



THE NECESSITIES OF THE HOUR.

An Address Delivered by James B. Towasend of Lima, Ohio, Before the Ninth Annual Convention of the National Spiritualists' Association, at Washington, D. C., Oct. 17, 1901.

Mr. President and Members of the National Spiritualists' Association:

Frankness requires me to say, in advance of my remarks, that my place on today's program is a matter of my own seeking. I believe every officer of this organization will vouch for me to the extent of saying if I commit errors in what I have to say, they are of the head and not of the heart. If my remarks deserve your censure, you must hold me alone to blame.

Ever since the May Convention in New York, the spiritual press has had much to say, both pro and con, concerning the addresses there delivered, especially did the words "Spiritualists must unite or perish," arouse great opposition. My criticism on these utterances is that they did not go far enough. For several years I have waited, hoping that some one would be moved to speak plainly of the necessities of the hour. I therefore break my silence and speak to that purpose, and shall begin by adding to those words, "We must unite or perish," a further declaration that unless we make an entire change in our policy, "We ought to perish."

Originally the veterans of our Cause were excusable for directing Spiritualism as a movement into an Iconoclastic War. Let us try and be fair as we proceed. When spirit return was first announced, it awakened a widespread interest in the land, its novelty arousing the curiosity of the world. This interest was manifested by all sections of the people; in village, hamlet and country the schoolhouses were thrown open to its lecturers and mediums; the city councils of towns and cities vied with each other in passing resolutions, in tendering public halls and other privileges to its workers; great men like Greeley, Parker, Edmonds, Whittier, Longfellow, Garrison, Wade and hosts of others were soon deeply engrossed in studying its phenomena. In the twinkling of an eye, as it were, the scene was changed. That great organization, the churches with their clergy, arose in opposition to the further spread of this doctrine. They pronounced it the work of Satan, or, on the other hand, declared it a fraud. So active were they in their opposition that they forced it out of public places and compelled the students of its phenomena to carry on their investigations secretly and unobserved by the masses. Should a member of the church, or any other individual be known to be participants in its investigation, they came immediately under the ban of the churches. Speakers who had begun and were endeavoring to extend its philosophy, were treated as if they were the enemies of humanity. Whenever a convert, through the gladness of his soul, attempted to explain spirit return to others, he found arising in his path this mailed hand. These veteran lecturers were followed to the threshold of their homes, their own kin were forced into the attitude of enemies. The mediums, those chosen instruments of the Angel World, whom we believe should be housed in palaces and surrounded with love and care, were compelled to wander up and down this land, gaining their livelihood as best they could, forced to exhibit their talents every hour of the day and every day of the week, until they gave way under the great physical strain.

In the face of these conditions it would be inhuman to criticize our veterans in the course they thereupon adopted. The blows from the opposition came so thick and fast that self defense and self preservation forced them to hit back, giving blow for blow, and thus naturally the movement drifted into an Iconoclastic War. The criticism I make is that Spiritualists still continue these attacks. Wherever we assemble, before the program of that day is through, some speaker, amidst applause, will arise and proceed to lampoon the churches. In doing this we are simply threshing out old straw. Our veterans while fighting in self defense, worked a change in the forbidding features of existing religions. Under their deadly thrusts, Hades and its dwellers, including his Satanic Majesty, vanished into thin air; the diabolical belief in infant damnation and the barbarous notion of vicarious sacrifice also went tumbling after him. The churches still stand, and they are frequented by people of religious and serious temperament. Their creeds, their dogmas, the very complexion of the pulpit's utterances are radically changed as a result of the original controversy; therefore, there are no further honors or achievements to justify our prolonging such debates, and the only excuse I can offer is that having originally been forced into a spirit of war, its victories cast over our followers an hypnotic influence, and under its spell, we are like Sancho, engaged in a hand to hand encounter with wind-mills.

What right have we, as custodians of spirit return, to be seen with deadly bloodguilt in our hands? If we, in these peaceful days,

claim to be the representatives of the Angel world, what more do we need in our hands than olive branches? Yet, like blind men, we are still striking out in every direction, often hitting things regarded as sacred by our fellowman, as well as pounding useless, dead issues. I maintain that in so doing we load down spirit return with our idiosyncrasies and infirmities. Spirit return is a stupendous fact, and in solving man's needs, should be the most potent fact in the universe. In our hands it is fast becoming a mere provincialism regarded as our exclusive possession, and we are narrowing its use to petty strife and selfish ends. Spiritualists, look about you! See your fellowman and direct the energies of this great Truth toward meeting his needs. What are the lessons to be drawn from the experience of other religions? For centuries they have been concerned over a heaven, some far-off world removed from man and his present needs. In these days they lack the cohesive power of great spiritual fervor, and indifference has spread among their members. If Spiritualism is to become a moving force, we must avoid these mistakes and direct our machinery, our religion and our philosophy to man here on this earth plane. Under the spell of war and strife, we, the custodians of spirit return, find ourselves as a movement, steadily falling behind. Today we appear to be at the foot of the hill. To continue controversy will transform Spiritualists into Materialists. In the light of these experiences, we should face about, begin the work of construction, and bring these controversies, as a chapter in our history, to a close. Construction is God-like and will spiritualize our people, and each step should be taken amidst harmony and concord.

We surely can agree:

First: That every mortal has within his physical body a spiritual body.

Second: That to all intents and purposes, all mortals are, while on this earth, really in spirit life. In the language of our great Tuttle, "We are spirits while in this life, and earth is the first sphere of heaven."

Third: These two propositions being conceded, the work with which we should be employed should be germane to their truths, and the teachings of the Invisibles bring us to the realization that our work here, like their employment, should be a work of service. Spiritualists will agree that in so far as it has been in their power to perform deeds of kindness and altruistic work on earth, they have experienced their highest delight: that is the ecstasy of the soul.

Before proceeding in the search for other points of agreement, let us see what these truths mean for the world. By securing a wide hearing from our fellowman, we could use our speakers and mediums to show man this first grand Truth: that he has a spirit body within his physical organization; that purity, virtue and goodness are not diagrams drawn by the intellect, but are natural states; that goodness and spirituality are not matters of metaphysics, but great scientific truths, and that living the Golden Rule is absolutely essential to our proper development on earth. If this is not true, then a life lived on the opposite line, of craft, of cunning, of deceit, of pride and selfishness, are mere matters of intellect, and not harmful.

Now, let us ascertain where lies the real law of conduct. We have the right to select our subject, and let him be a man the world admires because a successful man, a man born into a world doing business on the competitive plan, who slowly, through the methods adopted, out-generals his rivals, develops craft and shrewdness, accumulates power and wealth, and by contrast quickly comes to regard himself as one of the lords of creation. His horse, his wife, his business, in fact all that relates to self, now fill him with pride and conceit. On and on he proceeds to place and pre-ferment, in the meantime growing cold and stolid and indifferent to the misfortunes of his fellowman, until at last comes the change called death. He reaches the narrow way, and the observer, with the clairvoyant eye, watches the separation of the spirit from the body. This is the test to which all scientific truths must come, that is to be seen, touched and mathematically weighed. Now, what do we see clairvoyantly? The worldly man's spirit a helpless, dwarfed, paralytic body, forced upon the inhabitants of that world as an object of care, or, worse still, a monstrosity, sinking to the level of earth-bound spirits, who must be enlightened and cared for by our Red Cross band of self-sacrificing mediums until, through their aid, such spirit is led into the realization of his spiritual plight.

If this is not proof enough, then watch the dissolution of a mortal whose life has run along the lines of altruistic teachings. See the joy, the conscious vigor with which he

moves about. From experience, we Spiritualists know that this knowledge will be to man a great boon, and can only be made known to him through spirit return.

Having found these few points of agreement and pointed out the uses we could make of them for our fellowman, let us proceed in our search for other points. Spiritualists will all agree that the Invisibles universally say that they are desirous of co-operating with man, and in fact do not care to journey to other planets, or systems of worlds, until we on earth recognize that all men are of one blood and with their assistance and teachings establish here upon earth the state of Universal Brotherhood. Thus far we can surely go without dissent. When we come to discussing ways and means of connecting ourselves with the inhabitants of the higher spheres, we find there is more or less difference of opinion as to method and condition. All are anxious that the way be found. I maintain that the bridge, or ladder from mortal to his guardian angels is through the function of prayer.

To make my meaning clear, permit me to resort to analogy and contrast. The soul, for the spirit body, performs functions similar to that of the heart for the physical body. As long as the physical life continues the heart is active, while the soul, the other pole of life, lies dormant. In the experience of many of our sensitives, we can see that there are times when the physical is tranquil, that the spirit within takes on quite a degree of activity. Often we hear someone say that a friend at a distance has, for a moment, seen his counterpart and been impressed with some message of love. We know if mortal can calm the physical man amidst surroundings of nature, he may, through his soul, call to the spirit of the waters, to the spirit of the mountains, and at those times receive back the baptism of Nature. Again we know that when the mortal is in a profound soul silence, he can call to his kindred in the worlds beyond. At those supreme moments that soul may go out toward his tutelary gods and receive back from them, along the currents of the soul, wisdom and inspiration. This state we call a state of prayer.

Spiritualists must advocate the use of prayer, if they are to eliminate fraud and dissimulation from the seance room. We know that if a number of curiosity seekers surround an instrument of more or less selfishness and loose purposes, they thereby let down the bars for an influx of earth-bound spirits; that if the seance room is to be freed from deceit, the participants must invoke those lofty spirits who control the realms beneath them; for like attracts like. They must have in their hearts spiritual purposes, and with this granted it will not be difficult to repel fraud and remove obsession; therefore we say that prayer, the state of aspiration, is essential to the seance room and the rostrum.

Another subject of contention is the doctrine that mortal is having his career shaped for him by the Invisibles; Tuttle would say, "Watched over by angel friends." Nobody questions the doctrine that a child, during its infancy, is "watched over," and its destiny in the hands of its parents. We concede this is the natural attitude, that of following and being guided by the parent, and as we look at mortal and his conduct here on earth, we realize that until he attains to a high state of soul culture, he is likewise an infant compared with the guiding hands of these exalted intelligences. Therefore, until the earth-child attains to this state, he must come under the guiding hand of destiny, either directly through mediumship, or indirectly, as we now believe the masses to be affected by those decrees from above. No miracle is performed, but simply destiny working through natural law. In brief, when speaking of destiny I want to be understood as saying that until each individual attains the altruistic state, the state wherein the soul and its laws dominate, we are but children guided by lofty spirits.

It might be well asked, "To what extent have Spiritualists come under the decrees of destiny?" What we see as we look backward, must have been foreseen by these lofty controls:

First: That spirit return would, by its novelty, arouse a great interest.

Second: That the clergy would soon oppose its teachings.

Third: That opposition would result in a bitter, relentless war.

Fourth: That the veteran, unaided by organization, forced to fight in each community single handed and alone, would with each added victory, develop an arrogance and pride that would eventually lead to the worship of ego.

Fifth: That under the pressing wants of material life, the first instinct of the mortal would be to use the spirit for bettering the physical man, and that such purpose would attract a multitude of earth-bound spirits who would be ready to work out every material wish expressed by the mortal.

Sixth: That before man would turn this discovery to the uses of the entire race, he would first exhaust it in making experiments for the purpose of benefiting self and a se-

lect few who gathered about some favorite medium. It was destined that spirits as well as mortals should be taught; and,

Seventh: It will be readily seen, like attracting like, that earth-bound spirits, or those recently entering the spirit world, would, through said mistakes be brought to comprehend their helplessness and ignorance, and eventually the boundary line of earth and spirit be freed from pitfalls and fogs.

Eighth: That Spiritualists, the custodians of spirit return, would, awoken from their trance and see that their methods resulted in the subordination of this grand truth to petty purposes, and profiting from the lessons to be drawn from their experiences, bestir themselves to free spirit return from their infirmities. Having reached this illumination, they surely would know from the soundings of their hearts that these errors were due to lack of understanding, and that the time would come when our people would commence the real work, that of upbuilding in accordance with the laws prevailing in the spheres of the soul.

Abandoning this figure of speech, let us turn our thoughts to man's pressing needs and see what our philosophy has to offer in his behalf. Experience shows us that when man has been touched by grief, he, more than any other, becomes susceptible to spirit return, but generally speaking, it is difficult to secure attention from others. They will admit that our philosophy is beautiful, and, at odd moments, examine it casually. Now there are reasons for this state, and we must gather them from the experience of others. In addition to our own experience, if we talk with pioneers in charge of other reforms, we find that they declare the cause of indifference is due to the terrorized state of the majority of mankind for the want of raiment and food, and the fear that on the morrow after their death, their offspring, their dear ones, may be turned into the streets and scuffed about as have millions before them under similar conditions. Light, air and water are free, while bread is secured only through war under the name of competition. Therefore, Spiritualists, more than any other class, know that spirit return, or the whole-some influence of any reform directed toward benefiting the inner man, must wait until this obstacle is removed. Spiritualists as a class should be ready to declare that the next great humanitarian reform is the issue of Economic Equality. Our inspired Tuttle says, "We are coming to a crisis in the accumulation of wealth. There must be a change or the flaming sword of revolution will avenge the wrong." I say if we adopt the teachings of Bellamy and proceed one step further by uniting Nationalism to an Altruized Spiritualism, in effect we shall have established the state of Universal Brotherhood.

In the light of our theory that the invisible world works directly or indirectly to accomplish the great purposes of destiny, we might very properly be asked on what lines this evolution will proceed. Looking over the history of our own people we can glean events which may be used to illustrate our meaning. I refer to the foundation of this republic. The mother country had meddled with the traffic and trade of the colonies until they were restless under these restraints. Everywhere agitation was seen, and the remedy generally adopted was to pray and petition the King for redress. But this was not to be the course of events. The lofty angels in whose hand rests the career of this Nation, touched the brain of the Immortal Patriot Author, Thomas Paine, and the clarion words of "Unite or perish," rang out over the land, and from his pamphlet "Common Sense" and "The Crisis" the people of that day were taught that a greater issue was involved than they saw on the surface, and that issue was the establishment of a government based upon the inalienable rights of man, that now, for all time, the doctrine of the divine right of kings was to be exploded and sovereignty located within the breast of every human being.

Passing rapidly through the succeeding years, we find our nation growing in prosperity and extending its boundaries along the shores of two oceans. Deeply interested in trade and commerce, we appeared to be indifferent to the iniquities of slavery. The Angel World saw that that cancer was sending its roots down into the very souls of our people, and that our ideas of right and wrong were being dulled by its effects, and now the hand which shapes our destiny touched the brain of Phillips, Garrison, Wade, Greeley, Whittier, Longfellow, Harriet Beecher Stowe, and so on, until the immortal Lincoln signed the decree abolishing slavery forever from our domain.

These were grand issues, but to a large extent the efforts then, as in all previous struggles of man, were to improve his physical and material state. The spirit man, the man we know resides within every physical organization, has not been thought of in those great struggles. In fact it is for Spiritualists to discover to science and mankind that there is such a thing as a spirit body within the physical organization, and to disclose further that that spirit, by reason of its environment, sits shackled and in slavery. To Spiritualists

is given the God-like privilege of inaugurating a struggle, the successful issue of which will result in freeing forever the immortal man, whom, through the X-ray of clairvoyance, we are able to see living in abject slavery.

Maintaining as I do that the next issue will be the humanitarian question of Economic Equality, someone in the audience might say, "Mr. Townsend, this is Socialism. Do you claim that Socialism is near at hand? You have been engaged in large enterprises, mingling with statesmen, politicians and men of wealth. From your point of observation, how is the next step in destiny, Economic Equality, to be worked out? Give us your idea as to the line of least resistance in this reform."

In answer, I should have to say: "I believe that this humanitarian issue lies in the future. For the present I see the American people the most prosperous nation on the globe. I believe they are in the hands of destiny, and will lead all other people in this commercial era. We have a great continent filled with natural resources, and a people whose genius is unequalled. Their inventions, their thrift and their industry will enable them in time to dominate the markets of the world. Eventually it will be conceded that the American citizen is the successful man, and the highest type of civilization. He will then be respected and followed."

"As time proceeds, the working of destiny will slowly develop within. Today competition is being swallowed up by combination, and there is no serious objection, for now all men realize that competition is war. Combination is on, and it will proceed until these industries are all gathered under one roof. Now man, in this period, as in all others, must be taught by object lessons. The masses, the middle classes, the millions that have heretofore stood opposed to changing the functions of government and have regarded man as naturally depraved, as one who could not be trusted but simply spurred on by punishment or reward, have stood like a stone wall against a change. Now as these great combinations are exploited, dividends must be earned for the holders of their securities. The middle classes who constitute the merchant, the transporter, the banker, the distributing agents and manufacturers, will, one by one, be affected by these changes, and in time come to say that after all the Nationalism of Bellamy may be an improvement over the present state. The Nation proceeds in its career, and in the course of time meets a period of financial distress, which, from the very nature of things, will probably be long drawn out. Then this great army known as the middle class will join with the others who now urge the necessity of Economic Equality. The capitalistic class who have centralized in their hands the wealth of the nation, finding that there are no other markets for their securities, will quietly drop into the idea that the best purchaser of their industries will be the government, and without bloodshed or civil war, we shall find the issue of Economic Equality thus settled."

This issue is not an attack on government; instead of calling government an evil, man will come to look upon government as the largest possible combination for his good.

I do not urge Spiritualists to take up this subject as a special issue, as it belongs to a class which we must leave in the hands of destiny. Our work for the present is to popularize spirit return by altruizing Spiritualism, and freeing it from the spirit of selfishness. It is conceded that there are seven or eight millions of people who believe secretly in spirit return. To lead these people into open alliance with us is our next harvest field. Granted that these millions believe in spirit return, then their holding aloof must be due to criticisms of the personnel of Spiritualists. To secure their co-operation, as well as that of the higher spirits, our duty is plainly to put into our daily lives the teachings of the Invisibles. We have often heard spirits say that they think nothing of laboring for years to control some medium through whom they can speak back to a mortal, though the time of control be but a few moments. When we stop to think that we each have for years control of a physical organization, it behooves us, in the light of this knowledge, to purify and refine our bodies so that the temple of the spirit may be able to express the highest spiritual inspiration. Selfishness must be banished out.

The question might be asked what should be our policy in reference to existing religions. I reply: "That of good fellowship." As to our attitude towards the scriptures, that is disclosed through the works of our prophet and seer, Moses Hail. As to their Christ, we regard him as an universal medium and a grand Altruist; hence we can graciously designate him "Our Elder Brother," and we shall vie with them in teaching the world his altruistic principles. As to the subject of prayer, we advise the churches to call on the Invisibles, the Elder Brother, or his followers, to co-operate with them in an effort to bring about a Universal Brotherhood. To our spiritualistic brethren who have misgivings about prayer, we suggest they call on our Italian spirit brethren who are doing noble work to aid them, in talking to the

public, let us draw from our philosophy what may be its basis. We have many bright pages to which we can turn for instruction. From Andrew Jackson Davis down to the present workers, we find a hundred or more writers, speakers and mediums who together have wrought out a glorious science and philosophy. Pre-natal, cultural, mental and magnetic healing, telepathy, psychometry, hypnosis, clairvoyance, clairaudience, obsession, power of thought, power of love, will furnish themes for future work.

In conclusion permit me to say that Spiritualists should be the rainbow of hope. Spiritualists, like an army in Israel, must move out upon the stage of action, bearing in their hands a banner on which shall be inscribed: "We declare that all men are of one blood, and that a republic shall be built based upon a state of Universal Brotherhood." Our religion will then appeal to man's needs and should lead to a great spiritual revival.

Thinking that I may make clearer my meaning, I shall, as a recapitulation, add the following resolutions:

Resolved: That the first effect of spirit return upon mortals is to destroy the fear of death.

Resolved: That its great message shows mortals how through co-operation with spirits they can establish upon earth the state of Universal Brotherhood.

Resolved: That spirit teaching convinces man that within each mortal organization there resides a spirit body, and in order to develop it requires a good, sound body, which in turn demands an environment based on Economic Equality.

Resolved: That the next humanitarian reform will be Economic Equality; that the next great spiritual reform will be the union of Economic Equality with Altruistic Spiritualism.

Resolved: That the phenomena of spirit return inevitably lead the investigator into the science, philosophy and religion of Spiritualism.

Resolved: That the controversy with the churches is ended; that we adopt the Works of Moses Hull as our position on the Bible, that in future we shall vie with them in promulgating the Altruistic teaching of the Elder Brother, the Christ.

Resolved: That we claim spirits and mortals, until they have reached an altruistic state, are children, that lofty spirits and soul-developed mortals can co-operate, and the latter be led by the former by establishing connection through prayer. This we understand to be a state, a posture of the soul, a going out of the soul, a wholesome exercise which develops the muscles of the soul and strength to maintain connection with the higher spheres, a telephone on which the soul of mortals can call to his aid the multitudes of Celestial guides, and on its currents receive back vibrations, instruction, inspiration.

Resolved: That next to extending the knowledge of spirit return, is the necessity of uniting its present believers into an harmonious organization. There are in this country several millions who are not connected with spiritual associations, that they stay away because of the selfishness, the egotism and narrowness of themselves. To soften these asperities and eventually induce these waiting millions to join our ranks we say that in the future the chief good and supreme end of conduct shall be a pure devotion to the interest of others.

To that end we recognize the highest aim of each individual Spiritualist is the development and purification of the body so that this temple of the spirit shall reflect the greatest inspiration.

Resolved: That Spiritualists, as a body, should each day commune with the lofty

spirits and send out to each other altruistic thoughts, looking toward Altruism here and now.

Press Comments Upon Evening Meetings at N. S. A. Convention.

"The evening meeting in Masonic Temple was well attended. After the invocation, which was offered by A. J. Weaver, of Buffalo, N. Y., President Barrett introduced Mr. J. H. Barrett, referring to him as 'Our Moses.' Mr. Hull spoke for thirty minutes on the religion of Spiritualism, which was the time limit, but by unanimous consent the time was extended to allow him to finish.

"Miss Margaret Gaule, formerly of Washington and now of New York, gave an exhibition of mediumship. She told of whisperings from the other world which she said she heard, and the audience seemed deeply affected, many weeping when they heard the messages from the departed. Mrs. Martha Root, who was to have delivered an address, was ill, and Mr. George W. Kates spoke in her stead.

"The chief features of the evening session were the spirit readings of Mrs. Zaida Brown Kates and Miss Margaret Gaule. Both mediums have methods similar to those used by most exponents of the spiritualistic faith. There were address by Mr. Thomas Grimshaw, an English student of psychic phenomena, and Mrs. Helen P. Russeque, one of the most argumentative of the delegates on the rolls of the present convention."

"At the evening meeting the principal feature was the address of Mr. William Lockwood of Chicago, who spoke on natural psychology, and a talk by Miss Susie E. Clark, of Cambridge, Mass., the authoress, who spoke in the place of Carrie E. S. Twing. Her subject was 'The Children Our Crown Jewels.' In the course of her address she read the declaration of principles of Spiritualism."

"Mr. J. Homer Altemus, of this city, gave an exhibition of mediumship. He had the audience sing 'Nearer, My God, to Thee,' after which he told of the spirit voices which he declared he heard. Passing among the audience, he said, by the spirits, he delivered messages from the departed."

"A mystifying test was offered by Mrs. May S. Pepper, who allowed any one in the audience to write letters or questions to any spirit. The persons writing these letters sealed them in plain envelopes, which were placed on a table on the platform without being examined by Mrs. Pepper. She then went into a trance and, taking the letters from the table, as the spirits prompted her, she said, told the earthly name of the spirit addressed, answered the questions in their behalf and as their medium, and stated the names of the people who had signed the letters. Her statements were not challenged."

"Both the delegates to the convention and the non-spiritualists who have attended its sessions were interested in last night's program. Necessary changes had allotted the time for the first address to Prof. Lockwood of Chicago, who with President Barrett represents the scholar element of Spiritualism, and the speaker's subject was announced as 'A Philosophic Defense of Spiritualism.' Miss Susie E. Clark of Cambridge, Mass., who delivered the second address, outlined a creed for Spiritualists which was enthusiastically received."

"Prof. Lockwood's argument was in brief, as follows:

"That the invisible forces of nature are the chief factors in 'cosmic philosophy'; that in the consideration of invisible forces the power of one mentality 'over his fellow' must be reckoned; that we live in a world of 'cosmic phenomena'; that every physicist knows he deals regularly with facts not perceptible by the senses; that if an omnipotent God reigns, these invisible forces must be the product of His mentality; that nature evolves 'formative forces,' of which the products are only the phenomena; that these 'formative forces' are of psychic nature; that these psychic forces operate in the 'mediumship' of the cabinet; that in the process of nature everything depends on structure, and that structure depends on the formative psychic forces of nature; that in lieu of death 'nature has provided a grander sequence'; that 'earth-life' mentalities are co-related; that these mentalities with their co-relations cannot possibly be annihilated; that the food taken into the body is originated in the same force as the human soul and had its rise in the same 'cosmic generation'; finally, that if these premises be true the co-relation of mentalities extends undoubtedly beyond the grave."

"Miss Clark's creed was offered in the following form:

"We believe in the Great Spirit of Life. What it is we know not. We affirm a Spirit as the only reality, the supreme potency, the eternal source and goal of all existence; the matrix of all possibilities."

"Second. We claim the generic kinship and universal brotherhood of man. We claim the unbroken companionship and intercourse of souls under all circumstances, present or absent, embodied or disembodied, bond or free."

"Third. Linked thus by the solidarity of the race in an indissoluble union—to which the chemical death is no barrier, but nor hindrance—we immortals in both realms, visible and invisible, together hand in hand, soul to soul, fearlessly, reverently seek for truth, the highest truth whose conception can be mastered, the truth which maketh free from all bondage, physical, mental or moral."

"Fourth. And to this Spiritualist would aspire to the noblest expression of a physical life, to a universal love for all mankind, an unexcepting charity for the wayward and erring, a tender compassion for the weak, a strong defense of the downtrodden, both human and animal, and unselfish, valiant, altruistic service to all the world."

"The feature of the program which was of chief interest, however, was the seance conducted by Mrs. May S. Pepper, one of the most widely celebrated mediums known to Spiritualism. She followed Mr. J. Homer Altemus, whose spirit messages were received and transmitted to the audience in the usual form—by walking up and down the aisles, reciting the messages and delivering it to some one of the delegates by the surname first and then by the last name, usually spelled backward. Mrs. Pepper's methods were different. She had President Barrett call for sealed letters from any one in the audience. The response was a pile that would have filled a peck measure. Then she stood on the stage, picked up the letters one by one, worked them through her fingers and 'read' through the envelopes the name of the sender, the substance of the letter and the reply which the sender sought. She identified the writer, first according to the section of the hall in which the letter was placed, and lastly by naming the individual. To the Spiritualists

the exhibition was a remarkable demonstration of their faith. The others in the hall, probably 200 or 300 persons, accepted it as a most wonderful instance of mind reading."

"Friday is regarded as the most important day of the convention. It is to begin with the dedication of the national headquarters, No. 600 Pennsylvania avenue southeast, at 9 o'clock. In the morning all the legislation now untabled will be considered. A call is to be made at the White House at 12.30. The afternoon program includes the election of officers. In the evening Mrs. Pepper and Miss Gaule will receive spirit messages."

"The evening meeting was given over to lectures, music and mediumship. After a piano solo, well rendered by Miss Wright, of this city, Mr. George H. Brooks made the invocation. Mr. Thomas Grimshaw, of St. Louis, went into a trance and lectured for thirty minutes. He said in brief that Spiritualists have been charged with having no moral standard and with approving of free love. This he denied absolutely. Some are strong by nature, Mr. Grimshaw said, and others are weak, and it is to help these that Spiritualism has especially devoted itself. He said that Spiritualism helps because it shows the man that this life is not all, and through the mediumship of the cabinet he can look into the future. Mr. Grimshaw said with great emphasis: 'Spiritualism helps because it shows that there will be a day of reckoning. We have no crucified Savior to bear our sin. We must win our own salvation.' Mr. Grimshaw delivered his lecture with eyes closed and seemed oblivious to all surroundings."

"Miss Margaret Gaule, of this city, gave some remarkable exhibitions of her power as a medium. When her time had expired she was requested to continue by the deeply interested audience. She was presented with a huge bouquet. The proceedings of the evening concluded with music by the Colby Trio."

"Today at 9 o'clock the house which Mr. Mayer, of this city, tendered to the association as a national headquarters will be accepted, and at 12.30 p. m., the members will call at the White House."

"The usual large audience attended last night's exercises in Masonic Temple. The musical program was conducted by the Colby Trio, of Boston, and their efforts met with the hearty approval of a vast audience. Two spiritualistic advocates delivered addresses upon the labors of the association and explained in detail the work of a 'medium.' Public tests were given by Miss Gaule and Mrs. Kates, and their exhibitions were well applauded."

"The work of Miss Gaule last night was especially noteworthy. Some of her tests were both marvellous and mystifying. During the course of the exhibition Miss Gaule approached an elderly woman seated in the very front row and informed her that there was a message for her from a little boy, who called her mother. Miss Gaule described the child and concluded by telling his name."

"A young man seated in the middle of the hall was eagerly watching Miss Gaule work, when she suddenly turned to him, and in a low voice informed him that she had a message for him from his uncle. She also informed him that he was at present interested in an invention, which in the course of time would bring him a small fortune. As if to verify her statements she told the stranger that he then had in his possession a piece of the machinery of the invention. The startled man, at her command, produced what he acknowledged was what she represented it to be from his trousers' pocket."

"By this time Miss Gaule had occupied more than her allotted time, and was about

to retire, when the audience arose in a mass and requested her to continue. Upon appealing to the presiding officer she secured ten minutes more and continued her mystifying work to the astonishment of the spectators."

"The closing exercises last night drew one of the largest audiences of the week. All seats were taken before 8 o'clock, and a great number of the visitors were obliged to stand throughout the closing exercises."

"The meeting was opened by the rendition of 'The Homers,' by the Colby Trio of Boston. Prof. William M. Lockwood, a prominent spiritualistic advocate, delivered a thirty minutes' discourse upon the subject of 'The Psychic World We Live In.'"

"At the conclusion of the address, Mrs. May S. Pepper, a medium, delivered some startling 'public tests,' using in her demonstration sealed letters which had, earlier in the evening, been laid upon her desk."

"J. Homer Altemus, a prominent local Spiritualist, delivered numerous 'spirit messages' of a mysterious character. Mr. Altemus easily carried off the honors of the evening as a demonstrator, and his work was of such an interesting character that the audience was loath to allow him to conclude."

"At the conclusion of the exercises the delegates went into business session and discussed unfinished business of a routine nature, and Mr. Barrett delivered a closing address, thanking the officers of the association for their work, and announced that the ninth regular convention had adjourned sine die."

"Many of the delegates will leave this evening for their homes, but President and Mrs. Barrett and a number of others will remain behind to visit friends until next Wednesday or later."

"Mrs. May S. Pepper, Miss Margaret Gaule and Mr. J. Homer Altemus, the three most prominent mediums of the convention, conducted seances at the several sessions. There was also an address by Missionary E. V. Sprague in defense of Spiritualism from the biblical standpoint. The attendance was the largest in the course of the convention, and taxed the capacity of the hall. Mrs. Pepper repeated her letter-reading exercise and Miss Gaule communicated several messages. Which seemed to stir the recipients deeply. Mr. Altemus' exhibition was regarded as the most successful he has given since the first night of the convention. When the audience had been dismissed Mr. Barrett called the delegates to order and adjourned the convention sine die."

Congratulations.

To the Editor of the Banner of Light:

Allow me to congratulate that tireless worker, H. D. Barrett, on the occasion of his ninth successive election to the office of president of the N. S. A. Mr. Barrett has worked for the N. S. A. from its inception to the present time, and has carried the burden of its early troubles single-handed and alone. Why then in all common decency should he not be rewarded by the highest office that the association can give him? It was not destiny, or the hand of fate that gave Mr. Barrett the honored position that he has been returned to so many times, but the inevitable law of compensation, the reward of faithful and competent service. But the green-eyed monster of jealousy and spite is envious of Mr. Barrett's success. Now that the man who used his gift to the N. S. A. as a slogan to defeat Mr. Barrett has seen the error of his ways, and the "Man up a Tree" has seen the fight fought and won, and will now come down from his high perch and mingle with the rest of us in giving our best wishes and

MARK CHESTER.

BY CARLEVE PETERSILEA.

CHAPTER XVII - Continued.

She went to a small table and dashed off a note. "Dearest Marcus: Please meet me this evening at eight o'clock, at the lovely old beach on the beach, where we plighted our troth. I have something of great importance to say to you. Do not fail to be there, for I have been considering, deeply, the proposals which you then made to me."

"That will be sure to fetch him, I think. He will imagine that I have concluded to look with a favorable eye on the proposals he made to me. Bah! How disgusting! On the contrary, it fills my soul with hatred and loathing."

"He takes me for a soft fool, captivated by his handsome personality, his distinguished appearance. Why, that tall young fisherman, who has lately associated himself with old Kester, that young man who looks so much like Marcus Chesterfield, that poor boy who probably has not a cent in the world, that cleaner of fish, with his bright, clear eyes, his ruddy, healthful cheeks, his tall, straight form, his powerful arm and muscles of steel—for they must be as strong as steel, else he could not row a boat as he does—that tall, straight young man, who seems to look neither to the right nor the left, and yet is so genial and polite to all whom he meets, is a thousand times more attractive to my eyes than the rich and dissipated Marcus Chesterfield. I am capable of loving that young fisherman with all my heart, but to marry him would be entirely out of the question. It certainly would be impossible not to admire him, and, really, I should like to gals his love. Suppose I have two or three lovers? What of it? They might be of service to me. A young girl has a right to be a coquette if she pleases, and as for broken hearts, I believe men are devoid in that respect, they have no hearts to break. It is the heart that is missing in a man, and not the rib. Well, heigh-ho! I must go and mail my note or he may not get it in time."

She donned her walking attire and took her way up the little path toward the town, and the note was soon on its way to the hotel, within the pouch of the mail carrier. The note was handed to Marcus just after dinner, and it was fortunate for Jane Erie that he received it on this day, for on the morrow he was to dine and spend the evening at the Morton house.

He also had sent a note to Mrs. Morton, begging to be allowed to bring his friends, as he greatly desired to make them acquainted with Mrs. Morton and Isabel.

He had received a cordial invitation for his friends somewhat earlier in the afternoon, and they were all to remain and play whist in the evening.

Marcus read Jane's note, and a wily look darted from his eyes.

"Fortunate for you, my young lady, that I got your note in time, else you would not have had the pleasure of my company. Well, it's all right. I think she has, probably, concluded to do as I wish. I have a year's grace and much can be enjoyed within a year's time. I shall, no doubt, be weary of Miss Erie by that time or before; and, even if she should cling to me, I can conceal her in Los Angeles. She might, possibly, threaten to inform Isabel but plenty of money will buy her silence, no doubt; and, even if it could not, young men are expected to sow some wild oats."

He put his hand to his forehead. A saying occurred to him and it was this:

"As ye sow, so shall ye reap. Sow to the wind and reap the whirlwind." A thought flashed through his mind: "Would Jane Erie prove to be the whirlwind

that he would reap? Well, perhaps so. She certainly was rather breezy, even now. Well, a man must enjoy his life in some way, especially when he has plenty of money wherewith to gratify his desires."

He excused himself to his friends, saying he had a former engagement for the evening; and shortly before eight o'clock, he sauntered forth to keep the appointment.

CHAPTER XVIII.

THE RELUCTANT PROMISE.

Mark and the old fisherman did not meet with the same success every day. There were days when they were shy and few were taken. Today had been one of their shy days, and about half as many as usual had been caught. It had been some hours, now, since they had felt a bite, and the old man said:

"I think, pardner, we had better go in shore. Them that yell-taller 'll bite no more tonight. I know that way for sartin'. They air as shy as an' coy today as a young mald—as Molly was now, for instance, long 'bout the time I fust seed her. You wouldn't a thought she'd ever a cared for me then, but I jest let her hev her own way, an' that's jest what w'd better dew with this 'ere fish—jest let um hev their own way. They'll bite all the better tomorrow."

So it happened that Molly was drawn up on the beach, and Mark and Kester were just eating their dinner, when Marcus sauntered down toward the lone beach where Mark had sat on the evening of his arrival at Redondo.

"Hush! Whew!" muttered old Kester, setting down his coffee-cup. "Ef that thar hain't thet air millionaire—that thar yung Chesterfield—Marcus, his name is, an' it's kider funny, too, thet he looks like you, an' his name is like yours, too. Mark Chester an' Marcus Chesterfield air somewhat alike, ain't they?"

"Simply a coincidence," replied Mark in a low voice; "but, look yonder. Is not that the form of a woman coming from the little brown cottage?"

"'Tis, as sure as yer live, an' it's Jane—Jane Erie. Thet thar gal'd better look out fur herself. Millioners don't mean no good ter such gals as Jane Erie. They jest fish arter them to destroy them."

"Did you not tell me that the young man was betrothed to Miss Morton?"

"Well, thet's what everybody sez 'round here—moreover, I see a item ter that effect in this mornin's Redondo News. Guess it's true enough."

"Then by what right does he meet Jane Erie out here on the sands, after dark, when the beach is sure to be lonely and deserted? Besides, they were together here at eleven o'clock, a few evenings since, and I saw him kiss her more than once."

"Her mother ought ter know on 't," said the old man sorrowfully. "Think I'll gwup thar, arter we git through here, an' hev a talk with her."

"Perhaps you had better go now, uncle—as soon as you finish your dinner. I will see to the fish and put all things to rights, and will stay here until your return."

"Wall, I'll go; but I don't think it'll do much good. Thet gal hev it all her own way. She's a tarmal sight smarter then her mother ever was, but I am afraid it's in the wrong direction. Howsumever, I'll gwup an' hev a good talk—an', no doubt, Mrs. Erie will like a fish, fur she has more'n she can do, sometimes, ter keep ther wolf from the door."

Mr. Kester selected a very fine fish, then making himself a little more presentable, he immediately started for the cottage. Jane Erie, by this time, was seated on the bench beside Marcus Chesterfield. She had greeted her lover with a fond kiss, for lover he should be, whatever happened. Marcus found it impossible to resist her

blandishments, and winding his arm about her, they strolled farther away into the darkness. They had both perceived the boat and the small fire near it, also the dim outlines of the two fishermen. Not that Marcus Chesterfield cared for a couple of low fishermen—"coarse, ignorant beasts," he called them,—but, still, it was pleasant to be quite out of sight and hearing.

"Well, Jane," he said, when they were safe out into the darkness, "you have, no doubt, concluded to be reasonable, and are thinking more favorably of the proposal which I made to you the last time we met."

Miss Erie did not make a direct reply to this, but asked, instead:

"You are going to the mines, shortly, are you not?"

"Yes; but I shall soon return, and I have time, before going, to settle you in Los Angeles, in comfort and affluence."

"How about my mother?" asked Jane.

"Your mother? Ah! I had not thought of her. Could she not go with you?"

"If I were married, certainly, yes."

"But, dear, it is impossible for us to marry at present."

"If I were to take my mother to Los Angeles, and live in affluence, she would ask me how I became possessed of such means. What reply could I make?"

Marcus was silent.

"My mother would starve before she would live in affluence obtained through the dishonor of her child—her only child. My mother loves me, although I am not all that a mother could desire in a daughter."

"Well, then, why not go without your mother?"

"Shall I desert the mother who has toiled for me for many years? Shall I leave her desolate and dishonored in her old age? Marcus Chesterfield, I am wicked and wildly strange, and do not help my mother as I ought. All this I know; but I am not yet so vile and sinful as to desert my mother and plunge myself into a whirlpool of glided vice and consequent misery. No, not quite so bad as that yet, thank God. No; I will remain here and try to help and please my mother more than I have in the past. But, Marcus, dear, as we are now promised to each other, will you not write to me every day while you are away?"

"Dearest Jane, cannot I induce you to change your mind? It will be far easier for your mother to take care of herself than to provide for two. You really ought not to be a burden to your mother longer. You are fully eighteen years of age, are you not?"

"Yes; I am somewhat past eighteen—in my nineteenth year."

"Old enough to do as you please."

"Yes; and I do very much as I please. I have been a very thankless, headstrong girl, thus far; but my mother has been most loving and patient with me, and, at last, it begins to tell on my wayward and stubborn disposition. Oh, I would that I were naturally as good as my mother; but I am the daughter of my father, and he was not a good man. Do you know, Marcus, that the two natures within me are constantly at war, making my life miserable? The union between my father and mother was not a happy one. He deserted her, many years ago, as, perhaps, you have heard; and he treated her badly the few years of their married life. Sometimes my mother's nature predominates in me; but, oftener, that of my father. O, Marcus, would that I had been born good."

"Why, you are good enough, are you not? Too good, it seems, to yield to my wishes; and yet, I do not think you would be had to do as I desire."

"Marcus Chesterfield, I have no wish to become a toy, but a queen, before whom the world will bow down in adoration; a toy is soon cast aside as worthless, but I

must wear a crown—but, promise me, dear, that you will write to me every day while you are away."

"I suppose I must promise, then, if I cannot persuade you to go to Los Angeles with me; I am sure, Jane, that you will regret not doing so."

"I should regret it, for the remainder of my life, if I were to do so. Then I have your promise, dear Marcus, that you will write to me?"

"Well, I suppose I must; but I cannot see what good it will do. I shall not remain away long, and writing letters is a bore; still, if you insist, I suppose I must."

Marcus now began to make passionate love to Miss Erie, but this we will not record, for it was not the pure, unselfish love of a generous heart—it was not the love which a man feels for the woman he would marry. Marcus Chesterfield was not capable of a pure, unselfish love. Even the love which he would offer to the woman whom he might wish to marry would not be much better, the distinction would be, simply, that one he might consider high enough in the social scale, the other, too low. His love would not be pure in either case, and, even at this moment, his love, or, rather, passion, was stronger for Jane Erie than it was for Isabel Morton.

CHAPTER XIX.

LOVE IN A COTTAGE.

The old fisherman knocked at the door of the little brown cottage. Mrs. Erie opened the door. She looked pale, worn and troubled.

"Ah! Good evening, Mr. Kester," she said. "I am very glad to see you. Walk in."

Nathaniel stepped into the room.

"Wall, now, marm," said he, "how'd-de-dew, this 'ere evening? I hope yer fud yerself well an' comfiterble like?"

"Yes, Mr. Kester, I am quite well, for me, thank you."

The old fisherman walked to the sink, within the little kitchen, which joined itself to the room he had entered, and laid the fish on the cold sink; then, he took off his overcoat and hung it on a peg nearby, together with his hat. Mrs. Erie looked at him, the while, with a pensive smile. Having done so, he stepped softly back into the room. Mrs. Erie gave him both her hands.

"How kind of you, Mr. Kester—how very kind! I can never thank you enough! Come and take a seat in this large arm-chair. You must be very weary, sitting in that uncomfortable boat all day."

Nathaniel sank into the chair with a sigh of contentment, his countenance beaming benevolently.

There was a small fireplace in the room, wherein smoldered a few embers, but the evening was growing chill, and Mrs. Erie placed one or two fagots upon the fire and a cheerful blaze leaped forth. The arm-chair was in the most comfortable corner of the chimney-piece. Uncle Kester rubbed his hands softly together. How cheerful and homelike the room looked, although the furniture was mean and no carpet covered the floor.

A small table stood near, with a shaded lamp upon it. Mrs. Erie took a seat by the table and commenced to stitch, stitch, stitch. Her face was pale, her shoulders drooped, a look of sorrowful, patient resignation rested upon her features. She could not have been more than forty years of age. Her forehead was well developed, the thin hair, rapidly growing gray, combed smoothly back of the small, delicate ears. She had deep-set gray-blue eyes, but there were circles of weariness beneath them. The mouth was small, the lips firm but very sweet, the only color about the face being in those sensitive lips. Altogether, her appearance was that of a delicate, high-toned, sensitive, loving woman, who was suffering under the iron hand of poverty, patient and resigned to her fate. Uncle Kester's eyes rested upon her tenderly, pityingly.

(To be continued.)

co-operation for the advancement of the N. S. A. Let us drop the "Rule or Ruin" policy, and practice that charity, justice and love that true spiritualists teach.

For Over Fifty Years

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures whooping cough, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Copy of a Letter Addressed to the University of Pennsylvania.

BY H. V. SWERINGEN, A. M. M. D. FORT WAYNE, INDIANA

From the Cincinnati Lancet-Clinic, Oct. 5, 1901.

To the President and Officers of the University of Pennsylvania:

Gentlemen:—To the University of Pennsylvania was bequeathed by the late Henry Seybert, the sum of sixty thousand dollars for the purpose of investigating:

"All systems of morals, religion or philosophy which assume to represent the truth, and particularly of those systems which claim to be the result of spiritualism."

You accordingly appointed a commission composed of the following gentlemen, well known to the medical profession: Dr. Wm. Pepper, Dr. Joseph Ledy, Dr. Geo. A. Koenig, Prof. H. E. Thompson, Prof. Geo. S. Fullerton and Dr. Howard Furness; later there were added to the names of Mr. Coleman Sellers, Dr. J. W. White, Dr. Calvin B. Kerr and Dr. S. Weir Mitchell.

Your commission made a report now about fourteen years ago, a copy of which I have before me. In it is printed: "The commission is composed of men whose days are already filled with work which cannot be laid aside, and who are able, therefore, to devote but a small portion of their time to these investigations."

The general tenor of this report is most emphatically in accord with this acknowledgment of insufficient time to make a proper investigation of Modern Spiritualism, being for the most part devoted to the ridicule thereof and to the positive or implied denial of the truth of its phenomena.

Since your report (7) was given to the public the scientific investigation of Modern Spiritualism has been going on with results directly opposed to it (your report). Professors Hodgson, Hyslop, James, Coues, Gliber, Flammarion, Crookes, Wallace and many others have satisfied themselves of the truth of Modern Spiritualism. Even scientists opposed to Modern Spiritualism acknowledge the truth of its phenomena, as may be seen on page 206 of Prof. Thomas Jay Hudson's book on "The Law of Psychic Phenomena," recently published. Mr. Hudson writes as follows:

"But I do undertake to say, and will attempt to prove, that the phenomena of Spiritualism, so-called, do not constitute valid evidence of the ability of spirits of the dead to hold intercourse with the living. In doing so no attempt will be made to deny the phenomena of Spiritualism. On the contrary, I shall not only admit the possibility of every phenomenon alleged by any respectable number of reputable witnesses to have occurred, but I shall also assume the substantial accuracy of the general statements made by Spiritualists regarding the leading phenomena of Spiritualism. But I shall attempt to explain their origin on other grounds than the supposition that the dead are able to communicate with the living. In other words, I admit the alleged phenomena, but deny the alleged cause."

"I will not waste time, however, by attempting to prove by experiments of my own, or of others, that such phenomena do occur. It is too late for that. The facts are too well known to the civilized world to require proof at this time. The man who denies the phenomena of Spiritualism today is not entitled to be called a skeptic; he is simply ignorant; and it would be a hopeless task to attempt to enlighten him."

In view of the foregoing, then, and much similar matter which need not be cited, would it be asking too much of the University of Pennsylvania to appoint another commission for another and more careful investigation of the claims of Modern Spiritualism, or has the appropriation by Mr. Seybert of sixty thousand dollars been exhausted in the only investigation you have made, fourteen years ago, and which you tacitly admit as already quoted, was not sufficiently thorough?

Hoping that you will be sufficiently interested in the scientific aspect of this question to give it your further attention, I remain, Yours for the truth of the subject,

H. V. Sweringen.

Sept. 29, 1901.

(Note the fact, please, that the above letter was published in an old orthodox "Regular" Medical Journal, which would not have admitted it at all a few years ago.)

The Annual "Harvest Moon" Festival

of the Onist Wigwam Co-workers was celebrated on the full of the moon Sept. 23. There was a large attendance, and every one seemed happy.

The decorations of the Temple exceeded in autumnal beauty those of any other season. The supper, in full charge of Mrs. W. H. Whitwell, was well patronized and pronounced excellent by all who partook of it. The music was exceptionally fine. It consisted of Pape's orchestra, with the addition of Mr. Tolman, the noted violinist of New Bedford, and Charles Hatch of "Colby" orchestra, Boston, violinist and prompter. The entertainment opened with an overture by the orchestra. Address of welcome by the president, Mrs. Weston, which was followed by an original poem, "The Indian's Greeting," by Mrs. Harriet M. Dickey of Boston; Indian Harvest Moon song, written by one of the Co-Workers (Mrs. L. E. Jenkins), was sung by Marcus C. Whitney, baritone. H. W. Howard, tenor; Mrs. Corlies, contralto; Mrs. M. C. Weston and Miss Sule A. Trapp; soprano; recitation, Master Rexford Poole; con song in character, Mr. Willard LeCalle; character sketch with Spanish dance, Mrs. Mollie E. Bates; recitation, little Bessie Poole. The popular little solo, "The Goodbye Song," by Mrs. M. E. Robbins. Graduation of Musical Conservatory, Toronto, Canada. Mr. E. Warren Hatch gave one of his humorous selections, which was highly pleasing. Fine dramatic reading by Mrs. Della Mayhew Smith of Stoughton (principal of Brockton College of Oratory). This closed the entertainment. All connected with the affair discharged their duties well, and the Indian "Harvest Moon" celebration of 1901 was a complete success in every way, and one long to be remembered.

The Wigwam Society is in a most flourishing and prosperous condition, and the season now passing has been one of great harmony and blessedness. The influences have been harmonious for soul development, and power-

ful to heal and bless suffering humanity; especially great power has been manifested in our morning's silent work of healing. The society held its annual fair in the park in front of the Wigwam, and it was continued two days. Everything being favorable, it was a success financially and otherwise, netting the society about double the amount of last season. We also had an "open air" meeting for the veterans of our civil war, and it was a very pleasant occasion. Fourteen G. A. R. Posts were represented and seventeen Relief Corps. Remarks and interesting reminiscences by some of the veterans and corps ladies, and helpful words by others who had a progressive and patriotic spirit. Rev. A. A. Wiggin was present, and his inspiring oration, not only from spirit forces, but from Nature's grand and silent forces as well, spoke with great enthusiasm and magnetic power to the people. The society has reason to be congratulated upon its success in different lines of work that are for the welfare of mankind. M. C. W.

Lake Helen Camp Meeting, Florida. Second Excursion, Etc.

A friend at Lake Helen writes:—Those of our Northern friends who only see Florida in her winter garb, know nothing of the loveliness of her fall dress, when the pine woods are beautiful with the waving wild oats, the perfected goldenrod, and many other flowers, white, yellow and purple.

The camp ground is laid out on its winter appearance. Lots are being cleaned up in anticipation of their owners' return.

Mrs. Francis, who bought the Concancon cottage and thoroughly repaired it, will be here early in November.

Mrs. Philbrook, a summer and winter resident at the Camp, expects her friend, Mrs. Still, early in November.

Mr. and Mrs. White of Lake George, N. Y., intend to come in November.

Mrs. Huff, Mrs. Northrup, Mrs. Sage and Mrs. Thompson and others from Lily Dale, N. Y., are expected to arrive the first week in November. Mrs. Thompson and lady friend will take rooms in the Badgley cottage.

Mr. Lee Morse and wife (nee Lythe) are to conduct the cooking and dining department at the Hotel. They will be ready to dine guests by Nov. 15. Huff manages the dormitory department.

Mr. and Mrs. Hatch from Indiana will bring with them a sister of Mrs. Hatch and Mrs. Van Lieu.

President E. W. Bond and wife of Willoughby, Ohio, intend to come to Florida about Dec. 1.

Mrs. Frank E. Bond is very ill at her home in DeLand.

Miss Lillian Marsh of Oak Hill has taken a position in the jewelry store of Mr. Foley at Atlanta, Ga. Her mother has recovered from her late illness and with her husband may attend the Camp this winter.

The Camp store will probably be in charge of Ryland & Blane of Land.

Mrs. Northrup has sold her cottage to Mrs. Carrie Twing.

Secretary Twing is in the midst of harvesting his grape crop (40 acres), but will be at the Camp in time to attend to his numerous duties.

It is expected that two cottages will be erected this season on the hill near the Woodworth cottage.

The Spencer cottage will be altered inside and fitted for a boarding house, under the management of Mrs. Spencer.

We hope all our Northern friends will remember the League and bring articles for it. Mr. Butler of Brecksville, Ohio, expects to bring a delegation of people in his locality to Lake Helen.

All letters of inquiry should be addressed to the corresponding secretary, Mr. J. D. Palmer, of Willoughby, Ohio.

Those who go by rail from the middle West should write W. C. Hineson, Gen'l Pass. Act. of the Queen & Crescent route, Cincinnati, Ohio. By so doing they can get tourist rates, a discount from regular rates.

Geo. W. Webster has built an extensive addition to his fine Hotel near the campground.

The second excursion by water to Lake Helen and Florida will leave New York City on Nov. 15. Those who wish to join this excursion (everybody can do so) can obtain full information and special low rates by addressing me, enclosing four cents in stamps to cover postage on folders, etc.

H. A. Badington.

91 Sherman St., Springfield, Mass.

For General Debility Use Horsford's Acid Phosphate.

Dr. W. L. Severance, Greenfield, Mass., says: "For years I have prescribed it in general debility, nervous exhaustion and insomnia, with the happiest results."

Society Briefs.

Mrs. Annie Shean, secretary, writes:—Oct. 20, the Brockton Children's Progressive Lyceum No. 1, Mr. Geo. W. Nutting, conductor, held a session in Harmony Hall, Centre St., at 2 p. m. It was well attended; a large number of friends were present. The lessons were taken from the book called "Spiritual Science."

Fitchburg, Mass.—There was the usual large attendance at the services of the First Spiritualist Society, Sunday, Oct. 20. The addresses of the speaker, Mrs. Nellie Burbeck of Plymouth, were very interesting, and ably presented, and the songs and recitations were fully recognized. Miss Howe, pianist, finely rendered several selections.

Dr. C. L. Fox, President.

Old Ladies' Hall, 446 Tremont St., Boston, Bible spiritual meetings every Sunday, 11 a. m., 2:30 and 7 p. m., Mrs. Outwater, president. Those assisting Sunday, Oct. 13: Mr. Smith, Mrs. Smith, Mrs. Thoma, Mrs. Brown, Mr. Dyer, Mrs. Chapman, Mr. Cohen, Mr. Wood, Mrs. Strong, Mr. Herby, Mr. Wilde, pianist. All messages of a high order.

Commercial Hall, 624 Washington St., Boston, Mrs. M. Adeline Wilkinson, conductor. Morning song service by Mr. Peak; prayer, Mr. Barker. Subject for conference, "Spiritualism and Its Mission to Man." Those taking part during the day were: Mr. Hill, Mr. Barker, Dr. Blakely, Mr. Tuttle, Mr. Pease, Mrs. Strong, Mrs. C. A. Wilkins, Mrs. Sear, Mrs. Woods, Mrs. Shirley, Mrs. Kibble, Mrs. Hugo, Mrs. Burrell, Mrs. Gough, Mrs. Ott, Mr. Peeler. Prayer and scripture reading, Mr. Fred DeRos; vocal solo, Miss Bessie Jenness; music, Mrs. Nellie Grover and Mr. Peak. Meeting every Thursday at 3 o'clock. Indian Healing Circle Tuesdays at 3 o'clock. Banner of Light always for sale.—Recorder.

The Church of the Fraternity of Soul Communion, Incorporated, Aurora Grata Theatre, Bedford Ave. and Madison St., Brooklyn, held its usual Sunday evening service on Oct. 20. There was a large and most appreciative audience. Our medium, Ira Moore Courlis, was never better, and the messages given were appreciated. The Verdi Quartet, Wm. Ahrens, con solo and organist, rendered several new songs and duets. The Encore given Wednesday evening, Oct. 18th, was a success both socially and financially. On Wednesday evening, Oct. 23, Mr. Courlis gave a test seance in Hall No. 1, Monroe

Blvd., 9 East 9th St., New York, and on Saturday evening, Oct. 20, he also gave a test seance at Arlington Hall, Gates and Broadway, Brooklyn. The dear old Banner of Light is always highly spoken of at all seances and meetings and can be found for sale at the door.—W. H. Adams, Sec'y.

On Sunday evening, Oct. 20, the Malden Progressive Spiritualist Society had for test seance Mrs. E. H. Bird, who gave a most interesting and convincing message from the ex-carnate world. The usual religious and praise service conducted by Mr. Milton, assisted by Mr. Snow.—John H. Snow, Sec'y.

Lyceum opened as usual, Oct. 20, and after the usual religious and praise service, gave a short, interesting talk, the following exercises were given by the scholars: Recitations by Elmer Bowman, Eva Scott, Harry Green, Little Ray, Florence Southern and Iona Stillings; songs by Clara Weston and Esther Botta; piano solo, Rebecca Goolter, solo on the auto harp, Winifred Webb; some very interesting remarks by Mr. Austin and Mr. Derby; Memory Gems by class 5, closed a very interesting session at 1:20. Do not forget the memorial service Nov. 1. S. E. Jones, Sec'y.

The Boston Spiritual Temple held the usual Sunday service in New Chickering Hall, Huntington Ave., Oct. 20. Mr. Wiggin, entrusted, chose for the text of the morning's sermon, "There is a natural body and a spiritual body." 44, 15, 1st Cor. The address was original and forceful, giving the controlling influence of thought on reincarnation. He taught the repeated incarnation of the life forces through all lower forms of life, trying, through experience, to win a state that man is the incarnation and coronation of all other expressions of life, their master and fearless of them through self-mastery of his lower nature. That wisdom is the product of experience, and knowledge is the product of search. That the soul is a centre to touch everything, but that it never reincarnates. He predicted that in time all would recognize the reincarnation of life forces and the one incarnation of the "I am" the essence followed. The largest audience of the season gathered in the evening and was held in great interest by Mr. Wiggin's answer to the question, "Is Spiritualism Dangerous?" A splendid seance followed. "Ladies' Schubert Quartet" in its usual pleasing manner sang at both sessions. Mary L. Porter, Sec'y B. S. T.

The week evening meeting of the Boston Spiritual Temple was held in Chickering Hall Building, Room 1, Tuesday, Oct. 22. Although Mr. Wiggin was not present, being out of town, the friends of the Cause and the society gathered in good numbers and manifested interest and sympathy toward those taking part. The meeting was presided over by the secretary, who gave a short talk on "Mediumship and Psychology."

Miss Linnie Towle gave two pleasing recitations which were warmly received and Mr. Geo. A. Porter held a half hour seance with excellent results. Mr. Wiggin intends to be present and take part in an future week evening meetings this season. Mary L. Porter, Sec'y B. S. T.

9 Appleton St., Friday, Oct. 25. The Ladies' Aid Society held meeting as usual, with the president, Mrs. Mattie E. A. Albe in the chair. The meeting opened with singing by Mrs. Hattie C. Mason. Mrs. Alice S. Waterhouse welcomed all the friends in behalf of the society. Mr. J. B. Hatch, Jr., gave a brief report of the Washington, D. C. trip, and a work of the N. S. A. Convention. Mrs. Ada L. Pratt spoke briefly of the Washington trip, and told of the pleasant time, also of her fine seance with Mr. P. L. O. Keeler. Miss Sutherland played a very fine piano solo. Mr. Kenith, comrade with the ladies, said he went to the seance. Pleasant to seek health, and also light upon all spiritual truth; he spoke of the beauty of Lake Pleasant and of the glory of the sunsets. Mr. Fred Taylor favored the friends with a most glowing, assisted at the piano by Miss Grace Sullivan. Mrs. Hattie C. Mason spoke of the good thought that had reached all from the centre at Washington, D. C. The convalescence at that place benefited all mankind; she also paid a loving tribute to the friends of the cause, and their loyalty work for Spiritualism. Dr. Dean Clark then closed the exercises of the meeting, and spoke briefly of the attitude of Mrs. Piper of Psychical Research fame. We held meetings every Friday evening. All are welcome. Carrie C. Hatch, Sec'y.

The regular meeting of the Ladies' Lyceum Union was held in Dwight Hall Wednesday. The business meeting was called at 4:30, the president in the chair. The usual business was transacted, and the fair which is to be held in the near future was discussed. Supper was served at 6:30. The evening was pleasantly passed, the following taking part: Pauline Wood, song; Iona Stillings, reading; Mr. Taylor, song. The rest of the evening was given to the friends devoted to testing. Next Wednesday Mrs. Carrie M. Sawyer is to be with us. Mrs. W. S. Butler, President.

"Beautiful Jim Key."

Something About the Wonderful Horse at the Boston Food Fair.

Among the immense number of special attractions at the Boston Food Fair, the one nearest its close, no feature draws bigger crowds than Beautiful Jim Key, the educated horse. This horse actually spells a large number of words, the spelling being done by the use of letters which the horse is taught to select from a board. He has been taught to spell thousands of ordinary words and some long ones. He even spells Constantiaope. He adds, subtracts and multiplies figures up to thirty. The figuring is done with the aid of figures on a board, and the horse places a rack. The horse places letters in a letter file, putting a letter in the particular drawer he is told to. He detects coins as readily as a human being. He knows a nickel from a half-dollar and a half-dollar from a dollar as well as all the coins in circulation. He registers with his mouth, taking out the particular coin called for.

All New England has gone wild over this horse, and his marvelous work is on everybody's lips. Some persons have thought much of the matter published in the papers about him a fake, but the fact is that he does all that is claimed for him, and more.

The Royal Marine Band of Italy, one of the most famous bands in the world, is now giving concerts daily at the Food Fair, and Signor Giannini, possibly the greatest tenor singer who ever visited America, sings solo every evening in Grand Hall. His marvelous voice has completely captivated all of the music thousands who have already heard him.

The attendance at the Boston Food Fair this year exceeds that of any Food Fair ever held in New England. There are excursions from all parts of New England daily. The price of admission to the fair is only twenty-five cents.

Wisdom and genius, these two summits of the Pantheon of human knowledge, have their roots not in the abstract, the discursive faculty, but in the intuitive. Wisdom, properly so-called, is a something intuitive, not abstract. It consists not in thoughts and propositions, such as one might carry about with one in one's head all complete as the result of enquiry, whether one's own or other people's. It is the form—nothing short of it—the world assumes to one, which is a something so extraordinary, so unique, that by virtue of it the wise man lives in another world from the fool, the genius sees a different world from the dunce.—Schopenhauer.

Are Your Kidneys Weak?

Thousands Have Kidney Trouble and Never Suspect It.

To Prove What the Great Kidney Remedy, Swamp-Root, Will Do For YOU, Every Reader of "Banner of Light" May Have a Sample Bottle Sent Absolutely Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fall to do its duty.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering with fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examining you find it milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one dollar size bottles at the drug stores everywhere.

(Swamp-Root is pleasant to take.)

EDITORIAL NOTICE.—If you have the slightest symptoms of kidney or bladder troubles, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Birmingham, N.Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book containing many of the thousands upon thousands of editorial letters received from men and women cured. In writing, be sure to say that you read this generous offer in the BANNER OF LIGHT.

Miss Belle Bush Fund.

This noble and earnest worker for the Cause of Spiritualism, and teacher of Spiritualists' children for many years in her seance at Belvidere, N. J., has lost her home and property, and is now homeless in the world, without any visible prospects for support.

She made an appeal to the late convention of the N. S. A., held in Washington, D. C., for help.

The undersigned were appointed as a committee to solicit funds to provide a weekly support for Miss Bush.

We propose to provide for her one year at least, but will forward the money periodically and not in bulk.

We will assume her board bill, and want donations in cash or instalments.

At the N. S. A. Convention we received a liberal donation to this fund, and will in a few days furnish the names and amounts to this paper, and will acknowledge all donations that may be sent to either member of the committee.

We are authorized to have charge of this fund for the present fiscal year, and will make a full report at the 1902 convention of the N. S. A.

Please help us, friends of humanity, to provide for this aged worker and educator.

We are authorized to receive from Mrs. Z. B. Kates, 1744 Natrona St., Philadelphia, Pa.; Mrs. Clara L. Stewart, care of Will J. Erwood, La Crosse, Wis.; Mrs. Ella Royal Williams, 516 E St., S. E., Washington, D. C.

W. J. Colville

completed his work in Australia by delivering a number of lectures in the enterprising city of Melbourne, the capital of Queensland, where he was very kindly received and welcomed by large and enthusiastic audiences.

Owing to the number and urgency of the requests which reached him in Sydney just prior to the departure of the ship, he was compelled to stop at Auckland, New Zealand, en route for San Francisco. As friends in Wellington and Christ church have importuned him to pay both those flourishing cities return visits before quitting the Antipodes, his stay in New Zealand will necessarily be somewhat protracted. If any responsible persons in San Francisco desire to co-operate with him for lectures in that city at an early date, they are requested to make immediate application to Mr. Newman, editor of Philosophical Journal, who will kindly advertise the meetings in his columns.

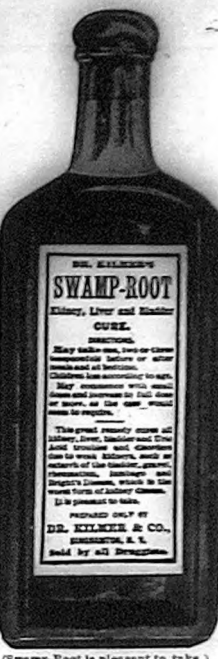
W. J. Colville wishes to inform his many friends in America that he has accepted offers of engagements in Seattle and New York on the way to England, but his destination is London and he can only appear in a meteoric manner on the way thither.

Notice.

The Massachusetts State Association will hold its annual meeting on Tuesday, Nov. 5th, uniting with the Camp Progress Spiritual Science Home Mission Society at Clerks Hall, 33 Summer St. The following talent is expected to be present and take part: President, Geo. A. Fuller, vice-president, Carrie F. Loring; director, L. F. Symonds; Mrs. Hattie C. Mason, Mr. Jas. Scarlett, Mrs. Minnie M. Soule, Mrs. E. I. Webster, President H. D. Barrett and other talent. A large delegation is expected. Meetings to be held at 10:45 a. m., 2 and 7:45 p. m. Refreshments served in the hall. Electric cars from Boston pass the door. Officers will leave Scollay Square (via electric) at 8:45 a. m. Carrie L. Hatch, Sec'y.

"A Russian story tells that the Most High once gave a feast to the Virtuous, and finding that Charity did not speak to Gratitude, while the other guests conversed freely, asked why. Charity answered for both: 'We never met before.'"

Humanity is sent on a mission. What she is called on to do is to subdue the earth.—Norval.



(Swamp-Root is pleasant to take.)

Mrs. Carrie Firth Curran, Missionary for the O. S. A., wishes to hear from every Spiritualist throughout the State, so we may arrange a circuit to reach as many as possible, and save traveling expenses, we also expect to have two other missionaries in our field, and would wish to have circuit so formed that the local societies will be provided with a speaker the most of the time. Our object is to organize new societies and reorganize the old. Will the secretaries of the chartered societies please send Mrs. Curran their address as new officers have been elected since last report. Address 123 Indiana Ave., Toledo, Ohio.

Language is one of the most beautiful and potent weapons that is forged in the shop of the Divine Artificer.—Emerson.

A CASE OF

Partial Dematerialization

OF THE

Body of a Medium.

INVESTIGATION AND DISCUSSION

BY COUNT ALEXANDER AKSAKOF,

Scientist, Philosopher, and Librarian, Ex Prime Minister of Russia.

Translated from the French by TRACY GOULD, LL. B., Counsellor at Law, Member of the New York Bar.

The well-known scholarship of Count Aksakof, and the penetrating study he has given to the phenomena of the occult, have given to this book a value and interest which cannot be overestimated. The results of his personal investigation into the most absolute test conditions, proving conclusively the presence of a partial dematerialization of the body of a medium, and his explanation of the same, have been so clear and so convincing, that they have given to this book a value and interest which cannot be overestimated.

CONTENTS.

Chapter I. Theoretical Speculations.—Materialism as a Basis for the Study of the Occult.

Chapter II. The Case of a Medium (given by Madame de M.)—The Phenomena of the Partial Dematerialization of the Body of a Medium.

Chapter III. The Case of a Medium (given by Madame de M.)—The Phenomena of the Partial Dematerialization of the Body of a Medium.

Chapter IV. The Case of a Medium (given by Madame de M.)—The Phenomena of the Partial Dematerialization of the Body of a Medium.

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Chapter XVI. The Case of a Medium (given by Madame de M.)—The Phenomena of the Partial Dematerialization of the Body of a Medium.

Chapter XVII. The Case of a Medium (given by Madame de M.)—The Phenomena of the Partial Dematerialization of the Body of a Medium.

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Chapter XIX. The Case of a Medium (given by Madame de M.)—The Phenomena of the Partial Dematerialization of the Body of a Medium.

Chapter XX. The Case of a Medium (given by Madame de M.)—The Phenomena of the Partial Dematerialization of the Body of a Medium.

BANNER OF LIGHT BOOKSTORE.

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TERMS CASH—Orders for Books, to be sent by Express must be accompanied by full or at least half cash; the balance, if any, must be paid C. O. D. Orders for Books, to be sent by Mail, must be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Books under \$1.00 can be sent in that manner for cents.

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No attention is paid to anonymous communications. Names and addresses of writers is indispensable as a guarantee of good faith. We cannot undertake to preserve or return editorial articles.

Newsletters sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 2, 1901.

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Home Life.

The perpetuity of the home is one of the most serious problems that now confront the people of America. The arrival of the "New Woman" has shaken the very foundations of the ancient castles of safety, and the home is no longer considered a matter of moment by those who claim to have escaped from the bondage in which women were formerly held. The college bred girl is seldom a domestic woman in her later years. Manual labor, in the form of housework in particular, has come to be looked upon as degrading, and unworthy of a woman's efforts. Music, art, the drama, clerkships, and the like occupations are glittering attractions to the educated girls of today, who have even become so "refined" (7) in their attainments as to be able to look down upon their mothers whose shoulders have been bent by hard work, and their fathers, whose brows earned for them the money they spent in obtaining their higher (7) education.

Home-life, to many such women, is virtual slavery. They long for freedom—freedom to attend musicales, theatres, and entertainments of all sorts—freedom from the responsibility of exerting themselves ever so little to keep their homes in order—freedom from the etiquette of the table—freedom to dress in the height of fashion, and—in fine—freedom to lead veritable Bohemian lives. Regular meals are of no moment to them. A picked up luncheon suits them best, because there is little or no physical labor connected with it. The fact that dyspepsia and other diseases follow in its wake is of no account to them. They must have their enjoyment, and must be free to do as they please. In the dwelling places of such women—we cannot say homes—order is too often conspicuous by its absence, cleanliness, too, is frequently missing, since Bohemia's land is the land of freedom from restraint. What can be expected of children born in such families? What is to be hoped of the young in any home where neglect is the ruling feature on the part of the parents in their treatment of their children?

The greatest wealth a man can have is a store of sound health, coupled with sound morals. These words apply to women, even more strongly, for upon them rests a double responsibility—their own lives and the sacred office of motherhood. It is more to a woman's credit to be able to prepare a well cooked, digestible meal than it is to be able to sway multitudes, through oratory, or to read Greek and Latin at sight. A well trained child or number of children is a more precious jewel in a woman's crown than the famous

Rohinson diamond of Queen Victoria's love. Order is heaven's first law, and order in the home makes that home a place where heavenly angels can and do abide. Order is harmony, and harmony is the parent of love, while love is God's most trusted messenger to the children of men to give them knowledge of his divine Fatherhood and Motherhood. When a college education leads men and women to despise honest labor, to frown upon the toilers of the land, and to view their own parents with pitying contempt, it is far from being a desirable thing for the young. It is rather a curse, and the use made of a course at Smith, or Radcliffe or Wellesley by many young women of today, can even be called a crime.

If young women went to college to fit themselves for such kinds of work as they are best adapted for, it would be different. Were they to hold in mind the thought that they were the probable mothers of the men of the future, and that they must store their minds with useful knowledge in order that their boys would find them equipped to teach, as well as to amuse them, the results would be far more beneficial than they are today. "It's only mother's opinion" is too often the remark of the American boy, who, practically and theoretically taught, finds his Bohemian, pleasure-loving mother far from being his mental companion and helper. Such a pitying remark, with all that it implies, tells the story of decadence in the home in which it is made. There are thousands of such domiciles in the United States today.

Many women, and men as well, do not care for homes of their own. They prefer paying rent, and living in hotels and boarding houses, to bearing the responsibility of maintaining an independent abode. Money paid to a landlord or to a boarding house keeper is only a means to further their pleasure, so designed as to free them from all burdens. Rent paying is the worm at the heart of the American home. It is better by far to have a four-room cottage, free and clear of debt, than it is to dwell in the "most lovely flat" or "perfectly charming suite" that was ever built. A home that is owned is an anchor of safety for every family, and the responsibility it entails is wholesome discipline for the husband and wife who occupy it. It is also an ark within which children can be housed from all the storms of life, and taught that high morality of soul which will make them true men and women. Children bred to Bohemian lives never make industrious citizens, neither are they reliable as fathers and mothers. There can be no real love of country where there is no real love of home. That man cannot be trusted who is forever moving from point to point, to do one thing to add to the social and educational life of the world. He is seldom found to be trustworthy in money matters, and often becomes a parasite upon society.

"Rolling stones gather no moss" is a truism. A wanderer may see the world as a traveler, but he seldom is more than a drone in the human hive. Criminals are created in and through Bohemianism. Where picked up meals, stuffy rooms, and trunk living prevail, children are sure to seek amusement and companionship outside, even if it be upon the street. "Street Arabs" are not infrequently the products of the above named conditions. If a home centre had been established, and mutual responsibilities defined, those "street gamins" would undoubtedly have become studious and moral in their habits. Fathers and mothers who throw the responsibility of parenthood off upon others, especially upon a heartless public, are moral cowards. Modern education has a tendency to add to their number. That girl who is educated to despise honest manual labor is a curse to society. She becomes a criminal when she uses that education to suppress the natural functions of her being in respect to motherhood. That boy who is taught to look upon working people as his inferiors, who considers labor of any kind degrading, is worse than useless as a man. He is a consumer—not a producer; a man who lives upon what others produce is a cheat. When girls and boys can be reared with such views, there is something radically wrong in their home instruction. The foundations of the home are being undermined in many directions. That nation becomes accursed when its citizens destroy the home. America is rapidly passing from a nation of home-owners, to a nation of renters, hangers-on, and landlords. Restore the home, and our nation is safe.

Dr. George B. Warne

is again President of the Illinois State Spiritualists' Association, and represented that body in the recent Convention of the N. S. A. in Washington, D. C., where he did excellent service for the cause of truth. No man deserves more at the hands of the truth-loving Spiritualists of America than does Dr. Warne. For five years he has stood in the breach against the machinations of the most unscrupulous horde of tricksters that have ever defamed the fair name of Spiritualism. They have hurled their arrows of hatred at him continuously, and have spared no effort to belittle his work for Spiritualism and his standing as a man. Their shafts of malice have been turned aside by his straightforward honesty and sincere devotion to principle. His enemies have been the enemies of the N. S. A. and of true Spiritualism. He has fought the fight of both uncomplainingly and finally scored a signal victory for the right in the courts of Illinois.

Very few Spiritualists realize the magnitude of his work, or appreciate the fact that Dr. Warne has labored against very heavy odds. Because of the discovery of the worst kind of fraud on the part of certain persons who claimed to be mediums, Dr. Warne and the Illinois State Spiritualist Association were most violently assailed by the fraud gang and their abettors, and were finally forced to resort to the courts to vindicate themselves, also to sustain the N. S. A. and true Spiritualism. Several years of controversy followed, but last April the final verdict was rendered and Dr. Warne and his associates were sustained in every point. It was a clear cut vindication of honest Spirit-

ualism, true mediumship and the N. S. A. In fact, it is not too much to say that the fight was carried on to a finish in order that the N. S. A. might be vindicated in the courts of the State.

The decision of Judge Stein virtually placed the N. S. A. in a rightful position before the world, and triumphantly vindicated Dr. Warne and his Association. This prolonged contest was a very expensive one, but the State Association met it without complaint, and did not call for one dollar even from the N. S. A. with which to carry on the battle. Dr. Warne and his associates fought for the N. S. A. and paid the expenses of the fight through their State Association. A contribution of this kind, involving as it does the recognition of the N. S. A. and its kind of Spiritualism by the courts of the land, is worth more than would be several cheques of one thousand dollars each. The result obtained is largely due to Dr. Geo. B. Warne. He has been loyally sustained by Col. J. A. Freeman, Ervin A. Rice, Orrin Merrill, M. W. Packard, Miss Ella M. Johnson, Hiram Eddy and other noble hearted Spiritualists of Illinois, but he has had to bear the brunt of the fight, and meet the greatest part of the abuse that the fraud element has put forth during the controversy. He should be given credit for his unselfish efforts and made to realize that his work is appreciated. He is an honor to Spiritualism, and has earned high honors for himself among its followers. The overthrow of the fraud element in Illinois has given Spiritualism a higher standing in Illinois than it has had for many years. Let us remember that we are indebted to Dr. George B. Warne, more than to any other one person, for this blessing.

Virchand R. Gandhi.

From the columns of our esteemed contemporary, The Sunflower, we learn that the above named gentleman took leave of earth from his home in Bombay, India, in August last. Mr. Gandhi was the leading exponent of the Jainist philosophy and represented his cult, by the direct vote of his people, nearly five millions in number, at the World's Congress of Religions in Chicago, Illinois, in 1893. His broad culture and tolerant spirit won him many friends in America, and he remained for some months in the United States lecturing upon Jainism in the leading cities and towns, after the close of the Chicago Exposition. He spoke at several camps and was an attractive figure wherever he appeared. One of his most attractive lectures was entitled, "Some Mistakes Corrected," in which he dealt with the popular misconceptions with regard to life in India, and exposed, without fear or favor, the unwarranted and wholly unfounded claims of the Christian missionaries. Mr. Gandhi spoke with perfect freedom, and none of his statements have ever been successfully controverted. He returned to America a second time, and lectured to large and appreciative audiences throughout the nation in 1897-98. His transition at the early age of thirty-six years is a great loss to the cause of progressive thought in all lands, and especially so to the Jains, whose ablest representative he undoubtedly was. Mr. Gandhi has thousands of friends in this country who deeply regret his early exit from this stage of action. He was an able teacher of his philosophy and a profound scholar, and has left the world the better for his having lived in it.

The Christian in China.

A Japanese paper published in Tokio, is quoted as saying: "It will be acknowledged that it is the duty of a civilized nation to set a good example of humanity toward a semi-civilized nation. But what shall we say when we are informed by our correspondents, and have, some of us, seen with our own eyes, that the proudly uniformed soldiers of civilized nations who have been staying in China since last spring, when the Boxers rose in arms, have exhibited the worst possible example by looting property, violating women and girls of tender age; and slaughtering helpless men and innocent women and children? No wonder that terror and excitement among the surviving natives are so extreme that they are easily shocked by the mere sight of white soldiers on the road and run like frightened deer when they see the hunter approaching."—From The Searchlight.

These white soldiers, be it remembered, are Christians—the products of Christian civilization in the Occident. Yet they are doing the "Lords" service in China by means of the above described barbarities! When the natives of any country are so frightened at the mere sight of white soldiers that they run like deer, it is about time the aforesaid soldiers were called home, and petitions sent to the so-called heathens of the East to send missionaries to the Western World to civilize the Christians. China has been more sinned against than sinning in the recent imbroglio, and the chief offenders in the affair are the Christian missionaries, and their henchmen—the Christian soldiers. The United States as a nation would honor itself if it were to forbid any more missionaries going to China. If they persist in going, our Government should disavow the act, and tell the Christian looters and debauchers that henceforth they must look out for themselves.

The Syracuse, N. Y., Meeting.

We deeply regret that the announcement of the above meeting did not reach us until two days after the Banner went to press last week. Our press day is Tuesday and all announcements must be in hand by Monday evening in order to secure insertion in the current issue of the paper. Bro. Moses Hull, Sister Lizzie Brewer and the other Syracuse workers have our best wishes for the success of their work, and we gladly promise them the co-operation of the Banner of Light in their efforts to spread the gospel of Spiritualism abroad in the great "Empire State."

Silence is the soul's all potent weapon in its contest with error. The tongue of Silence is tipped with gold, while that of Speaking is covered with sounding brass. Use Silence if thou wouldst conquer when thou art in the right.

A. M. Griffen.

This able representative of Spiritualism in our nation, and in Chicago in particular, was a welcome guest at the Banner office one day last week. Bro. Griffen was called to Boston on legal business, but found a spare hour for a visit with the Banner. He was a most welcome guest and we hope he will "come again" and often.

It is said that one of President Roosevelt's daughters is highly mediumistic. If this be the case, the higher powers may be able to reach him in his own home, and give him the clear vision in all State matters that the Chief Magistrate of our nation should possess at all times. His dinner to Booker T. Washington is an evidence of his recognition of true manhood. The President honored himself when he made Prof. Washington his guest, and he can afford to smile at those newspapers who are denouncing him for dining a colored man at the Presidential table. It was a just act, and deserves the commendation of all fair-minded people. Prof. Washington towers head and shoulders, mentally and spiritually, above all of the detractors of his race, and of himself in particular. President Roosevelt is honored in having such a man for his friend. May he be led by the unseen forces to make Prof. Washington the one type of his race to be trusted and counseled by.

The extraordinary statements of Mrs. Piper, former medium of the Society for Psychical Research, by no means vitiate the evidence of another life offered the world by herself and by thousands of others who were brave enough to credit Spiritualism with that which was justly due. A thousand Mrs. Pipers or other mediums who repudiate Spiritualism, can never overthrow the truths of psychic science. They are established beyond question, and the animadversions of envy, jealousy and malice cannot destroy them.

Good reports reach us from those tireless workers for Spiritualism, George H. Brooks and Edgar W. Emerson. The former is now ably serving a fine society in Newport, Kentucky, that has a home of its own, while Bro. Emerson is employed as the permanent speaker for the Spiritualists of Columbus, Ohio, who also have a fine temple "all their very own." Permanent speakers and church homes mean prosperity for every society. May all local bodies follow the examples of our brethren in the cities named.

"The man who measures the souls of his fellowmen by the amount of the material wealth they accumulate, and complains of the spiritual growth of the worthy poor is far from being a Spiritualist in the best sense of the word. 'Small, indeed, is the soul of that man who permits envy to bias his judgment and gives to jealousy the right to influence his actions. Such a man dwells wholly in the realm of selfishness, and knows nothing whatever of the wholesome influence of pure love.'—A Spirit Helper.

"He who hates his brother yet claims to be a teacher of the gospel of truth and righteousness must be born again ere he can claim the right of admission into the kingdom of heaven where Peace and Love forever abide."—Spirit Peace.

"When a man thinketh himself something when he is nothing, he deceiveth himself."—Bible.

"Think purely, speak truly, live nobly."—Buddha.

(It might be well for some of the Spiritualists to read these words and put them into practice. There would then be more spirituality than is now apparent, in a few centres, at least.—Editor.)

"Thou shalt not kill any living thing."—Buddha.

(As thoughts of love and kindness are living things, it would be well for all Spiritualists, indeed, for all mankind, to cease their terrible work of killing them, and to seek to add to their number by noble living and honest striving to find the good, the true and the beautiful. Halt not to count the ills of life, but mount them step by step and soon the pinnacle of success will be attained.—Editor.)

The hope of the world lies in the presentation of a truly religious yet thoroughly scientific Spiritualism. This can only come when Spiritualists unite in harmony and good will, classify their facts, dignify their public utterances, and engage in the practical work of doing good.

The fallibility of human testimony is often remarked, yet there is a suspicion in some quarters that spirit testimony is likewise fallible in many respects. Prophecy, history and philosophy are fields in which many so-called spirits plow deep furrows of error in making their statements to the world.

God's voice is always heard in that realm where Love reigns supreme. Love has but one weapon with which to protect and defend herself—that weapon is Silence, and Silence is the muscle of the soul of God in action.

The harmonies of heaven are revealed to man through his adjustment of his own consciousness to the realities of life by means of soul illumination. No man can be harmonious with his fellowmen, yet be at war with his own Soul-Self.

Dr. Bernadotte Bixby has published a very tasteful tribute to President McKinley, in verse, based upon the last words of the dying statesman. It is worth reading and is for sale at this office at ten cents per copy. Send in your orders.

"The Songs of Christine."

A most entertaining little book—a bouquet of lyric gems—is that entitled "The Songs of Christine," by E. M. Holden, an English writer of fine poetic genius. The volume comprises over thirty separate poems of greater or lesser length, chiefly under the names of a variety of formal subjects, through all of which runs a high order of spiritual thought. There is an opening ode entitled "To Christine," in which the poet calls up and invokes the inspiration of his muse:

"Come like a breeze, and fill the cheeks of song,
Song, whose gold lips o'erthroated with silver speech
Can blow the subtlest bubble of the soul,
And bear thee up on one immortal strain
Into evangel regions of repose."

And then in prefatory lines he pays frank tribute to the inspired source—

"So these songs one spirit own
Moving through their mingled tone.

And as guardian seraphs stand
On the confines of their land,
So these songs in heaven were writ
But to human needs are knit."

It would hardly be practicable in a review of limited space to do justice to each separate subject, meritorious as each may be. But from such quotations as we are able to give the reader may get a glimpse at least of some of the beauties with which the work as a whole abounds. A most exquisite description is that entitled "Daffy-down-dill," a song that enchants and enchains at every line. There is fascination in the rhythm and captivation in the theme

"It was once on a wonderful morning,
On a happy young morn of the May,
When the cream-budding bushes of May
All the hills and the vales were adorning;
'Mid the pallor of primroses gleaming,
White stars of the stitchworts' shy scheming,
Sunny cowslips transparently beaming
And the bluebells that herald the May;
'Mid the breath and the bloom of the morning,
'Mid the wonderful want of the morning,
'Mid a silence ecstatic and still,
O my heart was the heart of the morning,
When I met the young Daffy-down-dill!"

And little wonder that he asks—
"Was it strange that a being so slender,
That a form so expressive and tender,
Should appear such a temple to fill?"

But this little volume contains many such rare poetic gems in settings as beautiful and rare. In "Merric-march-march" runs the gospel of love and sympathy and human kindness, while throughout all is the evidence of faith in the ultimate triumph of good. The abode of the author is evidently far up in the mountains of spirituality, and listening to the eternal harmonies he has caught the true spirit of the new revelation and new religion.

"Where the lichen-clad boulders sleep on
Through the centuries' weather,
And the shepherding winds pipe the tender
est midsummer lay,
As they call up the clouds from magnificent
dreaming together,
There floats down the valley a voice that is
fresh as the May,
'Tis the voice of the soul of the beautiful
maiden Bell-Heather"

is one of the flowers culled from this bank of poetic fragrance. There runs throughout a lofty sentiment only an imperfect idea of which can be conveyed by anything short of the entire poem.

"I wreath its pale spires with the moss that
is growing together,
For one who is queen of the rare and the
pure and the bright,
For the eloquent child of the hills, for the
maiden Bell-Heather,
For the poet who sings far away in the val-
leys of night."

"Goldenrod" is another of the choice pastorals of the volume, the lines of which follow each other with a musical cadence and a lofty idealism that indicate a spiritual perception of the higher and enduring side of life, one quotation from which must suffice:

"Goldenrod is at the door!
Laughing, laughing as of yore—
Brilliant with the birth of ages,
With the dream of Evermore.
Christ! thou didst forsake the heavens, suffer,
triumph near and far,
That the spheres should sing together, heart
to heart and star to star,
That our spirits should remember, in the
flesh, what things they are."

There are "Violets" and "Honeyuckles," "Hyacinths" and "Hollyhocks," "Briar-rose" and "Lavender" and "Morning Glory," with several stray buds and leaves of varied hue to complete one of the most exquisite poetic nosegays that was ever placed upon one's table to charm the senses and cheer the soul.
L. N. Pratt.

A Splendid Offer!!!!

We will send the Banner of Light to any subscriber for the period of three months the sum of fifty cents, and present him a copy of an excellent work by Leonard S. Crafts, entitled "Mystery of the Ages" free of cost. The book itself is worth more than fifty cents, hence the one who secures it will receive the Banner free for the time named, and get a good book at the same time for the small sum of fifty cents. Remember this offer applies to new subscribers only. Send in your orders at once.

We take pleasure in calling attention to the able address of Hon. James B. Townsend of Ohio, at the recent National Convention in Washington, D. C., which we present to our readers on the first page of the current issue. It is replete with instruction, and its altruistic principles will appeal to every student of the philosophy of Spiritualism as being the very quintessence of spiritual thought. In our next number we shall take occasion to speak of Mr. Townsend as a man as we have known and found him to be after twelve years' intimate acquaintance with him. Our columns are too full this week to admit of such a sketch as we deem appropriate.

Mrs. M. A. Reed, the excellent psychic teacher, healer and soul reader, is now located at 116 West Newton St., Boston. It gives us pleasure to inform our readers that Mrs. Reed is a true exponent of the wisdom of the soul and students and searchers after truth will not be disappointed if they seek her assistance and guidance.

"The visible and invisible, the audible and inaudible, material and immaterial, are but terms bestowed upon our narrow sensuous limitations. To modern science they have no absolute significance, but merely indicate variable and interchangeable rates of etheric vibration."

SPIRIT Message Department.

MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF
MRS. NINNIE H. SOULE.

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

These Oracles are not public.

To Our Readers.

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

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

Invocation.

In loving trust, oh spirit of truth, we stand and listen for the voice from out the larger life. So blinded are we by distress, by sorrow, and by all things that make for pain, that often discouraged, we turn our faces to the past, but today we look out into the future and with eye bright with hope we listen for the word that shall make us strong and steady in our going forward. May we more perfectly understand our places and purpose in life; may we come into the realization of what effort will do for us; may we at once stand with this thought illuminating our lives that though all the world forsake us, though every heart turn against us, truth is mighty and shall lead us on. No other position, no other attitude toward the great effort of life can be ours but to unwaveringly go forward sweetly and trustfully and thus to help all souls who are struggling toward the Infinite. Bless the dear ones who come at this moment. May they be strong and able to give their word out freely to those who are looking for it. May the message be so sweetly given, so plainly spoken, that the heart that is aching for it shall receive and understand. Draw us closer together with all souls, whatever their condition, whether lowly or high, may we feel our oneness with them and thee. Amen.

Report of Seance held Oct. 3, 1901. S. E. M.

MESSAGES.

Herbert Warren, Brookline.

The first spirit that comes to me is a man from Brookline. His first name is Herbert and his last is Warren. He is a man about forty-eight years old, and he stands up here just as nervous as a witch. He keeps putting his hands together and taking them apart and walking up and down like a man who could not contain himself. He says: "I guess you would feel that way if you had been trying and trying and trying to get to somebody you left and you couldn't get to them. It is awful to stand right in the room with people and to know that you see them and try to speak to them and they won't hear, and have them keep right on crying and crying all the time. I have been trying to get to Emma and she hasn't any more idea of my presence than if I were dead, and I come away from her discouraged. I asked someone if there wasn't any way to get to her and they told me to come right down here and tell my story and perhaps you would help me, and I have so many things to say to her that it seems to me that I can't stop to tell her how I know I am myself, or how she shall know that I am myself, but it is important that she know that I am with her. I don't like to see her stand up before that picture and cry so much as she does. It nearly makes me wild, seems as though I would like to turn it so she couldn't look at it, and then my mother—I do wish my mother would stop talking about me. She does nothing but talk about me all the time until it keeps such a hold on me that I am not free. If they would let me alone and stop talking about me and let me be free and give me an opportunity to speak to them, I believe I would be happier and they would. My father is with me and he says, 'Tell them for goodness sake if they have any love for either of us to open the doors as quickly as they can and let us speak to them.' I don't think I will try to say any more. Of course they know I love them. Of course they know that I would do anything I could without their asking, but I feel as badly over going the way I did as they do. I'd give anything if it was all different, but it can't be helped now and I can't stand it to have the thought on me so strongly and no opportunity given me to express my thought. I thank you, people. I don't know how to pay you; seems as though there ought to be some way that I could pay for the time I have used or for the effort you have spent in my behalf. I can't quite understand why you should keep doing this for us when we can't do anything for you, but if it is all I can do to thank you, then I do that most profoundly for this opportunity."

Bertha Drew, Littleton, N. H.

The next spirit is the spirit of a girl. She is twenty-two or three years old. She is fair, with light brown hair and blue eyes, and she is tall and slender. She steps up to me with a graceful little way and says: "I come from Littleton, N. H. My name is Bertha Drew. I came over here, and I have my baby with me. The baby came very soon after I did, and I am so glad to have it, but I am also very anxious to get to Charlie, and if only he would think of me as alive, I am sure he would be happier and so would I. I went to church with him last Sunday. I sat beside him and heard the little sigh in his heart, and when he saw someone that he knows and I know who reminds him of me, it seemed for a moment that he couldn't stand it. I want him to feel that although we neither of us knew anything about this, it is quite possible for me to return to him. It seemed awfully hard to me, all our life we had planned

about broken up; I had looked forward to so much of happiness and he had planned to do so many things, then all at once everything was broken into by my death. I know that he has a long time to stay without me, but I want him to be as happy as he can. I don't want him to feel that I have gone out of his life forever. Oh, please tell him that I suffered as much as he when I first came here; I cried, I was so homesick, and it seemed I could not stand it, that I must return to him and when I come today it is to tell him that I am happier now and I want him to be happy. We will try and think that it is God's will, although I can't see it plainly, I can't understand why it should be, and neither can he. He will be patient, but please do let me speak to him. Charlie, do give me an opportunity. It will make it so much easier for us both. Thank you."

Hannah Mowry, Fairfield, Vt., to Carrie Armstrong.

The next spirit who comes to me is that of a beautiful lady past sixty years old. She is very fair, with blue eyes, white hair and a childlike look in her face. She seems as simple as a child in her manner and as she steps over to me she says: "I feel an intense desire to say some word that shall help my friends who are struggling in the dark. My name is Hannah Mowry and I used to live in Fairfield, Vt. I had very many friends there and some of them are there now and it is to them that I would send this message of my existence and not only of my existence but of my interest and knowledge of life. I didn't know a thing about this subject and for a long time in the spirit land I could not understand anything about it and at last I thought I would make the effort and so I have come here. I want very much to have this go to Carrie Armstrong, so she will understand that I know more about the burden and her work and the trouble that is over her now, better than anyone who is alive, but it seems to me that if she will wait patiently and not try to take any legal steps at present that it will be much better for her, and certainly better for all concerned. I have met Daniel and he sends his love back to his friends as I do mine, and he says to tell them that he is just as fond of music as he ever was, which wasn't much, as he couldn't tell one tune from another. He says he didn't know that heaven would hold much for him, for it was made up of all music and that he is glad to find that there is a place for those who don't understand and have no innate love for music." Then he laughs as though it is quite a joke that he has gotten off and smiles to this lady and she back to him and then they take hold of hands and walk off together so happy for having given the word.

Emma Niles, Boston.

The next spirit is that of a woman about twenty-five years old. She is thin and of dark complexion, very dark eyes and hair, and so nervous it seems as though she can hardly speak. She just walks back and forth and back and forth as though trying to get control of herself enough to give the word to me. When she finally stops, she says: "My name is Emma Niles and I want to get to Willie. He is my boy and it seems as though I couldn't stand it to see things going as they are and I be unable to say anything to him. I lived in Boston and he lives there now, and I see him so often and I try to influence him and help him, but it doesn't seem to do any good. I suppose if I were calm about it, I might be able to accomplish more, but if he gets this word I want him to understand that I can get into communication with him if he will only give me an opportunity. I have seen Lizzie and I know what she says and does, and while I don't approve of it, I believe that she is actuated by the same impulse that I am. God bless my boy. I wish I could do for him what I see ought to be done, but he must take the first step and then he may be able to do the thing that would please us both. I thank you for giving me this opportunity."

William Babcock, Oberlin, Ohio.

The next spirit is that of an old man with white beard, white hair and blue eyes. He is quite tall, with rather broad shoulders, and just as smiling and sweet as he can be. He steps up to me with an air of knowing all about this philosophy and when he does come that way, he speaks to me and says: "Yes, indeed, this is nothing new to me. I have known about it for many years. It was my comfort before I came away and is certainly my inspiration today. I always believed from the time that I knew it was possible for spirits to return that it was the thing that would save the world from pain. I wasn't so particular about saying it from sin, but I knew that spirit return was the one thing that would save it from pain and sorrow and today I am more and more assured of this. It seems when I look out over the world and over the people who are walking in darkness that I ought to organize some sort of a missionary band and go out into the midst and give the word. I feel like inspiring anew the workers and those who would help mankind to bring this light into other lives and clear away the cloud of sorrow, but I suppose it is better for it to come along slowly and not try to hurry them into an understanding of the gift that is theirs. My name is William Babcock and I used to live in Oberlin, Ohio."

To the Faithful Reader in Dennison, Ohio.

I find a spirit coming to me of a young lady about eighteen or twenty years old. She has dark eyes and dark hair and seems rather slender and delicate. She comes up to me with an impulsive movement as though she was so anxious to get to the ones she loved and had such a desire to express to them her understanding of the grief and the sorrow. The first thing she says is: "Oh, tell them that I am not unconscious of their prayers or their tears. That ever since I came over here in such a strange and sudden way I have had the greatest desire to get into communication and to give some word to those I love. My tears often fall freely and yet I look about and find so much of beauty where I am that

I long to take those over with me into the spirit life." Along with this lady is a man past the middle life, gray beard and gray hair. His eyes are blue and he is rather short and slender and the first thing he says is: "I am father and I come to bring a word to them." After him I see the name George.

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND NINETY-EIGHT.

To the Editor of the Banner of Light:

While it is true that God is light, it may be said with equal truth that God is invisible. That God is light must then be taken in a spiritual sense, and may then mean that as the light of day makes every object clearly visible to him whose optic nerve and apparatus are in good condition, so does the mental light emanating from the supreme intelligence clear away spiritual obscurity, and make beauty, truth, and goodness appear in their true proportions to him whose spiritual insight has become clear.

As there is a physical sun which warms and lights the earth plane, so do we believe that it has its spiritual counterpart in the psychic realm, but neither the one nor the other can be considered God, though they are both guides by which his characteristics are manifested to finite being.

Seeking to see things clearly and truly is one way by which we may draw nigher to God, and there is a deep spiritual significance in the words of the poet:

"God dwelleth in a light far beyond human ken;
Become thyself that light and thou shalt see him then."

In like manner, to become more loving, more perfect, and more true are other ways by which we may draw nigher to God; but as we have limitless time to engage in this process, and as what we call God is absolute and limitless, we may wing our way onward and upward without any fear that our journey will at last come to an end.

Emerson once said that we can never be tired if we only look for enough. He illustrates by saying that all weariness drops away if we look into the measureless blue. If this be true in a physical sense, it is equally true that mental and spiritual weariness fall away from us, if we only fix our spiritual gaze on one of those absolute ideas as infinite truth, boundless love, or the ideal beauty. But to gaze at them is not the same as comprehending them. If we seek to comprehend them in their entirety, we become weary again; but if we look at them with the love and trust of the little child who rests on his mother's breast and looks into the heaven of her eyes, we too are filled with love and trust, and all weariness and anxiety drop away from us.

Shelley embodied a similar thought in one exquisite stanza:

"The desire of the moth for the star,
Of the night for the morrow;
The devotion to something afar
From the sphere of our sorrow."

When so beset with care and anxiety, and wearied by the friction against uncooperative spirits, when the brain is weary and refuses to yield to the refreshment of sleep, I have one unfailing resource. It is to cease looking at the things of earth, and to fix my spiritual gaze far beyond the clouds into the clear ether where happy spirits dwell. I think how beautiful it is away up there, and the mere thought of that region, and of the joy that fills their hearts makes every care fold up its tent and slip away. I enter the land of dreams, and who knows but that my soul may make them an actual visit before the morning light.

The scientists say that what we call light is only a sensation produced on the optic nerve, and that if there were no eye to see, light would not exist. But "blessed are our eyes, for they see." Sad would it be to have our vision gone. The memory would, however, remain, and be a source of pleasure in the darkness in which we would have to walk.

It is difficult for us who have always seen to realize how it must be with those who have been blind from birth, who can only feel or sense their way through life, who hear of rainbow tints and the bright hues of flowers and the deep blue of the ether, without being able to form any conception of what the words mean. And yet, strange to say, they talk of things as if they had seen them, and even describe the way that spirits look, if they are fortunate enough to be clairvoyant.

I noticed this particularly a few months ago when I went to see the gifted blind medium, Miss Anna J. Chapin, and her adopted sister, Miss Louise Wightman, in Brooklyn, where they were then living, and later when they came to see me in my own home.

While sitting in my little parlor, Miss Chapin said that she saw me far away west of here, and that there was a young lady with me, who had large brown eyes, and was named Jenny. She added that Jenny was still in earth life.

She said this young lady and I were where there were many horses harnessed to various kinds of vehicles, and that we were walking round and examining them. Some of them were checked very high, and we unfasted the checks, and were delighted to see these horses stretch their heads away down as if it did them good. She said we seemed to have a good many little papers in our hands. Some of them we placed in the vehicles, and some of them we tucked into the collars of the horses.

Miss Chapin's clairvoyant vision brought to my mind an incident of which I had not thought for years.

"Jenny" was our true-hearted friend and inspired speaker, Jenny Hagan—ah! my treacherous memory will not tell me her present name, but I know she is doing a grand work for our Cause in Texas. All who have seen Jenny remember her "large brown eyes."

It was about 1893 and we were at Ashley Camp in Ohio. A large meeting was going on in the auditorium, the farmers had come from far and near with their horses, and Jenny and I thought it too good an opportunity to do some humanitarian work to be

neglected. So we did just as Miss Chapin described, and went into the meeting somewhat later.

What puzzled me was how Miss Chapin saw all this, for she has been blind from her birth. Asking her about it, she said she really saw it all, and sees the spirits she describes. So, as she has never seen with her physical eyes, yet her soul uses the visual organs of her spiritual body, and with them she sees the things of the spiritual realm as actually as we see things on earth. And no doubt the eyes of Jenny Hagan's spiritual body are "large and brown."

Another delightful feature of this visit was songs sung to me by these dear friends. Miss Chapin's musical gifts have been thoroughly cultivated, and her thrilling soprano with Miss Wightman's mellow contralto make a combination that is rarely excelled. They satisfy not only the musical sense, but the soul as well, and I have longed ever since to hear them sing again.

But before that can be, they must cross the Atlantic again, for these dear friends are now enjoying the rest and change of a year in Europe. They merit this vacation, for their labors in Brooklyn the past three years have been arduous.

Miss Wightman's spiritual gifts lie rather in the line of developing the powers of other persons. Miss Chapin is an excellent speaker, but, aside from her music, her principal power is in healing disease, being controlled in this work by a spirit from Bavaria, who directed them to make this tour, and to spend some time in her old Bavarian home.

On arriving in Germany they located in Hamburg for a month, and became much improved spiritually as well as physically. The last letter was written in Berlin, where the combined societies were about to give them a public reception and welcome to Germany. All the officers had already called upon them. They wrote that their music is much appreciated, and brings them many friends that perhaps would not care for their mediumship.

The thought of spiritualistic societies in Berlin, and their writing to welcome workers of like faith from far-away America interested me greatly. In this wonderful age, space and time are almost annihilated. We have followed Mr. Colville in his journeys and labors in Australia, and now that he has accepted an offer to do some work in London, we feel that he is quite near home.

The Banner of Light is read all over the world, and these letters have brought me correspondence in Australia, Japan, and from many localities on the continent of Europe, as well as many in Scotland and England. About two years ago, the Prince of Siam wrote me an autograph letter in excellent English regarding my books, all of which he had ordered from me through a friend.

And quite lately, a Spiritualist gentleman in Paris wrote me in regard to Ferdinand Fox Jencken, saying he had started measures to procure some assistance for the children and grandchildren of "la grande Kate Fox," and asking me to take charge of whatever he might procure. Little did I think when I began to study French two years after the rappings at Hydesville that I should in after years carry on a correspondence in that language about the posterity of one of those girls.

I grieve to add that the health of Ferdinand's dear little faithful wife is failing rapidly, and that we are feeling the gravest anxiety regarding her. I do hope that the kindness of generous friends will be shown so effectually that when I go to see her, I may be able to carry the things that an invalid needs, and lighten the burden that weighs more heavily than ever now that the wife and mother has become so feeble. Ferdinand, too, has been spitting blood, though he keeps manfully at his daily work.

Yours for humanity and for spiritualism,
Abby A. Judson.
Arlington, N. J., Oct. 20, 1901.

Sanford A. and Mrs. J. Adelaide Chapman.

TWO REPRESENTATIVE SPIRITUALISTS' IMPRESSIVE FUNERAL SERVICES.

A startling shock to the Spiritualists of Norwich, as well as the business community, in which he was conspicuous, was the sudden death of Sanford A. Chapman, on the night of Wednesday, Oct. 9. For months Mrs. Chapman had been prostrate and her change anticipated; but her vigorous and active husband, whose loving devotion to her in her helplessness and suffering were constant and a beautiful example to all, was to all appearance good for twenty years of earth life.

He was president of the Spiritual Union, and introduced me to the Spiritualists of Norwich at my first appearance here, Oct. 6, and his cheerful buoyancy and enthusiasm were a tonic and inspiration. These two faithful representatives have been a pillar of strength to the Cause for many years, and they showed their faith by works. Besides acting as president, and paying liberally for the support of meetings, he acted as janitor, attending to all the affairs of the Academy himself, free of charge, assisting also in the music, in which he was a valuable support, while she from her bed of pain maintained her interest, and devised plans, even directing in detail the work to be done in and for the Union, which was executed with faithfulness always.

He passed out in an hour after the first shock, and as soon as she was informed, she commenced planning for the funeral, and the settlement of business, and there on her death-bed, helpless as an infant—and more so, unable to turn herself, or raise her head, with a mind clear and active, she dictated all the arrangements, selected the speaker, the bearers, the hour of service, and the company to attend the journey and burial services at Somers, and as soon as this was arranged, she turned her attention to the legal business, had a lawyer called, and between sipping spells, arranged all things pertaining to the home and estate, which his sudden death had complicated much, and this mental labor continued until Tuesday, when all was settled and legally adjusted; and then the reaction came, and she rapidly declined until the night after Wednesday, at a o'clock

Thursday morning, she quietly fell asleep to awaken in the land of eternal bloom. Lizzie Harlow—a close friend of the family—was called to represent the spiritual gospel on both occasions, and her eloquent discourse and earnest presentations of the cheering revelations of Spiritualism, were listened to by a packed audience, all of whom showed intense interest, and tender appreciation of the wise words of the speaker, and of the noble lives whose visible presence had passed forever away.

Under the magic touch of Miss Harlow's impressive speech, the blendings of worlds were made apparent, and almost tangible to our senses. The rich rain of heaven's tender emotion covered the outward gloom with a mist of tears and a halo of spiritual light, as she painted the rainbow bridge across the valley of shadows, and awoke the echoes in Nature's Arcana amid the enchantments of autumnal beauty where the slumbering centuries hold secrets of life, love and immortality, and the mystic future reflects in the blended hues of the dying summer, the radiant smiles and rosy mornings of the bye and bye.

At the close of Miss Harlow's eloquent address, Mr. Brewer greeted her, and the writer, with expressions of appreciation, and strong words for his friend and partner in business, Sanford A. Chapman. He said he had known him twenty-seven years, and been in close business relations with him twenty-three years, and if ever there was a man that represented the noblest work of God, Mr. Chapman was that man. He had never known a nobler, truer man. In all his twenty-two years of business association he had never known him to deviate from the strictest expression of truth and perfect honesty in all things. And this man was a thoroughly representative Spiritualist, who never evaded or compromised his convictions. He was outspoken, frank and earnest, and Spiritualism was his life and light. His face glowed with the steady flame of its divinity that always illumined his way. And he had the confidence and respect of the business men of the city as well as the Spiritualists. This shows that no one need compromise, or hide his faith to secure the confidence of sensible people. But those who evade, apologize or deny their belief to appease prejudice, are justly distrusted, and never gain the confidence and respect of those they seek to deceive. Miss Harlow read a poem composed by Mrs. Chapman, and Mr. Maxham sang in a most charming and impressive voice and manner. All was fitting and beautiful, a lesson long to be remembered.

Lyman C. Howe.

A Tribute.

One of nature's noblewomen has finished her earth work and passed on. After many months of extreme suffering, Mrs. J. A. Chapman has been released. Her life is and has been one of unusual interest and benefit. One of the thinkers on progressive lines, she came into Spiritualism early in life and has defended and labored for it all these years, with her pen, purse, and physical strength. Her ability as a business woman stands extremely high, she opening the first bakery in her city, Norwich, Conn., many years ago and running it successfully for twenty years. The little tokens of love and sympathy that found their way to her room in the fifteen months she has been confined there, from the business world, only speak of her worth as a business woman.

For fifteen years she has been the secretary of the Norwich Spiritual Union, which position she held until her transition. And what she and her husband, S. A. Chapman, who preceded her just one week to spirit life, were to the society, is best told in the expressions of sadness and regret which have come from it. Mr. Chapman had been chairman of the society for years. Their home was the home of all speakers, and the Cause as well. To those who visited that sick-room and saw with what candor and judgment she carried on, in mind, the work of the society, and, after her husband went, her own legal affairs, with the body entirely consumed by disease, it was a living lesson of the power of the spirit over the body, and shows what an intelligent understanding of Spiritualism will do for one. Up to the last she knew all. The unusual event of one who is almost gone, living to see her mother and husband both go before her, is only in keeping with the life that was hers and what she has done for humanity.

She stood a monument of womanliness in all its tenderness, in all its sweetness, love and mercy, ever defending the right, doing incessantly for others and Spiritualism. Like Pleasant, that has known her for years, will miss her, and many in New England. The Cause has in the loss of this entire family, lost one of its strongest pillars in this country. And we individuals have lost a home, and the physical presence of true friends, but not their power to help us still. She, a strength and staff to my soul and work, will ever be an inspiration. May I be able to emulate some of the beauties of life, and may workers, one and all, because of this translation, only band closer together to carry on the great work, which the doors of the past commenced, better and faster.

With loving thoughts, we will say speed, noble soul, in your great life.
The funeral was held at her late residence, 21 Fairmount St., Mr. Lyman C. Howe and the undersigned officiating.

Lizzie Harlow.

Harriet Annie Warner.

Passed to spirit life from No. Bradley, England, Sept. 29, 1901. Harriet Annie, beloved wife of Henry H. Warner. She was visiting her parents when suddenly called to the higher life. She was a firm Spiritualist and a noble woman.

The inner world is more my own, as it were, than the outer. So intimate it is, so private. One might live altogether in it. It is one's native country. The pity is, it is so dreamy, so indeterminate.—Novalla.

The University Fund for the Scientific Investigation of Psychic Phenomena.

The present document is an appeal to those who think that the scientific investigation of the various phenomena of abnormal and super-normal psychology needs to be put on a more definitely organized basis. The plan is to secure an adequate endowment for it. The undersigned agree to give to this work the individual sums named opposite their names with the following conditions:

1. That the investigation be properly scientific and not in the interest of any propaganda, and that the fund be appropriated to the study of alleged telepathy, clairvoyance, hypnosis, and various types of hallucinations, including whatever field of mental phenomena that promises to throw light on these problems.
 2. That the fund shall be destined to use under the supervision of some university willing to permit the investigation under its care.
 3. That the fund shall be put into the trusteeship of Hon. Lyman J. Gage, Rev. Minot Savage, and Rev. John Coleberry, who shall exact of the contributors the most perfect guarantees for its proper use.
 4. That no part of the sums shall be paid in until the proper guarantees are secured.
 5. That all sums paid in shall be returned to the original donors or their representatives if they are not used for the purpose for which they have been paid.
 6. That the money paid in shall be invested and only the income of it used for the purposes named.
- The fund needed for the purpose named will be a large one, at least before we can expect that much can be accomplished. But whatever the wants of the future may be, the immediate need will be an income of not less than twenty thousand a year. It is hoped that this need will be duly appreciated by all those who wish to see the investigation carried on.

Prof. James H. Hynlop.....	\$100.00
Rose M. de Vaux-Roy.....	100.00
Rev. Dr. H. E. Newton.....	100.00
Dr. M. J. Savage.....	100.00
Dr. Henry Frank.....	100.00
Dr. Carleton Simon.....	100.00

A Sympathetic Phenomenon.

Psychologists are interested at the strange case of two Americans, Albert La Faye and John Coleberry. Both are telegraph operators the one in New York and the other in Pittsburgh.

Eleven years ago they bore not the slightest resemblance to each other, but today they are as like almost as two peas. And what is more wonderful still, is that their mental characteristics, like the physical, have merged into each other, so that now they not only look alike, but think alike, talk alike, and act alike.

In seeking a solution of this metamorphosis, those who know both men are aware of the facts, are inclined to give as a reason for it that for more than ten years these two men have been working the same wire and have become the closest of friends. They handle from 15,000 to 20,000 words of newspaper specials a night. It is argued that in constantly thinking of the same thing, mental influence has been so strong as to bring about a complete change in their personal appearance, until they finally have come to look marvelously like each other.

The one is not coming to look like the other in the way that he is changing so as to resemble him, but both have lost their former individuality, and have merged toward each other on a medium ground. La Faye has taken on the stronger characteristics of Coleberry, who, in turn, has absorbed the ruling characteristics of mind and body that once belonged to La Faye alone.

Perhaps even more marvelous, and certainly more puzzling, is the fact that these two men have never seen each other.

In 1890, when a certain newspaper in Pittsburgh decided to enlarge its service by sending a correspondent to New York and running a private wire from a New York morning newspaper into its own office, it sent a notice to the telegraph office in New York that it wanted the swiftest and most accurate sender for this end. La Faye was the winner of many tournaments, and it was his fortune to be selected.

It was Coleberry who made the selection, and he was a man of a peculiar way. The newspaper had taken Coleberry unhesitatingly for its home office, as he was without a peer in receiving the swiftest of sending and putting it down on his typewriter in the clearest and most painstaking way. To select a man at the eastern end whose sending would best suit him, a competition was arranged with several of the finest senders in the country on the New York end, and with Coleberry at the other end of the wire.

While a dozen men had entered the lists for the coveted position, only eight competed. La Faye was the eighth to sit down at the instrument with his copy before him. He had only sent about fifty words when the line was opened and a hundred men stretched between the two cities heaved a great sigh and sorrowfully said: "No. 8" had been too fast for Coleberry, who had been driven to "break" at last for a word he had missed. But, no, he had something to say, and it came over the wire with a bang:

"I'll take this wire to the hilt!"

He was told that four more competitors desired to be heard, who had come long distances for the tourney, but he replied that it made no difference if there were forty. That was the beginning of a friendship that has resulted so strangely. At that time, to persons who knew both men, they were totally dissimilar, mentally and physically. Coleberry seemed much larger than La Faye, without the slightest trace of similarity in eyes, hair or features. Then, too, he was steady and deliberate in everything he did, and endowed with what the world calls "a heap of horse sense." La Faye, on the other hand, was quick and nervous, inclined to jump at conclusions without taking time to reason, depending much on his keen receptive sense, and a little, just a little, inclined to the occult, the psychological side of life. In other words, had he not become a rattling telegrapher he might have made an excellent psychic.

That was eleven years ago, and the change, while gradual, has been most complete. These two friends, once so opposite, now look alike, talk alike, and think alike. The characteristics of neither seemed to predominate as the change came, but there was a merging toward an indefinable middle ground, so that neither either remained himself or absolutely became the other.

Now, as to the cause of all this, one undeniable theory is as good as another, but some attention should be called to the conditions under which the two men work and live. For seven days a week for almost eleven years, La Faye and Coleberry have been in communication with each other constantly from eight o'clock in the evening until two o'clock the next morning. So completely are they accustomed to each other that when one takes a night off, the other is puzzled and unhappy at having another man to work with. Electricity being instantaneous, of course,

the sender and the receiver are thinking of the same items, words, and even letters at the same time. And being men of keen perception and strong feeling, they are swayed at the same moment by practically the same emotions—indignation, sorrow, amazement, pleasure, or whatever may be the contents, theme or purpose of the item being handled at that particular moment. Psychologists, physiologists, and all other "ists" have a pretty nut to crack here in the theory that while the men have never seen each other they have grown to look alike through thinking of exactly the same thing for six straight-away hours every night for eleven years.

In all that time they have never quarreled or had the slightest difference in any way, despite the extraordinary high tension of their nervous work. It has come to be that when La Faye thinks this or that, Coleberry agrees with him that he is right, and when Coleberry suggests anything, La Faye thinks it is the only thing in the world to do. In The Humanitarian for September.

Entered the Celestial Life.

At Cleveland, Oct. 16th, G. F. Lewis, Jr., aged 63 years. Just before he stopped breathing, a smile came over his face that remained after he had left mortality. He may have seen his angel mother.

He had a generous nature, and a warm heart that felt for all in sorrow. Life is a pilgrimage; let us kindly help each other along.

There is an hour of peaceful rest To mourning wanderers given; There is a joy for souls depressed, A balm for every wound and breast: 'Tis found above, in heaven!

There fragrant flowers immortal bloom And joys supreme are given; Chords there ring that dispel the gloom; Beyond the confines of the tomb Appears the dawn of heaven! Father.

Passed to Spirit Life

from her home in North Scarsport, Me., Oct. 8, Mrs. Lydia J., wife of Oliver W. Whitcomb, aged 67 years, 7 months and 17 days. Deceased was born in Monroe, Me., the daughter of the late Richard and Caroline Ford. Always a kind neighbor, a devoted wife and mother, a consistent, enthusiastic Spiritualist, her last hours were gloriously triumphant in realizing the loving presence of the dear ones who had preceded her. She leaves to mourn the loss of her earthly presence, a husband, an only daughter, Mrs. E. E. Smith, of Scarsport; a brother, Timothy Ford of Orono, Me.; and a sister, Mrs. H. N. Levensaler, of Winterport, Me. The funeral services, held at her late residence, consisted of two beautiful selections by the choir. There were no prayers, as she had especially requested that none should be offered. The floral offerings were beautiful and numerous. At a late date Mrs. M. J. Wentworth will deliver a funeral discourse at the church in Monroe Village. A. T. Stevens.

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Lesson IV.—The Marka.
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SPIRITUALISM.

By JUDGE JOHN W. EDMONDS, and DR. GEORGE T. DEXTER

This Excellent Work Has Been Reissued by **W. H. TERRY, MELBOURNE AUSTRALIA.** Editor of Harbinger of Light, IN TWO VOLUMES.

National Spiritualists' Association

PROPOSED FOR THE ASSOCIATION OF SPIRITUALISTS. The National Spiritualists' Association of America, Inc., is now in the process of organizing a new National Spiritualists' Association, to be known as the National Spiritualists' Association of America, Inc. The new Association is to be organized on the basis of the following principles: 1. That the Association shall be a non-sectarian, non-political, and non-partisan organization, and shall be open to all persons who are interested in the study and practice of Spiritualism. 2. That the Association shall be organized on the basis of the following principles: 1. That the Association shall be a non-sectarian, non-political, and non-partisan organization, and shall be open to all persons who are interested in the study and practice of Spiritualism. 2. That the Association shall be organized on the basis of the following principles: 1. 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