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Anson W. Evans.

NO. 9

EIGHTH ANNUAL CONVENTION Of the National Spiritualists' Association

Of the United States of America and Dominion of Canada.

Held in Chamber of Commerce Hall, Cleveland, Ohio, Oct. 16, 17, 18, 19, S. E. 53.

ation moved its Convention from home, this year to Cleveland, the metropolis of Ohio, and seventh city, so far as population counts, in the United States. The Business Men's League claims that it ranks only third in its ability to entertain conventions and excursion parties. A fine souvenir book of the city contained a program of the Convention, and the N. S. A. was much in evidence throughout the city, which was handsomely decorated to celebrate "Old Home Week," and to welcome two great national characters, Hon. Wm. J. Bryan and Gov. Theodore Roosevelt.

On Thursday afternoon, Oct. 12, President Barrett arrived at Forrest City Hotel with his wife and six months-old daughter, who was forthwith adopted as the N. S. A. mascot, and who was duly interviewed by the reporter of the Plain Dealer. One of the first to greet the arrivals was Mr. Thomas Lees. In view of the fact that one has heard of Mr. Lees ever since Modern Spiritualism has been known, it was natural to expect that he would wear the garb of age. Instead, no one of the many who gathered at the Convention presented a brighter or more youthful appearance than he. He had taken pains to advertise throughout the State the coming of the N. S. A., and in connection with other good local workers prepared the way for the great occasion.

By Saturday the Board of Trustees was on hand and hard at work, and had all arrangements perfected before Monday evening, when the usual reception was held in the parlors of the hotel. It was evident that Cleveland Spiritualists felt a deep interest, as large numbers of them gathered to greet the newcomers. These receptions are most necessary and pleas-

just two squares from the hotel, was chosen as memories in connection with the history of our the place of meeting. Fully one hundred and country; to this city, the seventh in the poputwenty-five were on hand at the first morning | lation of the United States, full of pulsing ensession, which was called to order at 10 o'clock ergy, of that enterprise that moves men forby President Harrison D. Barrett. Mrs. Matas a leader, the congregational singing was most enthusiastic and inspiring.

President Barrett suggested that, although we were to open a business session, it was | this greeting in this beautiful hall. fitting that we invoke the assistance of the unseen, and introduced Moses Hull.

"We are assembled," he said, "for the purpose of transacting business. If there is anything in the world we need more than anything else it is wisdom, and willingness to try to harmonize with each other; and, while we or not, we do believe that on the wings of prayer we may rise unto that altitude where the blessings are in waiting that we long to re

"Oh, angels! we have assembled here to try ings as the one we are having now. You, dear friends, who once worked in this Cause, who with us, come to this meeting now. May we works. unite with you, and you with us to forward the Cause. We ask all this for the sake of the people who need the light of Spiritualism, which we are here to impart. Amen."

The local address of welcome was to have not appear in season, Mr. Hayes, President of other time during the year that has flown. the West Side Society, delivered it:

"Friends, I am very pleased to say that I do not represent the city government just now, be devoted our very earnest thought. To the but I am very pleased to say that I represent a work of devising some method by means of small body of Spiritualists. We all welcome Spiritualists to Cleveland, and I feel that we | vite the careful thought of every delegate and more than welcome the National Association, officer present. To the larger work still of a better spirit than they did the last. We welcome them from the north and the sunny indicates that there is something in that would even welcome them from empires and kingdoms. Why? Because just as sure as the truths of Spiritualism are taught, the crowns will totter and fall. We more than welcome this beautiful city; for the memories that this you here to-day because you are American rep resentatives of Spiritualism, and I hope that whatever you decide to-day will be of benefit

the Spiritualists of Cleveland. "It is necessary that we have a stirring up once in a while here in Cleveland. I more than welcome you here for another reason. I was pleased last night to see one of the pioneers in Spiritualism, Thomas Lees. He held Spirit setts; John W. Ring, of Texas; Mrs. Clara L. ualism before the people when I knew nothing | Stewart, of Wisconsin; and on Rules as folof it. I am proud to follow in his footsteps. I lows: Thomas M. Locke, Pennsylvania; Anrespect the pioneers who passed through so drew C. Dunn, Minnesota; C. Bird Gould, many difficulties. We have a comparatively Ohio. While these Committees were at work easy time to give our doctrines to the people. | the meeting was thrown open to conference, We are not afraid of jails now. The pioneers have taught the people of the United States | pated in by the following workers: E. W. Bond, some common sense, and I hope, Mr. President, of Willoughby, Ohio; Dr. J. M. Peebles, of San that your deliberations this time will be of Diego, Calif.; Mr. Moses Hull, of Buffalo, N. Y., benefit to all. I know the eyes of the people Mrs. Mattie Hull, of Buffalo, N. Y.; Ron. D. are centred here to day.

"I represent a small society, the Progressive | Kates, of Minnesota; Mrs. Emma Nickerson-Thought Society of the West Side; but it is Warne, of Chicago, Ill.; Mrs. Helen Russegue, The reports are as follows:

Once more the National Spiritualists' Associ- (simply west because we live there. I love all Spiritualists. It does not matter whether they are east or west, and I am always ready to cooperate with any society for the benefit of that which I respect and love.

"Again do I bid you welcome here. Let us do our best to show them that we appreciate their kindness in coming here, and by so doing they will wish to come back again to Cleveland."

In behalf of the Ohio State Spiritualists' Association, its President, Thomas A. Black, bade the Convention welcome. Said he: "I welcome you to this, the metropolis of Ohio. I not only welcome you, but thank you for honoring our city with your Convention at this time, and I trust that in all your deliberations the spirit of fraternal love and spiritual harmony will prevail. I think it will be as a pentacostal feast in Cleveland and throughout the State of Ohio. Again I thank you, Mr. President and members of the National Association, for allowing us to have the glorious privilege of standing up for truth, justice, purity and altruism, and I hope it will be the guiding star of

As President of the N. S. A., Harrison D. Barrett responded, presented by Hon, D. P. Dewey, in the chair.

"Mr. Chairman and friends: After such an introduction and such a welcome, words come | rily suspended. hard. I thank you for this warm greeting. Let me enter upon the duty that is laid upon me to respond to the earnest words of welcome that have been vouchsafed to us by the President of the West Side Spiritualists' Association. In behalf of the officers and delegates of the National Spiritualists' Association, Mr. President of the West Side, and Mr. ant features of the annual Convention, as they President of the Ohio State Association, we afford the opportunity for the delegates to thank you for this cordial welcome to Clevemeet each other and prepare to work together. | land, the Forrest City, the Queen City of the The Chamber of Commerce, a handsome hall | Lake, to this place, fraught with many precious ward in the direction of progress; we are tie Hull presented to the N. S. A. one hundred | pleased to be welcomed to such a place by the copies of her song book, and, with Moses Hull officials of such associations as those to whom we are referring, and by the congress of people of this city, Spiritualists in heart, word and deed, who have gathered together to give us

"The work of this Convention need not be outlined by me at this time. There is much for us each and every one to do. The thought of the two welcoming addresses is so cordial in spirit that I know it will find its way into every heart before me this morning and that there will well up from us all a unity of purdo not believe that God cares whether we pray pose that will make us find our own in our neighbor's good and make us into a band of brothers and sisters, that we shall not only find our own in our neighbor's good, but that we will make the individual whole, instead of the individual self, the aim and object of every to transact business, and if there is any time | acc of this Convention, and bring in that when we need the special guidance of our higher truth for which we have been striving friends who have assisted us, it is in such meet- for three and fifty years, to which the angelworld has been inviting us to progress. I refer to that grander spirit that has come to abide know so well how we need this love, oh! be with us-the spirit of altruism in all our

"Therefore we thank you, Mr. Presidents of the two Associations in question, for welcoming us to this grander work of the spirit world, for welcoming us to this beautiful city where we can gather and strive to do that work betbeen presented by a city official, but as he did | ter and more completely than we could at any Four days of active work are before us. To the consideration of all questions there should which a closer union could be formed, we infor they come to us this time, it seems to me, in | seeking to benefit the Cause as a whole, irrespective of locality, the welcome to Cleveland south, from the east to the golden west. Why? | thought that needs our deep interest at the Because they come to us as Spiritualists. We present moment and throughout the twelve months that are to come.

"In responding to these earnest words of greeting-in thanking the representatives of city contains for so many of us; for the kind thoughts that have been sent out to us; for all that will make men and women feel themselves to the United States, and a greater benefit to members of one common brotherhood, I, in behalf of this Association, return our thanks, and welcome again these workers here to the upbuilding of Spiritualism-our glorious Cause."

The Committee on Credentials was appointed as follows: J. B. Hatch, Jr., of Massachuwhich created a good feeling, and was partici-P. Dewey, of Grand Blanc, Mich.; Mr. G. W.

Westfield, N. Y.; Mr. W. H. Bach, of Lily Dale

Mrs. M. T. Longley spoke concerning the Mayer Fund, stating that in spite of the fact that it had been stated over and over again the circumstances under which Mr. Mayer offered the N. S. A. headquarters, many insisted upon writing, inquiring why Mr. Mayer wanted to make money by selling the Association a building; and others thought if they donated some money it should apply on the dues of the Society to which they belonged. She explained the matter again in full, and further stated that Mrs. Dr. Hilligoss, of Anderson, Ind., who recently passed to spirit life, commissioned her husband to sell her watch and chain, and give the proceeds to the Mayer Fund. She felt that \$100 should be realized from it, inasmuch as it represented \$135. This watch and chain Dr. Hilligoss placed in the hand sof Mrs. Longley. Mrs. Maggie Gaule at once sprang to her feet and announced that she felt the gift was too sacred to be subjected to anything that resembled raffling and offered to buy the watch herself.

The committee on Rules here presented its report, as follows:

REPORT OF COMMITTEE ON RULES.

Mr. Chairman: Your Committee on Rules beg leave to submit the following:

1. That, as far as practicable, the order of business will be in accordance with the printed program in the hands of the Convention, except that the nomination and election of officers for the ensuing year shall be held in open Convention on Thursday afternoon, the 18th inst., at 3 o'clock, and, to that end, section eight of article one of the by-laws is tempora-

2. This Convention shall be governed by Roberts' "Rules of Order," except where the same are contrary to the constitution or bylaws of this Association.

3. No delegate shall speak longer than ten minutes, and no delegate shall speak a second time on any subject until all have spoken who desire to do so.

4. Speakers must confine their remarks to the subject matter before the Convention.

5. Unless otherwise provided in the constitution, all questions shall be aecided by the ma-

6. No appeal from the decision of the chair shall be entertained unless demanded by at

least ten delegates. 7. Delegates, in nominating officers, shall be

limited to two minute speeches. 8. The sessions of this Convention shall be as follows: From 10 A.M. to 1 P.M., 2 to 6 P.M., and

7:30 to 10:30 P.M. Respectfully submitted, THOMAS M. LOCKE, ANDREW C. DUNN,

C. BIRD GOULD. This was considered seriatim. The noon recess was made one hour and a half, instead of one hour. In the endeavor to secure this extra half-hour at noon, Mrs. Twing quaintly remarked: "Mr. President: This morning I

waited half an hour for my steak!" Section I, created considerable commotion. Its framers stated that they wanted to be sure the election of officers should be conducted in a deliberate, dignified manner, instead of the hurried way which usually prevailed at the close of a Convention, and also in order that some who might leave ere the last session should be privileged to vote on that most important occasion. The opponents felt that many of the delegates would leave after the election, if it were held on Thursday, and so neglect much important business that would follow. The matter was finally laid upon the

table until afternoon. TUESDAY AFTERNOON, OCT. 16.

After the usual congregational singing copies of the BANNER OF LIGHT, containing President and Secretary's reports, were distributed to delegates, and the following standing committees were appointed:

FINANCE, WAYS AND MEANS. Carrie E. S. Twing, New York. C. L. Stevens, Pennsylvania. Catherine Burke, Missouri. E. R. Whiting, Connecticut.

Zaida B. Kates, Minnesota. RESOLUTIONS.

Moses Hull, New York. J. M. Peebles, California. Willard J. Hull, Ohio. William M. Lockwood, Illinois. Mrs. Stella Fiske, Iowa.

The President's report was then read, a portion by Mr. Barrett himself and a portion by Judge Dunn. Mrs. Cadwallader moved that it be considered at once in open Convention. Judge Dunn substituted the motion that it be referred to various committees instead of appointing a special committee. This was done.

Mr. Moses Hull moved to reconsider the motion of the morring by which the election of officers was placed at 3 o'clock Thursday afternoon instead of at the close of Convention. The motion to reconsider put to vote was lost, 19 to 29.

The Secretary's report was read by Mr. Hodge, and was likewise referred to three committees, thus doing away with the regular Committee on Secretary's report. Treasurer Mayer's report was read by him-

self and referred to the Committee on Finance. Two hundred copies of the financial report of the Treasurer and Secretary were printed and given to the delegates, in order that they might be able to study the same at their leisure.

of Connecticut; Mrs. Carrie E. S. Twing, of | NATIONAL SPIRITUALISTS' ASSOCIATION. SECRETARY'S FINANCIAL REPORT from October 1, 1999, to October 1, 1909.

Balance on hand Oct. 1, 1899 Total received from all sources, Oct. 1, 1899, to Sept. 30, 1900 Total amount disbursed, Oct. 4, 1899, to Sept. Balance on band Oct. 1, 1900 Special Historian Fund Babe Will Defense Fund

CASH RECEIVED, AS FOLLOWS: Dues from Chartered Societies \$598.38 Collections from Chartered Societies 175.58

Mediums Defense Fund . . . 525 14 General Fund (including Home Fund) 9.555 02

Mayer Home Fund Services of President H. D. Barrett Receipts from Convention of 1899 Contributions to N. S. A.
Contributing Members
Registering Ordinations
Receipts from Special Missionary (Addie Ballou)
Rent from Secretary
Sale of Donated Books
Sale of Annual Reports
Miscellaneous Receipts Contributions to N. S. A. .

Total Receipts \$11,608.39

CASH EXPENDED, AS FOLLOWS: President's Services Secretary's Salary Convention Expenses, 1899, (including hall rent, etc., for 1900) . . . Trustees' Trayeling Expenses . Postage Advertising Telegrams Gas
Special Missionary (Addie Ballou)
Miscellaneous Office Expenses (Supplies,
Janitor Service, Stenographer for President, Secretary's Clerk hire, Spe-clal Stationary for Mayer Home Fund, and other expenses as itemized in

> Total Expenses, \$4,715.01 TREASURER'S STATEMENT

For Year October 1, 1899, to October 1, 1900. Balance on hand October 1, 1899 .
Received from Oct. 1, 1899, to Dec. 31, 1899 . Received from Jan. 1, 1900, to Received from April 1, 1900, to . 3,548.67

. 3,746.81 11,608.39 Sept. 30, 1900 . . Total on hand and received during the year . . Disbursed from, Oct. 1, 1899, to Dec. 31, 1899 \$1,969.72 Disbursed from Jan. 1, 1900, to Disbursed from April 1, 1900, to 1,583.25 765.73 4.715.01 Sept. 30, 1900 . .

Balance on hand Oct. 1, 1900 . \$9,501.00 RECAPITULATION. . \$8,555.02 General and Home Fund . . . Mediums' Fund . Historian Fund . 18,29

Respectfully submitted,
THEODORE J. MAYER, Treasurer.

The following standing committees were appointed: AMENDMENTS.

F. A. Wiggin, Massachusetts. Mrs. L. P. Gay, Illinois. Jay Chaapel, Maine. W. H. Bach, New York.

Mrs. Tillie U. Raynolds, New York. NECROLOGY. Andrew C. Dunn, Minnesota. Frank Walker, New York.

A. J. Weaver, New York. E. F. Kurth, New York. H. D. Barrett, Massachusetts. DELEGATES REPORTS.

M. E. Cadwallader, Pennsylvania. Emma Nickerson-Warne, Illinois. A. C. Dunn, Minnesota. Thomas Grimshaw, Missouri. Mrs. C. F. Loring, Massachusetts.

TREASURER'S REPORT AND AUDITING. Carrie L. Hatch, Massachusetts. Thomas M. Locke, Pennsylvania. C. B. Guild, Ohio. Clara L. Stewart, Wisconsin. Thomas Grimshaw, Missouri.

The Convention was then thrown open to raising the rest of the Mayer Fund, which was entirely completed at that time, and the meeting broke up in good spirits.

OFFICERS OF THE CONVENTION. OFFICERS AND TRUSTEES.

Harrison D. Barrett, President, Needham, Hon. Harvey W. Richardson, Vice-Presi-

dent, East Aurora, N. Y.

Mrs. Mary T. Longley, Secretary, Washington, D. C. Theodore J. Mayer, Treasurer, Washington,

Hon. David P. Dewey, Grand Blanc, Mich. Illtyd C. I. Evans, Washington, D. C. Alonzo Thompson, Fullerton, Neb. Clarence D. Pruden, Minneapolis, Minn. Hon. Eber W. Bond, Willoughby, O.

OFFICERS OF THE CONVENTION. I. C. I. Evans, Stenographer. Marguerite C. Barrett, Assistant Secretary. Prof. W. F. Peck, Reading Clerk. Thomas Lees, Sergeant-at-Arms. Zetta Lois Eise, Musical Director. C. D. Pruden, Ticket Seller. Arthur I. King, Doorkeeper. TUESDAY EVENING, OCT. 16.

The evening's exercises were of great interest. The musical portion of the program was unusually fine and a real credit to the special

director, Mrs. Zetta Lois Eise, as well as to the Convention.

Invocation, Mrs. Mary T. Longley, Secretary N. S. A., Washington, D. C.; Overture, selected, Prof. Carl F. Fessler; lecture, thirty minutes, Mrs. H. L. P. Russegue, Hartford, Conn.; soprano solo, Flora E. Russell; lectures, fifteen minutes, W. H. Bach, Lily Dale, N. Y., and John W. Ring, Galveston, Texas; tenor solo, Wesley Koppe; spirit messages, Mrs. Zaida B. Kates, Minneapolis; soprano solo, Zetta Lois Eise; spirit-messages, Miss Margaret Gaule, Baltimore; violin solo, Mrs.

WEDNESDAY MORNING, OCT. 17.

It was announced at the opening of this session that the Secretary of the Business Men's League had offered to give the delegates a free ride about the city in a special car. The time was set for eight o'clock Thursday morn-

Under the head of Introduction of Business and Assignment of Orders, Mr. Sprague suggested that, inasmuch as there was no Committee on President's Report, certain recommendations contained in that report be considered at a special hour in open Convention. Portions of the report were selected, and the hour of two o'clock appointed for their consideration.

Mrs. Cadwallader, in making a special report for the First Association of Spiritualists of Philadelphia, stated:

We have just received a gift from one of our oldest members of seventy-two acres of farm land. This old gentleman is eighty-eight years of age, and was for many years our earnest member. We have also been made-as has been mentioned before-the legatees of property to the amount of \$30,000.00. This was to come to us as a Building Fund at the passing out of the heirs, who are to receive annuities. They, the 365.89 heirs, were strictly enjoined not to contest the will under penalty of losing their yearly income. The will was probated, and we heard nothing further until we were served notice that suit was about to be brought, and an attempt made to break the will. We immediately secured good counsel to defend us. Suit was brought, and the suit was sustained, but an appeal was taken by the heirs, and we are expecting another contest in a higher court. To defend a will requires funds, and knowing that there is a special defence fund for sustaining the wills and bequests of Spiritualists, known as the Babe Will Defense Fund, which can be used for no other purpose, we respectfully ask that as we are the oldest Spiritualist Society in the world, holding continuous meetings practically since 1841, first as a Psychical Research. afterward called Society for the Study of Nature's Divine Revelations, by Andrew Jackson Davis, and finally merging into the First Association of Philadelphia, and hold as such Charter No. 4 of the N. S. A., that you will appropriate such sum from that fund as will help us meet the expense of these suits. It would indeed be unfortunate if we should lose the legacy with which we hope to build a Memorial Hall to the friend who so kindly remembered us. This is what we are instructed to do by the terms of the will.

Therefore, we hope this body will take favorable action on this question, and vote an appropriation to this Society to be used for this purpose. We hope that in the future there will be more personal interest taken by the officers and members of the Board of Trustees of the N. S. A. in this Association.

We extend any and all of them a most cordial invitation to visit us at any time. Yours fraternally,

CAPT. FRANCIS J. KEFFER, Pres. F. H. MORRILL, Sec'y.

An interesting discussion then followed, brought forward by W. H. Bach, concerning the term of office of the Board of Trustees. He desired to inaugurate a movement by means of which the whole board should not be retired at once, thus turning over the business into the hands of nine new members who were not familiar with the work; and proposed that at least three members be retained three years. Mr. Wiggin spoke in favor of this suggestion, and moved that it be referred to the Committee on Amendments to be considered, as a recommendation. It was so or-

Mrs. R. S. Lillie said: "May I at this time suggest that when we consider an amendment, we should have due deliberation in one convention preparing us for any change or amendments in the next convention. All of the objections I have heard expressed in regard to meeting once a year, are to the effect that there is too much legislation; they do not believe in meddling with the constitution every year. Some of the best things are legislated out of their original intent very easily, and that is the feeling of the people."

Mr. G. W. Kates said: "I wish to suggest that as soon as possible or at a given time the entire representation of this National Association be by the State Associations. That has been the desire of the National Association ever since its birth. We are organizing State Associations, and many of them come here with a representative that is outvoted by the representatives of other States made up from local societies. By endeavoring to enforce this rule, it seems to me it will force the organization of the other States. I have queried the practicability of introducing it for immediate action or for any special time; but it seems to me that it is worthy of consideration. I would move that this be recommended for consideration at the next Convention."

Mrs. Cadwallader said: "I am opposed to it.

(Continued on fifth page.)

OUR SISTED OF ARLINGTON. BY BELLE BUSH.

Our Sister of Arlington sent me her love In a message so tender and true That my soul was refreshed by its subtile power, As a violet kissed by the dew.

I was ill, and so weary from over-toll And the trials I had to bear. That I shrank from the life marked out for me

With its ceaseless fret and care.

I was sad, and so jarred by the petty strife That loftler alms ensuare, That I yearned, sometimes, for the "Beulah Land And the larger life " up there."

But our Sister of Arlington sent me her love, And a sympathy tender and rare, That came to my heart with a power supreme As the calm of an answered prayer.

It whispered courage, it gave me strength. Till fear to the winds was cast. And pains of victory floated down Through all the aisles of the past.

Then sadness vanished, and joy-bells rang In my heart of Song once more, And the dreams of my youth came back again From nature's wonderful store.

And lo! I saw that my life had been With measureless blessing fraught, And its heaviest burdens had richest use, As messenger-angels taught.

Ah! Sister of Arlington, weary not. Nor look on thy work as vain, For thousands are richer in soul to-day For tay labor of heart and brain.

Our fragile bark may be stranded oft On the shallows and shoals of life, And the tide will turn and the port be won, Where Sorrow is not, nor strile,

There are flowers by the wayside and flowers afield, And a pleasure in little things, That wealth cannot give us, or take away, But the riches of earth have wings.

Then write, dear one, as the spirit moves, Thy messages tender and true, Till thy own heart thrills to the joys they give As a violet kissed by the dew. Belvidere Seminary, N. J.

INTRODUCTORY.

To the Editor of the Banner of Light: In presenting this outline of my closing was to deliver it as here presented. I soon saw that I could deliver it only in an abridged form if I succeeded in getting time to reply could be said to be said the body, influence her?

Dr. Adam Clark, the great Methodist Commentator, said Samuel was there and talked to his newly-made arguments. This I did.

The part which replies to Mr. Baer's last speech was an off-hand address delivered from notes taken while he was speaking. Those same notes now bring not only his speech but my reply to mind, and I present it greatly

It may not be amiss for me to here say that the interest from first to last was intense. Mr. Baer proved to bequite as able, and much more gentlemanly, than was expected. In fact he grew more and more genial from first to last. Respectfully, Moses Hull.

MOSES HULL'S CLOSING SPEECH. Gentlemen Moderators, Respected Opponent, Ladies and Gentlemen:

We have had, in many respects, an enjoyable debate. The fact that the audience has increased from the first, until this audience chamber is not more than half large enough to hold the interested listeners, proves a genuine when the numbers seeking admittance increase each successive session, it is a proof that your interest is genuine and lasting. Some of you may have been induced to attend night after night in the hope that my worthy opponent would redeem some of his numerous promises; if such is the case I am sorry for you. I remember that a wise man said: "Hope deferred maketh the heart sick."

The first two nights I affirmed that "Modern Spiritualism, as taught by the National Association of Spiritualists of the United States of America and Canada, is in harmony with the Bible, History and Reason."

The principles in our platform, or Declaration of Principles, involved in this controversy more than any others are the Fourth and Fifth

articles. They read as follows: "FOURTH. We affirm that the existence and personal identity of the individual continue

after the change called death."
"FIFTH. We affirm that communication with the so-called dead is a fact scientifically

proven by the phenomena of Spiritualism." The phenomena, I said, are in part as follows 1. Raps. 2. Movements of ponderable bodies. 3. Writing, automatically and otherwise. 4. Apparitions and Materializations. 5. Trances, Tests, Healing, etc., etc.

In presenting these points, I argued as Jesus did, when he said, in Jno. iv., 24: "God is a spirit." I argued more as Jesus intended to argue when he said: "Pneuma ho Theos." That is literally, Spirit is God, or Spirit the God. I showed that all spirit is the same: that all

I showed that all spirit is the same; that all spirit blends with, and man, being a spiritual being, must be able to blend, or be at one with all spirit. Man is God's offspring. Acts. xvii. 28. Moses calls God "the God of the spirits of all flesh." Num. xvi. 22. These and other Scriptures so connect God and all spirit that if man is a spiritual being, and I proved that he is, the corollary must be that man can commune with all spirit.

APRIORI ARGUMENTS.

I next argued apriorily, that spirits must return and communicate. I quoted from Dr. Samuel Johnson, Joseph Addison, Dr. Draper, Prof. Nichols, the great American chemist, and others, to show the concurrence of all human testimony to the fact that the dead do return; as universal as humanity are the records of the return of the dead. I did not read the records to show the belief of these great men, but to show their testimony to the fact that these testimonies are as universal as the nations or peoples of earth. These testimonies could be explained on no other hypothesis than that the acts were of universal occurrence.

I found Sir William Crookes saying that under the strictest test conditions—in the light— he had seen hands form from luminous clouds, and pick off a sprig of heliotrope, and carry it to distant parts of the room—that these things were done in his own well lighted roomsrooms which had, up to the time of the séance. been occupied by the family-that the medium had no apparatus—no confederates. These things were done in bright gas light; the medium always submitting to every test that was

proposed I found Prof. De Morgan, the world's brightest mathematician, saying that he had both heard and seen things called spiritual which

rendered unbelief utterly impossible. He further said: "The Spiritualists, beyond a doubt, are on the track that has led to all advancement in physical science, and that the opponents are representatives of those who have striven against all progress. They are the lineal descendants of those who said, "the world could not be round because the people on the

other side would fall off." What was Mr. Baer's reply to all this? Why, he said that he had not abused the Spiritualists of Nanaimo—that he had not abused Mr. Campbell—that the word "cavort" was a legitimate word, and that James Whitcomb Riley used it in a dialect poem, and made it rhyme with that other classical word, "ort." He complained that he could not get an idea

on what lines the debate should be conducted. In this I think he was correct; it was one of the very few correct points he made.

He denied the statement of the great dictionary maker on "concurrent testimony." He next charged Spiritualists with attacking the Bible, and talked about "the rib story," the knife that God used in his surgical operation on Adam. A few rather incoherent sen tences on "Infinite Intelligence," together with terrible threats of what an avalanche of with terrible threats of what an avalanche of gigantic arguments he had in reserve with which to overwhelm me, closed his first mighty effort. He has now made his last speech of the four evenings. The argumentative health of his avalanche of facts was so feeble that it not raised them from oblivion.

I assure you, was an unwilling witness; from Mrs. S. C. Hall, a correspondent of the New York Times, and others, proving that the medium Home and other mediums had been carried by a spirit power, as Elijah, Ezekiel, Jesus, Philip and others were—and that they handled fire. The fire argument was met with that overwhelming and powerful argument, What in thunder did she do that for?

In this speech I made an argument on the case of Saul, Samuel and the woman of Endor-This affords most positive proof that the dead do return. It will be found in I. Sam. xxviii., 7-20 Here, after this woman said she "saw gods ascending out of the earth," a passage which Gesenius, the great Hebrew dictionary maker renders, "I saw one with a noble, god like form arise before me," Samuel speaks; the narrative says so three times. First, it says: "Samuel said to Saul, why hast thou disquieted me, to bring me up?" See verse 15. Second it 'Samuel said, Wherefore then dost thou ask of me, seeing the Lord has denarted from thee and become thine enemy?" Verse 16. In verse 18 he adds: "Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day." After "Saul perceived that it was Samuel," Saul answered Samuel, "For the Philistines make war against me." Verse 15. Again, verse 20 says: "And Saul fell straightway all along on the earth, and was sore atraid because of the words of Samuel."

Now it Samuel and Saul did not talk together, the Bible in stating that they did utters and thrice repeals a falsehood. If Samuel did come back Spiritualism is true; if he did not come back the Bible is false. Moreover I read a little about the history of Samuel as given in the Book of Ecclesiasticus, one of the fourteen books which the Protestants at Westminster The Huli-Baer Debate---Moses Hull's Recapitulation.

The Huli-Baer Debate---Moses Hull's Recapitulation.

Recapitulation. wickedness of the people.

He positively promised to thoroughly explain this, but like all his other promises it remains unfulfilled. In his last speech he intimated that it was a case of mental telepathy-she got speech, of one hour's length, I do not claim it out of Saul's mind. Well, I am glad that he that it is a verbatim report of all I said. The has been reading Mr. Hudson; it is a start in part here presented as a recapitulation was written out as here presented. The intention mind while Saul was yet in the body, why could not Samuel's mind, which was freed from

In reply to my word for word rendering of Pneuma ho Theos, he prefers to stick to what other men have said than to follow what he knows to be true. Truly, "Ephraim is joined to his idole; let him alone."

He put in nearly one third of one speech in proving that God had a right to lie to us as we lie to our children when they ask improper questions. Well, I never found it necessary to he to my children. He who lies to a child when it is necessary will occasionally find it necessary to lie to somebody else. I would advise you to not build too much on their word.

Next he accuses the Spiritualists of having stolen the "Golden Rule" from Jesus Christ and putting it into their platform. That is that Jesus did not pretend to be the author of the Golden Rule. It was common property many hundred years before Jesus was born. It was used by Confucius, Hillel and Thales. That Jesus quoted it from "the law and the interest in the subject we have debated. Curiprophets," his language after giving the Golden osity will bring people out for one night, but See Matt. viii.: 12.

SECOND EVENING.

At the second session of this discussion, referred to the mediumship of Joan of Arc, a French girl, who nearly five hundred years ago heard and obeyed spirit voices, notably those who declared themselves to be those of St. Marguerite, St. Katharine, Charlemagne and St. Louis. Under the direction of these spirits this girl saved France, after over one hundred years of failure of French soldiers, statesmen and diplomats. The great Victor Hugo said of her that she was the only general that ever had the absolute command of the armies of a na tion at the age of eighteen years, and the only

general that never made a mistake. I referred to the work of the Dialectical Society of London, a Scientific Society which ap-pointed a committee of thirty-six of its wisest members to investigate Spiritualism. The committee divided itself into six sub committees, each of which chose its own method of investigation. Every member of that commitee, except a few who withdrew from it before the investigation really began, became Spiritu

I also read extracts from the Church Congress which met to decide what the church should do with Spiritualism. The decision of that Congress of wise men was that Spiritualism should become an ally of the church to help it put down Sadduceeism, Materialism and Ag nosticism. This Congress was presided over by Bishop Lightfoot, and the speakers were nearly

all ministers.
I also quoted from Dr. W. F. Bacrett, Professor of Experimental Physics in the Royal Academy in Dublin, the man of all the world who ought to know something of this question: 'It is well known to those who have made the phenomena of Spiritualism the subject of prolonged and careful inquiry, in the spirit of exact and unimpassioned research, that beneath a repellent mass of imposture and delusion there remain certain indubitable and startling facts which science can neither ex-

plain nor deny." To all of this his reply was that the "Occult Life of Jesus" was full of "blasphemous stuff," and that I assailed the divinity of Christ. He fully redeemed his promise to not bring out any strong arguments just now; they were to be reserved until this evening. Well, we have listened to his powerful arguments as set forth in his one hour's speech to night. All I have to say is that if the argumentative health of the speech which he spent the most of his three evenings in advertising was as weak at the time he advertised it as it was when delivered, he had better have allowed it to slumber on indefinitely. The cause which lives on such arguments is very near its end.

In his last speech on Tuesday night Mr. Baer said that "No spirit ever communicated through a medium in the world." In reply to that, I did not read seventeen texts of Scripture, but I gave you a list of seventeen texts, with reference to where they could be found, each one of which referred distinctly to something being done by denizens of the spirit-world showing me the bac through mediumship. I referred to the case of what was done through the woman of Endor, and he acknowledged that the woman was a medium-that it was Saul's spirit that spoke through her; "it was," said my respected opponent, "mental telepathy." That was good; I was glad to get even that much of an admission out of him. If a spirit in the body can communicate telepathically without using his physical organs of speech, and can communicate without the one who gives the communication even knowing it, then we have, in advance of other arguments, strong presump tive evidence of spirit communion. In taking this position my friend has denied his Bible, which has more than once said, "and Samuel said unto Saul," and in thus making an infidel of himself has failed to get away from the fact

soribed in Num. xv. 32-25, and ending with Hezekiah's carrying a letter into the temple in order to "apread it before the Lord," so that he might learn its contents, as described in I. Kings xix. 14-15, and iss. xxxvii. 14-15. I say not one of the texts elicited the least notice from my opponent. One of the Rules of Controvers and "As touch and not victory is the That rule has with Mr. Baer proved to be, like

his Bible, a dead letter. From Here, Ladies and Gentlemen, I must give up would have been better for his cause if he had following this recapitulation further, or must fall to do my duty in replying to the new points In my second speech more historical evidence was presented from S. C. Hall, editor of the Art Journal; Prof. Carpenter, F. R. S. E., who, I assure you, was an unwilling witness; from must say that his talk to night, though arguments I will forego further reviews of the past work. I must say that his talk to night, though arguments I will must say that his talk to night, though arguments I will be said in reply to his new arguments I will forego further reviews of the past work. I mentatively quite feeble, is a vast improvement on the past. He fully succeeded in executing his threat of reserving anything that looked much like argument until now. In deed, if he had any overwhelming arguments

they are still in reserve. He opens his great speech by accusing me of basing none of my arguments on reason. Why bless you, I supposed they were all based on Reason. Did my learned friend ever study logic? Does he know the definition of the word? Logic is nothing else in the world but the science of reasoning. No real argument can be made on anything that is not based on reason. In reply to what I said about scientific men and Spiritualism, he quotes Andrew Wilson as a great scientist, who said: "Spiritualism is a poor thing at best... Much of it yet unexplored... The vail has not yet been lifted." etc. etc. What does all this prove? Does it prove that Poof Wilson has gone into a thor. prove that Prof. Wilson has gone into a thorough research, and found, as a result, that Spiritualism is a fraud? Quite to the contrary, it proves that at least he has not explored it. That is sufficient to set his judgment aside. When he thinks that others have not explored when he thinks that others have not explored it because he has not, he goes farther than the facts will warrant. When he says, "It is a poor thing at best," he proves that his interest in it is not sufficient to justify any one in abiding by his decision. What is the best thing Spiritualism can do? Why, it professes to heal the sick to roll the stone away form the senul. the sick, to roll the stone away form the sepulchre of our dead friends. Are these "poor things?" The man who would make such a remark proves his incompetency to decide the great questions at issue. Finally the Professor confesses that "the vail has not yet been lifted." That is enough; he does not know what it is. I thought as much. Now, Professor, how do you know but that when you see that "vail lifted" you may find spirits there? Professor, we have reverence for you, and your great learning, but you have come into this court and decided yourself to be an incompetent witness. You may go until you learn that this subject is worth investigating.

Mr. Baer next claims that I must endorse or condemn the Spiritualism taught and practiced in this town. No, I think not; I am defending the Spiritualism taught by the National Association of Spiritualists of America. That is enough. I like the Spiritualists of this city; so far as I know personally, or have been able to learn, they will compare favorably with so many of any other of the average citizens of this or any other town. I cannot endorse nor condemn things of which I know little or nothing. The Spiritualists of Nanaimo have thus far proved able to take care of themselves, and, until they call upon me for an endorsement, it will not be necessary for me to afford the endorsement for which he calls.

Mr. Baer next quotes from Rev. Horace L.

Hastings on Spiritualism. In reply 1 will say that I have known Mr. Hastings for over twoscore of years; he was truly an able man, and if my opponent had put in all his time in quoting from Mr. Hastings he would have made a much stronger argument than he has. Mr. Hastings went to Duluth, Minn., to kill Spiritualism; he announced his course of lectures against Spiritualism; he delivered his first lecture; he used the same arguments quoted tonight. I replied to them the next night. The news indeed. In reply to that charge I showed next morning after my reply the papers anthat Jesus did not pretend to be the author of nounced that as Mr. Hastings had been suddenly called away, the remainder of his argu ments against Spiritualism would be postponed until he could return in the very near future. The good man lived nearly or quite ten years after that, but did not live long enough to finish his arguments. He is now where he knows some things that his prejudices pre-

vented his learning here. In reply to my remark that the conditions for such manifestations as were performed in this Opera House by that fake who called himself Charles Slade, could not obtain in a large and promiscuous audience, he asserts that Jesus worked without conditions. That will do to go with his other mistaken assertion that Jesus originated the Golden Rule. Mark says of Jesus, "He could there do no mighty work." Mark vi. 5.

He next asks me to point him to a medium whom I can assure him never did trick, nor never will trick. I will cheerfully do it when he will show me a minister who never assumed a false premise, nor drew a conclusion which the facts would not justify. I know mediums, dozens of them, who in my estimation will more than average in moral character with the average minister. I do not say this to depreciate the ciergy, but to give this audience to understand that this wholesale denunciation of mediums, simply because they are mediums, is

unwarranted and unjust. Mr. Baer now acknowledges that "there are strange things—things called spiritual, happen-ing every day." He further argues that they cannot all be explained now, but undoubtedly will be explained in after years, without ad mitting the interference of departed spirits.

In reply to this, I ask him if it would not have been better for him to have put off this debate until that time had arrived? It would at least have saved him having to make the humiliating confession that "There are more things in heaven and earth than are dreamed of in your philosophy." I have waited nearly forty years for that time when the enemies of Spiritualism would find that philosopher's stone which would explain Spiritualism, with spirits left out; it has not yet come. I am still waiting.

I can only find time now to reply to one more

point. He says he defies me to give him the name of one scientific man who will say he knows these manifestations come from departed human spirits. Yes, I can give him several. I will give him one. Alfred Russell Wallace is acknowledged to be as thorough an all-round scientist as lives. He uses this language:
"I have had a spirit hand write a letter on

paper placed upon my lap, when the room was sufficiently lighted by gas for me to see distinctly the long lead pencil held in the white fingers, and remaining in sight, directly under my eyes, until the writing was finished, when both hand and pencil disappeared; in a moment afterward the latter was thrown upon the table, close to our hands, from a point opposite to where the medium sat.

"I have seen the faces of spirits within three feet of me, about whose identity I could no more mistake than I could fail to recognize members of my own family who are still in the material body. I have watched these faces condense and form from what seemed a luminous mist. I have seen them smile brightly and

"I have had one among them turn away. showing me the back of the head, that I might recognize the naturally curling hair, falling upon the neck, as worn in life. I have watched the moving lips and heard whispered messages of love and warning sent to absent friends." This excerpt from Mr. Wallace's own book

needs no comment. In fact, no comment could possibly make it meet the case more strongly. My time has expired; I am not through; can only express my thanks to all concerned. I came a strauger among you; I have met a hearty welcome from all. I thank Mr. Baer for this privilege of presenting these truths to a Nanaimo audience. When I met him I expected indeed that I would meet a Bear, but if all bears are like this one I shall want to get acquainted with more of them. In fact, the longer I have debated with my respected opponent, the better I have liked him. of himself has failed to get away from the fact of spected opponent, the better I have liked him. It has persecuted and slain of spirit communion.

Not one of the seventeen texts to which I proving that gentlemen can meet in the arena referred, beginning with Moses going into the tabernacle to find out what the Lord would have him do with the man who gathered up a bundle of sticks on the Sabbath day, as deviced opponent, the better I have liked him. The New South Wales Spiritualist Association is in a thriving condition as far as I can it most unselfish, moet spiritual ones. Martine is most outward life has persecuted and slain tion is in a thriving condition as far as I can its most unselfish, moet spiritual ones. The New South Wales Spiritualist Association is in a thriving condition as far as I can its most unselfish, moet spiritual ones. Martine is most outward life has persecuted and slain tion is in a thriving condition as far as I can plus to its most one its most ones. Martine is most one in the mark its most open may be added the man who engaged me to occupying their platform immediately my entity and the way; shall we again with the parties who engaged me to often retard as much as material blows, but the bundle of sticks on the Sabbath day, as developed in the new South Wales Spiritualist Association is in a thriving condition as far as I can its most unselfish, moet spirula ones. Martine is throw the way; shall we occupying their platform immediately my entity and the way; shall we again with the parties who engaged me to often retard as much as material blows, but the line is throw the section is in thriving condition as far as I can its most unselfish, moet spirula to its most unselfish, moet spirula ones. Martine is throw the line is throw to make the condition is in a thriving condition as far as I can its most unselfish the man who is the most unselfish the man who is most open and its most unselfish the man who is most open as I can its most unselfish the man who is most open and its most unse

tors any trouble. I also thank the modera-tors who have presided with so much imparti-ality, dignity and patience. If the whole world were searched, moderators could not be found who would suit me better than the gentlemen

we have on this platform.
Ladies and gentlemen, I leave you to-morrow troversy says, "As truth and not victory is the object of controversy, each party shall exambands of many of you; I shall never forget ine the arguments produced by the other. thought-one seed thought-I am content.

Phenomena in England.

It is indeed a privilege in these days to be able to witness the mysterious manifestations of spirit power which some of us had opportunities of witnessing in the olden times, and which for some good reason have, to a large extent, been withdrawn from the public gaze.

Those veteran Spiritualists, Mr. and Mrs. Everitt, have been taking a few days' holiday and rest with us at York, and the change has proved decidedly beneficial to Mrs. Everitt, who of late has been in very feeble health. We certainly did not expect a séance, and were agreeably surprised to be informed that we might arrange for one. This was soon done, and on the evening before the departure of our friends to Sheffield, we met with "one accord." Under such conditions the spirit friends were soon manifesting their presence by choosing suitable Bible readings bearing on spirit phenomena and return, book, chapter and verse being given by distinct raps on different parts of the table. Then, as our praises ascended in tuneful hymn, a spiritual atmosphere was created, into which the spirit intelligences delighted to enter, and to manifest in various ways. Rappings were heard in full light on the table, and in various parts of the room. On the light being turned out we heard heavy footsteps out side the circle, and then beautiful lights floated around the circle. Spirit hands patted and caressed us. much to our delight. "Hand in hand with angels" was something more than a beautiful dream; it was a blessed reality. The veil was rent in twain, and through the mediumship of this spiritually gifted woman, we were able to walk and talk with angels as of old. These manifestations are indeed a striking corroboration of the teachings of Christ and the Scriptures, and it is indeed little short of disastrous to the work of God, and to the utter collapse of materialism that our religious teach ers will not recognize their spiritual privileges, and accept the divine promises.

Then came the climax of Mrs. Everitt's mediumship-the direct voice, which has astonished and delighted so many eminent leaders of science and religion. The guide "Zaippy" cordially greeted us, at first, with a whisper, and then in full voice kept us all engaged for a considerable time, listening to his delightful conversation, instructing and encouraging us to press forward in this most glorious workthe demonstration of human immortality. On asking him as to the distance from the medium at which he was able to speak, he answered by commencing a sentence at the ceiling (nearly twelve feet high), and gradually descending, finished it on the floor. This was most convincing to all. He then bade us farewell and left us with loving benedictions. He was followed by "Poppy," Mrs. Gregory, and the wellcome well known voice of Emma Hardinge Britten, who came accompanied by the tread and patter of innumerable footsteps on the floor outside the circle. Mrs. Britten exclaimed, "I'm free! I'm free! God bless you all Go on and presented in the good work."

Go on and persevere in the good work Before leaving the subject of the direct voice, I should mention that while it is being used by the spirit friends, Mrs. Everitt is in her normal state, taking part in and enjoying the conversation with the spirits and the sit ters. It was specially noted over and over again that Mrs. Everitt was speaking in her own quiet voice at the same time that "Zaippy" was speaking to us in his loud bell-like

All through the evening it was quite evident that we were in communication with living and distinct personalities. Our old friend, James Burns, "Arrow Head," and others were with us—the latter shuffling or scraping his moccasins along the floor. Others were walking around with heavy footsteps and others again beating their hands on the armchair and sofa. Articles were removed from the mantel piece and placed on the table in our midst. All the controls were seen and accurately described

by Mr. Kemp, one of our local clairvoyants.

Altogether the evening was one never to be forgotten, and I am sure it will strengthen and establish those present who have to carry on the work, which in York is at times somewhat trying. Oh! that we might be able to climb to the mountain top more frequently.

On the previous Sunday evening Mr. Everitt presided at the spiritual church and gave an address which was listened to with much in-terest and appreciation. May they both be long spared to carry on their grand work, and may the sunshine of love ever brighten their paths and lead them by gentle stages to that new life they have been so instrumental in demonstrating to the people during the past half-century.—J. Stater in Light, 22 Burton Terrace, York.

News From Australia.

To the Editor of the Banner of Light:

Dear Sir: Through courtesy of our mutual friend, Mr. W. H. Terry, editor of Harbinger of Light, Melbourne, I have had the privilege of seeing the good old BANNER quite frequent-ly. I see that you have graciously published all letters I have sent you, also some lectures which I have delivered to immense audiences in these federating, but not yet federated Australian colonies.

Everybody is more or less open to liberal ideas in this part of the world, and though the actual number of avowed Spiritualists is not prodigious Spiritualism has thoroughly honeycombed Australia, and is not only believed in. but practiced by a very large percentage of the population.

The Church of England out here devotes itself considerably to a consideration of what it advertises as Christian Socialism; many of the clergy are very much alive to practical mat ters, and during the recent Ecclesiastical Synod's deliberations in Sydney, the governor of the colony (Earl Beauchamp) and many visiting bishops, spoke very eloquently and forci-

bly on distinctly democratic issues.

The war spirit, so terrifically rampant a few months ago, has largely subsided, and many diatinguished writers and orators, regardless of religious or political affiliation, are very strongly pressing the claims of peace and ar-

bitration. I was quite amused at a friendly reference to myself in one of Mr. Morse's letters from London to your columns in which he said that it was proverbially difficult to know exactly where I stood at any time, though I am supposed to have given up certain very extreme views I once held on some subjects. I can only say that the difficulty of understanding my position doubtless arises from the fact that it is an eclectic one, and, as I am cosmopolitan in work and sympathy, I cannot confine myself to any single phase of occupation or advocacy, though I trust that versatility of temperament and varied scope of employment does not necessarily accompany indefiniteness of conviction.

Sydney being a great seaport city, is a good place for meeting people from many parts of the world, and I have found in my always large audiences a wide diversity of listeners ever since I have been in this great center of manifold activities, where every phase of thought and line of business is largely represented. I have lectured on a great variety of sub-

jects for a great variety of causes since I last sent you a letter. The Unitarian and Australian churches have invited me to their pulpits, and I have lectured on behalf of the Indian Famine Fund and for the free Kindergartens to large concourses of representative citizens.
The New South Wales Spiritualist Associa-

commodious meeting place, it cannot by any means contain the Sunday evening addignose, I have been in Sydney three months, and, owing to the importunities of the many friends who desire me to remain indefinitely, find it very difficult to tear myself away to fill another engagement in Adelaide, for which my

contract imperatively calls. My birthday was colebrated on Tuesday evening, Sept. 4, in Progressive Thought Hall, Hunter street, when fully one hundred per-sons were unable to obtain admission to the exercises, which included a stirring address from Rev. Dr. Zillmann, a very able Unitarian preacher, just returned from England, several fine musical numbers and a good supper, as well as an address from myself of an aucobiographical character, which I have since been

obliged to repeat.
On Wednesday, Sapt. 5, at Penola House,
Darlinghurst, where I am residing with Mr.
and Mrs. Henry Cardew, we had a splendid
gathering at 3:30 p.m., when there were recitations and atternoon tea in addition to an inspirational lecture I was specially requested to deliver on "Music, Forms and Colors

Many kind friends remembered me from near and far, and though I have not always time to answer the many friendly letters I constantly receive both from America and England, I can faithfully assure all my kind correspondents that their delightful letters are highly appre-ciated by the recipient. All communications addressed to me, care Henry Cardew, 4 Norwich Chambers, Hunter street, Sydney, are sure to reach me, even should I accept some or all of the numerous offers now being extended me to go on a lecture tour through picturesque New Zealand.

Mrs. Mellon and many other excellent mediums are now in Sydney, and the interest in Spiritualism is at present very great. The Sydney Daily Telegraph is a very progressive jurnal, and liberal ideas on all subjects are now kept well to the fore.

It is impossible for me to say when the hand of destiny will again point me to Columbia's shores, but I shall never forget the many pleas-ant years I spent under protection of the Stars and Stripes, or the many true friends who suband Stripes, or the man, seribe to your venerable paper.
W. J. COLVILLE.

Sept. 17, 1900.

Thoughtful Words.

BY L. W. HOUGHTON.

This is an age of special spiritual awakening, both of the good and so-called evil. It is wisdom in all truly aspiring souls to seek to understand, to try the spirits, whether they be of good, that we may learn more of the good, and thus be able to assist those who as yet are in the condition of the lesser good. True wisdom is always good of itself, but like everything else may be missapplied, and thus lose its truest usefulness.

Harmony is always unity of action, and to be ourselves physically and understandingly in unity with nature's laws or endeavors in the the coarser material is power, truest happiness, and a continuous unfailing source of wisdom right here and now, making us responsive to the touch of every manifestation of life. Yet not responsive in the way of being blindly led; but instead, of clearly seeing, discerning beneath the outward the real life which moves it all onward through its varied changes into higher and purer conditions.

One of the so called mistakes of humanity has been in blindly trusting an imaginary being instead of seeking to comprehend and unfold their own capacities, not as an all engrossing ego of individual wisdom stalking through this existence simply as the personification of a narrow self-interest, but as a unit in the vast congregation of worlds, united to all by the indissoluble ties of nature's attractive force. Unity and blending of self in the universal good are to become conscious builders in the beautiful temple of spirituality.

In Mr. Dawbarn's article in BANNER of July 28, I am sorry to note his tendency to class the more advanced Spiritualism of to day with humanity's earlier conception of it as Spirit-

There are certainly some minds who have communion with intelligences who do not have to assume a form to be known, but are recognized as intelligence communing with our own intelligence, through spiritual affinity or unity of atoms in the finer realms of being. It really seems that one whose "studies begin and end with these coarser atoms which blend into form" has not reached a consciousness of the finer spiritual chemistry of life. One who can-not think of and meet a friend in spirit as intelligence, loses much of the higher communion.

When we see that all the universe of intelli-

gence and so called matter both in the finer and coarser realms, is all the God there is, he is not then "wholly beyond our comprehension" even though we find ourselves in the midst of a universe of egoes, and naming these innumerable egoes as one god or ten is simply confusing to the ordinary mind. Our own intelligence is only limited by our unconsciousness of our individual ego in its true relations with the whole. Therefore to rightly know our-

selves is the source of real wisdom No doubt, as Mr. Dawbarn says, lifeless mat-ter is an impossibility, but what is called "dead matter" is simply dead matter to the lesser comprehension. Let all of us who can stand for a little time above all these selfish earthly motives and ambitions, and viewing the great drama of life with its various degrees of soulunfoldment, its struggles and seeming defeats, and no doubt our charity, as well as knowledge will be enlarged. When we realize that our present bodily conditions are the mediums for our own souls to manifest through, we may more

clearly comprehend what true mediumship is.
The life of the average medium (so called) of the past, and of the present, is tossed either upon the waves of a spiritual illumination or down into the depression and sorrow of discordant earthly conditions. But we see in the light of a better understood mediumship we may peacefully glide triumphant over the discords and strifes of outward life, clasping hands in true unity with the angels, instead of being blindly led by a selfish emotionalism.

We so often hear the cry, 'How shall I develop mediumship?" To us there is no true and lasting method save to grow, be kinder, more tender, more just to every creature; try to unfold a soul-felt interest in all good, in all noble living, all true advancement; think instead of idly drifting with the tide. Thus developing our own spiritual qualities, we live more in the higher forces, and the greater the degree of spirituality we attain, the nearer and closer we come in touch with the inspiration of the wise and noble minds in spirit realms. To be mentally negative to higher forces, and physically positive to lower ones, is a condition few have as yet attained or even comprehended.

Oh, the untold benefits which would accrue if our industrial and financial arrangements were such that there could be no temptation to use mediumship (or anything else) for merce-nary ends. Then its true sacredness might better be realized, knowing it sacred as life itself, and that all life is a part of the Divine Life of of the universe, linked to all in unity of love which gives as well as gets, an action and re-action which constantly evolves greater wis-dom, greater joy, and that true growth which goes steadily on without having to retract its footsteps in paths of regret and humiliation.

To such results let us all aim as far as possible, and under even present difficulties spiritualistic work cannot fail to attract aspiring souls and also touch even grosser minds with a thought of the grand possibilities of their own being. To know ourselves a part of the Universal Whole is to Love Divinely, thus making the physical more and more a harmonious co-worker and partaker of that Love instead of a domineering element of discord.

One who lives in the outward a truly advanced spiritual life in any great degree must of necessity be greatly misunderstood by the uncomprehending multitude. In all time since Jesus of Nazareth and before, the blind egoism of outward life has persecuted and slain

Children's Spiritualism.

THE SPIRIT PLAYMATE.

BY BLON.

Little May went to visit her aunt one day,

And said as she ran in the sun, " Auntie dear, why do n't you have a little girl

To play with me when I come." Aunty took her gently in her arms,

While tears stood in her eyes; "I bave a little girl," she sald, " my dear, But her home is in the skies."

She reverently opened a chamber door, And a flood of light came out: A little white bed in the corner stood, And playthings were scattered about.

Two little worn shoes by the fireplace stood Just as she placed them that night When she said to her doils, "you must do to bed," And tucked them out of sight.

She dressed them all in their "nighty gowns,"

And put them in their bed: Now don't det up till I tall you," she said With shake of her curly head.

" For I'se berry tired to-night, you know, And will sleep berry late I fears "-And gave them little loving pats-'Now do to sleep my dears."

When the morning came her little cheeks Were flushed with fever hot; Her mamma stood beside her bed, But alas! she knew her not.

And one sad day, just as the sun Was sinking into night, A white robed angel thither came And bore her from our sight.

The little dollies were never called And so in their beds they stay; But I think my little girl oft comes To play with them, and little May.

She loved to frolic in the sun And to talk to the birds and bees: And I often think I hear her voice In the whisp'ring of the trees.

And oft as I sit in the twilight hour In this room to her so dear. I feel that my darling hither comes My lonely heart to cheer.

And now, little May, run out in the sun, With a heart as light as the day; For there's Kitty and Rover, the birds and bees, And my little girl with you to play. La Coterie Lausanne, Switzerland, Oct. 4.

To Hildric Ewart Burden.

Dear Hildric. My medium tried to solve your enigma this afternoon, and worked unsuccessfully about an hour, and then asked me to tell her the name; but I would not do it because I wished her to get it by her own thought effort, so she persevered until she accomplished the task.

I do not think it right to give any one anything that they can get for themselves by per-

I desired to write to you, and thank you for working on my little enigma. I will compose where new conditions produced new types, and another, and send to THE BANNER with this | the races grow distinct, and their characterisletter, and hope you will give it thoughtful at-

through "our column" in THE BANNER, and | shown by her art; and mention is made of the wish that many more of our boys and girls would write for it. With a long pull, a strong pull, and a pull altogether, we could make it quite an interesting part of our dear old Banner that floats over the world of free thought, and Reason, Will, Love, Joy," transitory and into the homes of the brave and the true. would write for it. With a long pull, a strong and into the homes of the brave and the true.

I will give you a few thoughts to take with you on the journey of life, and whenever you think of them may they bring a kind thought for the Indian maid who gave them to you.

A boy is the result of a materialized thought; thought is spirit; one thought attracts another thought, and still another, and so on. Our spiritual bodies are composed of many thoughts, and "as a man thinketh so he is."

I leave these thoughts with you, feeling certain that your bright mind will add more to them, and thus be a creator of a moral structure that will reflect credit on your manhood. Yours sincerely,

Lily Bell, through her medium, ELSIE HORNBECK. Monon, Ind.

The Cork Tree.

Some children fancy that corks grow out of bottles, instead of being made of the bark of a tree which grows in Italy, Spain, and other Southern countries.

The cork tree is an evergreen about the size of our apple tree. The bark is stripped in order to obtain the cork, which is soaked and then dried. The moment the bark is peeled off the tree begins to grow another cork skin, and each new one is better than the last, so the older the better the cork.

The trees are stripped about every eight years, and so strong does it make them, that they often live to the age of two hundred years. Besides its chief use, as stoppers for bottles, cork is made into buoys, in making life preservers to save people from drowning, soles of boots and slippers, fancy rock work, largely for life-boats, and sometimes for artificial limbs. After the bark is stripped off, it is trimmed and dried and flattened out. Then it is packed, and shipped to all parts of the world.—Ex.

Enigma.

I am composed of seventy letters. My 3, 54, 69, 31, 6, 33, 57, 8, 58, 5 is the surname of a great American general.

My 39. 54, 46, 67, 4, 7, 47, 55, is the surname of an ex-President of the United States. My 26, 54, 19, 46, 42, 29, 44 is the surname of our editor.

Mv 66 56. 40, 63, 61, 41 is the surname of an American electrician and inventor. My 14, 17, 18, 15, 45, 3, 35, 19, 1, 65 is the sur-

name or an American royelist. My 23, 48, 22, 30, 34, 37 is the surname of a wise teacher of Spiritual Philosophy. My 10, 25, 3, 27, 16 is the surname of a famous

My 49, 54, 24, 21, 20, 62, 11 is the surname of a world's great scientist, who invented the tele-

My 12, 2, 50 33, 43, 52, 41 is the surname of the ninth Vice-President of the United States. My 59, 9, 41, 54, 64 68, 20, 34, 47 is the surname

of one of the world's great artists. My 53, 67, 38, 40, 33, 13, 28 is the surname of an Italian classical scholar and antiquary who died in 1600

My 60, 32 36, 4, 57, 55, 51 is the surname of a French Count, poet and novelist. My 26, 32, 27, 70, 31, 61, 36, 25, 33 is the surname of one of the world's great musicians.

My whole is a poetical quotation that describes your present success. LILY BELL. Yours lovingly,

Elsie Hornbeck, Medium, Monon, Ind. Correct Auswer

To the Enigma in issue of Aug. 25 is "Hudson LILY BELL.

MAN: His Advent and Destiny in the Karth-World and

language moves the biography of our kind. New beliefs call for new Bibles, and this is the best Bible that I have yet seen of the age of evolution, the present stage in man's unending journey toward the ideal.

Our author first considers the habitation to which circumstance brought our race, the earth and its varied phases, from nebula to planet, from a seething mass to solid rook, from rook to plant, from plant to animal, and so on in time's flight till evolution fitted the home, and provided the tenant man.

"The globe long since redeemed by fire, Now cool and separate, as land from sea;
With soll laid on its bare and rocky breast,
The waters peopled with their finny host,
With plants and verdure... the human creature came
... And this was man, a cosmopolitan."

Man becomes now the sole consideration of the author, as he thinks, man seems to be of na-And first be tells of the origin of wor ship, discusses the question of the first of our race being bi-exual; tells how the successor in the line was heir of all his tather's knowledge, as of his material wealth, and then speculates on the possibility of many advances toward mankind that may have been made by animal, only to be met and checked by adverse fate, til at last the type gained permanence, and be-

The senses next receive attention, and are regarded as sentinels subordinate to conscious ness, and how, by the reports made to their superiors, fill man with wonder that 'stirred his feeble mind to thought, and grew from its up

"The procession of the seasons is the marve that next holds the infant man's attention.

The Spring, first type of resurrective life, in garments green, the year rejuvenates. The flowers, and shrubs, and grass, and leaves of

trees.
With upward longing lift their tender blades. As they were hands, on branching arms outspread In worshipful petition to the Sun:— In worshipful petition to the Sun:—
Alike, as of the old, yet not the same,
The paradox of Spring was ever new.
So sweeps the year, as in a bridai train,
When, summer, blushing, comes in flowing robes,
Led by the Sun, her handsome, golden knight,
Whose burning gaze enthralls her joyous heart;
While happy Earth, to each her welcome gives,
And smiling, bids them to the wedding feast.
Through genial marriage come maternal ties,
And Autumn now, is matron of the year.
With sweet solicitude, and wifely mien.

With sweet solicitude, and wifely mien,
Presides o'er many a larder, goodly brimmed
With variegated fruits, and yellow sheaves;
While plenty crowns her peaceful motherhood.

How swiftly pass her joys, like all, too brief: Now storm, and wind, her sober dress has rent. Her face is furrowed, and her beauty gone. The chills of age her waning currents freeze; And, what was once her pride of auburn hair, As in a night, is by her sorrow, blanched. At last, through grief, in snow-white sheets she

lies, Because her royal spouse deserts her love, Still farther wandering in other climes. The giant trees, that on her wedding-day, Had swung their fringed, and supple arms for joy, When she, as Summer, kept her maiden name,— Now o'er her tragic grave of widowhood, Now o'er her tragic grave of widowhood.

Distraught, and short, sigh low in plaintive groves,
Or walf in storms of moaning on the hills.

All that rejoiced with her before, are sad,
Or dumb with heaviness:—the song of birds;
The fragrant, blooming flowers: the running brooks;
The insects, numberless;—all these are still.

And Winter, cold, entombs the rigid year.

Occupation, our next subject, and from hunters we see how the savage progressed to herdsmen, to tillers of the soil, with a fixed abode, till the centers of life grew crowded, tics were marked and permanent.

resented next is the history of ention.

of the divided peoples, of Egypt, her greatness,
I am pleased to make your acquaintance the evolution of her people and their belief, as monuments of forgotten civilizations in America, and the "cities of the ancient world, as

manent the last, are next to attract and re ceive our attention. Here, as throughout the poem, the subjects are well treated. The work is marked by breadth of conception, logical reasoning and felicitous expression, and making of pain and joy two of man's counsellors is to me a happy thought, and true. Spen-cer, in his "Law of Conduct," weighs the good or evil of an act by its product, pain or joy, Death is shown to be a second birth, a transitory visitor, whose coming none should fear, while Love is constant as builder and companion:

"At last, Through Love's divine assistance, man becomes

The image of his own ideal." The spirit world now becomes the home of our earth born child, and his abode, condition and his work are the subjects of our thought. Love, the shining prince, here has his realm,

and his behests all hasten to obey. The relation of the spirit to the sphere so lately his home is effectively told.

Responsive now, with tender, yearning hearts, They listen to the cry of human wants Forever coming from the mortal shores; And ever sleepless, keep unwearled watch. To aid with courage, sympathy, and hope. They treasure up remembrance of the Earth, And long will be the time, ere this fades out— Of home, or friends, with all their kindred ties,— Their place of birth, their life, and even death. They heed, as well, the stranger in distress, And all that claim the fellowship of Man, If they but ask in justice of their pleas, By open voice, or yet by silent thought. There is no one of Earth, however bad. But guides are offered for his stumbling feet. Kindly the spirits feel who seek his good, Knowing full well from past experience,
How hard at times the way which mortals tread,
And if not succored oft, by friendly aid,
Will lose their steps in dark discouragement.

Schools, nurseries and forums are there es tablished in the Poet's spirit world; great thoughts and resolves there have their birth and earth society is benefited and upraised Provision is made for the infant comer and the education of the youth. Unhampered by the requirements of earth life, Scientist, Student, Philosopher here are free to continue their chosen pursuits. Goodness of conduct and of thought on earth are seen to be the saviours of mankind, while pelf and earthly power oft prove sad weights to spirit world advance-

"The proper study of mankind is man, and I thank Mr. Foster for his contribution to the literature of evolution. Just as my room is different from his, my hat different, and the head it covers different from his, so should 1 differ from him in the arrangement of some parts of the poem "Man." As a whole, it is a healthful, natural, scientific essay on what most concerns us-ourselves. The composition is pleasing, in parts martial and stately, in others humble and sympathetic, but throughout natural and unforced, and in keeping with the subject. A. C. SMITH.

DO THE DEAD RETURN ?-A report of some séances held in San Francisco by some prominent people, with Dr. Louis Schlesinger, the clairaudient and clairvoyant medium.

To the author, and others of the party, the manifestations were wonderful. They would at one time have so appeared to me, but as a believer in frequent communication with the arisen, the phenomena herein recorded are neither marvelous nor startling.

Reference to any standard encyclopedia will tell you of the esteem in which spiritual phenomena are held by scientific investigators, and the value of this book consists in its fairness in reporting over the names of well known participants the actual occurrences at these daylight séances, and the justice of the writers in not condemning what they did not under-

stand. As a book of fact for the investigator this

work is commendable in that it is plainly and forcefully written, the statements made are His Advent and Destiny in the Kurth-World and Spirit. World.

BY EDWY WELLS FOSTER.

An epic of the human race, of the creature man, in the stately impressive march of poetic man, officials, and in explication, in the does marvelous and inexplicable things. I am puzzled. I want to see him again, and look into the matter further." [Paper 50 cents.]

A. C. SMITH.

> AS IT IS TO BE.-A new edition of Cora Lee Daniels' helpful work, whose first appearance was the occasion of considerable stir in the book world, calls for a few words, and in fairness to the book they must be of praise.

> The author's statement that the occurrences narrated are facts I accept. There is nothing in their nature but naturalness; such experiences are of every day occurrence in the lives of many.

A few words to the author, and the rest shall be said to the public. Your statement that "the Spiritualist, already prone to believe his very shadow a ghost, will accept it with eager ears," shows that you know not the body of which you write, as I have found them. When a theological student in a western city, similar experiences came to me. I went to the mayor of the city, a well known Spiritualist (now a member of the lower House at Washington), for his advice on the matter, for the same rea son that I should visit a doctor for medical ad-vice, or a lawyer for light on legal matters. Of course, this in a way has nothing to do with the work as a whole; the facts are unchanged, only the phenomenon is clairaudience, a common phase of communication between the citi zen of earth and "the land of the leal." "As It Is To Be" records the answers a

spirit made to a mortal's questions regarding the after life, the abodes of the dead, the object of earth-life, and many other matters. The answers are mostly direct and satisfac tory, as the questions were direct and perti

The style is natural, easy and pleasing; the book is of a high moral order; in its scope it is encyclopedic, and answers the questions of life about which all are prone to speculate, with a breadth, logic and sympathy that cannot fail to please, to convince and to cheer all who read

The book as an example of the art of book making is most excellent. The cover has a deco ration of lilies appropriate to the subject matter, gilt top, type plain and readable; in short, its dress is such as should commend it to the most fastidious.

A. C. SMITH.

THE BLANK LEAF BETWEEN THE OLD AND THE NEW TESTAMENT.-Jenkin Lloyd Jones, preacher, student, editor, and fearless thinker, and the best known exponent of Western Unitarianism, apologetically offers to the world a book bearing the above title.

In a form the author calls crude, since no effort was made to fit the work for publication beyond verifying it after the stenographer had taken it down as extemporaneously given by Mr. Jones to his Sunday-school, are presented a series of twenty five talks on the non-biblical literature of the Jews. Concerning a period of three hundred and fifty or four hundred years preceding the birth of Jesus the Bible is silent: As a world factor Jerusalem had waned, Rome was in the ascendant, though not fully risen, and we must look to Alexanandria as the ruler, from whence came the light of Jewish thought, radiated principally, as seen by us of to-day, from the Grecianized Jew, Philo, and the Romanized Jew, Josephus.

Supplementary to the work of these two, or perhaps better, contemporaneous with them, is a mass of writings, symbolic, imaginative, prophetic after the fact, when prophecy could be verified by historical occurrence, doctrinal and patriotic, collected in the Apocrypha, together with the Talmud from the bulk of the litera ture offered as a means of studying this time and its thought.

The student who desires to supplement his cital of the Bible study with a broad, frank and honest sive variety. statement of a scholar concerning the writings of this period as he views them, will do well to peruse this pamphlet. That person desirous of knowing something of the conditions in which lived the people to whom Jesus was born, of the atmosphere of mystery, the longing for and the belief in a coming Messiah, will here find a frag-ment, an available bit to add to his store, and it is only by littles we may hope to grow; surround us with the food products of America and we starve unless some small portion of it can be taken into our system, and by assimila-tion become a part of us. As with food so with learning, a man might spend his life as janitor of the world's best library and die a dunce.

Here is presented in compact form the result of much study and thought for the busy man whose time will not allow extended readings. High praise is given to the scholarship of the Hebrew of this time, and as Mr. Jones has crystalized a thought in this definition, "quo tation is better than characterization.

append a few quotations: In the early ages children were raised on Josephus, and it was not a bad raising either." It abounds in the literature that boys unspoiled by too many children's books would

"Philo is a very definite, interesting and clear cut character.'

"In a general way the Talmud represents the non-biblical treasures of the Jewish people

for about a thousand years."
"There is no literature, I suspect, of any people, of any language, that has such a storehouse of wisdom and absurdity, such a wild reflection of human life and experience under all conditions, spiritual and physical, as the Talmud." Breadth, candor, and fairness of treatment

characterize the work, and the students of history and biblical literature may thank the author for having turned his mental telescope toward that quarter of the literary firmament. [Paper, 20 cts. - \$1.50 per doz] A. C. SMITH.

Passed to Spirit-Life.

From his home in New Bedford, Oct. 12, WALTER CHAN NING, aged 74 years.

MNG, aged 14 years.

He had been an avowed Spiritualist for thirty years, and his home has been a centre where all Spiritualists have loved to gather. The funeral services were held at his house, and a great throng of friends and neighbors were in attendance. Many beautiful floral offerings testified to the love his friends entertained. His wife is an excellent test medium, and he and her son can now bring comfort to her from their happier home. The son controlled a local medium and comforted her during the funeral service, which was mainly conducted by Dean Clarke.

From Onset, Mass., Sept. 25, 1900, Daisy May Tetlow aged 16 months, daughter of Arthur E. and Annie M. Tet

This beautiful bud has left her parents' home to blossom in the garden of God. The bereaved ones are firm believers in our grand religion, and have the con-fort of knowing that she is only transplanted to a fairer home than earth could give. The writer officiated at the tuneral, assisted could give. The writer offici by Dr. C. E. Huot, of Boston. Worcester, Mass. SARAH A. BRYANT.

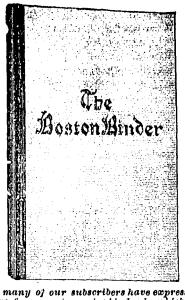
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## Spirit Phenomena.

Phenomena are the foundation of Spiritualism, and are just as essential to it as is the base of a material building to its superstructure. Every true teacher of our philosophy knows this fact, and desires to lay a solid scientific basis upon which to upraise the Temple of Spiritual Truth.

Spiritualism is not an air-castle, nor one constructed by the magic of an Aladdin's lamp; neither are its elements mainly immaterial or ethereal. In the natural order of its upraise, it begins with facts which appeal to our common senses. It adapts itself to the natural requirements of intelligence and reason, and starts upon phenomenal facts whose verity we can know by using faculties through which all sensuous knowledge is obtained. Physical phenomena, "in the eternal fitness of things" natural as well as spiritual, were the beginning of the vast array of "signs and wonders" which has since been granted for

Human nature undeveloped on the spiritual plane requires such tokens of reality to-day, as much as in the day of "doubting Thomas." While it is true that "spiritual things must be spiritually discerned" to be fully understood, the existence of them may be, and to most mortals must be, made tangible to their physical senses before they can be absolutely certain of it. Knowing this need of mortals, the spirit-world has, in this age of materialistic skepticism, fully met the demand wherever conditions have permitted, and all the phenomens ever produced in any ers have had a renaissance in our time. This is the fortress and strength of Modern Spiritualism. It has

established, it has not only resisted every assault of its enemies, but its brave defenders have sallied forth, like David of old, and with a single pebble from its vast armory have often slain the Goliahs waging unequal war for its destruction!

Whenever some conceited and boastful "exposer," or some scientific wiseacre, has bobbed up (and there have been many such), and has 'exposed, or explained (?) the whole thing," our spirit friends have at once come to the rescue, and produced some new phase of phenomna which put to defiance and to scorn every theory of explanation these modern magicians and sorcerers had exploited.

Thus phenomena have been the bulwark and the armory of Spiritualism, and its indispensable source of power, as they must be till there are no more skeptics to meet, or opponents to stand athwart its victorious pathway. There cannot well be too much of them, if properly distributed and rightly appropriated, for the great majority of the world has yet to be converted from skepticism and ignorance, which it is their mission to

What is now needed is the development of more true, honest and earnest mediums for their multiplication, and more honest, sinstudy, analyze and wisely appropriate them. Private séances for their production and investigation are needed in every neighborhood, and Spiritualists can do no more efficient missionary work than to establish them. The great opportunity wanted by the spiritful instruments. There is an old injunction and promise that, metaphorically, is especially applicable: "Get your spindle and distaff ready, and God will send you flax."

The great drawback to the usefulness of phenomena hitherto has been their commercial abuse. The great object sought by their spirit producers and promoters has been thwarted to a large degree by the mercenary spirit of their mediums. Too many have made merchandise of their gifts, and in their greed for gain have introduced spurious with genuine spirit manifestations. Take away the money inducement and fraud and sorcery would soon cease.

This end can be to a good degree accom plished by making the phenomena so common and abundant by family circles, that a tempting price for them cannot be obtained.

Together with them should be a strenuous boycotting of all mediums who will thus abuse their gifts, and the confidence of their patrons. And best of all means of correcting so scandalous and wicked a trifling with sacred things, would be to raise the moral standard of mediumship and encourage no one who seeks it with selfish and pecuniary motives. Demand honest conditions, where no fraud or legerdemain is possible. Some of these conditions may be humiliating to the false pride of the mediums, who deem suspicion of their honesty a personal effront, but they should remember that suspicion will be avoided or removed by making conditions as "traud-proof" as pcs

To vastly multiply the usefulness of the private circle, secure the service of some close, careful, and critical reporter who will write hood. up the facts in a concise manner, without exaggeration or addition, and furnish the Spiritualist press with the history. The BANNER OF LIGHT will welcome all such accounts, briefly pointedly and accurately stated. In giving all accounts, the exact conditions should be stated so the reader can judge as well as the observer concerning the weight of the evidence.

Phenomena should be scientifically studied and sought for mental and spiritual food, not for idle pastime, nor to gratify a morbid curiosity for the marvelous, else they are of little practical benefit. Seek them as a means to an important end, as tangible facts that embody and illustrate a great truth, as stepping stones, or a stairway to reach the great Temple of Spiritual Knowledge to which they lead.

The true aim of all who seek "signs and wonders" should be to come through them into touch with the intelligences producing them, and as soon as that result is attained, to leave them for the use of others as an alphabet, while they go onward and upward in pursuit of facts. ideas and principles which constitute science, philosophy, and the basis, if not the substance of a spiritual religion. By all means climb the Jacob's ladder. Ascend to meet not only your loved ones, but to reach the heights where dwell the great and good of all ages, and seek to learn wisdom, truth, love and spirituality from them. Thus used, all phases of spirit phenomena become sanctified to the general good, and to the moral and spiritual uplifting of hu manity.

## Misunderstood.

It is an old saying, "There is nothing easier than to be mistaken," but experience teaches us, as it has thousands of others, that it is quite as easy, if not easier, to be misunderstood. Persecution, and often martyrdom. have befallen the unfortunate person who failed to be understood by his misguided enemies. So far as personal ease and worldly success are concerned, it is a misfortune to any one to live and think in advance of the popular thought and belief of his time. Whoever does is sure of being misunderstood, for it is not possible for people to comprehend ideas, principles or motives above their own mental level. Everybody measures everybody else by his own bushel, and sizes them by the limitations of his own mental capacity. 'Tis the same rule morally as mentally-every one looks at others through his own moral lens, and sees good or evil in others according to his own moral bias.

To the pure, all others will be regarded unsuspiciously, while to the evil minded, everybody else is deemed unclean.

These are very trite ideas and commonplace facts, but their full meaning is not known till we have personally experienced the misfortune of being misjudged and condemned by those who have misunderstood us.

Organization and education make all what they are, and, as no two are patterned exactly alike, why should they be expected to believe, think or act just alike? and yet, if they do not do so, they are sure to be misunderstood if not maligned by others differently circumstanced. From ignorance, or from forgetfulness, we are prone to overlook the circumstances that have conspired to make all what they are, and forgetting our own faults and failings, in a selfrighteous spirit, are addicted to ungenerous criticism of others who may be our superiors, or, if not, no worse at heart, but sinners in a

Lord Byron knew by bitter experience, as all the spiritual facts of history, as well as the doubtless all great poets have, what it costs to manitarianism, and a divine socialism which of that ancient account.

different way.

scientific evidences of the now, to build upon | be a genius, to think and feel above the com | will render the Golden Rule practical in the and intrench itself with. Thus fortified and | mon herd, and he often became apparently | affairs of men, both private and public. cynical on that account. How many others there are, not poets, but geniuses of other talents, who can appreciate his trenchant lines: "He who ascends to mountain tops will find

The loftiest peaks most capped with clouds and snow;

He who surpasses or subdues mankind Must look down upon the hate of those below."

This is especially true of all great reformers who have opposed "the Powers that be," or the unjust or englaving institutions which deprive the people of their natural rights and liberty. Charles Mackay expressed our idea very tersely when he wrote the following lines:

The man is thought a knave or fool. Or blgot plotting crime, Who for the advancement of his kind Is wiser than his time.

"Him shall the scorn and wrath of men Pursue with deadly aim, And envy, malice, spite and lies Shall desecrate his name!"

All this and more, because the real philanthropic and humanitary spirit and motive of the reformer is not understood aright. He or she is looked upon with fear and distrust and regarded as an anarchist, a reckless iconoclast, cere, docile and scientific investigators to or social brigand, because he wishes to build something better for the common good.

In the common experiences of society, how much of individual unhappiness, and of social discord come from the members thereof misunderstanding one another. Envy, jealousy, back biting, and all manner of uncharitableworld is a chance to do its own work. Our ness, come largely from not understanding all duty is to furnish means and willing and faith- the circumstances, conditions and influences that have caused each one inevitably to be what they are and to act as they do. A great deal of bickering, acrimony and social estrangement might be avoided, if we would only stop to study the causes of character and conduct, before we hastily judge and condemn.

We commend to all a careful perusal of the fellowing little poetical gem, hoping each may profit by it.

NOT UNDERSTOOD.

Not understood! We move along asunder: Our paths grow wider as the seasons creep Along the years. We marvel and we wonder Why life is life, and then we fall asleep, Not understood.

Not understood! How trifles often change us! The thoughtless sentence and the fancied slight Destroy long years of friendship and estrange us, And on our souls there falls a freezing blight, Not understood.

For lack of sympathy! Ah, day by day, How many cheerless, lonely hearts are breaking! How many noble spirits pass away Not understood. O God! that men would see a little clearer,

Not understood! How many hearts are aching

Or judge less harshly when they cannot see; O God! that men might draw a little nearer To one another. They'd be nearer Thee, And understood.

#### Sectarianism.

Sectarianism has been and is the bane of all religions, because it begets a narrow pharisaical and exclusive spirit that is entirely inimical to the great idea of human brother-

its spirit is born of that egotism which says to all others not included in the family or party or sect of the self-conceited bigot: "Stand back, for I am holier than thou!" It has ever been the builder of division walls that fence in "the saints" and bar out "the sinners." It has divided those who should be brethren into envious, jealous, hostile factions, which strive to curtail the growth, power and the influence of all others.

It is a demon of discord, ever warring against social unity and harmony, and setting at variance those who might agree to disagree in belief, were its querulous and quarrelsome spirit cast out. It is the spirit of Antichrist which has turned

Christendom into a Babel of confused tongues and a Pandemonium of discordant sects that have too often "served God as though the devil were in them!"

The great Teacher whom Christians profess to follow taught universal brotherhood and universal love, even the love of enemies as much as of friends. His parable of the Good Samaritan was given to illustrate his commandment: "Love thy neighbor as thyself," even though that neighbor be of another race

How his teachings and example have been followed (?) the religious persecutions and bloody wars of history show in lurid colors! The progress of civilization has everwhere been retarded, and often for long periods stemmed by this barbarian and unchristian spirit.

The mediæval age was made the "age of darkness" and of demoniacal discord, when man's inhumanity to man made countless thousands mourn," by its factious and hatebegetting spirit.

The Reformation which Martin Luther inaugurated, while it broke some chains, led to more sectarian divisions than all other events, and did little to lessen the rancor of this belligerent spirit.

But secular progress outside the cburch, commercial intercourse bringing all nations into closer touch, and all religions into mutual contact and comparison, gradually softened and ameliorated this exclusive, self-righteous spirit, and slowly it has been growing "beautifully less" to the present time.

But this spirit of evil is too tenacious and persistent to yield its hold entirely, even before the palsying touch of intellectual progress, and at this late day it divides Christendom into Orthodox and Heterodox, Evangelical and Liberal factions, which refuse fellowship.

But politics is said "to make strange bed-fellows," so does self-preservation. It will be remembered that Pilate and Herod, who were long-time enemies, ceased their hostility toward Nazarene Reformer, whose doctrines disturbed since the "second coming" of the Christ spirit | people. -in the guise of Modern Spiritualism, all Christoward a common foe, which they mistake spirits to be.

leges to no factions or "trusts" in religion.

So let us crush out this spirit of evil in our

own ranks first, then help our sectarian brethren of all denominations to overcome it with good will toward all, which shall ultimately bring them, with us, into the spirit of unity and the bonds of fraternity and peace.

#### Unfortunate Mr. Stevenson.

Adiai Stevenson is in misfortune. Decidedly the best joke of the campaign is on him. To have quoted, in an article contributed to the North American Review, as a veritable utterance of Abraham Lincoln, words which, it is said, first saw the light as a purported message from his spirit in another world, is a most ridioulous performance. No one can presume that Mr. Stevenson committed such a fault deliberately. He probably found the quotation pub-lished somewhere as genuine, and seized upon it for his purpose, without taking pains to verify it, a dangerous course in these days. He is a victim of over-confidence. It is to be hoped that we shall be able to keep this kind of literature out of politics. If it should become the tashion to cite alleged communications from dead statesmen for guidance and warning, politics would become even more a game of imagination than it is now, and that is unnecessary. It would come to pass that the spirits of just men made perfect would be suspected of manufacturing campaign lies.- Ex.

The foregoing sneer at the idea of a possible veritable communication from America's foremost President, now in spirit life, shows how slow editors of the secular press are to learn one of the best-attested facts that science has demonstrated.

Mr. Stevenson may have unwittingly used a post mortem utterance whose genuineness, as to the personality of its origin, may be questionable; but to characterize it as "a ridiculous performance," provided that he knew what he was about, and that his quotation was pertinent, and characteristic of its alleged author, evinces an ignorance of spiritual verities not creditable to any public teacher to day.

It is a well-attested fact that Mr. Lincoln himself did not hesitate to believe such utter ances as genuine, and accept them frequently 'for guidance and warning," when he handled safely through the Soylla and Charybdis of Treachery and Rebellion.

He was one of the greatest jokers of his day, but it was no loke to him when the arisen Fathers of our Republic came to him, and offered | zine of the pretensions of the Westminster Retheir wise and prophetic utterances through mortal mediums; why, then, should it be considered "such a fault" on the part of a lesser statesman if he knowingly followed so illustrious an example?

We do not wonder at all that an evident demagogue like this benighted editor, should say: "It is to be hoped that we shall be able to keep this kind of literature out of politics." But for quite a different reason from that he assigns. Politicians "whose ways are dark. and whose tricks are" devilish, do not care to take counsel and guidance from the spirits of just men made perfect. Oh, no! Such counsel would not help their selfish and unpatriotic schemes. It would come to pass, if such spirits could control politics, that there would be no "campaign lies," for no manufacturer of them would be nominated for office.

All the evils that this wiseacre imagines. lous, lying demagogues, for "the spirits of the mighty dead" would expose their nefarious schemes to the scorn and detestation of every loyal and patriotic citizen.

Should they come to know what "a great cloud of witnesses" is watching their "game" to get the loaves and fishes of public office. like the devils in the olden story, all such looters of the public crib, and robbers of the people's rights, would cry out "Let us alone! Let us alone!"

But "the spirits of just men made perfect' have come to earth for its purification, and there is many a Hercules among them whose mission it is to purge the Augean Stables of politics, and woe be to those corrupt demagogues who have befouled the places of trust and honor, which a betrayed people have confided to their care! For them the Day of Judgment is not far off, for their "offense is rank, and smells to heaven," and though many a political Boss Tweed may be suffocated. or driven to exile, a national fumigation shall come, for such is the decree of High Heaven. and the "Destroying Angels" are at hand to execute it!

## The Tenacity of Superstition.

We have many survivals of ancient magic in popular folk-lore, as, for instance, in the belief that the barking of a dog is a foreboding of death, that it is unlucky to spill salt, and that we can see a winding sheet in the dripping of a candle. The notion that the person who loses a tooth is about to lose a friend is another survival of the past; it is to be found in the Dream Book of Artemidorus. We can trace one of the rites of Aryan sun worship in the deisil of Highland superstition. Ghosts have a history almost as ancient as the dawn of creation, and it is manifest from the strange story of Saul and the Witch of Endor that even the Jews believed the phantoms of the dead could be evoked by means of sorcery. Shakspeare makes the witches in "Macbeth" conjure up spirits, and with admirable impartiality he makes the ghosts both in "Julius a play dealing with Pagan Rome, and Cæsar in "Hamlet," a play dealing with mediæval Denmark, behave in much the same fashion. The ghost of Hamlet's father was "doomed for a certain time to walk the night," and it was at night, also, that the murdered Cæsar walked."- Westminster Review.

Ignorance has been properly termed the mother of superstition, and some one has suggested that mystery is the father of it. But it is a mystery to us that otherwise enlightened editors of great popular magazines like the Westminster Review should at this late day classify a belief in apparitions with other beliefs which it properly names "superstition.'

There is no proper analogy between that which it acknowledges to "have a history almost as ancient as the dawn of creation, one another, to become joint enemies of the and other local and temporary beliefs that manifestly have little or no foundation other them both, though in a different way. So now, than the morbid imagination of ignorant

By implication this astute critic classes the tian sects are growing more amicable toward | Bible account of the appearance of Samuel to each other, in their mutual fear and enmity | Saul with the silly belief that "the barking of a dog forebodes death," and that "we can see a winding sheet in the dripping of a candle! They are not wholly mistaken, for the genius | We have always supposed that the Westminster of Modern Spiritualism is inimical to Sectari | Review was orthodox, and would not dare to anism, and those who love creed and dogma be "wise above what was written" even in more than truth, and sect and church more the Old Testament. But it is evidently "inthan humanity, may well fear the power that fidel" to all its ghostly narratives, for the approclaims equality of rights, and special privi- pearance of Samuel was the most tangible and veridical of them all. But we confess that we Spiritualism has come to level division walls, are really as ignorant of the theological status to unitize and fraternize humanity, to bring of the Review as it evidently is of the modern peace and good will, to engender altruism, hu- proofs which make probable at least the truth

What we propose to take it to task for, is its willful ignorance of hundreds of thoroughly attested instances of the appearance of what it terms "ghosts," collected and verified by the English Pysohical Research Society. This soolety consists of a body of the most scientific men of modern times, and no one who knows them could have the temerity to accuse one of them of having the slightest tendency to superstition. Yet these men accept a large number of narratives of the appearance of decarnated mortals, vulgarly called "ghosts," and record them as facts of history.

In its admission of the extensive history of such occurrences, did not the truth of the old adage dawn upon it, "Where there is so much smoke, there must be some fire"?

Shakspeare (or Bacon, which ever it was) embodied in his plays, alluded to, facts, though stated in the garb of fiction. Millions of levelheaded, non-superstitious people have testified to having seen the same sort of apparitions, and haunted houses" are found to day in almost every hamlet and city.

Modern Spiritualism has presented tens of thousands of demonstrations of the same char-

The most distinguished scientific men of the Royal Society testify to the reality of ghosts. Many of them have personally seen them, or their manifestations, and Professor Crookes has published his experience of not only seeing one known as Katie King, but he handled her, and had nine cameras photograph her at once! Granting that his senses might, by a bare possibility, have been deceived, the cameras have no "imagination," neither are they susceptible to hypnotism, and they saw and recorded just what two of his senses did.

Facts that are occurring in all quarters today have already proved that "ghosts" are nothing more or less than etherealized, or materialized spirits, and their appearance has become so common that a majority of the bestinformed scholars, writers and scientists do not question the possibility of such phenomena. If necessary, we could cite a hundred names of the Literati, in every sense the peers the helm of the ship of State, and steered it of any writer for the Westminster Review, who "believe in ghosts" because they have seen them, touched them, and heard them talk with human voices.

What excuse then can there be for a magaview, for its stupidity in calling such knowledge "superstition"? It is the duty of all public journalists to know and teach the truth, and nothing but the truth, and if this one has not learned the truth about ghosts, it is high time he did.

#### Development of Mediumship.

In a previous editorial we alluded in a somewhat cursory manner to this important subject, and revert to it again to offer a few more thoughts for the especial benefit of beginners in the investigation of spirit-phenomena. Those who are ignorant of the nature of what St. Paul termed "spiritual gifts," which are nothing more or less than different phases of mediumship, frequently entertain very erroneous ideas concerning them.

Mediumship is a gift of Nature, not a condition that can be conferred upon a person by would indeed befall the "game" of unscrupulary act or art of spirits or mortals. It is born in an individual or it is never evolved. By no hocus pocus, magic or miracle can it be developed in one not physically and mentally organized for it. So, too, is the phase of it determined by one's organization. It is sheer folly to think any kind of it can be the choice of one person or the gift of another. Capacity of any kind, mediumship not excepted, cannot be purchased at any cost. Whoever advertises to develop any kind of mediumship you may desire is a mountebank and shyster of the first water. Scores, if not hundreds of neophytes. have been duped and swindled by not knowing these preliminary facts of mediumship.

As a rule, the best mediums are slowly developed without other human aid than a family circle. In a few instances their development has been facilitated by mesmeric manipulations by other mediums or by hypnotists, but this often retards true growth more than it aids it, by mixing incompatible magnetisms, or attempting to, and perhaps bringing around an undesirable class of spirits who interfere with those who come by natural affinity.

Our extensive observation has shown that artificially developed mediums are like hothouse plants, lacking in vigor and personal self poise to resist outside influences. They are much more liable to obsession by spirits, and more subject to the influence of human minds and magnetism. Let those who desire mediumistic development sit alone, in a passive state of mind and body, first invoking wise and good spirits to guard and unfold their powers as best they can. If they desire the aid of a circle they will signify it by impression or otherwise.

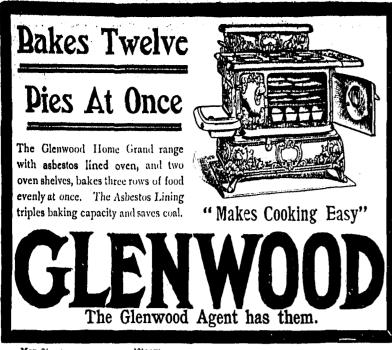
Patience, perseverance and regularity in sitting are as necessary for mediumistic growth, as in the acquirement of any art or accomplishment. Don't be in a hurry; make haste slowly. 'Wait on the Lord," as they do in Quaker meetings. Above all things else, do not seek mediumship for selfish or mercenary ends. That would be a prostitution of a sacred office, little less than sacrilege! It is dangerous to seek mediumship mainly for "business" purposes. It subjects one to the control of "earthbound" spirits, whose moral influence usually is degrading rather than elevating.

Mediumship should be sought for the good that it can do in many ways when unselfishly used, and those who possess it should seek to improve and perfect it by studying and obeying its laws, and by earnest self-culture, physically, morally and spiritually. Be good, so as to get good, with which to do good.

We intended to present editorial comments in this issue on the National Convention, but the lateness of the arrival of the Report and the crowd of other matter will delay them till the next issue. We will here, however, congratulate the members of the Convention on their good sense in reëlecting nearly all of the tried and faithful officers, and most especially the President, Secretary and Treasurer. Their superiors cannot be found in our ranks.

Thank Heaven (or Hannah) or whoever has brought it about, the great coal strike has about ended. We congratulate the miners, and hope there may now be such a coal-ition between them and their employers, as shall bring peace, contentment and warmth to every home.

A foolish scribe one time did write That "barking dogs do never bite"; But we know of a cur-like writer Who is a barker and back-biter!



Mar. 24.

King Oscar of Norway and Sweden, is reported as "dangerously ill." We came in close personal contact with him in Paris, at the Grand Opera House, and his tall and stately form looked as though it might wear kingly honors in strength and majesty for many years. But even kings are subjects of Nature's laws, and must obey, or be expatriated to a world where all are kings who can rule their own

"Honor to whom it is due," is ever our motto. By a report just made, we learn that the Catholics in the arch-diocese of Boston, have contributed \$12,728.10 to their suffering brethren in Galveston. Will some one kindly inform us how much the Spiritualists of America have likewise contributed. Are comparisons odious? If so, why?

We reciprocate the compliments of Light concerning our humble services on THE BANNER. May this spiritual luminary ever shine as now-the Star of the East leading the way of progress and salvation.

Readers will please take notice that all the books reviewed on the third page are for sale at the BANNER OF LIGHT Book Store.

#### Spirits Saved His Life.

Galveston Man Recounts His Experiences During the Flood.

Mr. John W. Ring of Galveston, Tex., is registered at the Forest City House. He is in the city, attending the Convention of the National Spiritualist Association. Mr. Ring was in Galveston at the time of the flood. He was asked yesterday concerning the conditions in the stricken city at the present time.

"The work of rebuilding the city of Galveston is going steadily forward," said Mr. Ring, "The principal streets of the city have been cleared of the wreckage, but there are hundreds of acres of débris that have not yet been touched, and it will require several years before this can be cleared away. In this wreckage are hundreds of bodies that have not yet been recovered. There has been but little sickness in the city since the disaster. One would think diseases of all sorts would threaten the city, but the diligent work and the effective use of disinfectants by the authorities succeeded in stamping out all disease.

Mr. Ring is a confirmed Spiritualist, and he attributes his being alive to-day to his spiritfriends, who directed him during the awful hours of the storm. When the storm first broke over the city Mr. Ring was at home. When it became worse he went to an orphanage near his home. The orphanage was a large structure built of brick and stone, and he thought it would stand the effects of the hurricane better than his own home. Mr. Ring stated that he had been in the building but a short time when one of his spirit-friends said to him: "Get out of this as quick as you can." He still remained in the building, as he thought to go out into the storm meant certain death.

His spirit friend again came to him, he said and repeated the same thing. This time Mr. Ring followed the advice of his friend in the spirit-world, and had hardly got out of the orphanage when the building fell with an awful crash. He with other friends walked across the reet in water almost up to their necks to a made house, where they stayed until the storm abated.

Mr. Ring says he never cares to go through such an experience again, but if he should have to his spirit-friends would guide and direct him.-Cleveland Plain Dealer.

### Lake Helen Camp-Meeting, Florida.

My Second excursion by water will leave New York in a fine large steamer, on Nov. 16. The hotel at the camp will be ready for guests on the arrival of this party. The apartment house for light housekeeping, and Bregham Hall for lodgings, will also be ready. There is much inquiry about the camp, and the pros pect is good for a large increase of attendance this season. Persons desiring to visit any place in Florida can join our party and get the benefit of the low rate for a first-class passage. which is much below that of any other route Write me for information, circulars, etc., en

closing four cents in stamps for postage. H. A. BUDINGTON. 91 Sherman St., Springfield, Mass.

The First Spiritualist Society of Salem opened its meetings at O U. A. M. Hall, 175 Essex street, Oct. 21. Mrs. Dr. Amanda A. Cate, President of the Spiritual Union of Haverhill, occupied the platform afternoon and evening. Among the visitors present were Mrs. Williams of Lynn and Mrs. Mayo of the Spiritualist Society of San Francisco, Cal. Next Sunday our platform will be occupied by Mrs. L'zzie D. Butler of Lynn, Miss H F. R. Libbey, Sec'y, 10 Cherry street.

## A NEW BOOK Katherine Barry

BY HARRY HUGHES

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Doct. 17. eow4w

(Continued from first page.)

You all agree that finance is the mainspring to run the National Association. Every State Association formed is cutting off the sources of supply."

The discussion became general, and was participated in by Mrs. Lillie, Mrs. Kurth, Mr. Wiggin, Mrs. Sprague, Capt. Gould, Mrs. Twing, Mr. Walker, Mrs. Warne, Miss Gaule, Mr. Chowan, Mr. Stevens and Mrs. Barrett.

This matter of State Associations is a very important one, and until it is given serious attention, and the State and local associations placed in such relation to each other and to

placed in such relation to each other and to the National, that they shall work as a unit, confusion is bound to exist. State Associations are now entered in the N. S. A. under three heads: Those issuing charters to local associations, and having exclusive jurisdiction over them, those issuing charters without ex-clusive jurisdiction, and those composed of individual members. On several occasions during the Convention an attempt was made to create individual members to the National, in order that we might have greater representation at the Conventions; but it was always voted down, because of the possibility of creating a money monopoly. If, however, all the State Associations were run on an individual basis, and would unite with the National in organizing local associations throughout the State, to be chartered with the National by means of a State Missionary, the question of representation on the floor of the Convention would need to trouble no one, and much more work could be accomplished in the way of

spreading the gospel of Spiritualism.

As a demand was made to proceed with the regular order of business, Mrs. Longley was given the floor, and presented some articles for sale, the proceeds of which were for the N. S. A.; also a few things brought by Mr. Ring from the Galveston disaster. Quite a little sum was realized from them during the Convention for the benefit of the sufferers.

During the sale of a table cover and silk bed-quilt for the N. S. A. the bidding became quite exciting, Mr. Mayer and Mr. Thompson run ning against each other. Mr. Thompson emphatically declared that he was bidding for the benefit of Mrs. Thompson, who should have the articles if they were knocked down to him

Special financial agents who made reports were Mrs. Stella Fiske and Mr. Jas. Sprague. Mrs. Fiske announced that she had found it very difficult to raise money this year, but that as Secretary of Mt. Pleasant Camp she discovered that Association was two years in arrears for per capita dues. Enough money was raised to cover that indebtedness, as well as the dues for the present year, and in the future it was hoped something better would be done.

Mr. Sprague declared that he felt a little cheap to make his report. He and Mrs. Sprague had been working for very poor societies. They raised seventeen dollars in cash, and interested a little girl in a small Pennsyslvania burg, where there were only four Spiritualist families, to work for the Fund. She raised over one hundred and thirty dollars. (The Convention sent a special vote of thanks to the young lady). Mr. Sprague stated further that they had given nine free public lectures in the interests of the N. S. A., to say nothing of parlor talks and private interviews. Salem, Ohio, is one of the associations they organized which

took a charter.
"It is no trouble," said Mr. Sprague, "to organize societies. This can be done almost anywhere; but, when they are organized, arrangements should be made to have speakers visit them at regular intervals, to keep up the inter est. Missionaries should be sent to them after they are organized, and these missionaries should be sent by the State. We feel it is the duty of the National Association to lend a helping hand to all weak, struggling societies, whenever it can do so.

"There is one thing I want to emphasize to the officers of local societies: Do not refer to the per capita dues as taxes. If the members of a society feel individually responsible for the twenty five cents per year which is due the N. S. A, they chafe under what they consider an enforced burden. Let it be understood that this is a debt of the society and not of the individual."

Mr. Sprague referred to some societies which were in arrears for their dues and felt unable to pay them. A motion was made that the Board of Trustees examine into the circumstances of all such societies, and when they were found unable to pay their dues, but anxious and willing to start out anew and con form to the requirements in the future, they should be exempted from the back dues Many delegates objected to this move, on the ground that such a precedent established would tend to make the societies feel they had no duty toward the N. S. A., and as we already gave them two years' leeway, we could hardly adopt the proposed method of procedure without endangering our interests too greatly.

William M. Lockwood felt that twenty-five cents per capita dues, instead of being too great a demand, was far too little, was placing our Spiritualism upon too cheap a basis. "I raise my voice," said he, "for an obligation of one dollar a year from every person interested in this movement, and, if we cannot afford to pay one dollar a year for the analysis and demonstration of the wonderful psychic phenomena that hold in unity the cosmic powers,

let us go home and bury our heads in oblivion. I am tired of these five and ten-cent pieces." Mr. Hodge said: "The question has been raised here in regard to abulishing per capita dues. It has been reported that we have received seven hundred dollars for dues and collections. I shall object to abolishing anything that makes us sure of seven hundred

dollars.' The hour for adjournment having arrived the matter was laid over until afternoon.

WEDNESDAY AFTERNOON, OCT. 17. At two_o'clock Mr. Willard J. Hull was appointed Reading Clerk, and the work appointed for the hour, that of considering the portion of Mr. Barrett's report referring to missiona-ries, was taken up. The clerk read: "I must suggest that not only should our mis-

sionaries organize new societies, but they should also do everything in their power to attempthen those now in existence. This part of our work has been neglected too long, and we are now suffering from the ill effects there! of. I recommend that missionary effort be continued another year, under methods to be pre-scribed by this Convention, and that not more than six active workers be specially commissioned, under fixed salaries, to devote their ent re time to this important work.

It was moved and seconded that the recom-mendation be adopted. Mr. Sprague said: "Our Association has failed largely to reach the people because they have not sent missionaries among them. Societies are ready to cooperate with us just as soon as they understand the meaning of the work. We have organized a great many societies, and the N.S.A. has chartered societies. If we can send out missionaries full of the spirit to organize societies, and have a repre-

sentative of the N.S. A. follow them up once in three months to enthuse them, if societies charter with the N. S. A. under these favorable circumstances, the N. S. A. will at once begin to receive profit financially, and otherwise, and Spiritualism would be introduced to the world

Judge Dann moved as a substitute for the original motion:

Resolved, That the Board of Trustees is empowered, authorized and directed to employ competent, gifted persons not more than six, to spread the gospel of Spiritualism among the people. That their fields of lab resail be specified by the Board, their salaries fixed by the Board, and paid out of the general fund. That their special duties shall be determined by the Board. That they shall report to this convention at its next annual session the results of their labors. their labors.

The motion was seconded by Willard Hull. Mr. Kates suggested that these six missiona-ries should go to States where there were no State Association, as the said State Associations were or should be sending out missiona

ries of their own. Mr. Grimshaw said he was opposed to the appointment of missionaries for propaganda work only in the sense of forming new societies. "What is the good of forming the societies, which hold meetings for a week or two, and then letting them die. If there was included in this resolution a clause that would make it a part of the duty of these missionaries to try to strengthen the societies that are now in ex-istence, I would support it most heartily,"

The resolution was adopted.

The recommendations concerning mass meet ings, N. S. A. Days at Camps, and a special acknowledgment of the work accomplished in these lines during the past year were referred

to the Committee on Rasolutions The President's proposition to have the reports of the proceedings of 1899 and 1900 Conventions printed under one cover caused considerable discussion. Inasmuch as the value of these reports is not appreciated by the spiritualists and the cost of printing them is so great, it was felt by many to be an unnecessary expense, and the filing of the type written copy for reference should be sufficient Others considered the printing of the reports a vital necessity. Mrs. Cadwallader said she had reports of the last seven years in her trunk ready for reference, and that she studied these reports during all the leisure moments of the year, and she felt that all delegates attending this convention and those who intended coming next year should make themselves

thoroughly familiar with the proceedings.

Mr. Bach said he would print the proceed ings of the present year free if allowed to insert all the advertisements he could get Judge Dunn said he objected to having all his fine speeches cut up with advertisements about Quaker Oats or women's corsets, and he thought it would make us look pretty cheap. The incoming Board was finally instructed to print the proceedings of the two years, under separate covers if the expense were not too great. Twice afterward an attempt was made to rescind this motion, but it was unsuccessful. The next recommendation of the President

considered in open convention was the sending of fraternal delegates to various other Association Conventions: The Congress of Liberal Churches of North America, International Metaphysical League, Theosophical Society The National Congress of Mothers, The American Secular Union. It was moved and seconded that the recommendations be adopted with the specification that there be no expense to the N. S. A. involved. It, was attempted to add the National Woman's Suffrage Union and Woman's Christian Temperance Union, but inasmuch as some Spiritualist workers had had unfortunate experiences with the latter Association, an objection was raised that a Spiritualist delegate might not receive recognition. There was a wide difference of opinion, and the matter was decided by a roll call vote, and lost by 33 ayes and 35 nays. The Voman's Suffrage Union was added to the list.

The recommendation concerning a special room at the N. S. A. headquarters was resolved into the following motion by Judge Dunn:
"That the Board of Trustees be directed to odicate one room in the maye

Home of the N. S. A. for the sole purpose of being used to investigate psychic phenomena."
This motion was carried. The recommendation concerning a psychic quarterly and the History of Spiritualism were also referred to

the Board of Trustees, with power to act.
The Chairman of the Finance Committee, Mrs. Twing, made an additional report and appeal for money, which resulted in complet ing the Mayer Fund.

The President announced that a telegram had been received by the Association from Dr. O. G. W. Adams, pledging three hundred dollars. Though his near friend and relative, Frankie C. Steinhart, had passed to spirit life and he was in the midst of funeral prepara tions, he did not forget the needs of the N. S. A. and Spiritualism. The Convention voted to send a telegram of sympathy to Dr. Adams, and the movers, Mrs. Prior and Mrs. Lillie, were directed to give the matter their immediate attention.

WEDNESDAY EVENING, OCT. 18.

The program was as follows: Invocation, Mrs. Carrie F. Loring, East Braintree, Mass.; violin duet, Prof. and Mrs. Anson W. Evans; soprano solo, Fiora E. Rus sell; lecture, thirty minutes, Mrs. R. S. Lillie. San Francisco; tenor solo, Wesley Koppe; lecture, thirty minutes, Dr. J. M. Peebles, Battle Creek, Mich.; soprano solo, Jennie DeLong; spirit-messages, Mrs. May S Pepper, Providence R. L. soprano solo, Zatta Lois Providence, R. 1.; soprano solo, Zetta Lois

DELEGATES TO N. S. A. CONVENTION.

W. H Bach, Indiana. Mrs. M. C. Barrett. Mrs. Kate Burke, Mississippi. E. W. Bond, (Trustee) Ohio. Jay Chapel, Maine. C. M. Chown, Mississippi. Mrs. E. M. Cadwallader, Women's Progressive Union, Pennsylvania. E. E. Carpenter, Michigan. George P. Colby, Maine. Mrs. D. P. Dawey, Chicago. Andrew C. Dunn, Minnesota. H. C. Dorn, New Jersey. Mrs I C. I. Evans, Michigan. A. D. Field, Chicago. Stella A. Fiske, Indiana. C. B. Gould, Ohio. Thomas Grimshaw, Missouri. Miss Margaret Gaule, New York. W. C. Hodge, Nebraska. J. B. Hatch, Jr., Massachussetts. Mrs. Carrie L. Hatch, Massachusetts. Mrs. W. H. Hawks, Ohio. Mrs. Mattie E. Hull, New York. F. W. Holbrook, Maine. Willard J. Hull, Ohio. Mrs. Iva Ingalls, Michigan. Mrs. Belle Jordan, Pennsylvania. George W. Kates, Minnesota Mrs. George W. Kates, Minnesota Mrs. C. F. Kurth, New York.

W. M. Lookwood, Norwich Spiritual Union. Mrs. M. T. Locke, Philadelphia. Thomas M. Locke, Philadelphia. Mrs. R. S. Lillie, California. C. P. Longley, Washington. Carrie F. Loring, Massachusetts. N. U. Lyon, Massachusetts.
A. A. Mardorf, Tennessee.
Mrs. E. E. Merriam, Spiritualist Camp Meet-

ing Association. J. M. Peebles, Minnesota.
Mrs. Loe F. Prior, Georgia.
Mrs. H. P. Russegue, Vermont.
Tillie U. Reynolds, New York.
John W. Ring, Texas.
J. L. Sharman, Onio.

J. L. Sherman, Ouio. . L. Stevens, Pittaburg. Clara L Stewart, Wisconsin. J. W. Stors, Connecticut. Mrs. J. W. Storrs, Connecticut. Mrs. C. A. Sprague, Indiana. E. W. Sprague, Indiana. Mrs. E. W. Sorague, Indiana. Carrie E. S. Twing, New York. Miss Agnes Wink, Washington.

Emma N. Warne, Illinois. F. A. Wiggin, Massachusetts. Frank Walker, New York. A J. Weaver, Maine. Salife C. Watkins, Obio. E. R. Whiting, Connecticut.

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This grand benefactor to the sick and weak has been honored as has no other scientits known to man; for his life-long service in behalf of suffering humanity he has been made a Fellow of the Anthropological Society of London, Eng., and Honorary Member of the Academy of Art and Science of Naples, Italy, and a Fellow of the Academy of Science, New Otleans, La., and also in recognition of his superior accomplishments, was appointed by the National Arbitration League to the International Peace Commission in Europe. But what he prizes above all is to live with the knowledge that after fitty years of scientific researches he is at last able to place a science before the world where diseases can be cured, no matter how hopeless the case may seem, for there is no doubt but that treatment through his science, which does away with DRASTIC and POISONOUS DRUGS, will bring you within the SUNSHINE of HOPE and HEALTH. In addition to treatment of psychic force, the patients receive a mild medicine, which is prepared in Dr. Peebles' laboratory, and which is made of roots and herbs, prepared by the most scientific processes. It is this combination of PHYSICAL and PSYCHIC treatment which has brought about cures that have ASICUNDED the medical profession on TWO CONTINENTS. You may take his treatment in the PRIVACY OF YOUR OWN TWO CONTINENTS. You may take his treatment in the PRIVACY OF YOUR OWN HOME, as it is absolutely a home treatment and DISTANCE IS NO BAR. Mrs. J. W. Henderson, of St. Johns, Washington, who suffered for years with pain in the ovaries and uterine weakness, was entirely cured by the Peebles treatment. Mrs. C. Harris, Marionville, Pa., says she cannot express too much gratitude for the results received through Dr. Peebles' treatment. She suffered for years from falling of the womb. Francis Wavering, Seattle, Washington, suffered for twenty years with a severe case of Catarrh; was completely cured through the Psychic treatment. L. A. Lord, Elsworth, Wis., was permanently cured of dyspepsia and nervousness. George H. Weeks, of 53 Minerva street, Cleveland, Ohio, sends heartfelt thanks for restoration of health after suffering from nervous prostration and insomnia; says he now enjoys restfulness and sleeps sound every night. Mrs. Mary A. Clair, Lexington, Ky., after thirty years' continual suffering from epilepsy and trying to be cured by eminent physicians, writes: "Two months of your treatment has made earth almost a heaven to me." Hundreds upon hundreds of testimonials like the above have been received. Dr. Peebles' psychic pnenomena is the GRANDEST DISCOVERY OF THE AGE. If you will send your name and address, also leading symptoms, to Dr. J. M. Peebles, Battle Creek, Mich., you will receive ABSOLUTELY FREE a complete DIAGNOSIS of your case, also advice and the Doctor's different booklets, which should be in the hands of all who prize HEALTH and HAPPINESS.

At the earnest request of hundreds of my friends and former patients, I IMPORTANT. have prepared a Course of Lessons on the Psychic Science. This Course of Lessons includes Psychic Healing, Vital and Personal Magnetism, Intuition, and like occult subjects. In its wide scope it not only teaches its pupils how to cure themselves, but at the same time teaches them how to heal others of disease and how to be successful in their every venture, be it for Political, Commercial, or Social ascendency.

The course is so plain that any one who will take it up as a profession and give his time and attention to it can make a grand success in its practice. These sessons not only teach you have the latter than the state of the sessons and the second of the sessons and second on the second of t

how to heal disease, but they also teach Personal Magnetism, through which you can silently influence those about you, so as to acquire influence, friends, prosperity, success in business, in fact, anything that you want. The course will be worth many times the price you pay for it, simply to cure yourself and increase your ability and eliminate any bad habits, sucn as the drink habit, tobacco habit, sexual excesses, etc. The entire course of instructions is taught by mail, and you can master every point in this science in the secresy of your own home without loss of time in attending to your business. For further information, accress

DR. J. M. PEEBLES, Battle Creek, Michigan.

Mrs. DeLong, Children's Progressive Lyce-um, Philadelphia.

A. J. Weaver, of Old Orchard, Me., C. L. Stev-ens, of Pittsburg, and George W. Kates, of Mrs. Henderson, Society in Philadelphia. [Concluded in our next issue.]

# Newspaper Courtesies.

The newspapers of Cleveland did very well by the National Spiritualists' Association Corvention. They had some fun in the use of Leadlines and the garbling of reports, as the following will indicate; but, as a whole, the amount of space devoted to the Convention value of organization:

#### CARRIED HER POINT.

Mrs. Cadwallader Wins in Spite of Bitter Opposition.

ALLOWED THREE PROXIES. CASTS FOUR VOTES AT THE SPIRITU-

ALISTS' CONVENTION. BEING PUNISHED, SHE SAYS, BECAUSE SHE TAKES SUCH AN AC-

TIVE PART. Officers Elected for the Ensuing Year-The Life Membership Plan Defeated-A Trolley Ride to Euclid Heights.

There were a number of interesting subjects to which the Spiritualists in convention at the Chamber of Commerce devoted most of their attention yesterday. It was claimed by Mrs. Cadwallader's friends that she was being persecuted because she had asserted that the affairs of the Association had not been properly conducted, and that gross mismanagement had characterized the actions of certain officers of the Association.

When asked about this Mrs. Cadwallader said: "It is true that I am being punished for having taken a too prominent part in the affairs of the Association. I am used to fighting, however, and will continue to

STIR THINGS UP

until there is a change. Some members do not like me because I recently had an article in the Progressive Thinker in which I showed up the financial condition of the Association. As a matter of fact, things are in awful condition. I have told my friends that under no circum stances will I accept office in the Association so long as the present conditions continue to exist.

The article in the Progressive Thinker to which Mrs. Cadwallader refers is seven columns long, and gives the condition of the Association's treasury in detail. The societies represented in the Convention by Mrs. Cadwallader are the First Association of Spiritualists of Philadelphia, the oldest Spiritualist society in the world, and of which Mrs. Cadwallader is Vice President; Children's Progressive Lyce um, Helping Hand Society of Philadelphia, and the Women's Progressive Union of Philadelphia. Each of the societies is in good standing with the Association.

In addition to being conspicuous as a voter, Mrs. Cadwallader is well known in spiritualis tic circles. Some years ago a crusade was started in Pennsylvania against mediums. Mrs. Cadwallader, at her own expense, defended the mediums, and at the present time wears a handsomely carved gold medal, which was given her as a

MARK OF APPRECIATION for her work in this connection. At last year's Convention she had no less than seven votes,

representing that many societies. It having been ruled at Wednesday's session that one delegate could only have one vote, no matter how many societies he or she represented, Mrs. Cadwallader remained passive un tillate in the afternoon when the election of offi cers came up. Ballots were being cast for President, when Mrs. Cadwallader demanded that she be given three additional votes or the privilege of having three proxies. She was refused this privilege, as she had been on the day pre-

"Very well," said Mrs. Cadwallader, "if one person cannot vote four times, four persons can surely vote once. "Yes, there could be no objection to that,"

sald President Barrett. "That being the case, I annouce the votes of Mrs. Cadwallader No. 1, Mrs. Cadwallader No. 2, Mrs. Cadwallader No. 3, and Mrs. Cadwalla-

Mrs. Hatch of Boston was on her feet in a moment, protesting vigorously against the division of votes. She said Mrs. Cadwallader No. 1 could not be Mrs. Cadwallader No. 2, and, in a word, the proxies ought to be given regularly. The election of officers and rules were suspended while the tangle was being straightened out. Finally all the Mrs. Cadwailaders save Mrs. Cadwallader No. 1 retired

FROM THE FIELD. She was allowed the privilege of giving proxies, and carried her point by distributing three or her four votes to friends near her.

The election of officers continuing, Harrison D. Barrett, who has been President of the Association for eight years, or since the Association was organized, was reflected. Of

Minneapolis, each received one vote, while Moses Hull, of Buffalo, received two votes, and E. W. Bong, of Willoughby, O., three. Thomas M. Locke, of Philadelphia, was elected Vice-President, the other candidates being Mrs. Carrie E. S. Twing, of Westfield, N. Y, and C. Theodore J. Mayer, of Washington, was elected Treasurer without opposition. Mrs. Mary T. Longley, of Washington, D. C., was

elected Secretary, and the following were selected as members of the Board of Trustees: Hon. David P. Dewey, Grand Blanc, Mich.; I. C. I. Evans, Washington, D. C.; Alonzo Thompwork, showed, as has so often been stated, the Minneapolis; and C. L. Stevens, of Pittsburg. Mr. Thompson tragically announced while the voting was in progress that he would not serve as trustee under any circumstances, and that he did not want any one to vote for him. The delegates laughed at him and gave him the biggest vote given any of the trustees.
It was asserted in the convention hall yes-

when the delegates insisted on having the election of officers at that time instead of to-day. It was claimed that it was desired the election be postponed in order to give the makers" a chance to

COMPLETE THEIR PLANS.

The whole matter was bitterly fought, resulting in the election being held. A subject of considerable interest disposed of yesterday was that referring to life memberships. It was proposed that a life membership be instituted to which any member would be entitled after he had paid one hundred dollars. The plan was opposed by some, who declared this would result in throwing the control of the Association into the hands of a few rich men. The scheme was defeated. The plan to hold the meetings biennially instead of once a year was also defeated, as was an amendment to limit the power of the State

Association. Through the courtesy of the Big Consolidated Railway yesterday the Business Men's Convention League was enabled to give the visiting delegates a trolley ride to Euclid Heights. The delegates left on special cars vesterday morning, and, after taking in the Heights and Gardeld Park, returned to the Forest City House in time for dinner. It had been announced that the Association would be presented yesterday with the deed for the "Mayer Home." The presentation, however, was postponed until to-day.

THE PROGRAM GIVEN at the meeting of the Spiritualists last evening

was witnessed by an audience that could not be accommodated so far as seating facilities were concerned. In addition to the regular program was the unexpected presentation of the Mayer Home. This feature was entirely unlooked-for last evening, and was responsible for unbounded enthusiasm among the delegates. Theodore Mayer, the donor of the home, made the presentation speech. This was responded to by President Barrett of the Association. In presenting the Home, Mr. Mayer handed the deed of the property to President Barrett. The Association will use the property as its headquarters.

Another feature of the evening that was not looked for was the raising of a fund of nine hundred dollars. It required a little less than iftern minutes to accomplish this feat. Those present seemed to be carried away by enthusiasm. The sum raised is worth mentioning, if for no other reason than that it was only l'uesday that seven hundred dollars was raised. -Cleveland Leader, Friday, Oct. 19.

A Song Book for 2 Cents. A NY NUMBER-Postage free. Thirty one songs, words only, buttunes given. Written by STEPHEN BARNS-DALE, 20 Langslow st., Rochester, N. Y. 1w Oct. 27.

Myself cured, I will gladly inform any one addicted to Morphine, Opium, Laudanum,

or Cocaine, of a never-failing, harmless Home Cure.
MRS. M. H. BALDWIN, P. O. Box 1212, Chicago, Ill.
Oct. 20.

Mrs. N. E. Colby, MENTAL HEALER, Point Shirley Winthrop, Mass. Aug. 4.

A. BLACKDEN—Magnetic Healer, Writ ing Medium and Psychometrist; translates ancient languages; readings by mail, or sittings, 31. 516 Tremont st. Oct. 27.

A STRULOGER BEARSE-E ... (A stroiogi-cal Journal), oldest in America, 172 Washington street, Boston, Mars. Horoscope, consultation, writings or advice free to new subscribers.

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A N APOSTLE OF SPIRITUALISM. A Biographical Monograph of J. J. MORSE, Trance Medium. With an Abstract Report of a Lecture entitled "Homes in the Hereafter."

Paper. Price 15 cents.

For sale by BANNER OF LIGHTPUBLISHING CO.

Mrs. Everett, Helping Hand Society Philaseventy-seven votes he received sixty-seven.

## SPIRIT **Mess**age Bepartment

**Krosages** given through the Mediumbhip of MRS. MINNIE M. SOULE.

Mrs. Boule while under the control of her own am interested in him." guides, or that of the individual spirits seekng 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.

These Circles are not public.

#### To Our Beaders.

ench communications as they know to be based apon fact as soon as they appear in these colamns. This is not so much for the benefit of 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 BAN-KER OF LIGHT, hence we ask each of you to be come a missionary for your particular locality.

Report of Séance held Sept. 27, 1900, S. E. 53. Invocation.

In confidence and trust we come this hour and gather with these children of earth and give out the message of truth as it is given unto us. Help us to reach into the dark places of life; help us to touch the saddened hearts of those who mourn; help us to wipe away the tears from eyes so dimmed with sorrow and despair that they can see naught of life or beauty or hope. May the dear ones who come at this moment, seeking expression and an avenue for it for those who are mourning for them, be strengthened and helped by our confidence, and may this be one step toward a larger life and a freer expression of that life which dies not. Help every one everywhere who is aspiring to express truth in whatever form or manner, and may we feel that unity, that kinship with all souls at this moment which makes us strong to do, to suffer, and to bear. Amen.

#### MESSAGES.

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

#### George Peters.

The first spirit that comes to me to day is a large gentleman. He has very broad shoulders and a strong massive-looking frame. His eyes are deep blue, his hair is a very dark brown, and quite heavy. He has a dark mustache, a square, set, firm jaw, and when he speaks to me he speaks just as you would expect a man who looks like that to speak-firmly, decisively and strongly. He says, "I have come not altogether for my own satisfaction, but because of the great need I see for my expression to those who mourn for me. My name is George Peters. and I came from Bangor, Me. I was a man much interested in the affairs of the place, not only of that place, but of the State, and I desire to express to those who still wish to hear from me, and who would like to greet me, my understanding of their conditions and of their needs. I left a wife in earth-life, and she seems so utterly lost without me. I find her reaching out her that I am well, and conscious of her life, 1 am sure it will give her a comfort she has n't known since I went away. If I could have settled up some of my affairs, and left them in better condition it would have been easier for her, but as it is I just have to speak back through the mist of my new experience to her. thus: That I still care for and watch over her as best 1 am able."

## Henry Craddock.

He steps right away, and there is a young man, I should think about twenty-five or twenty-six years old. He is very different from the other man. He has a slim, long body, a thin face, pale as pale can be, blue eyes, light brown hair; and oh, he is so weak-seems as if he could just move as he comes here, and he says to me: "It is because I suffered so long before I went away. Seemed to me I never could get well. My name is Henry Craddock and I came from La Grange, Wis. My greatest desire is to get to my mother. If she could understand that I am never far away from her she wouldn't suffer as much as she does now. My father is with me, and he says: 'Tell her that she seems to suffer more over my death than she did over his; it is probably because she is older and has n't the same strength to combat conditions that she once had.' Her name is Charlotte, and she is n't alone, but she feels alone because so shut out from the rest of the family. There's been/a good deal of trouble since I came away, and I have thought that if I could get back and just speak what I felt about it, that it would stir things up to better conditions than there are now. Tell her she must n't read so much those things I sent her when I was away, because she only cries and feels so badly that it disturbs me. I can't see her weeping a part of every day without feeling a great distress and uneasiness, and I'd like to bring the sunshine into her life; tell her too that I am sure everything was done that could be, and I only want her to understand that I am satisfied with the treatment I had."

## Nellie Jennings.

I see now a young woman, I should think she was about twenty-three. She has dark eyes, dark hair, a bright face, just as pretty and bright as can be, and she comes, oh! so quickly-comes almost leaping here to me, and when she does she says: "Oh! I am in such a hurry because I am so afraid that I won't be as plain as I want to be. My name is Nellie Jennings, and I came from Montgomery, Vt. I knew I remembered the place where I lived because I knew every body there, and they all knew me. I was n't sick very long, but the recollection of what people did for me at that time is still mine, and I feel so happy when I think how glad they will be to know that I sm still among them. I used to go to church there, and I am buried there; but oh! when I came over here and found things so different from what I expected, it seemed to me that I must have made a mistake, that I could not be in the spirit-land. Then Amelia came to me; she came over here a little while before I did: when I found her and knew that she was just the same, I began to be happier and to feel from Leominster, Mass., and she is quite an more at home. To-day as we stand here sending back our thought to those who reach out gray; and a full round face, pleasant and our beautiful light as high as we can, and trust the autumn leaves just as much as I used to "You must n't put me down as coming alone, see the beauty, and it does me just the same have brought Frank, and Frank says he little birds, who have been eagerly watching will kindle aspiration to reach greater heights. good that it did, only I can see more than I would n't go back to live in the old place for for it, give tender, joyful notes. The light This done, the temple will remain for other 45 Rue de Clichy, Paris, Sept. 25, 1900:

small view. I want very much to send word but he is going forward with his study and his tops." The eastern horizon reddens as the to Charlie and tell him that I don't care to have him do just the way he is doing; that it would be better if he thought a little more and acted from the thought rather than to stir things up so much with false action. That is The following communications are given by all. He will understand, and he knows that I

#### Daniel Finch.

Now comes a spirit from Jacksonville, Fla. It is a man; he gives his name as Daniel Finch, and when he says it he puts his lips together as tightly as possible. He has a full. gray beard, is rather short and stout, with sharp, beadlike eyes. He seems to have been one of those bright business men who always We earnestly request our patrons to verify | make telling points when people least expect. As he speaks to me he says: "Hi, hi, and this is what you call spirit return! Well, I want to say right here that I never had the least use the management of the BANNER OF LIGHT as | for it when I was in the body, and I don't know that I would turn my finger to say a word about it now if it wasn't that I feel the need of getting to my own. I want to get to Clark and tell him that I know what he has done, and I feel that if I had stayed he never would have done it, and that I should like to give him my word to help him make it better if he would receive me. I want also to tell Ella that there is nothing in the world that she can do to change her conditions like just saying what she will have and what she won't, and not letting everybody tell her what is best for her and asking advice of all the neighbors. She is bright enough, but she seems to have lost the idea that some affairs are private and need to be kept within the family circle. For myself, I want to say that I can't see but what I am getting along all right. I don't make any great progress toward accepting any religious doctrine, but I feel better toward my neighbors and the people round about me than I used to. and I suppose it is because I have broadened out a little. Everywhere I go there is a hand put out to help me, and that is what I never had in the earth life, and so it kind of softens out even old Dan Finch."

#### Mether Gilman.

The next spirit is a woman. She is quite tall, a little above the medium height, very graceful, not very stout, but has rather square shoulders, and is strong-looking. Her eyes are blue, and her hair is a soft brown. It is parted, and waves down over her forehead, and she has the sweetest way as she stands by my side. She looks more like an invalid than a well woman. She has a little white worsted shawl over her shoulders, and I think she wore it a great deal the last of her life. She says, "I want to be known as Mother Gilman, and I want to say that I used to live in Cambridge, and that I come to my girls with a desire to help them to unfold spiritually. They have the first intimation of spiritual consciousness, and I desire to quicken that, and open up their lives that they may understand, and be made better and stronger. They are good girls, and they don't need this to make them better morally, but to enlarge their lives, and fulfil the I want to send a word to Philip, and tell him grandma often comes to see him."

## Abigail Davis.

Here is another woman, short and stout, and eyes as black as coals. Her hair must have been very dark when she was young, but there is a little sprinkle of gray in it now. As she comes up to me she stoops over and looks at me and then puts her hand up to her ear, as if she was deaf when in the body, and when she speaks there is a strained tone to her voice, as if she never heard what she said and so didn't speak naturally. As I look at her, she says: Just say that Abigail Davis from Salmon Falls, N. H., desires to send word to Oliver D. that she is well and still lives, and expects this message to create something of a sensation in the family because of the strong church tendencies and the hope of life with Jesus Christ which kept us alive and working in the fields of thought we believed were planted by the hand of God I feel that the knowledge of sending out this message may give at least a desire to him to see if there may not be a truth in this thought that is being given to people in other centres. I know that if they can once be awakened to the fact that they are living in narrow channels, it will do good and will be a help to me when they come over. I couldn't face them when they come here to spirit life if I did n't know that I had made an effort to let them know how different it is from what they believe. I can't understand anyone coming over here and keeping still, and seeing their children and their friends go on so blindly, and so I make this effort to get word back to my

# Lucy Gordon.

Now I see a spirit, Lucy Gordon. They call her Lulu Gordon. She is young, rather slender, and neither very dark nor very light. Her eyes are blue, with dark lashes, and her bair is dark brown. She is nervous-seems as if she could n't keep still-keeps twisting and tuining, and before she went to the spirit was in that dreadful state of nervousness that she brings to me to-day. She comes from Indianapolis, Ind., and she's got with her a foolish brother, who passed out before she did. She says: "It is Willie, my brother Willie, and I want my mother, whose name is like mine, to know that it is the supreme desire of my life to tell her that he is all right, and that it was, after all, nothing but a physical condition that kept him. I found him like a child, knowing me only as he had been told about me by my grandmother, and yet the moment he looked into my face it seemed that his spirit went through the old operation of studying it out through his foolishness, and then he called me the name he used to, 'Uia,' and I knew it was my brother. He is growing so strong that he is something to be proud of in his new understanding of life. I give this word because it means so much to me, and I know will mean so much to my mother."

## Mary Wheeler.

There is a spirit comes here now and gives me the name of Mary Wheeler. She comes old lady-soft wavy hair; blue eyes, sort of a

works so that it seems he couldn't go back to take up the old condition. He is just as much interested in mechanics as he was before he disk becomes visible and the world is bathed you." came over, and he has so many projects and In light. The trees and other objects that schemes in his mind-how he will produce one thing or another that shall be of some use in the transportation of bodies from one place to another. He says: 'Tell Carrie that when she drown one's selt in, is now "one burnished comes over she will probably find him with sheet of living gold." Every mysterious nook some problem that she can't understand a bit and cranny stands revealed, and the very prebetter than she did when he was here, that | cincts which made us ill with apprehension in when things bother him and he does n't know what to do, he eats an apple just as he used to, as if that was the thing that helped his brain."

#### Willie Meade.

There is the spirit of a little boy who comes here. He comes and puts his hand right on my knee and looks up at me and says: "My name is Willie Meade, and I want to go to my grandma Meade who lives in Meredith, N. H She is so lonely she doesn't know what to do. She cries and wanders about so much. My papa is with me; his name is Charlie, and I am so glad that he is with me, because I'd be lonesome without him. My grandfather is here, too-my grandfather Meade-and he wants to send a word to grandma too. Tell her that whatever comes to her he will be interested in and try to help her. She did all she could for me, and it was dreadful for me to have to leave her. I didn't realize it till after I had been over here, but there is no one now to do for her what I did. I used to be so fond of books, and yet I did many errands and tried to help all I could, and sometimes when I see her sitting there out in the kitchen reading away at night just before she goes to bed, I just want to put my arms around her and tell her that I am there. Sometimes she goes into the other room where I died, and she feels so strangely. She's quite mediumistic, but she doesn't know it. I only hope that she will give me some opportunity to speak to her. If she would only sit a little while I believe I could get near enough to help her."

#### Oliver Pingree.

Now comes the jolliest old man I ever saw. He has a white beard, quite long, deep-set blue eyes, white hair pushed back from the forehead to cover up a thin place that is farther back, broad, red forehead, rather a straight nose, and brows that are a little heavy. He folds his itualism can never weep despairing tears, nor arms, and says, "Humph, my name is Oliver | shrink with affright from the places where dead Pingree. I never believed there was much bodies are laid. To them a grave-yard is not a sense in putting on a long face when a short one would do just as well, and so if there is one message that I would give to these people, it is that there is no more sense in weeping over us who have gone than there would be if some thing beautiful was given to us when we were here. My life has everything as complete as it rain sometimes to soften the sun-baked earth, | mausoleum in Paris. aspirations that have been with them so long. the sunshine is the thing that brings the harinto the spirit for the arm that used to support | Tell them I am better now, but my desire is | vest, the fruitage and the flowers, and so I want | Her spirit home, which must be exquisitely her. She is alone, and when this word reaches for the best for them. They will understand. to be remembered by the sunshine I bring into beautiful, being tenanted as it is by so lovely a tle more up to date I think that they would need of long faces, or for grumbling conversa- there. tions.

## Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND FORTY FIVE. To the Editor of the Banner of Light:

world. She writes me thus: "Yours is a sweet belief, but there is one thing I should like to ask you. As I understand your letter, you think the loved ones be in Heaven? I should think if they knew of

suffering and my mourning for her, how can

she be happy?" I shall remind my friend that when her be together and do all they could for each each other know just how things went with the mists will all be rolled away. them from day to day. If they could not have heard from each other, their distress would have been great; and if one were in trouble, than be kept in the dark. So, as her mother loves her just as tenderly as ever, she wants still to know all about her. And, as discarnate friends are not imprisoned in a fleshly tabernacle, she can come to her at any and all times; and freed as she is from earthly limitations, she can now ease her pain and soothe her soul to a degree that she could not do when on the earth plane of life. And, so far from being happy while her child is suffering, she is saddened by it, and yet her sadness is lessened by her own efforts to bring aid and comfort, and by her consciousness that it is possible for her to do so. I should also ask my friend to sorrow as little as possible for her mother's absence, because that gives the freed spirit pain; but on the contrary by being trustful and cheerful to increase that mother's

The opinion is prevalent that when we lose a friend by death we owe it to them as a duty to be very sad, to wear gloomy colors, and to eat | just drawing to a close is not a region bereft in the cold, cold ground. While this is happening on the earth plane, the discarnate friend is rejoicing in his own liberation, does not visit the burial-ground unless he be attracted to it by his friends' making a visit to that place; and when they weep because he is "dead," he longs to tell them that he is by no means dead and that their sighs and habiliments of mourning only give him distress.

But the world cannot be imbued with spiritualistic views in a day, and our part is to hold

looked so wierd and unnatural in the dusk of uight, now look as they really are. The lake, which looked by night as a place only fit to the dark, because we could not see what might be veiled therein, now look in the bright light of full day like pretty gardens, waving fields and happy homes.

Such a change does the light of Spiritualism bring to all earthly aspects. The hour of death, from which one shrank before, is now looked forward to as emancipation day, when the soul will be freed from the chains of flesh, and as thanksgiving day, when dear ones, long separated, will be again united. The corpse, once a frozen terror, over which frantic grief hung in anguish, finding but little likeness therein to the living body that we once clasped in love's embrace, is now viewed with tender regret, and with true hospitality and enthusiasm. It laid gently in the ground, to grow again in tree and flower, while fancy pictures the far more beautiful and ethereal body in which the soul of him we love forever is now enshrined, or the clairvoyant eye, more blessed still, sees it hovering over the deserted clay, or borne tenderly by attendant spirits to a soft bed amid roseate clouds, to rest there a little while, before it comes back to earth to wipe away the tears that will sometimes dim the eyes of even a true Spiritualist.

The grave yard, once the gloomiest spot in the town, and regarded with borror by night, is now looked at with a feeling of compassion for those who think that what they once loved as results of chemical and undeniable proofs is sleeping there, that the rain falls and chills the baby form, and that the long forgotten grave inspires indignant sorrow in him who once tenanted the form that lies below. And some, with their eyes opened to the stern realities revealed by science, feel that it were betswift combustion of the crematory, what must otherwise burn with the slow combustion of underground processes.

But, whether cremation be accepted or not, one whose eyes are bathed in the light of Spirpermanent place of grief. It is rather a spot where we find it convenient to place what is needed no longer, for it has been replaced by a far more glorious body.

My mother's earthly form was laid in lonely St. Helena fifty-five years ago. Not a trace of it now remains. It long since evaporated, and could be here. I came from Henniker, N. H. its elements assumed the forms of tree, or In that place everybody seems to think that the grass or flower. None of her children have soberer they can be, and the more seriously ever been able to visit that grave. It is to day they take the affairs of life, the better the Lord as tenantless as the grave of the Emperor, will love them, but somehow the Lord I find is eight miles distant, from which Napoleon's the Lord of sunshine, and while he may send embalmed body was removed to the majestic

My mother is not in St. Helena. Ah, no! the lives to day. They do n't seem to make any spirit, is far beynd the clouds. Many weary progress up there. I suppose they will think it ones of earth have been sheltered in my motha strange thing for me to come back and criti- er's spirit home. There she has wiped their cise their affairs, but if they would just be a lit. I tears away, fed them with Heaven's satisfying food, and laid them to rest in her chambers of find conditions so much improved, everything peace. Many a little babe on earth, abandoned so much better, that they would not have any | by weak or wicked parents, has been cradled

There my father went, when five years after he laid her form in St. Helena, he too left, ah! so gladly, his suffering earthly form. And there he often comes to report progress, accompanied by Ann, the wife of his youth. But the one she welcomed with most exquisite A dear friend in Minneapolis, one of the joy was my Elnathan, who left me after the married ladies who took private lessons from one peaceful year which followed the thirty me for years in Literature, lost her mother a two years immured within unscalable walls short time ago by her passage into the spirit as one demented. Elnathan dwells there with her, "as one whom his mother comforteth." His happy face radiates only joy. His sad past is forgotten.

Mother's home is far beyond the clouds, but know all about us here, of our pleasures and she comes to earth whenever she is needed by of our pains. If that be true, how can they the five who still remain here. She lingers with tender affection by George wherever he our sorrows and our great sufferings, that | may be, in Cairo or in Philadelphia. She alone would make for them quite the opposite | blesses Adoniram, and rejoices in the noble of Heaven. If my dear mamma knows of my character that the trials of earth have chiseled into form. She goes to see Henry, and though he fancies her very far away in Heaven, she kisses his brow and murmurs, "Bye-andmother was here, their constant desire was to bye you too will come home to mother." She goes to Edward, rejoices in his philanthropic other; and when one was away on a journey, and aspiring work, regrets that he does not unthey endeavored by frequent letters to let derstand Abby yet, but says that bye and bye

And she comes to see me here. If in trouble or need, I stretch my arms or raise my hand heavenward. Wherever she may be, she feels the other would far rather know all about it, | my appeal, and bathed as ever in that levely purple light, which is the tint of her spirit home. One touch, one caress, one glimpse of the purple light and sweet peace enwraps me, I fall asleep, and in the morning I wake as refreshed as if I had been sleeping in her bower away as to time, and it may be impossible for in Eden.

My mother does not have to weep now, as she often wept in Burmah. The friends of her youth are with her in spirit land, Elnathan's has been faithful to the trust imposed, and long woes are ended, and those whom she still | been to great personal sacrifice, expense and has on earth are trying to be good, and she discomfort. The great American spirit of frawell knows the way to come to them. Only ternal brotherhood has honored me with ap-Abby knows that she can come, but the others | pointment as delegate to a foreign land, and I will know it bye and bye, some of them before | make my bow and pay my bills unaided even they leave the mortal form, and all of them in | to the extra favor to keep myself obedient to the glad light of the spirit world.

#### " Earth has no sorrows that Heaven cannot heal,"

we often sing. And the heaven from which the veil has been partly lifted in the century very little, and all because they are laid away of earthly love. It is not a great church alone. where countless throngs worship the majesty which they fearfully adore. Its inhabitants do not fear to love relative or friend lest God -"a jealous God"-should be angry.

In the celestial realms to which our longing souls aspire, all realize the embracing and sustaining love of God, and will love their kindred souls in whose companionship they rejoice. Some they knew on earth, and some they first met in the spirit land. When a common im pulse of adoration comes to them, a temple will rise in woodland glade, in green meadow, for us. I want to say that I enjoy the fall and | motherly-looking. The first thing she says is: | to time to make the illumination more general. | or on the shining sea, where common joy in A night seems very long to a weary watcher. the invisible source of their being will fill when I was here. I look across the hills and | because I could n't think of such a thing. I | As the faintest glimmer of dawn appears, the | every breast, and music beyond that of earth

could from the house where I used to live be anything. Now, as far as I'm concerned, I'd increases, and after a bit we note that "jocund worshipers, or will pass out of form, and the cause the trees shut us in so we had only a just as soon come back and stay awhite as not; day is standing tip-toe on the misty mountain; happy spirits, each with their nearest and dearest, will return to their homes, one of the aun draws near its edge. Suddenly it appears | "many mansions" of which Jesus so tenderly like a dart of light, and in an instant its whole said: "If it were not so, I would have told

Yours for humanity and for spirituality, ABBY A. JUDSOF. Arlington, N. J. Oct. 9, 1900.

#### Notes from Paris.

To the Editor of the Banner of Light:

I write you from the moment's pause between sessions of the International Congress, which is an important one.

Notwithstanding a continuous series of disparagements, so far as the journey was concerned-among which was that of railroad detention, which caused me to purchase a second ocean ticket at an extra expense (and a hotel wait in New York) in order to arrive in time for the Congress, and an accident which crippled me almost beyond ability to step-I put my American grit into active service and reached Paris on time to present my credentials at the earliest hour, and was received seemed a source of pride that from so great a distance America had the energy and interest to present her representatives in person.

I cannot write you in detail in this, of all the questions which have been discussed and their bearing and importance to the spiritual. istic world. Much, however, that has ceased to call for explanation on our side of the watery divide is of vast interest to these people, particularly the phenomena. But in the realm of science, in the demonstrations and proofs which prove the accuracy of clairvoyance and other phases of mediumship to be scientifically true, and that are invaluable of a fixed law of mediumship, Americans are far behind the French school of research.

These people take everything too seriously for commercialism in mediumship, which is held almost sacredly. They have not thus far had the blessed presence of a flower or a note ter to have no grave yards; but to burn by the of music-yet perfect harmony prevails, and scarce a whisper ever disturbs the rapt attention with which all listen to all that is said or read.

There is quite a collection of "spirit drawings" of varying degrees of excellence and suggestion, and some dozen plaster casts said to be of spirit faces and hands, as taken from clay impressions through the mediumship of Madam Palladini at Naples, Italy, and of which I will defer the passing of judgment at the present time, as also a quantity of photographs of supposed spirits in various ranges of focus-that so many of the spirits (?), if they be so, might study to advantage, as well here as is in America.

But the most remarkable productions and thoroughly without possibility of being other than what they purport, is the collection of photographs taken by that eminent scientist, and illustrating his lectures, though not claiming to be a Spiritualist-and are of the various sections of the body, as vital and thought vibrations and aura-produced through contact and exposure of the collodianized plate to different portions of the body, and in particular oranial (head) contact during different thought projections of the concentration of thought to a given object. The aura of the body as a whole appears as a luminous egg-shaped cloud a little apart from the person. To appreciate these one must have seen them, and the Dr. Barraduc book when published will contain them, and be of the greatest interest and value to the world. Each section of the Congress-Spiritualistic, Theosophic, Magnetic, Hermetic, etc., etc., each and all have had their compliment and their sessions, sometimes together in the "Grand Salle," and sometimes in the smaller halls apart.

There are representatives here from various sections of France, Spain, Russia, South America, Rio Janeiro, Switzerland, etc., etc. England has no regular delegate by appointment; the Light has a correspondent, United States of America two delegates, and a number of Americans now in the city have been in almost daily attendance, among them Mrs. Gill, who is the daughter of our old-time worker and devotee to the Cause, Agnes Cook, who was known among our people in the earlier days as one of the most fearless, as well as foremost, workers of Richmond, Indiana, and in antislavery days she made history.

Madam Lee, who was a former resident of Chicago and the middle West, but who came here several years ago to study art, and speaks French fluently, is always in attendance, and with other Americans whom I meet, among them my associate delegate, Mr. Liberte, I am informed of all that I fail otherwise to understand. The representatives of Spain and Russia are particularly bright and interesting, and Spiritualism must be well advanced in those

There was universal pleasure and enthusiasm expressed on the announcement at the first form, she comes on swift wings to my little day's session that the eminent scientist, Pasteur, had become a convert to Spiritualism.

> I have of necessity been but briefly explicit, but as the Convention at Cleveland is not far me to secure passage home in time to reach you there—though I shall make the effort—I feel that you should know that your delegate their expectations, and later "shall render up the record of all my garnering for their benefit." Have I discharged my duty?

As yet I have passed my days at the Congress without thought or sight of the Exposition, which I may not see at all, or but for a day, if I return in time for the Cleveland Convention, as the Woman's Peace Congress and the "Humanitarian" are both to follow this, and to which I have been invited and urged to attend.

Trusting you may, therefore, pardon any deficiencies, as I am writing this by the "dim religious light" of a tallow candle—the aristocratic torch of France. (I wonder if the Goddess of Liberty in New York harbor is holding that primitive signal of enlightenment!)

In case of my enforced absence from the National Convention, kindly present my affectionate remembrances and fraternal good will.

P. S.-The Congress to-day adopted a creedal (?) Declaration of Principles, including a belief in God, similar to ours of last year.

Fraternally, ADDIE L. BALLOU.

#### Sure She Saw Visions.

Mrs. La Bau Tells Why She Believes in Spiritualism.

Up in the third story bay window of a big white brick and marble mansion that tops one of Riverside drive's beautiful hills sat an old lady the other day looking out of the window. Hers was a face that bespoke strong character. There were firm lines around the mouth, an authoritative polse of the head, a pair of blue eyes that could look one through and through. She was Mrs. Alicia Vanderbilt La Bau, daughter of old Commodore Vanderbilt, and possessor of many of his millions after contesting

The New York World recently told of the suit for twenty thousand dollars brought against her by Arthur P. Dodge, and of Mrs. La Bau's remarkable defense. In a word, she declares in her sworn answer that she was influenced by a medium, Jeannette Danforth, to buy a quarter interest in Dodge's patents, be cause the medium gave her messages from the spirit-world to do so. The house that the Vanderbilt money has bought Mrs. La Bau is a palace in miniature. It is forty feet wide and five stories high. It commands the full sweep of the Hudson from its great windows. It is furnished with all that taste can suggest or money buy. It has even a wonderful electric elevator which starts and stops at any desired floor by the simple pressure of a button. Her son, Wal ter La Bau, took the reporter up stairs in the elevator and showed him into his mother's

One glance was enough to tell that the elderly lady in the window was a Vanderbilt. There were those keen, strong eyes-that roundness of face, and those little heavy purses of skin under the eyes, which are a part of every Vanderbilt visage. There was that full habit, too, which all the older generation of Vanderbilts

possessed.
"Won't you sit down?" the old lady said in a pleasant tone.

Mrs. La Bau was somewhat averse to going into details about the technical side of her defense, preferring to leave it to her counsel. "I'll say, though," she said, decidedly, "Dodge hypnotized Jeannette Danforth to tell me those messages from the spirit world. I'm sorry now I did n't do as the spirits themselves told me. They gave me a control which showed all Dodge's schemes to be worth nothing to me.' Mrs. La Bau laid down what she was reading, pushed her gold rimmed spectacles back on the top of her iron gray hair, and slapped her hand on the little table in front of her to emphasize her statement. "But do you believe in Spiritualism?" asked

the reporter.

For a moment the old lady hesitated; then she said:
"I have never denied, and I will not deny

now, that I thoroughly believe in Spiritualism. I do n't believe in any of this clap trap Spiritualism. I take mine direct from God. And why should n't I believe? I once received the greatest proof in the world. It was forty years ago. There was something that I wanted to come to pass most earnestly. I was a scoffer then, but I locked myself in my chamber, and I prayed. I cried, 'O, Lord, if this can come to pass I will believe!' And it came to pass. Now, how can I disbelieve?"

There were tears in the old lady's eyes by

this time, but she brushed them away with a laugh. What proof had been shown to her she would not say. It was plainly something close

"And since then," she went on, "I have seen too many from the spirit world to disbelieve. I have seen God face to face; I have seen my little dead children. I receive 'controls' from the spirits all the time."

"But others would believe if they could see

these too?"

"Ah!" laughed the old lady, thoroughly the
woman of the world now, "that's what so
many ministers have said to me. But, mind you, I don't believe in all this clap-trap Spiritualism. I take my Spiritualism from the Bible and from God. Read your Bible. In it you will find many gifts of Spiritualism. Everybody is mediumistic. Some people are more so than others. Now, my son has healing power. He can cure aches and pains by the simple laying on of his hands. I have the heal ing power. Nobody can pass away in the same house with me. I have never seen any one pass on, and I never will. The spirits have told me so. Both my little children passed away when I was far away, but I knew it. I knew when my little boy went, many years ago. We were here in New York. The baby, who was only three months old, was in Saratoga. Suddenly I saw his spirit. It was just as if you looked out on those beautiful clouds there in the west."

The old lady pointed to the window, where the sun was sinking over the shimmering river. There was a big bank of clouds over the Palisades. She was the mother now, and

her eyes were moist.
"It was just like that," she said softly.
"High above the clouds was a great round flame, just as if it had been made of opal. And there through the clouds was little baby's spirit going straight toward the opal frame. I saw him reach it just as plainly as day. Then his little spirit stopped and waved its little fingers toward me. 'Good-bye, good-bye!' and he was gone. 'The baby 's gone! He 's passed on!' I said. My husband laughed. 'Nonsense,' he said. 'You're always worrying.' But in a few hours came a telegram. The baby was gone. He had passed on just at the minute. gone. He had passed on just at the minute when I saw his little spirit. It was the same way with our little girl. We were here, and she was away. I saw her spirit go. A friend was coming upstairs. I asked her what time it was, and she said 'Eleven o'clock.' That was the hour that my little one passed on.

"I knew Elliott F. Shepard was going three weeks before. I suddenly felt it coming from the spirits. I told my family that some one in the Shepard formly was going. They laughed

the Shepard family was going. They laughed, and next morning my uncle's passing was in the papers. They tried to tell me the spirits meant him, but I knew it was n't so. Three weeks later Mr. Shepard passed on suddenly. I was right.

Mrs. La Bau's theory is that those who do not believe in the spirits here are eventually forced to do so after death. "This is only a little kindergarten, this world of ours," she said, "and we pass on to better things. But those who won't believe in God's Spiritualism are forced to come back again. But they can't come in the flesh, but as spirits, and they must come through the mediums. Then they tell us that they believe now. These spirits leave a very uncomfortable feeling in the mediums, and whenever any come back for me I always ask them not to leave this feeling in the

Mrs. La Bau never uses the word "die," because she does n't believe it. She says "pass on "instead of "dying." Every person who does n't believe in Spiritualism she calls a "doubting Thomas." "How can you believe in the spirits when you go in prepared to disbelieve?" she asked. "You set yourself against them, and even if something is proved to you you expect to have it proved all over again every time.'

When pressed, Mrs. La Bau gave several examples of the healing power possessed by her son and herself. Their cook, Delia, had pains in her back the other day and is still not her self. "My son," said Mrs. La Bau, "simply sat down beside her and put his arm against her wait. In five minutes, the pains ware her waist. In five minutes the pains were gone. I have done more. Once when we were driving at Cape Cod, near Onset, the horse hurt himself in the sand and sprained his shoulder. I gave the coachman some twenty dollar gold pieces that I had, and told him to rub them on the horse's shoulder every twenty minutes. He laughed, but did so. But the horse was cured. It was simply due to my healing power. I call it the gold cure."

Mrs. La Bau is a woman of perhaps sixtyeight or seventy years, though she doesn't seem it. She is the daughter of old Commodore Vanderbilt, and the aunt of all the present generations of the family. She speaks with

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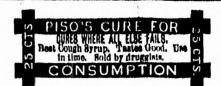
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# Banner of Bight.

BOSTON, SATURDAY, OCTOBER 27, 1900.

# Spiritualist Societies.

We desire this list to be as accurate as pusible. Will secretaries or conductors please stify us of any errors or omissions. Notices for this column bould each this office by 12 o'clock nom, of the Saturday preceding the date of pu Meatlou.

BOSTON AND VICINITY.

Boston Spiritual Temple moots in Berkeley Hall, 4 Bergeley street, every Sunday at 16:30 A. M. and 7:30 P. M. F. A. Wiggin, speaker and psychic. E. I. All a., President: Geo. S. Lang. Secretary. 115 Oaklandstreet, Mattapan, Mass. The Gospel of Spirit Return Society, Minule M. Soale, Pastor, Assembly Hall, 200 Huntington Avenue, Sunday evenings at 7:45. Discourse and Evidences through the mediumship of the pastor.

mediumship of the pastor.

The First Spiritualist Ladies' Ald Society meets every Friday at 24 Tromont street. Business meeting at 4. Evening session 7:30. Mrs. Mattie E. A. Allbe, President; Carrie L. H. (ch., 86c'y, 74 Sydney street, Dorchester, Mass. Boston Spiritual Lyceum meets every Sunday at 1:30 P.M. in Assemily Hail, 200 Huntington Avenue. Seats free. J. B. dacon, Conductor; A. Ulsrence Armstrong, Clerk, 17 Lercy street, Dorchester, Mass.

Hollis Hall, 789 Washington Street.—Sundays at 11 A.M., 2:30 and 7:30 P.M. Good talent and music. Mrs. Nutter Conductor.

The Ladies' Spiritual:stic Industrial Society m sis in Dwight Hall, 514 Tremout street, every Thursday. Business meeting at 5:30 P.M.; evening meeting 7:45 P.M. Hattle L. Eaton, Scc'y.

Commercial dall, 604 Washington Street.— Sundays at 11, 2:30 and 7:30; Thursdays at 2:30. Hattie M. Deey, President; M. Adeline Wilkinson, Conductor.

BROOKLYN, N.Y.

The Woman's Progressive Union of Brooklyn holds meetings every Sunday afternoon and evening at 3 and 6 colock; Lyceum Sundays at 2, at their hall, 423 Classon Ave., between Lexington Ave. and Quincy st. Elizabeth F. Kurth, President.

#### Local Briefs. BOSTON.

Berkeley Hall. Oct. 21. - That the meetings held in this hall each Sunday are steadily in-creasing in popularity was demonstrated by the size of the audience in attendance this morning as the Ladies' Schubert Quartet stepped forward to render one of its charming selections in the pleasing manner we know so well. Mr. Wiggir, who has just returned from the Cleveland Convention, made a few remarks, in which he made several eulogistic references to the National Spiritualists' Associa-tion and its work, and laid before his hearers for their approval a plan whereby the finances of this society might be placed on a more even basis. After another selection, beautifully rendered by the Quartet, Mr. Wiggin, under inspirational control, delivered a lecture so re plete with good things that naught save the same in its entirety could do it justice. The speaker dwelt upon the change we call Death, its meaning to one who had passed through its portals into the Summer Land, and to one who had that experience yet to come. "Death," he said, "is a natural change, and one of the sweetest, most gladsome events in a soul's ex-perience." Continuing, he declared that he did not wish to be quoted as saying that every spirit, immediately upon its release from the body, became at once perfectly at home amid its new environments, as such was not the case, the life in the mundane sphere having much to do with the one beyond the grave. He spoke in beautiful terms of the infant child, passing from earth life after a stay too brief to realize even in the slightest degree the wealth of mother love that would have been showered upon it had it but stayed, saying that in every case a new mother in the spirit-life was waiting to receive and adopt the infant child, and give it the love and care its earth mother would have given it had it remained with her. He declared that every spirit upon its entrance cal solos by Mrs. E. J. Becker were pleasingly into the new lite always found some one there executed. Mrs. S. C. Cunningham of Camit." A short séance closed the morning session. Berkeley Hall's seating capacity was well taxed in the evening to witness the morning taxed in the evening taxed velous exhibitions of Mr. Wiggin's psychic power. His communications rarely failed to meet ready recognition, and the correctness of same greatly pleased the audience. As usual, Mr. Wiggin prefaced the séance with a brief address. The BANNER OF LIGHT is on sale at

Sec'y, 115 Oakland street, Mattapan. Hollis Hall, 789 Washington street - Mrs. Nutter, President.—Sunday, Oct. 21, meetings largely attended all day. Invocation and prayer by the President. Those assisting were: Mesdames Erwin, Thoms, Weston, Wood, Browne, Messrs. Slight, Littlefield; singing by Wildflower. Afternoon - Scripture reading and prayer by Mrs. Nutter; remarks and readings, Messrs. Ibel and Arthur, Mesdames Tracy, McLean. Evening-Prayer and Scripture reading; Mr. Littlefield gave messages and readings, all correct. Others assisting: Mesdames Nutter, Knowles, Carbee, Fisher, Messrs. McLean and Brooks; Mrs. Cameron, pianist. BANNER OF LIGHT for sale

both our sessions. George Sanborn Lang,

Odd Ladies' Hall, 446 Tremont St.-Sunday, Oct. 21, morning and atternoon services opened by Mr. Hall, evening by Mr. Hersey. The day was held sacred to the memory of Mr. Elliott. Those assisting: Messrs. Turner, Hall, Hersey, Cohen, Tuttle, Whittemore, McDonald, Dr. Blackden, Mesdames Thoms, Ott, Guiter rez, Mason, Hall, Bassett, Smith, Brown, Miss Wheeler. Come and join us. BANNER OF LIGHT at door. Meetings every Sunday, Mrs. Guiterrez, Pres.

Temple of Honor Hall, 591 Massachusetts Avenue, Cambridgeport, Mrs. L. J. Akerman, Conductor. Bible Spiritual Meetings. Sunday evening, Oct. 21, our meeting was well attended. We had with us Rev. Denby, who gave us fine thoughts on "God," after which Mrs. Dearborn, Mrs. Pye, Mr. Johnson and Mrs. Akerman gave messages, and answered mental questions. The "Peace Council and Eutertain was a success. We will have another Nov. 14. Wednesday evening at 7:30 P. M.

Appleton Hall, Appleton street, Sunday, Oct. 21. After the usual congregational song service Conductor Macdonald opened the meeting by delivering a short discourse on spiritual topics. Mrs. Tracy then gave messages in her usual animated style, and was followed by Mr. Baxter in an address on the subject of "Worship." The balance of the time was occupied by the guides of Mrs. Banks. Mrs. Lovering, pianist. T. A. Scott, Chairman.

200 Huntington Avenue. The Boston Spirit-Lyceum (that formerly met in Berkeley Hall) held its session Sunday, Oct. 21, at the above place. The subject under discussion was How Have we Developed our Moral Sense. Every class had something to say upon the question, and a very satisfactory discussion was held. Those taking part in the social exercises of the Lyceum were Harry Gilmore Green, Clinton Batchelder, Mr. E. B. Packard, Mr. Forrest Harding, Mrs. Burke of St. Louis, a guest of the school, spoke interestingly. Mr. J. B. Hatch, Jr., Conductor, made a short report of the doings of the Convention, which was fistened to with much interest. The subject for next Sunday's lesson "Where do we (Spiritualists) Differ from the Christians?" The first Sunday in November will be Band of Mercy Sunday. We invite all to come, and visit our school; our meetings are free, and the debates are very interesting. All are welcome. Carrie L. Hatch, Guardian.

The Children's Progressive Lyceum No. held the usual interesting Sunday service, with an attendance of forty three visitors and fifty-seven children. The lesson, "Natural History," was very interestingly explained by Dr. Hale The little folks' topic, "Kindness," showed much thought from the variety of answers given. The following program was then ren-dered, with recitations, etc.: Eldon Bowman, Dunn, Harry Green, Rebecca Goolitz Irone Martin, Florence Souther, May Burdett and Carrie Engel; duet by Mrs. Stillings and Dr. Hale; remarks, Mrs. Butler and George Lang. H. Howe, Seo'y.

Commercial Hall, 694 Washington street, the number of copies kept for sale at every Mrs. Hattie Deey, President, M. Aieline Wil-

kinson, Conductor. Song service at 11. Prayer, Dr. Blackden, Subject for conference was "The Sabbath Day." Mr. Morae opened the meeting, followed by Messra. Hill, Simmons, Baxter. Glesson, Griffiths, Miss Rhind. Messages, Mesdames Clara Strong, MoLean, Jonnie Rhind. Solos, Mr. Have, Mrs. Strong. Afterneon, Scripture reading, Mrs. Wilkinson. Prayer, and opening remarks, Mrs. Cutter. Readings, Mrs. Woods, Mrs. Reed. Remarks, Mr. Billings, and messages through the medumship of Mr. McDonald, of Washington, D. C. Evening, Scripture reading and prayer, Mr. de Evening, Scripture reading and prayer, Mr. de Bos. Opening remarks, Mr. Simmons, of Ha-verhill. Astrological readings, Messrs. Mattook and McCullough. Spirit descriptions and psychometric readings, Mrs. Wilkinson. Solo, Mr. Fowler. Song service led by Mrs. Nelly Carlton Grover. Music, Lyle Orchestra. Meet-ings Thursdays at 3. Recorder.

The Ladies Spiritualistic Industrial Society The Ladies Spiritualistic Industrial Scolety held its weekly meeting, the President, Mrs. Ida. P. A. Whitlock occupying the chair. Mr. J. S. Scarlett, of Cambridgeport, Mass, made an address. Mr. George F. Morong gave a most enjoyable reading. Mrs. H. V. Chap in, the newly-elected Vice-President related some of her experience of the next with rain Device. her experiences of the past winter in Denver, Col., which were most interesting. Dr. C. L. Willis followed with remarks and incidents oo curring during his recent travels. Mrs. Whit look said a few words, speaking with much feeling and kindly consideration of the earnest work of the retiring President, Mrs. C. H. Appleton. Mrs. Kimbali make remarks relative to the suppers, promising to feed the multi-tude even better during the coming winter, with the able assistance of Mrs. Pride. After singing, the meeting closed. Next Thursday evening social and dancing. Supper served at 6:30 P. M. All are cordially invited.

HATTIE L. EATON, Sec'y.

#### Massachusetts.

Progressive Spiritualists held a very interesting service in their hall, 76 Pleasant street, Masonic Building, Oct. 21, President in the chair giving through his guides a very fine address, also messages from spirit by Morning Dew and Buttercup. All mediums welcome. BANNER OF LIGHT for sale in the hall. Per Sec'y.

The First Spiritualist Ladies' Aid of Stoneham opened its meetings on Thursday, Oct. 11, after a long summer vacation. Business meeting 4 P. M., Mrs Frank Danforth, President, in the chair. At 6:30 a goodly number sat down to supper. In the evening Mr. Edgar W. Emerson lectured, and gave messages to a well sat-isfied audience. Our next meeting will be on Oct. 25, when Miss Hattie Webber of Boston will be with us. Friends are cordially invited. Supper at 6:30. Mrs. James Robertson, Sec'y, Reading, Mass.

The Spiritual Research Society of Salem listened to addresses by Mr. Edgar W. Emerson, of Manchester, N. H., who gave numerous messages, all of which were recognized by those in the audience. Music was furnished at both services, and supper was served between. H. J. Saunders, Sec'y, 247 Bridge St.

Cadet Hall.-Lynn Spiritualists' Association, Dr. A. Caird, President.—Services on Sunday, Oct. 21, consisted of short addresses by Mrs. May S. Pepper, followed by many striking and accurate communications; Mrs. Jahnke was present and gave several readings, which were highly appreciated. Music by Mrs. Bertha Merrill, pianist, W. H. Thomas and W. B. Marsh, cornetists. At the opening of the evening service every seat was filled and a large number were standing. As many as one undred were unable to obtain admittance. Next Sunday will be the closing of Mrs. Pepper's present engagement. Sec'y.

Fitchburg.—The First Spiritualist Society was favored with large and appreciative audiences Sunday, Oct. 21. The speaker, Mrs. Hattie C. Mason of Boston, gave two addresses in her usual interesting manner, followed by many spirit messages. Her vocal solos were

our Society on Sunday, Oct. 21, on "From Doubting to Knowing," very acceptably to a large audience. Our society is at present holding two meetings a month, at one of which we are able to secure a lecturer. Geo. L Randall. Sec'y.

Brockton.—Sunday, Oct. 21, People's Progressive Spiritual Association had for medium Mrs. Fannie C. Marriner of Boston, Mass. who gave a very interesting lecture, followed by spirit-communications, which were fully recognized. Sunday, Oct. 28, Miss Hattie C. Webber of Boston will occupy the platform. Mrs. George E. Morse, Cor. Sec'y.

The Cambridge Industrial Society of Spiritualists—Mrs. H. M. Hartwell, President—will hold its regular meeting Friday, Oct. 26, at Cambridge Lower Hall, 631 Massachusetts Avenue. Mrs. Jennie Conant-Henderson will be the speaker of the evening. Supper at 6:45 o'clock. Evening meeting at 8 o'clock. Miss A. M. Came, Cor. Sec'y, 183 Auburn street.

First Association of Spiritualists.—Oct. 21 Miss Gaule returned from the annual convocation of the N. S. A. at Cleveland filled with enthusiasm over the success of same, and bear ing fraternal greetings to all. Each session was well attended, and as usual Miss Gaule gave many beautiful and touching messages to sorrowing friends through her remarkable mediumship. The friends will please remember that our meetings are held every Sunday at the Tuxedo, Madison Avenue and 59th street, commencing at 3 and 8 o'clock. M. J. Fitz-

Sunday, Oct. 21, Prof. Lockwood's afternoon lecture on the "Ethics of the Spiritual Philosophy," before the Woman's Progressive Union, Brooklyn, N. Y., was a masterpiece in every respect. The singing by the choir was unusually fine. A large and intelligent audience in the evening listened to a glowing account of the doings of the Convention at Cleveland, O., of the great work of the N. S. A., the many very noted speakers who took part-among them Mr. Lockwood, and our noble President, Mrs. Kurth, who enjoyed the meetings so much. Some of the best people are adding their names to our list of members, and we are looking forward to a prosperous and successful season. Mrs. N. B. Reeves.

The Fraternity of Soul Communion, Aurora Grata Cathedral, Bedford avenue and Madison street, Brooklyn, held its usual Sunday even ing service bunday, Oct. 21, at which a large and attentive audience was present. Ira Moore Courlis, our medium and psychic, gave messages to strangers and investigators, all of which were recognized and highly appreciated. The Verdi Quartet are singing most beautifully. Next Friday, Oct. 26, afternoon and evening, the Ladies' Auxiliary of our church give their fair and social. Already numbers of most beautiful articles have been sent in by friends, to be sold at the Fair. There will be no charges or fee at the door. BANNER OF LIGHT always for sale at all meetings and can be found at the door. W. H. Adams, Sec'y.

The Spiritual Fraternity of Brooklyn held ts usual weekly meeting on Sunday evening, Oct. 21, at Single Tax Hall, 1101 Bedford Avenue, near Gates. An excellent audience, composed of intelligent and liberal church goers as well as Spiritualists, gathered to hear an elcquent address upon "Stiritual Mediumship," by Bro. Geo. A. Deleree, President of Advance Spiritual Conference. Miss May Sicardi, our little minister" in psychics was especially fortunate in the many spirit messages and psychometric readings given, both independently of, as well as by handling articles laid upon the table. Miss Sicardi's beautiful poem "An Angel Message," was received with applause. Ex-Judge Dailey has promised (his health permitting) to give an address upon "Bible Spiritualism" before our Fraternity next Sunday. We expect a large audience to hear his logical and masterly exposition of this subject. The BAN-NER OF LIGHT meets with great favor among our members, and we shall have to increase

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Norwich. Conn.-Sunday evening, Oct. 1, a large and enthusiastic audience greeted Dr. Louis Schlesinger, medium, of California, and Mrs. F. H. Spalding, of this city. Dr. Schlesinger gave many wonderful evidences of spirit power which puzzle skeptics. Mrs. Spalding gave an interesting lecture upon "The Knowl edge Obtained of Immortality through Mod-dern Spiritualism." Mrs. Spalding is an easy and fluent speaker. Next Sunday Dr. Schles-inger will finish his work in this city. Mrs. J. A. Chapman, Sec'y.

Providence, R. I.-Mrs. Bruce served us again Oct. 21 with the greatest satisfaction. She had a crowded house in the evening to listen to her remarks and messages. We wish to return our sincere thanks to Mrs. Bruce for her kindness in giving us a benefit circle, which was a grand success. I am pleased to say that she will be with us again on Nov. 11. Next Sunday, Oct. 28, Dr. C. W. Hidden will officiate. D. F. Bufinton, Sec'y.

The Progressive Spiritualists' Association held services in Providence Hall, 21 Market St., Lynn, 2.30 and 7.30. Arthur S. Howe, Mrs. Gilliland Howe gave short addresses and a séance at both meetings—messages accurate and readily recognized. Sick healed by spirit control, Anna Quaide. Mrs. Holden and Mrs. Matson assisted in the services. Arthur S. Howe, Mrs. M. E. Gilliland Howe will occupy the platform next Sunday. Music, Mrs. J. P. Hays. Mrs. Delia E. Matson, Sec'y.

Lowell.-Two large and appreciative audi ences attended the services of the First Spiritualist Society, Sunday, and listened with much interest and attention to our old favorite, Mrs. Nettie Holt Harding, of Somerville, who gave two highly instructive lectures, followed by many messages, all of which were readily recognized. We were glad to see her in such good health, and hope for her speedy recovery. Next Sunday we have with us another favorite, Mrs. Effie I. Webster, of Lynn. Banners and Thinkers for sale at all meetings. F. H. Coggeshall, Acting President.

Syracuse.-On last Sunday the hall was dedicated to Free Speech, Equality, Liberty, and to pure Spiritualism. The meeting was called to order by the Chairman, and the subject was propounded by Dr. Panneter, "The Past, Pres-ent and Future of Spiritualism." Mrs. Brown spoke upon the subject in a trance, and ex plained her understanding of its past and fut ure. The meeting was very interesting, and all took a deep interest in the question. We are holding weekly meetings, and one night for so cial companionship and amusement. We have Mrs. Brown here for the month, and Magrie Waite Wednesday and Sunday evenings. We hope to start a Society here that will be permanent and be of lasting value to the Cause of Spiritualism. E. F. Batterfield.

## C. W. Leadbeater.

Theosophists, Spiritualists, Metaphysicians and Occultists of all kinds are greatly interested in the promised tour of Mr. C. W. Leadbeater of London, through the United States. Mr. Leadbeater was formerly an Episcopalian clergyman, and has spent eighteen years studying, traveling and lecturing in India, Burmah, Ceylon and Europe, and is perhaps

best known in America through his published writings. He may be considered an expert authority on occult investigations in realms invisible to ordinary vision. Some results of his researches in this line are found in his books, "The Astral Plane" (including Purgatory), "Dova-chan" (the Heaven World), "Clairvoyance," "Dreams," "Invisible Helpers," and in his recent articles in the Theosophical Review on "Ancient Peru and Ancient Chaldea."

He arrived in New York about the 15th of Oc tober, and will reach Chicago Nov. the 8th. He will make a four months' tour from New York to San Francisco and return, lecturing in vari ous places on the following subjects: "Som Misconceptions About Death," "Clairvoy ance," "The Heaven World," etc.

RANSOM H. RANDALL,

President Chicago Theosophical Society. "Clairyoy.

### Belated Journalism.

The Youth's Companion recently published Napoleon's opinion on the Nazarine. It would seem that an opinion from a higher authority than a military expert, who has a very limited acquaintance with theology, would be far more valuable. Like many other inadequately informed persons, he ignored the fact that Christ simply re affirmed the Jewish law. He said he came to call sinners, not the righteous, to repentance.

If the Youth's Companion desired to serve the cause of religion it should cite more com-petent authorities. The fact that the Nazarine failed to reaffirm the teachings of Buddha, and instead of prohibiting the use of intoxicants, turned water into wine, was a very great mis take. Even this great republic, foremost of all the nations, wastes \$100 000,000 annually on intoxicating beverages, and the ruln and wreck age is terrible caused by such; 450,000,000 Buddhists and 180,000,000 Mohammedans obey the injunctions of their religion, and are ab-

stainers. The grandest prophet of all the ages, Buddha, nearly one thousand years before the Nazarine turned water into wine, prohibited the use of intoxicants. Thus, if the youth of this repubic ask whose example they shall follow, shall



we not direct them to the teachings of Buddha, which also include the Commandments? Buddha, so the divine story goes, was entitled

to enter Heaven, but put his merited reward aside and resolved to remain without to labor and teach so that every child of earth should enter Heaven before himself. The life of that great sage remirds us that we can make our lives sublime.—"Quaker," in Ex.

#### The Prohibition that Prohibits.

Pro, before, habere, to have; really in the eyes of the superior or governing the inferior. to forces and prohibit by providing just such means as will not only prevent the lower action of a faculty, but instigate to the action of higher faculties. Understand! Prohibition means foreseeing evil, and providing for its cure. The difference between honest, well-meaning men in regard to prohibition is not the magnitude of the evil to be prohibited, but in its effectual remedy. There are two ways of prohibiting from wrongs:

1. By removing temptations by negative leg-

2. By positive agencies, making the dominant attractions into superior channels paramount. The former is the human method, the latter

is the divine. The former is never practica-ble, as a cure for wrong; the latter is always practicable with permanently good results. The good parent in practicing the former would prohibit by removing the town with all its evil allurements, that his child might remain at home because there was no town to go to; in practicing the latter, the wise and good parent would prohibit it by making the allure-ments of home superior to any outside attrac-

The tendency of the former is to animosity weakness, fanaticism, bitterness and blood shed; the latter to good will, strength, higher planes, peace and harmony. Thinking men should take note, and go slow in any method not in full sympathy with ways divine. -Ex.

#### Notice.

The Annual Convention of the "State Spiritual Association of Washington" will be held in Tacoma, Wash., Nov. 22, 23, 1900. The hall for same to be decided on, and published at a The Rise of Buddhism in India. later date.

All parties interested are cordially invited to ttend and cooperate with us at that time. Our President, Mrs. Lillian Nagell, is still in Alaska, and we know we shall miss her very much. Tacoma has had two very successful conventions, and hopes to have another. More particulars to be published later, when program is arranged. MATTIE L. MONROE.

Sec'y S. S. A. W.

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