study quite helpful. The door fee should be abolished and the Spiritualists taught to render financial and moral support, such as becomes all who are knowing to the great blessings which Spiritualism imparts to Spiritualists, this religion is yours. Support and properly care for it.

Spiritualists should become actively interested in all good reform movements, and many who now withhold all financial aid would be prompted to render substantial assistance, if spiritual societies manifested a little more of a disposition to charitable deeds for the benefit of the poor.

The matter of literacy requires only a word here. So far as the constructive organized results of fifty-two years of labor goes, it can be said that nothing has been accomplished which can be directly attributed to this system. Is it not about time to call a halt and at least try some other method and note the results. However well informed, theoretically, concerning the laws of spirit return and spiritual living Spiritualists may be, unless this theoretical knowledge becomes a light which leads to a spiritual realization, it becomes like all other theories, not executed, tame and helpless, simply because it lacks life. If Spiritualists possessed as much of real spiritual life as they do of good theory concerning such a life, such an earnest disposition to further the interests of this truth would possess them that wisdom would soon bring of their mind such methods as would lead to a glorious success for our Cause. Above all, if unity of method cannot obtain among us, let unity of spirit be the watchword of every Spiritualist.

Spiritual debts are as burdensome as financial. The former can be liquidated by meeting kindness with kindness or giving credit where we have been benefited.

The Spiritual Dispensation.

BY DEAN CLARKE.

Modern Spiritualism is nothing less than a great outpouring of Spirit Power and Intelligence "for the healing of the nations," and the moral and spiritual exaltation of the human race. Coming in an unobtrusive manner, yet accompanied by all the "signs and wonders" of former Dispensations, it has sprang in half a century throughout the whole civilized earth, conquering its victorious way against opposition such as no human power could have withstood. Whether it be "the second coming of the Christ" or not, it has the same "Spiritual gifts" which attested his divine mission, and which he said should "follow them that believe," and furthermore, it fulfills his alleged promise of "greater things"—for its phenomena, in variety at least, have transcended those displayed by him and his apostles. To claim the identity of the spirit manifestations of today with those which both the Old, and the New Testament record, is neither sacrilegious presumption, nor the audacious assumption of blind credulity, but is a judicial decision based upon both science and logic. For, reversing the saying: "Like causes produce like effects," we can come to no other conclusion than that the ancient and modern spiritual phenomena have a common origin; therefore the one is much God-given and as divine as the other. Whatever may be the primary cause of either, the proximate cause of both is (or was) personal degenerate spirits. Thorough scientific analysis of the phenomena now in vogue has established this fact beyond rational controversy. Both are in the domain of natural law, therefore the words "supernatural" and "miraculous," in the old theologic sense, are misnomers.

The present great Dispensation scientifically studied, affords the Key to all occult power, and to all attainable spiritual knowledge. Mystery vanishes before its powerful searchlight like mists before the rising summer sun. Magic gives up its weird secrets to every enlightened Spiritualist. Neither Oriental Yogi, nor Mahatma excel Spirit Mediums in marvelous occult power, such as exorcism and magicians vainly attempt to counteract and "expose." 'Tis not fanaticism, therefore, to claim that Spiritualism solves "the riddle of the Sphinx" that has brooded over occult lore and hidden all "mysteries of Godliness" within the secret crypts, which for ages it has so sedulously guarded. Indeed, Mediumship rivals the power and the art of adepts, and unlocks the gates of Heaven, and bids the loved and long lost "dead" to come forth and speak again to mortal ears! The "Ministering Spirits" and "Angels" that guard us, and greet us with messages of wisdom and love, are now revealed to us as degenerate earth-born men, women, and children, grown to ages, others no wiser than mortals, but all in the shining pathway of Eternal Progress, which starts on earth, and winds its spiral way onward and upward through unending spheres. Through the beautiful gateway of death we enter another World as real, as tangible, in every way as natural as the Earth, though we see it and touch it with senses as sublimated as it is ethereal in substance.

In the light of this grand New Dispensation, dim though it may yet seem to our scarcely awakened perception, we behold the

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Psychical Research.

It is with pleasure that we publish the able address of Mr. F. A. Wiggin given at the Annual Convention of the Massachusetts State Association of Spiritualists on Jan. 1, 1901. Its subject matter is replete with social facts, and splendid practical suggestions. In one respect only would we criticize his excellent paper. His references to the Society for Psychical Research, although eminently just in some respects, seemingly convey the impression that its work is of but little consequence to Spiritualists and Spiritualism. Since Robert Hare, James J. Mapes, Cromwell F. Varley, Sir William Crookes, and Alfred Russell Wallace, did so much as Spiritualists to scientifically demonstrate the fact of spirit return, the Spiritualists of the world have done very little in offering science any assistance. All of the reliable evidence obtained for nearly twenty years of a strictly scientific character, concerning life beyond the grave, has come through the instrumentality of the Society for Psychical Research.

Sir William Crookes did a great work in the early seventies, and boldly declared the results of his investigations to the world of science. But the Spiritualists of America since 1874 have neither compiled their data, sifted their evidence, nor given any attention to scientific research. In Europe, Alkeshet, Butler, Du Prel, Flammarion, Falcomer, De Rochas, Gifford, and a few others carried on scientific experiments alone, unaided by the Spiritualists as a body. This statement may also apply to a few scientific investigations in America, but as Spiritualists very few entered the field of scientific research. The work of Richard Hodgson, William James, J. H. Hyslop, and their coadjutors has been done, not with the aid of the great mass of American Spiritualists, but in the face of the opposition of the majority of them. The evidence of a future life that has challenged the attention of the world for nearly two decades has been presented by the Society for Psychical Research, against which Spiritualists have assailed, and directed their bitterest shafts of satire. Instead of co-operating with their Research brethren, they have stood aloof, and played with their phenomena as a pleased child is wont to play with a new toy. They have even ridiculed these friends of truth, and flippantly remarked, "We went over some ground forty years ago." Perhaps they did; if so, they took good care to leave no signs to mark the way for those who came after them.

It is true, as Mr. Wiggin says, that the constant recurrence of psychic phenomena toward the scientists of the present day to form their societies for Psychical Research.

It is also true that the Spiritualists are entitled to much credit for calling the attention of these scholars to the facts with which they were so richly endowed. But here the credit due Spiritualists suddenly ceases. They have produced quantities of phenomena during the past quarter of a century, but have been too busy or too "advanced" to reduce those phenomena to orderly form, or to present any analysis of the same that would serve as a basis for a rational interpretation of their origin and meaning. They have made no records of their wonders in a true scientific precision; they have held very few seances under absolute test conditions; they have not weighed their evidence with care, nor have they exhausted all possible hypotheses ere they accepted that of spirit intervention as the only possible cause of their phenomena. Demands for test conditions have been denounced from the Spiritualistic rostrum and through the columns of the press, while the individual Spiritualists and their mediums could not find terms of opprobrium sufficiently strong to apply to the seekers for truth who dared to ask for indisputable evidence.

The platform test, full form materialization, and every other phenomenon offered by public mediums undoubtedly have a basis in fact, and their presentation gives the inference that they are of spiritual origin. But in science inference is not evidence. Experiment after experiment must be tried, results compared, and only after a multitude of these witnesses unite in solemnly testifying to one and the same thing, can the postulate of positive knowledge be declared established. The Spiritualists have tried many experiments, but they have compared no results, and have jumped at too many conclusions without having even the inference of fact upon which to base their statement. The gnawing of a mouse in a wall, the flash of an electric lamp, and kindred phenomena have been ascribed to spirit agency, and declared evidence of spirit presence. The Society for Psychical Research very properly declines to follow such loose reasoning, and demands facts. The Spiritualists have a splendid endowment of facts, a wonderful mine of information, but they have not shared that endowment with the world, nor led earnest truth seekers to explore their mine for over a quarter of a century. They have scattered their phenomena, good, bad and indifferent, broadcast, and caused the people to gaze in open-mouthed wonder at them, even as they were wont to gaze upon a brilliant meteoric display in the heavens.

The members of the Society for Psychical Research of today assume too much when they claim that they are the only ones who have ever presented scientific evidence of life beyond the tomb. They have been and frequently are arrogant in their assumptions of superior wisdom. They have no men of greater intellectual powers, or of keener discernment than were Hare, Mapes, Dodge, Crookes, Worthing, Denton, Varley and Wallace when they made their painstaking investigations of the facts of Spiritualism. There are dozens of mediums equal to Mrs. Piper, if not possessed of even greater powers than those with which she is endowed. The Society for Psychical Research is making the most it possibly can of the rigid test conditions to which she cheerfully submits, hence is giving valuable information to the world. The Spiritualists ask for no test conditions and nearly all of their mediums feel insulted if asked to submit to them. The former conserve their energies, while the latter scatter and waste their forces. The one is educational in its work, while the other, lacking classification, seems bent upon seeking and giving amusement. There is too much in Spiritualism to be squandered in this way. The Spiritualists have too many points in common with the Society for Psychical Research to stand in opposition to it. The aims of the two parties are the same, and the end sought is to take away the sting of death. Through a compact well-supported organization the Society for Psychical Research is doing its splendid work. Through the lack of the same devotion to scientific truth, through the refusal to support their organization, the Spiritualists are failing to present their great truths to the world, and are having the extreme mortification of seeing others reap the fields that were sown with so much suffering by the early pioneers of the movement they have been too selfish to sustain.

Signalling to Mars.

Tesla, the gifted scientist, declares that he has received intelligent messages from the planet Mars. Flammarion, the great French astronomer, asserts that Mars signalled the earth's people long ago, and, receiving no reply, gave them up as vulgar and ignorant. Flammarion also asserts that the inhabitants of Mars are far in advance of the people of earth in civilization, as they are much older and wiser than are their earthly brethren. "The latter have not arrived at the age of discretion," says the eminent astronomer, "as may be seen by a visit to the parliaments in Paris, Rome, Washington, and elsewhere." He says he envies the inhabitants of Mars, for they have no storms nor cyclones, and their years are twice as long as are the years of earth. Everything there is lighter, more delicate, more refined. A woman who weighs two hundred pounds here would only weigh seventy-two pounds in Mars.

If Mars is the heaven for the people of earth, every human being who weighs less than two hundred and fifty to three hundred pounds will be a mere dwarf when he reaches Mars. It is possible that Kant's theory that the souls of men are transmitted to other planets at the time of so-called death, may be true. If it is, then the souls that go to Mars will build new bodies, suited to their new habitation, and will have no further use for the ones they left on earth. The projections of light from Mars, assumed by some to be attempts at communication with the people of earth, are declared by others to be due to conditions of the Martian

atmosphere. DeFoville declares these lights to be signals, and advises the people of earth to watch Mars closely from now until February 22, when it will be in opposition. Other astronomers assert that Mars will be the first to establish intelligent communication with the earth, but scout the idea that the same has already been done.

At this point it would be well to inquire why something cannot be given of a positive nature concerning this question through mediumship. Here is an opportunity for those who wish to add to the sum total of human knowledge to utilize their heaven bestowed powers. It is of far greater moment to mankind to find a means by which the inhabitants of Mars can converse with the people of earth than it is to be told that "Mandie," "Daisy," "Beattie" & Co. are making up in the cabinet, or that Washington, Lincoln and Garfield are the special guides of some egotistical medium. It is better to give knowledge to the world than it is to sell spiritual wares at prices varying from ten cents to five hundred dollars per capita. We believe there are mediums whose spiritual and intellectual powers qualify them to enter upon the study of this great question. True science is spiritual in its fundamentals, and Spiritualists ought to have a part in the great work of establishing intelligent communion between our own and other planets. Will they do it? Let them endow their organizations, and a work will be done in behalf of humanity that will transcend Tesla's efforts and those of his distinguished coadjutors.

The State Association.

We gladly devote a large share of our space in this issue to the proceedings of the Massachusetts State Association of Spiritualists. The importance of its work, and the great value of the thought presented at its last annual meeting warrant us in so doing. The reports of its officers are business-like, to the point, and in keeping with the progressive spirit of the age. The report of President Fuller is a departure from the stereotyped documents that are frequently written under the caption of reports. He has sought to present thought rather than sentiment, and has succeeded in his purpose. The same is true of the report of the Secretary, Mrs. C. L. Hatch, while the brief report of the Treasurer, Hebron Libbey, showed the cash balance on the right side of the ledger. Of the work of the Convention itself, much could be said, but we content ourselves with references only to a few of the most important points.

It was voted to instruct the incoming President to appoint at least twelve persons to act as solicitors of members, and financial collectors, in different sections of the State. By this means, the Spiritualists throughout the State can be brought into touch with the Association, made acquainted with its objects, and induced to assist it in carrying on its work. The apathy of indifference is more difficult to contend with than active opposition can ever be. The great need of our Cause in Massachusetts has long been a revival of interest in Spiritualism on the part of professed Spiritualists. What is true of this State is probably true of all of the States of the Union. If the solicitors can induce five thousand people to become members of the Association, the foundation for missionary work will be laid through which existing local societies can be strengthened and others established. We hope that good results will be obtained from the labors of these special agents, and trust that President Fuller will find no difficulty in securing the services of those who love the Cause for its own sake more than they love official positions and the eclat thereof.

Another important step was taken in the establishing of a permanent headquarters for the association in Boston in the form of an office, library and reading room combined. A fine private library was placed at the disposal of the association, as a loan, provided the reading room was established with a competent person in charge as custodian. A place of this kind has long been needed in Boston for the Spiritualists of Massachusetts and other New England States, when visiting this city. The visitors naturally wish to know the addresses of reputable mediums, and are frequently in search of speakers to attend funerals, or to address local societies. If mediums and speakers will file their addresses at the office of the State Association, it will become a veritable bureau of information for all who call there in search of spiritual instruction. People who are anxious to acquaint themselves with the literature of Spiritualism will find the best books on all psychical questions in the library that will be loaned the State Association. These books can be read free of cost by those who will take the trouble to ask for them. Of course, all books must be read in the office, and not taken from the room.

The value of such an office becomes apparent at once to every Spiritualist as soon as its purposes are made known. He will advocate its early establishment, but will be asist in the maintenance of the same? Will he join the Association and induce others to do the same? Will he expect others to give all of the money needed while he reaps all of the enjoyment that is derived from that giving? It will cost to rent, equip and support such an office as the State Association requires, over three hundred dollars per year. Will the Spiritualists assist in meeting this expense? Were we to estimate the cost at four hundred dollars per annum, it would still be a very small sum when the advantages to be gained are considered. It is to be hoped that the Spiritualists of this State will rally around the standard of the State Association, and support it in its progressive work. We hope the action of the Convention, when Pres. Fuller appealed for funds, after explaining the objects of an office for the Association will not be repeated by those who were not present. Out of an audience of two hundred fifty people, a small collection was received, whereas a similar body of Christians, with the same incentive,

would have raised more than enough to support the office for a full year. We are not censuring the few who did give, but are referring to the many who gave nothing. This indifference is today the Association's wildest foe. It must be overcome ere complete success can be achieved.

We have already mentioned missionary work for this State. Here is the next step that the State Association should take. In looking over the cities and towns of the Commonwealth, more than a score of places can be found in which flourishing spiritualistic societies existed twenty and thirty years ago. Today hardly one person can be found in either of those places who is willing to avow himself a Spiritualist. It is probable that the children of the then Spiritualists were sent to Orthodox and Unitarian Sunday schools, and there taught to look with contempt upon the faith of their parents. The seed thus sown is now bearing its legitimate fruit in the lamentable condition in which Spiritualism finds itself in those places. It is also probable that the societies adopted the policy of itinerancy for their speakers, and thereby destroyed the influence of Spiritualism as a leavening moral and educational force in the communities where they resided. The effect of such frequent changes is now apparent; the neglect of the children, and a speaker for one Sunday only caused the people to turn to movements they deemed more stable. Here is a field of labor for the State Association. Let missionaries who can build be sent forth, and the fallowed fields recultivated. Let a spirit of devotion be developed in the soul of every Spiritualist, and our Cause will move on from success unto success.

The State Association means much to our Cause. It is only what its members make it. To be sure its officers should do something, but their hands are tied unless the people come forward to join the association. It is not enough to assemble in mass conventions a few times each year; the work should be broadened and extended throughout the State, but this cannot be done until the people put the means into the treasury to enable its officers to do it. We can find no valid reason for any Spiritualist refraining from joining this association. Personal feelings are beneath the true-blue Spiritualist. Be greater than your prejudices, and you will prove yourselves spiritual. If you don't like the officers, if they don't do the work that ought to be done, join the organization and put active workers into their places. But so long as Spiritualists stay outside of the body, they have no right to denounce those who have been chosen to carry on the work. It is their duty to make it possible for the work to be carried on and then they will have a right to complain if their leaders fail them. Spiritualists of Massachusetts, the responsibility is yours; will you accept it and do your duty? We shall watch the course of the association with great care, and will not hesitate to point out its defects nor to name its virtues.

The American Secular Union and Free Thought Federation.

In a recent issue we questioned the action of the above named organization in its treatment of the fraternal delegates appointed by the National Spiritualists' Association, to the annual convention of the Union in Cincinnati in November last. From Mr. Eugene Macdonald, of the Truth Seeker, we learn that no slight whatever was given intentionally or unintentionally to the spiritualistic delegates. Messrs. J. E. Bremer and M. G. Youmans were duly commissioned as fraternal delegates to the Convention in question. A letter of greeting was also sent to that body supposedly through the proper channel. In the report of the convention, no mention was made of the presence of the delegates, nor was the letter of greeting referred to. The N. S. A. delegates attended the meeting, but it is probable that their presence was unknown to the officers of the Union. It seemed that they thought that Mr. J. Clegg Wright, who was one of the leading speakers at the Convention, was a delegate from the N. S. A., and considered that they had given due recognition to the Spiritualists through the cordial welcome and royal introduction they extended to him.

In any event there was no wish to slight the Spiritualists, nor inclination to ignore their letter of greeting. The fact that Mr. Wright was to be present was unknown to the officers of the N. S. A., otherwise he would have received credentials from that body. It is a happy chance that Mr. Wright was considered the representative of the N. S. A., and given distinguished preference in honor of the same. Messrs. Bremer and Youmans no doubt were pleased to know that Spiritualism had such an able representative, hence made no special effort to offer their own credentials, nor to ask that the greetings from the N. S. A. be read. The whole matter is satisfactorily explained, and only the best of feeling exists between the two great organizations representing free thought in America. Differing only in their views on the question of Materialism, the Spiritualists and the members of the Secular Union are one in their loyal support of free speech, equitable taxation, and all other liberal and progressive ideas. We wish our brethren of the Union a prosperous New Year, and thank Editor Macdonald for calling our attention to this important matter, and take pleasure in placing the facts before our readers.

The Britten Memorial.

The many friends of Mrs. Emma Hardinge-Britten in all sections of the world are uniting in preparing a fitting memorial in honor of this singularly gifted and deservedly popular exponent of the truths of Spiritualism. An association has been formed in England to raise the necessary funds, and an appeal made to the public to subscribe to this most worthy object. A representative of the Britten Memorial Association, Mr. Wil-

ham Musgrave, of Blackpool, England, is now on an extended visit to the United States. Mr. Musgrave is authorized to solicit and receipt for funds in the name of the association, whose sole purpose is to pay a deserved tribute to one of nature's noble women. Those who wish to award honor where honor is due cannot place their offerings upon a worthless altar than that to the memory of Mrs. Britten. We hope Mr. Musgrave will receive a goodly number of dollars for the noble cause he represents, and take pleasure in recommending him and his association to the favorable notice of the Spiritualists of America. His present address is Concord, N. H. Mark all letters plainly with the request to forward, as he purposes visiting as many American cities and towns as possible, hence may be out of that city when your letters reach there.

Our Eighth Page.

The contents of this page are subjected to so much criticism on the part of our readers in various sections of the nation, on account of their essentially local character, that we are constrained to make a radical change in the same. Located as we are in the extreme eastern section of the United States, it is impossible for news from local societies to reach us from points beyond Philadelphia for publication in the current issue. Our western and southern readers are entitled to a share of our space, and should find their sections proportionately represented in our columns. Such being the case, we feel that it is mandatory upon us to make a change that will give all our patrons an equal share in our valuable space.

News items are of interest, and we will gladly present the same to the public, but their form will have to be materially changed. Brevity must be the rule. The substance of all matters must be told in the fewest possible words. These news items will be presented under the caption "Review of the Field," with no attempt to have all items relate especially to the week of publication. Six to twelve lines are all that will be needed to give the facts connected with local work in an attractive, new way manner. An exceptionally able lecture is given on some subject that will be of interest to the world, a generous excerpt from the same will gladly be published with our philosophical, and religious contributions on our first, second, third or sixth pages. Hereafter it will not be necessary for the reporters to give a multitude of names in their reports, nor to describe dancing and card playing in detail.

We make this change in the interest of fair play and improvement in the quality of the subject matter that fills our columns. We want the patronage of the people, and we are anxious to serve our local societies. But we are convinced that the people will be better served by briefer reports, by direct references to the good work of the local societies and by giving as an independent article, the striking points of a lecture, than they are at the present time.

Notice of special meetings of interest will be given space, under proper heading, provided they reach this office before ten o'clock each Monday morning. All other reports received after Saturday morning of each week will go over until the next issue.

Solaris Farm.

Have you read it? If not, why not? It is within the reach of every reader of these words, for it is only one dollar and twenty-five cents per volume. One of the practical farmers of our acquaintance, a man qualified to judge, who knows good literature when he sees it, writes us as follows: "The story is very interesting from its commencement to its finish. It will do much good, and should be read by every voter in the United States." Every reader will tell the same story after carefully perusing the work. It is for sale at this office.

"The Song of the Soul Victorious."

Our reviewer has something to say concerning this beautiful work, on the third page of this issue. Read what he has to say, then order a copy of the book. Every Spiritualist, Liberalist, and lover of the beautiful ought to have one of these books. Send in your orders. Only one dollar per volume.

Our seventh page of this issue contains matter of exceptional interest to all Spiritualists. Read Nannie Gibson's charming poem, given New Year's eve in honor of the dawning of the New Century, through her medium, Mrs. M. T. Longley. Spirit Nannie reaches the heights of true poetry, and carries her readers along with her. You will want extra copies of this number as soon as you read this splendid poem.

The many friends of Capt. Milan O. Edson throughout the nation should unite in sending him and the members of his household their tenderest sympathy in the great sorrow that has fallen upon his home. May the loving angels draw near to him and his children in their great grief, and give them the sweet consolations of the higher spheres, that only can remove the sting of so-called death.

The Banner of Light will be forty-four years of age April 11, 1901, S. E. 64. Look out for the issue bearing that date. It will be a surprise of surprises for all of the patrons of the old reliable Banner.

Ex-President Harrison remarks: "It does seem to me as if the Christian nations of the world ought to be able to make their contact with the weaker peoples of the earth beneficent and not destructive." Says the Truth Seeker very aptly: "If the Christian nations of the world were civilized, instead of being merely Christian, the case would be as Mr. Harrison thinks it ought to be." The above remarks are respectfully referred to those Spiritualists who extol war and glory in its horrible practices.

...I have any of our readers a copy of Prof. J. R. Buchanan's work "New Education" if so, kindly communicate the fact to Mr. Fred G. Tuttle, Business Manager of the Banner of Light Pub. Co., 204 Dartmouth St., Boston.

Winter has now come in dead earnest. God's Poor Fund lacks much of being the means to add those in need that it should be. Readers, out of your abundance, have you not a few dollars that you can spare for the deserving poor? You will never regret your bounty. Open your hearts and a rich spiritual blessing will be yours. Send all contributions to this fund to Fred G. Tuttle.

The Vermont State Spiritualist Association will hold its thirty-third annual convention in Montpelier Jan. 18-19-20. Mr. F. A. Wiggin and all of the Vermont speakers will take part in the exercises. Mr. A. J. Maxham will furnish the music. A rare treat is in store for all who attend the convention. Reduced rates can be obtained at the hotels. Every Vermont Spiritualist should attend this convention.

A New Orleans Judge has been convinced that palmistry is a science, on the same footing as phrenology, and has dismissed a case brought before him charging the offender with fortune telling. The woman was authorized to practice her trade. It is probable that palmistry and phrenology have an equal standing in science, but in the minds of many people, that footing is exceedingly insecure. It may be otherwise in "the sweet by and bye."

Our esteemed contemporary, The Truth Seeker, fittingly characterizes the decision of Judge Pennypacker of Pennsylvania as more worthy of the seventeenth century than of the twentieth, and adds that had a seventeenth century judge rendered a similar decision he would have covered himself with infamy. The case in question was an appeal of seventeen barbers, who were arrested for shaving their customers on Sunday in violation of the obsolete Sunday law of the State. Judge Pennypacker's ruling fastens this old blue law upon the people with a grip that it will be hard to break.

Excerpt from a Lecture.

BY F. A. WIGGIN.

I Cor. XIII. 12. For now we see through a glass darkly; but then face to face. The time referred to by Paul, when we should see face to face, was undoubtedly "Post Mortem." Paul was the first theologian of the Christian Era; he was also a great philosopher for his time. Many of the things he has said have not been surpassed. Spiritual science has ever kept step with progressive movements in other lines (though its onwardness has not been very largely due to the efforts of the priest or religion). The evolution of spiritual science recognizes still, certain density of atmosphere making a vision of the truth rather difficult, and also, as did Paul, makes of death a necessity in order to see the truth face to face. But while we recognize the value of a change, called death, for this attainment, we have discovered that instead of there being a demand for the death of man, there is an absolute necessity for a death of ignorance, and though man were to live forever, with or without physical dissolution, he could never clearly see, that is, clearly understand, while ignorance was his living companion. We have also come to realize the sublime fact that man's physical resolution is not a prerequisite to a clear gaze into the face of absolute truth. A destruction of error comes very properly within the domain of mundane requirements, and the establishment of heaven on earth is most certainly within the province of man's duty. To see, to understand, to fully realize the truth, to be a companion with it, to be able to unflinchingly look into its dear face, to press it to the heart as one's own, is a consummation to be devoutly desired. This consummation in realization is never won by inactivity nor by any "flower-bed-of-rose" process. Neither is any activity unaccompanied with a vision of truth, or a moral reason by which it may be obtained. When, once, I observed the tireless application to certain constructive purposes, the order, the directing (instinct?), the almost perfect display of the conservation of energy, displayed about an ant castle, I received a valuable suggestion of how to gain knowledge of truth. I could no longer marvel at the injunction of Solomon: "Go to the ant, thou sluggard, consider her ways, and be wise." Some there are who will have to unlearn, and others will have to learn that the resolution of the body is no prerequisite to the grandeur of truth's realization. If there were so the death of the body would be of all events most remarkable and the one most to be desired. Ignorance, error and sin are death. The last enemy to conquer is death. When these elements of death are conquered, man will be victorious over death and freed from its fear. This victory will be gained, however, not by his own death, but by his strength and just claim to life. When these damps and fogs of ignorance have been dispelled, then shall we see face to face.

From the N. S. A. Home Office.

Dear Mr. Editor: It may be timely to report to you and to the readers of your good paper, that the work of our special missionaries, Mr. and Mrs. E. W. Sprague, is meeting with success and with interest on every hand. We are informed that in many places these good workers have created a new impulse in the hearts of many to labor anew for the Cause of truth, and to do their best to keep Spiritualism before the people in its highest sense. From the outlook of this office, the new year seems to be potent with splendid possibilities of work and success for our Cause.

You have been informed of the struggle going on in the District of Columbia in regard to the taxing of mediums who hold public seances; the N. S. A. has not been idle over this question. It has presented a petition, signed by its Secretary, Treasurer, and by the President of the First Association of Spiritualists of this city, to the Commissioners, which has received attention, and elicited a promise of due consideration of the subject from its recipients. And yet the case is not settled, but we hope for its early adjustment in the interest of justice and truth.

Since the Mayer fund closed, we have received a few scattering contributions; one from far off Manila, from a devoted friend of Spiritualism, who is now in that lonely seclusion. The names of all who have contributed to the fund after June 1st, when the list was printed, will be published very soon.

The N. S. A. does not confer ordination on any one; and it does not authorize any person to confer ordination in its name.

A series of mass meetings in different sections of the country are to be held under the auspices of President Barrett during this season, and the prospect is of great good to be done for the Cause, in that line. Boston will probably take the lead, and from thence the work will spread to all parts of the land.

The spiritual and liberal literature sent out in leaflets by the N. S. A. in free distribution as missionary work, is doing a great amount of good. We are constantly receiving commendations of the same, and many calls for the tracts.

The spiritual societies of this city are doing a work for humanity in their own way, and reaching many thoughtful minds. Mr. Grumblin at the First Association, and Mrs. Jacques, and Mrs. Wahneke, at the Psychological Society, offer a variety of spiritual food for all who attend their services. A seance recently held at Macabee Temple by a number of mediums for the benefit of the First Association, proved a success in every respect, and a credit to the work and to mediums of the N. S. A. will be pleased to learn that we have received a fine likeness of Mr. S. L. France, the generous donor of the forty-eight hundred dollars to the Mayer fund, before referred to, and that it, set in a handsome gilt frame, the whole gift of the generous man, is suspended from the library wall of this office, the benevolent features serving as an inspiration to those who gaze upon them.

Loving greetings from all at Headquarters, and best wishes for the New Year and the New Century for each and all.

Mary T. Longley, Sec'y N. S. A.
600 Penna Ave., S. E., Washington, D. C.

Words of Commendation.

Publishers of the Banner,—congratulate you on the splendid issue of Jan. 5th. I was especially pleased with the photos, as I had the pleasure of a personal acquaintance with William White and Mrs. Conant, attending many of her seances many years before I became a Spiritualist. When a young man, holding a position with the American Tract Society on Cornhill, I neglected the noon prayer meeting held in the society rooms, and attended Mrs. Conant's seances, and was a constant reader of the Banner. But when it became known to the pious, I was ordered to choose between giving up a good position or cease my attendance upon "those meetings with the devil." Times have changed, and for the past ten years I have enjoyed many of those "devil's meetings."

Although I have read the Banner for years I have been a subscriber but during the last, I hope however that my name will remain on your books, so long as I remain able to read with mortal eyes. Wishing you all success in the carrying out of noble work which the Banner is doing for the Cause of Spiritualism, which is dear to me, and pledging such support as I can give.

I am yours for the Cause.

J. O. Perkins.

Timely Sympathy.

Mr. Editor:—I was very glad to see in the Banner, Jan. 12, that even at this late day some one has paid a just tribute to "Charlie" Sullivan. I, too, have been greatly surprised in looking over the paper each week to see that not from even one of the many societies of Spiritualists for whose benefit he has given his time and talents to re-imburse a depleted treasury, nor from one of the wide-famed speakers and teachers, with some of whom he has also assisted at entertainments has come a word of love, commendation, or even regret that "Charlie" had been taken from our midst.

It proves too truly the old adage, "Out of sight, out of mind." Soon all of our "old timers" will have crossed the river, but let us pause for a brief moment in the enjoyment of life to pay a loving tribute to their memory. It may not matter to the spirit but it is, to say the least, comforting and gratifying to the family and friends to feel others are sympathizing with them in their sorrow.

C. O. L.

Mr. J. S. Mansergh

Who was, before going to New York to reside, well-known as an earnest Lyceum worker, and who is still remembered by hosts of friends here in Boston, addressed two large audiences at the Boston Spiritual Temple on Sunday, December 23. His subject in the morning was "Criminology." His statements upon this subject were to the point and the subject was vigorously and at the same time candidly handled. In the evening "Biblical Mediumship" was his theme. Both lectures were enthusiastically received. Mr. Mansergh is ready to devote his time to this work to the extent of the demand which may come to him from the Spiritualists. He is certainly worthy both as a man and as an able exponent of our Cause to receive at the hands of all thoughtful Spiritualists a prominent recognition. He demonstrated by his lectures here that which those who knew him fully understand, that he is not a novice along our advanced line of thought. We need new and earnest workers and it goes without saying, that Mr. Mansergh is prepared and we trust destined to fill a place of wide usefulness in our ranks.

Lake Helen, Florida, Campmeeting.

The last excursion for Florida (by water), will leave New York City, January 25. Those intending to join this first class, low priced excursion should write H. A. Bodding, 91 Sherman St., Springfield, Mass., enclosing 4 cents in stamps to pay postage on circulars and folders. Mr. Bodding will personally conduct this party.

There are more people on the camp ground at Lake Helen than ever before at this season.

The meeting opens February 5, and continues to March 19. Many improvements have been made in the hotel and in other buildings. The new visitors at the camp are greatly pleased with the climate and the beautiful lake, the soothing pines and the pleasant social life in this genial Southern home.

Notice.

In the list of officers published Jan. 12 for the Ladies' Aid Society, the name of Mrs. A. F. Butterfield reported as director should read Mrs. A. S. Waterhouse. Carrie L. Hatch, Sec'y.

Notice.

Mrs. Carrie F. Loring of Bralstere, will give her famous lecture on the "Shadows of Child Life," illustrated with stereoscopic views, in the Washington Home Chapel, 41 Waltham St., Sunday, Jan. 20, at 8 o'clock. Free to everybody. All are invited.

I listened to the above lecture not long ago and I feel it is one of the greatest temperance lessons of the age, so I requested Mrs. Loring to give it in the Chapel. I

want the public to get the best, both saint and sinner.

Very truly,

V. A. Ellsworth.

Michigan State Spiritual Association.

The eighth annual mid-winter meeting of the Michigan State Spiritual Association will be held at Sturgis, Mich., Feb. 8, 9, 10. The best of talent will be present to make the meeting a great success. Notice of the speakers and full arrangements will be published later.

May F. Ayres, Sec'y.

Onset Bay Grove Association

Held its annual meeting in two spacious rooms at the Essex Hotel, Wednesday, Jan. 9, at 11 o'clock a. m. The meeting was largely attended, ninety-four out of one hundred shares of stock being represented. The meeting was very harmonious, and after the records of the secretary and treasurer had been read and approved and some legal business attended to the following list of officers were re-elected for 1901: President, John Q. A. Whittemore, Boston; vice-president, Oliver A. Miller, Brockton; clerk and treasurer, Maj. Charles F. Howard, Foxboro; directors, Charles Whittemore, Newton; Geo. A. Fuller, M. D., Onset; Joseph H. Burgess, East Yarmouth; Mrs. C. M. Harvey, Onset; James B. Hatch, Jr., Boston; Walter C. Pessels, Brookline.

State Spiritualists' Association of Minnesota.

The State Spiritualists' Association of Minnesota will hold a mid-winter mass meeting in St. Paul, February 22, 23 and 24. H. D. Barrett, president of the N. S. A., is expected, also Mrs. Clara L. Stewart, president of the Wisconsin State Association. Mr. and Mrs. G. W. Kates will take part. Other talent will be engaged and the local mediums of the twin cities will assist.

Movements of Platform Lecturers.

Dr. George S. Nelson has returned to Boston after an absence of many years in Montana. He would be pleased to make popular engagements with parties who are interested in philosophical subjects, and are desirous of seeking rational interpretation of all psychic phenomena. Address him 14 Warrenton St., Boston. Terms reasonable.

Julia Steelman Nichols closed a very successful three months' work in Toledo, O. She goes to Indiana for January. For engagements she may be addressed during January, Linden, Ind.

May Goodrich, platform test medium, has open dates after March 1. Can be engaged for camp meeting season, 1901. Address 2265 Rhodes avenue, Chicago, Ill.

Mrs. J. W. Kenyon is engaged for the Sundays of January in Milford, Mass. Tuesday, Jan. 8, she served the Marlboro society and was re-engaged for Feb. 12 and 26. Holds public circles in Worcester, Wednesday and Thursday and Friday in Fitchburg. For open dates in April, May and June, address 95 North street, Fitchburg, Mass.


Mr. and Mrs. Lillie will spend the coming summer in the East, and will arrange for camp meeting work with such as desire their services. Address them at 201 Folk street, San Francisco, Cal.

Mrs. Clark is open for engagements, to conduct or organize Spiritual meetings in the vicinity of Hartford.

Mrs. Lizzie Brewer is engaged with the First Society of Spiritualists in Syracuse. Large audiences. Address 117 East Jefferson street.

A Reminiscence of D. D. Home.

One of the familiars of Napoleon III's court tells the following story: "Parisian society was astir about the renowned medium D. D. Home. The Empress denounced him as an adroit charlatan, while others attributed to him an almost supernatural power. The Empress was curious of everything relating to the occult and at her suggestion, Napoleon invited Home to the chateau of Compiègne. After several experiences which astonished the most incredulous among the courtiers, Home fell in a trance, and to the general dismay, prophesied that the little Imperial Prince would never ascend the throne, but the dynastic rights of the Bonapartes would pass over to a younger son of the younger branch. The Empress Eugenie grew pale as death and could very nearly fainting. The Emperor kept his countenance, but those who had studied his sphinx-like face saw that he was impressed and angered by the prediction. The Prince Imperial fell gloriously in Zululand and the Imperialists today, who despise Prince Victor, look to Prince Louis—a general of cavalry in the Russian army—as their forlorn hope."



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It is a story of progress in its tendencies, and embraces the new thought and some of the latest inventions of the day. It is a story of the human mind, and shows the effect of the soul, of angry words and wrong deeds done in secret.

Many people's experiences are narrated which are instructive and entertaining.

The book can be easily placed in the hands of the young, and recommended to a friend after reading. It is a story of the human mind, and shows the effect of the soul, of angry words and wrong deeds done in secret.

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Miss Judson's Books.

"Why She Became a Spiritualist."—From Night to Morn'g.

On an Appeal to the Spirit World. Pamphlet, 32 pages. One copy, 10 cents; two copies, 20 cents. For sale by BANNER OF LIGHT PUBLISHING CO. Price \$1.00.

"The Bridge Between Two Worlds."—31 pages. In cloth, \$1.50; paper covers, 75 cents.

"A Happy Year."—Two Letters to the Banner of Light. Lighthouse Publishing, Seattle and Co., 128 pages. 10 cents. Each of the above contains a portrait of the author. For sale by BANNER OF LIGHT PUBLISHING CO. Price \$1.00.

THE SPIRITUAL BODY.

By Prof. Wm. C. Cresswell. A study of the human body, and its relation to the spirit world. 128 pages. 10 cents. For sale by BANNER OF LIGHT PUBLISHING CO. Price \$1.00.

Message Department.

MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF
MRS. MINNIE H. 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.

In the cause of Truth, will you kindly assist us in finding those to whom the following messages are addressed? Many of them are not Spiritualists, or subscribers of the Banner of Light, hence we ask each of you to become a missionary for your particular locality.

Report of Seances held Dec. 23, 1900, S. E. 23.

Invocations.

Oh Spirit of Infinite Love, as souls reaching out for the light, as souls seeking to give out light, we stand this morning before thee. May the life that is everywhere manifest, may the love that is saving, may the love that lights up all the dark places of earth, so inspire us, so fill us, so beautify our lives that we may become an inspiration to all souls. Give us strength and wisdom as well as love. Help us in the expression of the mortal life, help us to grow into that spiritual attitude, that receptive state of spiritual things until we are made clean and whole for the indwelling of the best, and we ask that this influence which helps, which guides, which is ever about us, may be given to all the saddened and the darkened ones. Help them to look out beyond the darkness and the suffering into the light and the glory of the true spiritual light. Help them to understand that it now is: that today the light of the spirit is possible; that with the understanding of these things, all that is beautiful and true is theirs.—Amen.

MESSAGES.

Amasa King.

The first spirit that I see this morning is a man. He is tall and thin, has gray eyes, gray hair and a broad forehead. On the back of his head, his hair is very thin, almost bald and he has a weak rather sickly way as he comes up to me and says: "Dear me, so many times I have tried to come and every time it seemed as if I could not express myself. My name is Amasa King and I came from Berwick, Me. I have been over here a long time and have been so conscious of all that has been going on in my home since I left, that I decided I would make the effort to express myself and let them know that I am not so far away nor yet so dead that I cannot hear what they say and share their sorrows and their joys. When I first came over here I didn't understand that this was the life after death and it troubled me very much not to be able to get responses to my repeated inquiries to my friends, but now I have become quite accustomed to it and find work to do and opportunities in this life, and yet once in a while it comes over me that if I could only speak to my friends who are left, my life here would be complete. I want very much to get to Sarah. She needs me and she often thinks of me but with the thought always that I have passed beyond her knowledge and that she will have to wait before she can ever come into my presence."

Henry Sutcliffe.

Now comes an old, old man. His hair and beard are as white as snow. He leans on his cane and says: "Here I am. I am an old Spiritualist. Interested in everything that comes to the dear old Banner of Light. I want to say that although I have been gone a long time, it is still a pleasure to be in anyway near to those who are interested in Spiritualism. My name is Henry Sutcliffe, and I was for many years interested in this work and find myself often in discussion with those who still disbelieve. Most of my people are over here and I send this message more as a general one to let people know that I am happy with the knowledge that I gained before I came and the life that is free and sweet and open to me now. God bless you all, and God bless your effort in giving out to the world these messages that lighten the hearts although the response is slow. Somewhere and sometime the effort bears its harvest. Goodbye."

Catherine Wolcott.

I see a spirit of a lady about forty-five years old. She is rather stout, has blue eyes and a fair complexion; her hair is gray, parted in the middle and combed down smoothly at the sides. She is quiet and easy in her manner and steps up so slowly to me. She says: "Is it really true that at last I am able to express myself intelligently? I am almost overcome with the weight of responsibility of speaking as I ought to. First of all, my name is Catherine Wolcott and I came from Seattle. I have not been gone very long and still find myself weak from being unable to understand the law of returning. I want to get to my husband, whose name is James, to say to him that I am satisfied with everything that was done, that although he did not understand and so one did until after I came away just what the matter was. I am sure that nothing could have been done to have prolonged my life. I found our little boy over here grown to manhood and so like his father that I knew him at once. It is such a joy to know that he is mine that the grief I felt when he left me is now swallowed up in my joy at once more having him with me, also my sister who came over just before I did. I found her rejoicing that the life was different from

what she had expected and she and mother received me so tenderly and gave me every attention possible; so I longed to send back a word to my own who are left and tell them that I am all right, cared for and happy, and waiting for them."

Grace Johnson.

There is a girl. I should think she was about eighteen years old. She is as bright as a dollar. Her hair is as black as coal and her eyes shine like two stars. Her face is round and plump and she half walks and dances up to me and says: "Well, well, I knew I should be able to come back because I have been at the home and have promised that I would come here if it were ever possible. My name is Grace Johnson and I belong in Evanston, Ill. I have been gone a long time so that I am quite used to the conditions in this life and have come back frequently enough to be used to the method of returning. I have my mother and father and brothers and sisters left and they all believe in Spiritualism. They often ask me to bring different influences to them and help them. My sister Carrie is an unusually good medium and it is to her that I would go at this time to tell her that I don't want to have her fight any influences that come. We are striving to help her if she only understood it; there is a great work for her to do and the sooner she gives up, the better it will be. Tell father that when he sits in the circle, that place on the head is where they draw from him, and if he would sit a little longer he would be able to see something but when it comes so severe, he always breaks the circle and that is just the time when he ought to sit and get the development he has been promised. I bring Jack with me this morning. That is my dog and he seems to know that I am sending a message home, for he wags his head and looks up into my face as happy as can be."

Arthur Hotchkiss.

There comes a boy about fourteen or fifteen years old. He has very light hair, very, very light, and a face like a baby's so fair, very pink, and white; he comes and puts his hand in mine and says: "What makes me look so delicate is that I was sick so long before I came over. I used to be strong and like other boys but when I became sick, I had to stay in the house and I grew very pale and very much like a girl. If you please, say that my name is Arthur Hotchkiss and that I came from Meadville, Pa., and that I came particularly because my people who are alive need this expression from me. My grandmother is with me but her name is not like mine. It is Julia Turner and she says to tell my mother not to cry so much because it disturbs the spiritual atmosphere around her so that any evidence that we were anxious to give would be lost, could not be transmitted. My little sister who is alive often sees me but she isn't big enough to understand what it is and I am almost afraid to talk with her because I don't know how it would effect the rest of the family, but I am so anxious to get into the home and to have them know that I never went very far away or got out of reach of their call. Please give my love to them and tell them that I am just as fond of them today as I ever was and I want the books that I used to look over left out, not put away, because it makes me feel more at home to have them where I can touch them."

Fred Davis.

Now I see a spirit of a young man about twenty-five years old. He is tall and not very stout, has dark eyes and dark hair. He comes in a very energetic way and says: "I don't care so much about going into all the details of my past life as I do to express myself just here and now and say that my name is Fred Davis and I used to live in Waltham; I still have an inclination to go to my people there because they don't know anything about this and my anxiety is great to go to them. They put me away as if that was the end of everything and that was pretty hard to have the door practically shut in my face so that I couldn't enter if I would. Tell them it doesn't interfere with any of their religion or any of their form to just let me come and speak to them. I want so much to get to Nellie. Oh, Nellie could be so much of a help to me and I to her if she would only sit for me! I do too remember all the things I used to do, and the things I had are still about. I am so glad they were not given away to the one they first thought of. It is better as it is."

Mabel Webber.

Now I see a girl. She is as pretty as a flower, about eighteen or nineteen years old. She is delicate and frail looking as though she just held her little face up for the sun to shine on and that a wind would blow her all to pieces. She has the sweetest eyes and is so particular about herself. Her hands are delicate looking and she is careful of them, she always wanted them well cared for, and, being proud of them, did take care of them. She is dressed all in blue and she has such a cunning little way as she comes to me. She says: "Please help me for I want to get to my mother. She needs me more than I can say. My name is Mabel Webber and my mother's name is Mary. I used to live near Boston but I passed away in California and since that time I have ever been constant in my effort to get back to my mother and my father. There have been some changes since I came over and since I last gave any communication to my mother, I have grown exceedingly and am strong to help her. My grandmother comes with me this morning and says: 'Tell Mary that she must do all she can because she is stronger and can help more than any of the rest. She is more mediumistic too.' I have Indian forces with me who go to help and it is only through their effort that strength can come and ultimate recovery. I want to go to Mal-dez. I shall be recognized there."

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND FIFTY-SEVEN.

To the Editor of the Banner of Light:

One of the saddest things connected with the foreign missionary enterprise is the separation of parents from their children at a tender age. When the mission is in a tropical region, it is found that the children of parents from the temperate zones do not make healthful men and women if they grow up within the tropics. This fact, together with the better educational facilities in Europe or America, necessitates the sending of the children away before they are nine or ten years old.

The anticipation of the coming bereavement casts a shadow over the home of the missionary. The parents look tenderly on their little ones, compare their fair beauty with the dusky brown children about them, and are saddened by each recurring birthday, well knowing that every one brings them another year nearer to the event they so much dread.

The children feel this too. From earliest childhood they have known that they are to be sent to America by and by, to go to school, and to live with strangers, perhaps with uncles and aunts whom they have never seen, and remain away from father and mother till they have grown up.

I well remember the curiosity and the dread with which as a child I looked forward to going to America. My playmates and I, with the ignorance and the hopes born of inexperience, supposed that America was as small as the region occupied by the mission stations in Burma, and took pleasure in thinking that we should often meet each other. All those childish mates came to America long ago, many of them are with their parents in the spirit land, and I have met but few of them.

But when I do meet a missionary's child who was born in Burma, I feel that he is of my own kindred. I met several such during my own missionary lecturing tours in the Middle West, and eating a curry dinner in Bloomington, Illinois, with one of my closest playmates in dear, far-away Burma, is a pleasant reminiscence indeed. Later, I dined at the house of another one in St. Louis, and spent a night in the home of yet another one in the suburbs of that great city.

I left Burma in company with my parents and two younger brothers, when nine and a half years old. Three little boys were left in Burma, in three different missionary homes, until their parents should return from America. The oldest of these, named Henry, was sent to a family some twenty miles down the river. The little fellow must have been very lonely among strangers, at least for a time, knowing that his father and mother had sailed far away beyond the Indian Ocean, on whose shores he then found his home.

Henry was my little pet in my childhood. Seven years younger than myself, he was old enough to run to meet me. I have sweet remembrance of saying to him, "Henry, want to go walk?" his joyful running for his straw hat, and the tender clasp of his little hand, as we walked in the mission compound together.

After many vicissitudes, all seven of us children had come to America, by the year 1851. Mostly educated apart, it was our dearest joy to get together, as many of us as possible, in the summer vacations. After we were all educated, and had entered each one on his own career in life, we were seldom together. During most of the time, we had our homes in seven different towns or cities, and generally in several different States of the Union.

One sad gathering of four of us was in Philadelphia in 1854, when Henry lay very ill in a Soldiers' Hospital, having received a sun stroke in fighting his country's battles in Virginia, followed by typhoid fever. From this dreadful illness, he has never fully recovered, and its painful effects give him a small pension from the government, and a place in a Soldiers' Home, as long as he may choose to dwell there.

Well, in this hospital, my brother lay his soldierly length on his narrow cot for many long weeks. During six of them, I sat at his bedside from noon till five o'clock, feeding him his dinner on my arrival, and his supper before I left, for his nervous condition was such that he would receive food from no hand but mine. And while I was there, he dared to sleep, for he knew that I would faithfully watch lest a single fly should light upon him.

Ah! how my heart went out to those suffering soldiers in that hospital in Filbert Street! Few of them were tended by their friends, but the nurses and doctors were skillful and kind. Often on arriving, I missed the occupant of a cot, and learned that the poor fellow had died in the night. Before sundown, his place would be occupied by another, for it was crowded, and many sick and wounded were brought there from the battlefields. Fortunately, they were near home, and did not perish in Cuba, China, and the Philippine Islands.

Since leaving Burma in 1845, I have had so opportunity, until now, to live with a brother or a sister, except twice. The first time was when Henry and I spent the year 1853 to 1855 with our good, kind aunt in the old family mansion in Plymouth, Mass., and a very happy year it was. The second time was when the suffering, but now arisen and happy Elanah lived with me the last year of his earth life. This was in Worcester, Mass. This was, all things considered, the happiest and the most eventful year of my whole life. It was eventful indeed, for it brought him peace of mind and gave me spiritual development that could have been obtained in no other way.

After 1855, Henry and I were separated. He lived in Illinois, and I in New England. Later, he came East, while I lived thirteen years in Minnesota. Then his failing health led him to Florida, where he lived for ten years. I became a Spiritualist, wrote and lectured on Spiritualism, took care of Elanah, nearly lost my sight, and came to live

in Arlington, while Henry lived in Florida and at the Soldiers' Home in Bath, N. Y.

All these years we never met, and until now we had not seen each other in twenty-two years. And now, we live together.

Yes, Mr. Editor, I desire through your columns to tell all those kind readers who have sorrowed with me in my griefs, and rejoiced with me in my joys, that my beloved brother Henry has come to stay with me, and that I am alone no more.

"A father of the fatherless is God in his holy habitation. God setteth the solitary in families." Psalms 68: 5 and 6.

That Henry should come home was suggested some time ago, but several circumstances militated against it. He changed his mind and I changed mine, but when he heard of my many and varied falls, down cellar stairs, down front steps, at full length on the pavement, and their painful effects, he decided to come. The portrayal of me lying on the bottom of the cellar for days, unable to move, or dead, with the neighbors at last breaking into the house on account of the howling of my poor little dogs, was too much for his kind, brotherly heart. He took a ninety days' furlough from the Home, and arrived here on the evening of Dec. 23, making me by his bodily presence, the very nicest Christmas present that I could possibly receive.

And, as is well known to most, it never rains when one takes the precaution to carry an umbrella. In like manner, I have not fallen since he came, and perhaps may never fall again. At any rate, I am not likely to fall down cellar again, as my brother seldom allows me to go down there.

This little house has six rooms. In winter, for economy's sake, I live in two small rooms down stairs. He has the two little rooms directly overhead; and as a radiator in the ceiling of the kitchen allows the heat to pass upward, we are in constant communication with one another, whether we be actually together or not.

His small pension pays for his food; and, for the other expenses, what is sufficient for one is enough for two, especially when they are own brother and sister, long separated by earthly vicissitudes, and now happy together in the expectation that those who have been alone so long will be alone no more.

My brother is not a Spiritualist, but no one can be more quiet than he at the hours to be devoted to writing, and the Banner letters can go on just the same with this change introduced into my household.

Very often when we are sitting quietly together, engaged in happy and reminiscence talk, my eyes close, and I see the lovely purple light that betokens our mother's presence. It comes in soft and beautiful waves, bathing me wholly. If I mention it to him, he thinks it the work of my imagination. But I know better, for it comes when least expected.

But whether my brother accepts Spiritualism or not, matters little. The main thing is that he is loving, kind, pure and true, so that he builds his heaven about him here. Then, when he passes out of this earthly body, he will be in heaven, for the good and sufficient reason that he will take his heaven with him. And this is the only sort of heaven that is worthy of the name.

There is a passage in "Stepping Heavenward," that is quite suggestive. It describes the aged mother of Kate during the months preceding her departure. Eminent a wise woman, her advice had often been sought by those who knew her. But in these latter days, when she dwelt in Beulah Land, and felt the airs of heaven bathing her brow, she gave to those about her no advice—nothing but sympathy.

The little children ran to her with every petty grievance and every new pleasure: she cared just as if she were one of themselves. Many persons came to her, as ever. But she had ceased entirely from giving them counsel. She now gave nothing but the most beautiful, tender compassion and sympathy. This is what the aged John meant when, too feeble to say anything more, he looked round upon the brethren, and said, "Little children, love one another."

Nothing in this world, yea, nothing in the universe, has so much power as love. Love strikes true strokes, but if it be real love, the strokes never cease. And by and by, the obstacles give way, and the hardest heart melts. Love is king: crown him evermore.

Yours for humanity and for spirituality,

Abby A. Judson.

Arlington, N. J., Jan. 5, 1901.

Passed to Spirit Life.

From Sterling, Dec. 3; from the home of Mr. and Mrs. Edward Bartlett, Lucy Maria Allen Davis, mother of Mrs. Bartlett and wife of the late James Davis of Northboro. Her remaining children living are: George D. of Newton; Mrs. Anna D. Drew, recently of China; Charles S. of Philadelphia, and Frederick G. of Chicago.

Mrs. Davis was a sister of the Allen brothers of the W. Newton English and Classical School, and of Joseph Addison Allen, former superintendent of the State Reform School. Intellectually, she equalled her distinguished brothers. Of fine physique, commanding presence and charming affability, she was the centre of a wide circle of friends.

Reared as a Unitarian, in the hours of sorrow, her heart opened to the messages of love from the unseen dear ones, and she was comforted. Her body was conveyed to the dear old church in Northboro, where her beloved uncle, Joseph Allen, D. D., ministered half a century. As she desired, the service was conducted by the pastor, Rev. Josiah Kent and the writer.

Embowered in flowers, her beautiful face for the last time was seen by her many gathered relatives and friends.

Juliette Yeaw.

From S. Paris, Maine, Dec. 17, Israel Fletcher, aged 76 years. Mr. Fletcher was born in Hartford, Maine, but lived in W. Somer many years, until the transition of his beloved companion, after which, he re-

sided in S. Paris with Mr. and Mrs. Almon Churchill, his only daughter and her husband. In the same neighborhood lived his only son, Eugene.

He was a man of uncommon intelligence, and with a liberal education would have adorned any profession. His urbane and genial manner, his fine conversational powers and ready wit made him an agreeable accession to any company. His good judgment, integrity and kindly spirit won for him universal respect. He was a pronounced, outspoken Spiritualist, and a subscriber to the Banner of Light for years.

His funeral took place Dec. 20, and was largely attended. The service was conducted by the writer, and a local male quartet rendered three beautiful selections. The floral offerings of his children and grandchildren, were fitting and exquisite. The interment was at W. Summer.

He journeyed home as he desired, suddenly, without apparent illness, but in the maturity of his youthful age he was ready for the harvest. Peace to his loved ones.

Juliette Yeaw.

True Manhood and True Womanhood.

BY MRS. ORPHEA E. HAMMOND.

What is this true manhood and true womanhood of which so much is said and written? Has it a meaning and existence, or is it a myth which none expect to see or attain to? What is it to be true? To whom and to what? Is the standard inside or outside of self?

Is there any arbitrary rule by which men and women can be measured, making some true and others false? I think not. What would be true and right to one individual might be a gross wrong and falsity to another. The motive which underlies the action is what makes it right or wrong.

There might be circumstances which would justify the commission of so-called wrong. For instance, theft, ordinarily, is a violation of the law of individual rights, but, is a person starving or freezing within the reach of food or clothing, though not his own, he would be justifiable in the eyes of universal justice, if he appropriated them to the relief of his suffering.

I have never seen the law of human rights fully and adequately stated in an external sense. I believe it can only be comprehended by the soul's intuitions, which lie deeper than words or written codes.

Above and beyond everything else, man should feel himself positive of all conditions below him, and entirely responsible for every act of his life. His spiritual faculties should be kept in the vanguard and his animal nature in the rear. Through this means, only, can the soul know itself, and be strong and true, in all its relations.

Much is said of human nature as it should be, and not enough of what it is and can be. The ax is laid upon the branches and not upon the roots of the tree of evil. We think to prohibit intemperance by punishing the rum-seller; to cure crime through the gallows, state prison, house of correction, etc. It is like attempting to smother a volcano by stopping up its mouth. All the eruptive forces are there and must escape in some way. No true reform can be worked by external restraints. It must be done by elevating the nature and purposes of men and women.

Is it to be supposed that the inhabitants of the eternal spheres need external law to help them to restrain their passions and appetites? And are there no glimpses of the higher life in this? Are there no moral feelings by which men and women can be reached and elevated? Are there no men and women to whom sensuality and excess would be impossible? None who are a law unto themselves? None who can say, I love the right? Thank God! there are; and, not by their example, which is but a negative power at best, but through the positive influence which good has over evil, they will do more toward regenerating man than a world full of Bibles and an eternity of atonement.

Truth is the basis of all things true. True manhood and true womanhood, then, consist in perfect integrity to our whole nature—to our interior consciousness—the God within. Not to our impulses, unguided by reason, they are sickle, wayward, and intemperate, consequently untrue to us integrally.

Men and women are not likely to act with a wholeness of purpose, with an eye single to the elevation and glory of mind and spirit as an eternal power. Present convenience, impulse, or policy, guide us all somewhat, through life. We do not do right for the sake of right, we live for no definite principle, and die without accomplishing anything worthy of a life.

The character is revealed more perfectly in private than in public life. A man may write with philosophical accurateness, declaim with rhetorical eloquence, and be very pleasing when he has nothing to disturb him, who would be a very tyrant in his home relations. The details of every-day life are what require patience and forbearance. There is where selfishness and injustice are most quickly detected. It needs more self-control to withstand the biting of a flea upon one's back, than to marshal troops and fight valiantly in the field of battle.

There are two great tendencies in extensible religion and society to make men external. The former has no reference to interior culture, but consists of forms and ceremonies which contract the soul's perceptions. The latter has no respect to attractions or repulsions; hence we are obliged to learn etiquette, which is often only a sugar coating covering the bitter pill of contempt. Our dress, our talk, our walk and everything is superficial. None can be true until they are natural—none can be natural until they are free—none can be free until they are spiritual. Everything that is animal or sensual is selfish and contracted.

The true man is not he who from stimu-

