

NINTH ANNUAL CONVENTION

Of the National Spiritualists' Association of the United States of America and Dominion of Canada, Held in Washington, D. C., October 15, 16, 17, 18, 1901, S. E. 54.

Since its inception at Chicago in 1893 the National Spiritualists' Association has met annually at its domicile, Washington, D. C., until two years ago, when the delegates convened for a second time in Chicago, Ill. Last year Cleveland entertained the convention; but it was eminently fitting to return home at this time, in order that the delegates might all see for themselves the beautiful headquarters presented one year ago to the association by Theodore J. Mayer, the treasurer.

The delegates began to arrive as early as Friday, Oct. 11. Saturday afternoon and evening the trustees held their regular Board meeting at headquarters, where much important business was transacted.

In Monday morning's Post an entire column was devoted to the proposed work of the Convention. The N. S. A. does not find it necessary to seek recognition from the secular press. On the contrary, the importance of a national body is realized, and reporters respectfully request the favor of interviews. It is pleasing to note also that the papers no longer announce the arrival of the "Spook-ites," and infer that the public is interested only in the "ghosts" which will be "trotted out" at the meetings.

When we arrived in the city we rode by the old "E St." office where the Secretary and President labored in an humble way the first year. It was a small, narrow room, decidedly unpretentious. People were then suspicious of the N. S. A. They doubted its necessity or usefulness, and the Spiritualists even of Washington hardly recognized it until after the third convention. How things have changed!

Monday evening the delegates met in the parlors of the Ebbitt House and were welcomed by the Spiritualists of Washington. The occasion was an unusually pleasant one. The Colby Trio from Boston, C. L. C. Hatch, E. W. Hatch and I. Alexander supplied the music. Two hours or more were spent in social converse, and before dispersing Pres. Barrett called upon a number of the old and new workers who spoke to the evident delight of all present.

FIRST DAY—TUESDAY, 10 A. M.

The convention was formally called to order Tuesday, at 10 a. m., by Pres. Barrett. The Colby Trio opened the meeting with music. Mrs. May S. Pepper of Providence, R. I., gave the invocation, which was worthy of reproduction.

"As the rivulet from the mountain side flows down to the valley with its sweetness, so we turn our hearts toward the clear rays of truth and love that they may flow upon us and call into being deeper and truer emotions we know are abiding there. It is for no idle purpose we are here assembled, for the gratification of no curiosity; but rather in the earnestness of desire, seeking to know more of life, to understand its duties and purposes more clearly; to learn the law of existence; to see the pathway wherein it is best for our feet to tread; to comprehend that duty which oftentimes leads to self-sacrifice, but by the performance of which we can better serve the world in which we live. We are also gathered here to acknowledge the sweet assistance of the spirits who reach out to us from the angel city of love.

"May this convention be one upon which we may all look back as an occasion on which we have done the best we knew how. May the spirits around about, ever holding and keeping this spiritual work, baptize anew each heart and soul and lead them on their way, so inspired with love of God that they may see good in every human soul; and may peace, love and charity abide in all our hearts until the mists of life have rolled away and all things are made clear and plain. Amen."

Mr. Moses Hull at this time announced the dangerous illness of Mrs. Carrie E. S. Twing. It was unanimously voted to send her a telegram of sympathy and the convention suspended proceedings for a few minutes to send silent thoughts of love and healing to the good sister.

The address of welcome was made by President Harrison D. Barrett:

"For the eighth time it is my privilege to call a national convention of Spiritualists to order. For the ninth time it is my distinguished honor to be able to preside over the deliberations of a body of this character. This convention has assembled under auspices and conditions far different from those that have governed and controlled any of its predecessors. The skies portend different conditions all over our country. The issues are not the same.

"We have met for a lofty purpose, for the furtherance of noble interests. We are here for the Cause as a whole, for Spiritualism as our religion, for truth as our purpose, for goodness and purity as our goal.

"We are here under a shadow of a national calamity, the like of which has never occurred in the history of any nation since the records were made by the hands of men. Night's purple curtains shot out from the midst of a clear day sky, folded themselves around about the chief magistrate of this republic, and from the strength and health of a full-fledged manhood, a moment later he was stricken in seeming death. We watched him tenderly as his sands of life ran low until his spirit wafted its way to the unseen shore, there to take up the burdens of life anew, and go on serving a larger America in the spirit world where those servants of the republic are now laboring for humanity. Side by side with Washington, Jefferson, Jackson, Lincoln, Grant and Garfield, Wm. McKinley now stands looking down upon the America he loved so well and for whose service he yielded up his precious life. This calamity is one in the outward sense only, for by and through it we have witnessed a phenomenon the like of which no people have ever seen. There have come forth from his bier a spontaneous burst of feeling, a touch of sympathy that have made all humanity akin. The thought of brotherhood has been born anew out of the blood that our martyr has shed, and today the hearts of American people are beating more tenderly in sympathy, more lovingly in accord than ever before. Today there is a kindler flowing from the power of thought; for on the day that his body was laid away forever we saw the wheels of commerce stop, heard the clicking of the telegraph cease, we heard all the hum of industry pass away from our ears, and for a period of five minutes there was a concentration in love and tenderness that was a tacit recognition on the part of 75 millions of people of the power of the spirit to shape and mold the affairs of men.

"I greet you with this impress resting upon the American people today. I welcome you to a consideration of the work of spiritualizing the America for which our martyr has yielded up his life; for the larger work of spiritualizing the people of this country of ours and this world of ours to a consideration of the human duties and privileges and tendencies that are ours. I welcome you to a consideration of every question that pertains to the welfare of humanity. I welcome you to a consideration of every question that will place Spiritualism before the world. The power for good, the thing of beauty, the nobleness and purity of thought and life that its angel promoters meant that it should be. I welcome you to a consideration of a question that shall help to make our societies throughout the land strong in themselves, helpful to civilization in every city and town.

"I welcome you to a consideration of a question that shall take hold of the hands of the little children by our firesides and guide them along spiritual pathways unto the foremost place of spiritual truth, to a consideration of the question of interesting our young people and making them working factors in the propagandism of Spiritualism. I welcome you to a consideration of that question that shall lead us to care for our own for a larger charity of Spiritualists toward Spiritualists, for that nobleness of purpose that will make us forget self, for that higher purpose of life that shall make us oblivious of individual preferences, sinking personality for the greatest good to the greatest number and remembering to prefer others in honor, rather than to seek for glory for ourselves; remembering, also, that great work of love, that larger purpose that makes us desire to live the gospel, 'All for each and each for all.' Therein we find the lesson of life, and this Convention, under auspices that are splendid, augurs that are momentous of good, everything that portends the building up of a noble Cause,—these are the questions before us today, and I welcome you to their consideration, and to the consideration of further interests that shall develop as the Convention moves on in its work. To a review of the work done by your stewards during the past year, to the selection of your standard bearers for the year to come, to a study of those larger issues that shall enter into the social amenities of life, to find our points of agreement, and not of disagreement, that we may sink personality in principle, to the gathering from the psychic atmosphere of those things that will make our hearts attuned in sympathy with one another, our souls in one accord in brotherhood and good will, I welcome you. Let us rise above gossip, malice, scandal, and slander, and come together in love, tenderness and sympathy, doing each for all and all for each.

"We meet here today, then, with these purposes in our souls. I welcome you to the work of the four days that are before us, to

the consideration of every issue that shall make our Spiritualism strong and our Association a worthy representative of it. Words fall me to express the impress of the spirit that is upon me at this moment. I give to you in the name of the National Association a most hearty welcome to this Convention, and to Washington, with its splendid opportunities, the City Beautiful of the nation, to the sacred shades of Mr. Vernon, to Arlington's shrine, to all those things of beauty that fill this city. I welcome you as Spiritualists to gaze upon them, to fill each and every heart with those spiritual principles that shall make us glad that we are here in this city, so rich in national history, and so full of inspiration for good if we will only drink that inspiration in and work it out in prayerful aspiration to God and the angels to aid us in making this a grander, better and truer world."

The congregation with much feeling sang one verse of "America," and Willard J. Hull, editor of the "Light of Truth," responded to address of welcome as follows:

"It is rather difficult to find words on this occasion to respond to this beautiful address we have listened to, so appropriate, so replete with divine sentiments, so inspiring in its upliftment, so strengthening in its purpose, and so indicative of the consecration and purpose which we all trust may be made manifest during the deliberations of this Convention. We are gathered here at the seat of government of the mightiest nation on earth. We are within the shadow of great legislative halls where brilliance and ability and judgment convene, and where great orators voice the sentiments as representatives of the people to all the world. We are in the shadow, too, of that great calamity which has been briefly alluded to by Pres. Barrett, and we cannot escape the feeling of sadness which is yet upon us as a people. The shock has not yet been withdrawn. We all feel the pall on the nation, and particularly so here at the seat of government, in beautiful Washington, where he who has gone thitherward labored assiduously and devotedly, according to the high light that was given him to minister unto the people and administer justice and fairly the executive branches of our government. We pause in spirit to bestow a thought, a word, and perhaps a tear upon the great bier of McKinley.

"Gathered as we are at this place, under these auspices, it behooves us to be careful, for the eyes of the world are upon us. We are at the centre of our great commonwealth. Our deliberations will mean much not only to ourselves as a body, but to that great mass, the submerged majority which in its feeble way is gradually lifting upward for 'light, more light,' to use the words of the great German philosopher, Goethe. The reach of man's anxious quest, consciously or unconsciously, is ever upward and ever onward. However centred men and women may be with respect to opinions and belief, in the presence of a common danger or a common blessing, they are at-one-ment. The words of the immortal Paine come to me at this juncture when he said 'The true, the good and the beautiful are all of one religion,' and when the masks of life shall have been laid aside in a brighter world, they will all recognize each other on this common ground of fellowship and allegiance to Almighty God. I speak this, Mr. President, as a sentiment that shall go with us throughout the work of this Convention. May it sink deeply into our souls. Andrew Jackson Davis voiced it in this way, 'Charity is fraternal justice,' and we have need of that charity which shall make us careful and very considerate of the opinions and the prejudices of those who do not understand us.

"The martyred President, after that cruel bullet pierced his vital, raised his arm and said in substance, 'Let no harm come to that man.' There was the Christ in his soul. The Nazarene who carried his own cross as all other martyrs to truth have carried their crosses to the feet of ignorance liveried in purple and fine jewels. With the agony of death staring him in the face, he could say, 'Father, forgive them, they know not what they do.'

"How be it that we Spiritualists, we men and women, who assume a title which unhappily but few of us exemplify in life; how be it that we are filled for the most part with that selfishness, that intolerance of spirit which breeds discord and dissension and dissension and strife, the while we look back upon Calvary, and view that life, as a model of excellence for all mankind for all time? How, then, should we turn about and as a body, yes, as individuals composing that body, learn anew the great lesson that we are of one life, of one kind, and of one common destiny. The great Creator, let us say God, that unnamable, unknowable divine intelligence and force which we name God and know no more. That great genius, almighty and eternal, hath not created a Chinese soul, a French soul, an Italian soul, an English soul, nor an American soul. There are no geographical, no ethnological lines in the great garden of eternity. The great law of oneness

of humanity shall be made manifest to the children of men. We are human souls; we do not possess them, we are souls now and here. Let us, then, recognize this master fact, this consoling truth, that outside the sheltering arms of Nature and Nature's God we cannot go, that in the all-embracing love of the father, mother, in the encircling arms of legions of intelligent souls, who know us better than we know ourselves, we are safe. Only by our individual and collective efforts, so we come into a realization of an enormous uplift and inspiration that is divine, and which links us closely, more closely, to that great body of hosts invisible who surround us about.

"May the prayers, silent invocations, aspirations for light and life and love and goodness be with us this day, Mr. President, and go with us through the deliberations of this Convention. May all animosity, all peculiarities that so isolate us from each other, be laid aside for the time being, and we come together session after session with only this thought in mind—we are all one, and the true and the beautiful and good are all of one religion. We care not for their creeds, nor their doctrines, nor their ceremonies—we look rather upon the great soul force of humanity, and too, unfortunately, we see them submerged and in chains. Spirit return has revealed again immortality. It is for us following that confirmation or affirmation of the great world of spirit, human, divine brotherhood, that we look carefully and cautiously and considerately upon prejudice and ignorance, and those who, though they crucify us, we can love.

"This sentiment, my friends, is more binding today than ever before. There is nothing new about it. It is simply a repetition of the intelligent doctrines that have been presented to human souls by our leaders through all time. No soul so immersed in matter and selfishness and rapacity but loves some human being, and somewhere some human being loves him. The law of love is a law of the universe. God is love and love is God. Let us, then, cultivate these finer forces and forever banish from our work as a movement and from our lives as individuals this selfishness, this arrogance, this supercilious superiority which has no existence in reality, and consecrate ourselves to the divine within us and to the divine in our fellow-beings."

Congressman Chas. R. Schirm called attention to the fact that the national emblem had been inadvertently left out of the platform decorations. Flags were at once sent for, and the Colby Orchestra played "The Stars and Stripes," and great applause.

The chair appointed the Committee on Credentials: J. R. Hatch, Jr., Mass.; Dr. G. B. Warner, Ill.; Dr. G. N. Hillgoss, Ind.; and Committee on Rules: E. W. Bond, Ohio; A. H. Blackington, Me.; John W. Ring, Texas. The remainder of the forenoon was devoted to five-minute speeches. Moses Hull opened the conference by reading a paper of great importance, and one in which we are sure our readers will be greatly interested. We therefore present it in full.

MORRIS PRATT, AND HIS WIFE, ZULEMA PRATT, TO THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

"White Water, Wis., Sept. 23, 1901.

"Dear Friends:—Whether we are or are not able to be with you in your annual meeting, in Washington, Oct. 15, 16, 17 and 18, 1901, we have determined to submit to you, by the kindness of Moses Hull, and Mrs. Clara L. Stewart, a proposition.

"We are both veterans in the Cause of Spiritualism; we love Spiritualism and its truths more than we love anything else in the world; and we wish our life accumulations to go to assist it in its work.

"We own in White Water, Wis., a brick block containing two large halls and numerous smaller rooms. One of these halls is well seated, and contains a fine organ, and other such furniture as is needed to adapt it for congregations; the other contains three hundred chairs, and some other furniture; the whole having cost over thirty thousand dollars.

"This property we wish to have consecrated and devoted to the Cause of Spiritualism. We want to see the Spiritualist teachers, mediums and other workers educated especially for their work.

"We now propose to deed to the N. S. A. all of this real estate, and give it a bill of sale of the most of the furniture, reserving what we may wish for our own use,—on the following terms.

"1. The N. S. A. is to use this property for educational purposes, along the lines of Moses Hull and A. J. Weaver's Spiritualists' Training School; with such alterations as in systems of teaching and curriculum as Moses Hull, A. J. Weaver and other educators may think it wise to make.

"2. The Association is to raise, as an endowment fund, ten thousand dollars. After this amount of endowment has been subscribed, we propose to increase the endowment to the extent of our ability. This endowment fund to remain intact, only the in-

terest to be used in paying the expense of the school, and in educating poor, but honest young men and women for public work.

"We reserve the use of the two south-east rooms on the second floor, and one room on the third floor, as a home, should we desire it, during our lives.

"Wishing to see the Spiritualist Training School immediately brought to this building and become a chartered college, we sincerely and earnestly hope this offer will be accepted by the N. S. A.

"Whether this is accepted or not, please give us an immediate answer, as if this is not accepted, we shall make offers to other parties.

"Respectfully submitted, in the love of the Cause."

This paper was duly signed and witnessed before a notary.

Congressman Schirm moved that the offer be accepted and a committee of three consisting of H. D. Barrett, T. J. Mayer and Alonzo Thompson, appointed to make all arrangements for the acceptance of the same. This motion was carried.

Mr. E. W. Sprague of Jamestown expressed the belief that this was the most important Convention that had ever been held, and that it was evident systematic missionary work was needed for the future. He advised that missionaries be placed in every State. If they proved themselves worthy and successful, allow them to retain their positions; if not, put others in their places, as all were not qualified for that particular work. "We want," he said, "clean, honest, truthful, energetic mediums and speakers."

G. W. Kates was glad the missionary work had been spoken of. "The National Association should send organizers into unorganized territory to aid not only the organized State Associations, but to organize every State of this nation. While we have a prosperous National Association, we have hardly one-half of the States in an organized condition. Our duty is to get these States at work. If you can have a competent State Association, with reliable people at the head of it, with the assistance that they can obtain, as they are in close touch with the people of their Commonwealth, they will be able to send missionaries throughout their State far better than we can do it as a National body, in order to encompass the entire territory."

W. H. Simpson of Pittsburgh said: "I do not think many of you know that in the city of Pittsburgh there is an Association which is purely a business one. The Association puts a premium upon membership."

The remarks of this gentleman were received with so much enthusiasm that we were requested to publish the business system explained by him at that time. We hope to do so in a future issue.

Irving Symonds of Somerville spoke most pleasantly of the Society in Boston which he represented, stating that while it had been working for several years steadily and progressively, this was the first time it had felt strong enough to send a delegate, even though it had shown a great interest in the work and assisted financially all in its power. The members of the Society requested their delegate to let the Convention know that at the noon-day hour, they to whom the N. S. A. is dear would put themselves apart from their usual occupations and listen for a vibration that should be for the inspiration of all the delegates.

Dr. A. R. Spinney brought greetings from a well-known and highly esteemed worker in Michigan, Mrs. Abbie E. Shverts, whose ill health prevented her presence.

Geo. A. Bacon wanted to emphasize the importance of considering the practical sides of the work. He approved of the plan suggested by Mr. Simpson that speakers and mediums should engage to do circuit work similar to the "circuit riding" that the Methodist ministers did in the earlier days. Some one had suggested that by coming in closer touch with individuals the missionaries could induce them to give more liberally to the Cause, and Mr. Bacon thought if there was any virtue in mental vibrations the examples of giving would multiply.

Samuel Wheeler hoped there would be an epidemic of giving. He furthermore felt that it was time the young people took hold of the work of Spiritualism. He had heard a rumor that a movement was on foot to substitute Altruism for the word Spiritualism. He felt that if we would only work for the highest good, the noblest and the purest, we would have true Altruism in our Spiritualism, and that the word Spiritualism would be good enough for us to live by as we had done in the past.

Mrs. Ruesegang expressed sincere sympathy with every good idea, conducive to a thorough, well-founded and rounded organization, not only for the N. S. A. as such but as an Association that would lead its name, influence and power to Spiritualist Associations over the whole land. She announced that she stood where she had stood for nearly forty years, ready to hold the banner aloft and bear the brunt of Spiritualism.

(Continued on page 4.)

Missionaries' Report.

FROM NOV. 1ST, 1900, TO OCT. 1ST, 1901.

Mr. Chairman and Fellow Delegates:—

Mrs. Sprague and I have spent the last eleven months in the active missionary work of Spiritualism. This work has been somewhat experimental.

The N. S. A. Board, realizing that our Association was not growing as rapidly as it should, engaged us to go into the missionary field for the year, with the understanding that we were to devote our entire time to the work.

The results of our efforts have demonstrated beyond the shadow of a doubt, as this report will show, that what is needed to advance the cause of Spiritualism in America is thorough organization and vigorous missionary work.

The people are ready for the truths of Spiritualism, when its beautiful and inspiring philosophy, together with its convincing and satisfying phenomena are presented to them in a proper manner. Wherever we have been the people have received us gladly, large audiences have greeted us, we have been granted a respectful hearing by those outside our ranks. The newspapers have given splendid reports of our work in most places that we have visited. Many people have been led to the investigation of the subject, and as a few have achieved a true spiritual return, even becoming members of our newly formed societies.

We began this work while serving brother Schmidt's society in Indianapolis, Ind., having previously inspired its members to pay their back dues, thus reinstating this society with the N. S. A.

We sent out letters to every place in Indiana and Pennsylvania, where we could learn the address of a Spiritualist. We received responses to less than one-half of these letters. Some of the replies were very funny and would be an ornament to any odds and ends scrap book.

We received many heartfelt and encouraging letters, some of them from people who were in love with our Cause, but were prevented from doing anything, because of the prejudice of members of their families. Some of these letters would make one weep. It is a sad case where one loves Spiritualism and cannot have the privilege of enjoying its blessings.

We were called to several places, where there were a few Spiritualists, isolated from the busy world, with no opportunity of attending meetings. The expressions of these good people were encouraging to us poor "pilgrims in a strange land." One good soul said: "O, I am so glad you came, I was so fearful that something would occur to prevent you from reaching us, and now you are here, God bless you!"

Another said, as she was bidding us goodbye, "God bless you, dear sister and brother, and the N. S. A. that sent you here. I never expected to have such a treat. We have fought so hard and so long, and now we have a society and are to be visited by missionaries." Another said, "This is the happiest day of my life."

Friends, the good work our N. S. A. is doing is greater than we realize.

Some letters brought the discouraging news that "orthodoxy has supreme control in this town. You can never do anything here, it is no use to try." To such people we reply, are you going to give up and quit, allow your children to be educated in the orthodox schools, and allow our beloved Spiritualism

to be stamped out by old theology? If you consent to this, others will not.

Spiritualism has come to stay. Wherever there is one Spiritualist in a town, he may do a grand work by arranging for the coming of missionaries and thus converting more to help him.

Occasionally we would receive a vigorous and prompt reply, saying: "Yes, sir! you are the ones we have been waiting for. Name your dates, and we will be ready for you." One lady said: "All the property I have in the world, that I can call my own is my watch, and I will sell it, if necessary, to bring you here." We went there. The lady still has her watch and is the happiest woman in that town, because Spiritualism has been brought into prominence by the organizing and chartering of a small society with the N. S. A., composed of some of the leading people of the place.

Having heard that the society at Rochester, Ind., had gone down, we wrote brother Major Blitters, asking if he would not like to have us come there and help to resurrect it. He replied, saying: "It is no use trying to build up this society, it is dead. We have given up, and have sold our hall furniture to the United Brethren, who have built a new church here." In closing this discouraging letter, our brother invited us to come and make him and his good wife visit. We went there and held three meetings in four days, three in one day. I shall never forget that day. We had a veritable "pentecostal feast." The power of the spirit was in our midst. It was a regular old-fashioned Methodist love feast.

Old friendships and disagreements were buried. With clasped hands and words of forgiveness, amid tears of joy and smiles of gladness, we all pledged ourselves anew to the glorious work of Spiritualism.

The "United Brethren" did not get the furniture. The rent of the hall was paid a year in advance by our good brother Milo Smith. The society paid its back dues to the N. S. A. and was reinstated and began holding meetings. The meetings were continued regularly throughout the season and a speaker is now engaged for six months of the coming year.

Missionary work saved this society. We spent November in Ft. Wayne, Ind., having made the engagement previous to engaging with the N. S. A. This once prosperous society, having had reverses, was very weak. We were called there in the hope of resurrecting it. We started a new membership list, and organized a new society under the old name and charter. There was much enthusiasm, and forty-six brother Spiritualists stood around the rostrum and took a solemn obligation to stand by each other and the society, to work together in harmony and brotherly love for the advancement of pure Spiritualism.

We left them in the hands of sister Claman, who was subsequently engaged to serve them for the lecture season. This society has been doing successful work ever since.

During the month of November, we held twenty-one meetings and reorganized two societies. They need a National Mass Meeting in Ft. Wayne very much. It would do great good.

Our next base of operations was Philadelphia, Pa. We had engaged with this society previous to engaging with the N. S. A. and brother Locke, its president, did not like to have it canceled, so the National Board consented to our filling it.

During the month of December, we added fourteen new members to brother Locke's faithful band of workers. We held one meeting at West Philadelphia, replying to the Rev.

an Episcopalian who had preached a talmaglan tirade against Modern Spiritualism. We also organized two new societies. One, two hundred miles from Philadelphia, on the Allegheny mountains, with eight charter members, and one at Rogersford, Pa., with fifty-six charter members. All together we held twenty-seven meetings in December, and when the month closed, we had eleven cents over and above the total expenditures of the month's work.

January 1st, we started on our way back to Indiana. We had several calls to organize societies. On the way we held meetings at Columbiana, Salem, Lorain, Ellyria, and Kenton, Ohio, with excellent results. At Ellyria we found considerable prejudice against the N. S. A. as well as the Ohio State Organization. We held five meetings there. They were converted, and, in accordance with their unanimous vote, we chartered them with the Ohio State Association.

We next visited Kenton, Ohio, where we held four meetings and organized a society with twenty-one members, chartering it with the Ohio State Association also.

Our next stopping place was Pennville, Ind. Here we organized a good strong society on the ruins of two old ones, uniting the Spiritualists of Pennville and Balbec under one charter. This society owns a church. It is located in the country, one and a half miles from the village of Balbec, and three miles and a half from Pennville. The members there are scattered, they are mostly farmers. Whenever a speaker comes their way, he receives a cordial greeting. The people come from far and near to listen to the true gospel.

Balbec and Pennville society (it is called West Grove society), has a history running back to the time of the Anti-Slavery agitation before the War of the Rebellion. The Quakers and Spiritualists worked together then; since that time nearly all have joined the Spiritualists' ranks. The history of this society should be embodied in the history of the Anti-Slavery movement. The members there, in visiting this place we traveled backward and forward over more than forty miles of frozen country roads, experiencing blizzards and very cold weather, all of which goes to make up the sum of the missionaries' happiness. We held two meetings in West Grove Hall, one at Pennville and one at Nottingham, Ind.

Our next field of labor was Portland, Ind., where we held two meetings in the Court House. These were the only lectures on the subject of Spiritualism ever given in this town, with the exception of one by Mrs. Colby Luther twenty years ago. Our two days' sojourn here resulted in the organization of a society with nineteen members to start with. All that is needed now is good missionary work to build up a strong and useful society in this place.

We left them in the hands of sister Claman, who was subsequently engaged to serve them for the lecture season. This society has been doing successful work ever since.

During the month of November, we held twenty-one meetings and reorganized two societies. They need a National Mass Meeting in Ft. Wayne very much. It would do great good.

Our next base of operations was Philadelphia, Pa. We had engaged with this society previous to engaging with the N. S. A. and brother Locke, its president, did not like to have it canceled, so the National Board consented to our filling it.

During the month of December, we added fourteen new members to brother Locke's faithful band of workers. We held one meeting at West Philadelphia, replying to the Rev.

tendered them the use of his hall gratis, giving them the privilege of using it as often as they chose. This society, like all of the others, must be visited by missionaries or speakers placed on circuits, to keep them going and to make them strong.

We stopped at Marion one night, met the members of that society in a parlor meeting, talked to them an hour, answered all their objections to the N. S. A., and they voted to take out a charter, which they did. We sent their application next day.

At Anderson, Ind., a great work was done. This society had become weak. Many good workers had given up entirely. About three years ago this society made a contract, turning its lovely temple over to Dr. G. N. Hilligoss for the term of ten years, with permission to run it in the interest of Spiritualism, as he thought best. Brother Hilligoss took this responsibility upon himself, because of his great love for Spiritualism. He engaged us to come to Anderson at our convenience, before he went to Florida. He told us he wanted the factions united and believed we were the ones to bring about the desired result. We were in Anderson one week and held six meetings. There were only forty-seven people at the first meeting, owing to our dropping down upon them without notifying them in time to advertise the meetings. At the fifth meeting the temple was packed and many were away. We were successful in organizing this society with a new membership list of one hundred and four. Dr. Hilligoss was unanimously elected president of the society, though he was not present, being away attending the Florida Camp Meeting.

Sunday evening we held our little service, publicly receiving the candidates into full membership of the society. All this was accomplished in the face of the fact that the churches of Anderson were holding a union revival, led by two imported evangelists working incessantly, holding services first in the Court House, then in the Court House, shops, and other places during the day, until many people of the town were greatly excited. This had little effect upon the cool headed Spiritualists, as this report clearly shows. Anderson has now one of the best societies in the state of Indiana. Our work prepared the way for a grand mass meeting in Anderson, which was held soon after.

We next visited Economy, Ind., where we remained one week, organized a society with twenty-nine charter members, held seven public meetings, and attended one funeral. From here we went to Williamsburg, Ind., where we held two meetings, and organized a society with nineteen members. Next we were called to Mechanicsburg, Ind., to attend the funeral of Dr. W. C. Reed, a pioneer Spiritualist and noble man. We remained after the funeral and held five meetings in a church and organized a fine society with thirty-five charter members. We did a great work at this place and it will be lasting.

Our next stopping place was Elwood, Ind. We had written six letters to that place, receiving no reply. We went to the telephone and church and prepared a fine service. Wagoner and his three minutes we completed the arrangements and next day we went there. We found things looking dubious. The weather was very bad, the Spiritualists seemed to have no enthusiasm, and our start was slow. But interest increased, and at the third meeting there were several hundred present. I must give some credit for this to "our friend the enemy," the Rev. Mr. Becker, Pres. of the Anti-Spiritualists' Association.

elation of the United States. This gentleman (7) was in town when we arrived, and his bills advertising to expose Spiritualism were in many windows. (Our bills were placed beside his). The newspapers stated that he had been invited there by the orthodox churches of the city. He was received into several of their pulpits, where, it was said, he uttered his foul slanders against our mediums and the beautiful truths of Spiritualism. How can some Spiritualists continue to support orthodox churches, when they use all their power to injure Spiritualism and blacken the character of our mediums. Rev. Becker undoubtedly helped us in our work as such "exposers" usually do, as we had a real revival there and organized a society with fifty-five charter members.

We had organized a society in Elwood in 1894. It lived three years and died for want of a visiting missionary to come once or twice each year, to bring encouragement and keep up the interest. We should have stayed in Elwood one year. By so doing we could build up a society that would be self-supporting, and the community would be made to respect Spiritualism, as it now does other religions. Rev. Becker has my thanks for his kindly or rather unkindly assistance in Elwood as well as at Williamsburg, Ind. His services could be utilized to the advantage of Spiritualism in nearly every town, where Spiritualists are afraid of their shadow or where they have lost interest, or are "afraid they cannot do anything." He stirs such people to rise to the defence of the sacred truths of Spiritualism.

We received a call from Brother J. A. Ball of Thornton, Ind. He was the only outspoken Spiritualist in that town, and he held three meetings in the Opera House and organized a society with ten charter members. Mrs. Sprague's tests and messages did much in the way of interesting the unbelievers, converting a few to a belief in spirit return and giving encouragement to others to join the society. A test of our medium was given with every missionary where it is possible.

From Thornton we were called to Remington, Ind. Not a single lecture on the subject of Spiritualism had ever been delivered in this place. After holding three meetings we organized a society with twelve charter members. We arranged for a grove meeting to be held the first week in July, which arrangement we carried out, holding eight successive meetings in a large tent in the Town Park. Large audiences came out to hear us, and many heard our philosophy taught for the first time. We increased the membership of this society to twenty-six, and left them with Spiritualism as the topic of conversation for miles around. There is some prospect of a permanent camp meeting being established in this place. Here again is the practical demonstration of the good that may be done through missionary work.

Our next meetings were held at Americus, Ind., a village of seventy-seven inhabitants, according to the last census. The members of the United Brethren Church of this place refused to let us hold our meetings in the school house, which had been engaged for the purpose, insisting on our occupying their church. This we did, holding four meetings and organizing a society with nineteen charter members. Since that time the membership has been increased to forty-five, all of whom have paid their yearly dues to the N. S. A., and that society is represented on this floor today. Without missionary work there would have been no Americus society to be represented here. This society is aiming for permanency, as it has been incorporated

MARK CHESTER.

BY CARLYLE PETERSILEA.

CHAPTER XVII.—Continued.

Marcus Chesterfield reeled into his bed intoxicated as Mark Chester was rising from his rested and refreshed, with bright eyes and ruddy countenance. He plunged into a cold bath; then dressing himself with the utmost care, he descended to the breakfast room. Breakfast lasted from six until nine, and the six o'clock bell had just rung. Very few took their breakfasts so early. One or two clerks, a few brisk business men, three or four young girls—one a school-teacher and two who attended the counter of the principal dry-goods store in the little town; and when Mark's bright, clear eyes and fresh face appeared among them, it seemed to affect them like a healthful breeze. Nods and glances were exchanged, knives and forks clattered, coffee, boiled eggs and toast disappeared.

When Mark had finished his breakfast, he went back to his room, exchanged his nice clothes for those which Kester had loaned him, then, covering all with a long, light ulster, that he might appear decently while on his way to the beach, he took the path which led down to Kester and Molly.

"Hello, pardner!" called Kester. "Ere airly, an' no mistake. Haint finished my coffee yet, an' that thar sun's lazy. See; he's jest p'intin' one finger over yender mounting. Look now, he's pekin' over it himself. Pears like he's a 'wiggin' his fingers agin his nose, a lafin at us, an' a askin' on us, 'How many yaller-tails air ye a goin' ter catch ter day?'"

"Good morning, Uncle Kester," said Mark. "This is my first day, and I think we shall catch a good many. Dear old dad! I must call you dad some of the time, for you have been kinder to me than many fathers would have been to their sons."

"O, wall, call me anythin' yer like, 'cep belin' late ter hahn'. Look at Molly thar. She's a dancin' with expectation, as sure as yer live. That thar big wave 's jest reached her stern. Lend a hand thar, pardner, an' 'a' will slide her aloft. She's morn' willin'."

Mark took off his ulster, folded it carefully, and put it out of harm's way in the old man's bed. He went to work with a will, and in five minutes Molly and her occupants were dancing on the waves of the Pacific. Mark rowed and the old man steered, and by the time they had reached Kester's favorite fishing ground, the sun had lifted his chin above the mountains and was smiling broadly at them, as they cast anchor. They both worked like beavers all day, and hauled Molly up on the beach, high and dry, just in the gloaming.

Mark built a fire. The coffee was made, the fish broiled, the brown bread and beans—the Yankee's delishious—were brought forth. A Chinaman's vegetable cart usually passed there at this hour, and he readily exchanged a few vegetables for a small fish or two. Moreover, they were well supplied with eggs; for many of the poor women at the settlement of tents and shanties were glad to exchange eggs and poultry for fish; and now they partook heartily of a good dinner.

Mark had already come to the conclusion that meat was not necessary in this Southern climate—and, in fact, the less meat one ate in Southern California the better. When they had finished their dinner, they cleaned and weighed the fish and found they had twenty dollars' worth.

"Gawdake!" exclaimed Nathan. "Pardner, you bring good luck. Ten dollars apiece—sure as yer live! Whew! Golly! If we go on like that, we'll git rich."

Their work was not entirely finished until nearly two

o'clock, then Mark put on his ulster and went to the hotel.

"Ah, little diary," he said as he entered his room, "there you are, and I will make my entry at once. 'January 2, 1899. First day out. Have earned ten dollars.' Not so bad that. Feel quite weary, still I should like to read from some good book for about an hour. Must find out if there is a Public Library in town; but as I have no book, think I will commence to write one myself. No paper? Well, now I think of it, I saw a lot of nice, manilla wrapping paper, together with paper bags of large size, in the dust barrel as I came through the small back hall-way. I will go down and make a raid;" and, suiting his actions to his words, he descended the stairs and gathered from the aforesaid dust barrel an armful of waste paper; returning to his own pleasant room, he cut the paper into the required sheets and wrote busily until eleven o'clock; then, going to the window, he looked out.

"Good night, Uncle Kester and Molly," he said. "I think the good old man is asleep by this time." Turning, he waved his hand toward the Morton House. "Good night, sweet, sorrowful Isabel. I do not see a light from your window, so I conclude you are asleep also. May kind and loving angels watch over you. And you, Jane Erie; what of you? There is no light at the little brown cottage, and you are not straying tonight with a false-hearted man. Heaven guard and keep you in the right path."

Then Mark retired to sleep soundly, as healthful youth ever does when its aims are honorable and its conscience clear.

Marcus Chesterfield arose at three in the afternoon. He did not feel refreshed; on the contrary, he was exhausted and feverish. He could not have been half as weary if he had worked at some kind of manual labor for sixteen hours on a stretch.

His eyes were sunken with heavy black circles beneath them. He could scarcely stand upright, and it would have been impossible for him to speak pleasantly to anyone.

"Here, Lewis! Get me into my clothes, will you? But ring, first, and have some coffee sent up directly! I am not equal to the exertion of being dressed until I have had a cup of coffee."

And he sank back upon the bed again.

"Hurry up, will you! You're as slow as a snail! What have you been doing all the morning, you lazy Jackanapes?"

"I can't be up at all times of night and work all day besides," replied Lewis, with a yawn. "I have not been up long, myself. It was daylight before we got to bed, sir—but here is your coffee, sir. You will feel better when you have taken it."

Marcus sipped a little from the cup.

"Zounds, fellow! Why did you not put cream and sugar into it?"

"Oh, sir, believe me, sir, it is better to take it black, and strong, when you are weak and ill."

"Ill—ill? I am not ill. What should make me ill, I should like to know? Can't a man drink a few glasses of champagne without being ill?"

He gulped down a cup of the black, strong coffee. This revived him somewhat.

"Put me into my bath, Lewis. No doubt I shall be all right as soon as I am dressed. Then order the best breakfast the house can afford. At the same time tell the coachman to have the horses ready. I shall take a long drive. Also see if my friends are up. If so, ask them to step here a moment—or, wait, I will write."

He hurriedly dashed off a note of invitation, asking them to accompany him in his carriage for a good tennis drive, at least.

Lewis brought back the reply, that they would only be too glad of the opportunity.

After his bath and breakfast the young millionaire pulled himself together, with the aid of brandy and soda, and by the time the three gentlemen were ready to step into the carriage, Marcus felt quite like himself again. Still his youthful face wore a faded look. Dissipation always leaves its mark, and idleness weakens the constitution as well as the mind.

Marcus ordered the horses put to their utmost speed, and when the party returned to the hotel, just in time for dinner, the poor horses were white with foam.

"They'll not stand this sort of driving," remonstrated the coachman.

"What is that to you?" thundered Marcus. "There are plenty of other horses to be had for a mere song. Horses are cheap in this part of the world," he remarked, turning to his companions, "consequently, I propose to drive as fast as I please."

CHAPTER XVII.

THE FATAL APPOINTMENT

Of course, Marcus Chesterfield felt that he must entertain his friends; so a couple of other young men, who were staying at the hotel, were invited to spend the evening in the young man's apartments, and he introduced to the strangers from New York. After dinner, before retiring within doors, all five were seated on the veranda, smoking, laughing, and jesting. A young lady came down the road, from town; a graceful, queenly looking girl. She flashed a brilliant glance at young Chesterfield, as she passed, and bowed.

"Jane Erie, as I live," said Marcus, under his breath.

"Ugh! How her eyes go through a fellow!"

"That was a handsome girl," said Alstain, perceiving that she was not unknown to the young millionaire.

"Too handsome, altogether, for a village maid. Such beauty as that is buried here in this out of the way place."

"Who is she?" asked Merry.

"Oh, simply a nobody," sneered Marcus. "She lives with her mother, and they starve the most of the time, so I have heard. The old lady takes in sewing, when she can get it to do; but I imagine the girl is laying her net to snare some grand eagle, or other."

Then the five young men joked each other about women, slyly jesting Marcus about the young woman who had just passed. He did not resent it, but entered into the spirit of it with enjoyment and laughter.

We will not record the disgraceful innuendoes and sly jokes which passed between these idle young men—words and meanings which should forever have disgraced them in the eyes of all well meaning people; but nothing more than what passes between such young gentlemen in all places where they congregate.

No man, who is a true gentleman, will ever speak of any woman as he would not speak of his mother or sister.

The evenings are very chill in Southern California at this season of the year, although the sun shines hotly at midday, and the young gentlemen repaired to Chesterfield's room. Another dozen bottles of champagne were ordered, another costly lunch was sent up for five—the very costliest that the house could furnish—cards were again resorted to, and by eleven o'clock, the time Mark Chester laid his weary head on his pillow, they were drinking and gambling to their heart's content, keeping it up until the gray dawn, and reeling to bed as on yesternight, but this time, Marcus had lost ten dollars. This, to him, was of course a trifle not to be considered, but ten dollars would have made some starving, suffering fellow creature comfortable; and one could easily bury a stone from the hotel into that settlement

before mentioned, where many were gaunt with hunger.

Jane Erie knew very well that the promise of marriage had been extorted by herself from the young millionaire; nevertheless, it was a promise, although but a verbal one. She desired a written agreement—something that she could make use of in case Marcus should not be inclined to keep his promise.

She sat now, in her own little room, meditating, her face wearing an intent but far-away look. Her hands were tightly clenched, for her thoughts were extremely exasperating.

"I must have letters from him," she mused, "love letters. I must, also, have written promises of marriage; for if he were, by any means, to marry Isabel—if I fail to break up the match—then I must have evidence enough to convict him for breach of promise of marriage. I will sue him for a large sum of money and take all that the law will allow me. There is an excellent lawyer in this town, if it is small, and many a landholder, around here, has lost all his property by the aid of the Law, through this precious rascal. He will only be too glad to get a chance at Marcus Chesterfield and his millions. To be sure, I am well aware that he would take the lion's share, still, there would be something left for me. Jane Erie will never remain in poverty while there are rich men in the world. Marcus thinks I am a poor little fool, whom he can easily persuade."

Her eyes flashed at the thought.

"Men think all women are soft fools, who ought to adore and pay them homage; but Chesterfield shall find one woman in the world whom he cannot bend or break; one woman in the world, who will compel him to do her homage. He shall yet sue for my hand, in honorable marriage, on bonded knee; he shall yet throw his millions at my feet, and I will spurn him and them—or appear to do so."

"Love him? I detest him! I do not believe there is a man living who could inspire me with the grand passion; if so, I have not yet seen him. Ah! Mr. Chesterfield, it is your money I want, not yourself particularly; but, of course, the way to get your money is through yourself. Money I will have or die! But I will not die. I was born into this world to live, not die; and I am determined to live. I know there is a future life. No one can understand this better than myself; for have I not the power of seeing and conversing with the denizens of another world? But I desire to live in this world, at all hazards, for many years to come; and I will not lead a miserable, poverty-stricken life. To be rich, and consequently happy, requires nothing more than the exercise of the will. The human will is superior to all mundane things, and those who have strong wills conquer those who possess weaker ones. The only way to strengthen the will is by the exercise of it, just as the muscles of the body are strengthened by the using of them. I do not wish to leave this town; and, if I did, I have not the means to do so, now. Ah! I have it! I saw strange gentlemen with him this evening. That means but one thing. They are all going up to the mines. I must find out how long they are to remain there. I must see Marcus again. He must write me many letters while he is away, and there must be a written proposal of marriage in one, or more, of them. Yes, I must see him this very evening; otherwise, all may be lost. But how am I to make sure of this? There is but one way. I must send him a note, asking for an interview. After what has passed between us, it will be perfectly proper to do so. Still, I care very little for the proprieties. My own will is queen. The proprieties are prudish and handmaidens to be made use of if one needs them. I shall never make myself a slave to the proprieties."

(To be continued.)

BY L. D. OSMAN.

The service in the minutes of February last new work came as an episode. It is a coincidence, in itself, that says that those who have become bewildered in the way of the larger and more intricate work to which we will at once turn the page, and to the next page, and to their own hands and find there a great thing, in their water, knowing this, then one judge of their work by those that always come with them. The minutes said, we can see the hand and it is shown there. The work is not over.

THE SAYS OF BANNER OF GREAT FORTRESSING CO.

53

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE

THE BANNER OF LIGHT PUBLISHING COMPANY, located at 204 Dartmouth Street, Boston, Mass., has for sale a complete assortment of Spiritualist, Psychic, and Occult books, and also "The Banner of Light" and "The Banner of Light Bookstore" in various sizes and quantities.

THANKS—Orders for books, to be sent by Express must be accompanied by all or at least half cash; the balance, if any, must be paid at our Office before the books are sent by mail. We will not be responsible for loss of books sent by mail, but we do not care to be responsible for the loss of books sent by Express. Express orders can be safely sent by Express Money Order, which will be issued by any of the large Express Companies. Books under \$10 can be sent in this manner for cash.

It is quoted from THE BANNER that should be taken to distinguish between editorial articles and correspondence. The columns are open for the expression of important facts, but we do not care to be responsible for the loss of books sent by Express. Express orders can be safely sent by Express Money Order, which will be issued by any of the large Express Companies. Books under \$10 can be sent in this manner for cash.

Banner of Light.

BOSTON, SATURDAY, OCTOBER 26, 1901.

ISSUED EVERY WEDNESDAY AFTERNOON AT 4 O'CLOCK FOR THE WEEK ENDING AT DATE.

Entered at the Post-Office, Boston, Mass., as Second-Class Matter.

PUBLICATION OFFICE AND BOOKSTORE
No. 204 Dartmouth Street, next door to Pierce Building, Copley Sq.

WHOLESALE AND RETAIL AGENTS,
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston, Mass.

THE AMERICAN NEWS COMPANY,
and 41 Chambers Street, New York.

TERMS OF SUBSCRIPTION IN ADVANCE
Per Year \$2.00
Six Months 1.00
Three Months50
Postage paid by publishers.

Issued by
BANNER OF LIGHT PUBLISHING COMPANY.

Harrison D. Barrett, President.
Frederic G. Tuttle, Treasurer and Bus. Man.
Harrison D. Barrett, Editor-in-Chief.
Marguerite C. Barrett, Assistant Editor.

Matter for publication must be addressed to the EDITOR. All communications must be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

ADVERTISING RATES.

25 cents per Apage Line.
DISCOUNTS.
10 per cent.
15 per cent.
20 per cent.

200 lines to be used in one year...10 per cent.
500 lines to be used in one year...25 per cent.
1000 lines to be used in one year...40 per cent.
30 per cent. extra for special position.
Special notices forty cents per line, fifteen cents insertion.
Notice in the editorial columns, large type, one cent per line, fifty cents per line.
No extra charge for cuts or double columns.
Width of column 7-16 inches.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

The BANNER OF LIGHT cannot undertake to return for its many advertisements. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising space, they are at once discontinued. We cannot be held responsible for any loss of property in case they are used in our columns, and we cannot be held responsible for any loss of property in case they are used in our columns.

The Convention.

The ninth National Convention has passed into history. We devote a large portion of our space in the current issue to a report of its proceedings. The results are now before the Spiritualists of America for thoughtful study and calm consideration. From a spiritual point of view, as well as in the matter of finances, the convention was a decided success. There were differences of opinion on many important subjects, and several animated discussions took place, some of which left a few heart burnings that are deeply to be regretted. Organization is not yet strong enough to withstand any lack of interest on the part of its friends, whether they believe in local societies only, or in state associations as the one means to the desired end. We hold that both are needed, and that the interests of the one are the interests of the other. The N. S. A. needs its every ally, and we hope will not lose even one of its auxiliaries, local or state.

The work placed before the convention was somewhat voluminous, and the two most important topics set for discussion were given very little attention. The Lyceum question was debated at some length, but very few practical points in its behalf were made. Many delegates showed their interest in the subject by going sight seeing, while others soon wearied of the subject, and tried to suppress debate upon it. The Convention finally voted to amalgamate the National Lyceum with the N. S. A., and turned the matter over to the Board of Trustees with power to act. Local societies received even less attention than did the Lyceum, and the Convention adjourned without doing anything whatever with regard to the matter. Upon these two questions, the future growth and permanency of Spiritualism depend, yet no practical solution of the problems they present was advanced. We do not care to censure the Convention for its failure in these respects, but we do regret that less important matters, as well as personal pleasures, were allowed to override interests that were really vital to our Cause.

The question of a history of Spiritualism was discussed at some length, but the action taken is so devoid of vitality as to give little assurance of success. The Board of Trustees will without doubt do its best in regard to the matter, but two hundred dollars can not be expected to go very far in its preparation. Nor can any committee, large or small, agree upon the data that would be germane to a history. We know that the officers elected to serve for the ensuing year will do their best in this respect, but it is

greatly to be regretted that a small appropriation was not made to initiate the work. Our veteran Spiritualists are rapidly passing away, and with them goes the opportunity to secure many of the important facts connected with the earlier years of our movement. Personal reminiscences are of value, but they require verification or they can be used as history, hence the work of sifting evidence that fact should come forth should be begun before the witnesses pass from earth. We believe that the history of our movement cannot be written too soon.

Missionary work was discussed at length, and the excellent results of the labors of Mr. and Mrs. E. W. Sprague, Mr. and Mrs. G. W. Kates and others inspired the delegates to direct that it should be carried on at a larger scale next year. We hold that this provision is a wise one, and predict that good results will eventuate from it. Societies need strengthening and the Spiritualists need to be quickened into activity by this very kind of work. New societies can be formed in many communities where the sentiment is ripe for it, and reform work of a high order thereby inaugurated. Several general missionaries for the work of organizing and building societies, and one special financial missionary were selected. The latter is to collect funds for the Association, visit struggling societies and help them in every possible way. The others were given a wide field, and discretionary power as to their general labors.

The Convention took a wise and dignified stand upon the subject of phenomena, stating plainly to the world that intelligent Spiritualists recognize the inestimable value of phenomena, and accord them an honored place in their religion. This is a step that will lead to good results, for it completely disarms the enemies of the N. S. A. who are prone to declare that that organization is opposed to phenomena. It also took an advanced step in respect to educational work, and the necessity of classifying our facts and of giving the world a concise statement of the tenets of Spiritualism. We feel that much good will come from these several efforts. If the advanced thinkers on all continents can be induced to speak upon the principles of Spiritualism in all of its phases, something will be compiled from their works that will make it possible for investigators to know what Spiritualism really is.

The election of officers completed the work of the Convention. All of the members of the old Board were re-elected with the exception of Trustee Dewey, who was not present at the Convention. His place was filled by the election of George W. Kates. Nearly \$2500 were pledged for next year's work. Surely the outlook for the N. S. A. is encouraging, and if its auxiliaries can be held together by the strong ties of brotherhood and goodwill, its success is assured. The press of Washington and the Associated Press of the nation treated the Spiritualists with every consideration. There was no caricaturing; no attempts to be facetious were made, nor was ridicule apparent in the reviews of the Convention. This respectful treatment is solely due to the N. S. A. through its influence as an established organization.

Mrs. L. E. Piper,

the well known medium of the Society for Psychical Research, publishes a peculiar but decidedly interesting letter in the New York Sunday Herald of October 20. She begins by affirming that the time has come for her to be liberated from the society that has made her famous, then proceeds to declare that she is not a Spiritualist and that she has no evidence of a life beyond the tomb. In all of her work during the past fourteen years, she affirms that she has been only an automaton, and that the phenomena produced in her presence may be due to telepathy and hypnosis. She does not attempt to explain the facts that Prof. James, Prof. Hyslop and Prof. Hodgson claim to have discovered through her organism, but says that with regard to them she is simply a student with the rest of mankind. She utterly repudiates the hypothesis of Spiritualism, but offers no tangible explanation of the marvels that have been revealed through her repeated entrancements. She virtually casts doubts upon her own honesty in her psychic work for the past fourteen years, and leaves the public to guess at the cause of the phenomena, and to find a genuine reason for her statements in the Herald.

Mrs. Piper has received a large salary from her employers for many years, hence has been placed in a position where the best possible conditions were afforded her to produce reliable phenomena. Her sittings have been carefully restricted, and she has seemingly devoted herself to the advancement of psychic science. Her repudiation of Spiritualism will create some surprise in psychic circles, yet she has never been identified with the Spiritualists, nor has she ever been considered one of them in their work in any direction. Her release from the Society for Psychical Research may have pleased her, and induced her to cast the doubt upon her own integrity that is apparent in her article. The money question cannot have weighed with her to any extent. It is probable that she has been well paid for her letter to the Herald, but the returns therefrom cannot possibly make up to her what she would gain from her sittings as a psychic, had she made known to the world the fact that she was at liberty to thus serve the public.

She further asserts that publicity is not pleasant to her, and that she has no wish to add anything to her life in that direction. It may be that she wishes to show her former employers that she has the power to cast the pall of doubt over the results of their work, through the intensely human desire to "get even" with them for seeking another psychic. Be these things as they may, the facts proved by the scientists who have investigated her mediumship, remain unexplained by Mrs. Piper, who says that she has had no evidence of a life beyond the grave, in face of all the proofs she has given to others. The facts remain with us, and the testimony of hundreds of people that she has given them posi-

tive proof of the continued life of their loved ones remains unrefuted. These people, especially the scientists, were qualified to sift and weigh evidence. They rejected every questionable phenomenon and yet were forced, by the logic of events, to accept spirit return as the one possible solution for the problems set before them. It is the testimony of hundreds of well trained minds against the unexplained statements of the psychic through whom the facts were presented to them. It must be remembered that Mrs. Piper still declares that psychic phenomena were wrought in her presence, but she now asserts that they have nothing to do with Spiritualism. For fourteen years she has asserted that they were spiritual in character, and offered evidence of another life. Now she asserts that that evidence is wanting, that there is nothing spiritual about them, and offers the theory of telepathy and hypnosis to explain away the facts with which they have no relation whatever! Her explanation does not explain, and the public is face to face with the question—Is Mrs. Piper telling the truth now, or has she been truthful in her statements in the world for the past fourteen years?

Mrs. J. A. Chapman.

This true and tried friend of our Cause took leave of earth on Wednesday, Oct. 16. She had long been an invalid and a great sufferer from a complication of diseases that baffled all earthly skill. She knew she could not recover, but was brave and cheerful despite her sufferings, and faced the "Great Reality" with a calmly hopeful smile. She knew the way she was going for she had held loving converse with the denizens of the unseen world throughout her whole life. Mrs. Chapman was the leader in spiritualistic circles in Norwich, Ct., where she has long resided, and where she had succeeded in securing a commodious temple for the society with which she was identified. In all of her labors for Spiritualism, she had the active support of her devoted husband, Sanford A. Chapman, who for some time has been the President of the Norwich Society. Mr. Chapman was apparently in good health, but suddenly entered spirit life from a stroke of apoplexy just one week prior to the transition of his wife. Through nearly forty years they dwelt together on earth, and were parted by seeming death only for one short week. They had no children, hence devoted their lives to the service of others. In Spiritualism they found the inspiration that made life worth the living, as well as the incentive to noble effort to do good. They will be sadly missed in the city of Norwich, especially among the Spiritualists, among whom none can be found to take their places. They were honored and esteemed by all who knew them, and will be held in loving remembrance by their many true and tried friends throughout the nation. We have known them long and well, and while we regret their departure from our midst, we yet rejoice with them upon their new found joys and freedom "in the land beyond the cloud-hill."

Gen. W. H. Parsons,

the erudite contributor to the columns of the Banner of Light, was an interested visitor at nearly all of the sessions of the recent National Convention. Gen. Parsons is a zealous advocate of Theism from a spiritualistic standpoint, and marshals a host of facts to support his position. Scientific Theism is more than a working hypothesis, as this able writer clearly proves, and he is steadily forcing the materialistic opponents of his thought to abandon post after post, and will continue to do so until they are utterly routed. Materialism is not Spiritualism and Spiritualism without life as the foundation principle, is unthinkable. It is greatly to the credit of Spiritualism that such scholarly men as Gen. Parsons voluntarily take up their pens in its behalf.

A Pleasant Occasion

was the celebration of the twentieth anniversary of the marriage of Mrs. and Mr. P. L. O. A. Keeler, at their home in Washington, D. C., Oct. 17. A large number of friends paid their respects to the happy couple and wished them many happy returns of the day. Mr. Keeler has long been a faithful servant of the spirit world, and has led thousands of people to the truth. Mrs. Keeler is a helpmeet in the full sense of the word, and has won for herself a place in the hearts of all who know her. Her genial, sunshiny spirit is an inspiration to all who come within her atmosphere, while Mr. Keeler's mediumship blesses all who are so fortunate as to receive through his organism the evidence of life beyond the grave for which they are hungering. Once more extend congratulations and wish them happiness and prosperity in abundance.

That man can never be at peace in the world of souls who is constantly battling against his fellows for the sake of social pre-eminence and financial gain. He is often poorest in soul wealth who is richest in lands and gold.

Electricity is the will of the Infinite in action in the material world, while Magnetism is that will directed in love toward the healing of human ills. The arisen spirits are God's agents in these outward manifestations of power.

He who gives unto a Soul in need is the savior of a world, for each Soul is destined to be a Creator of a world. Hence to save a Soul is to protect a God, and rescue him from prison.

The Mayer Home for the N. S. A. was dedicated to the Fatherhood and Motherhood of the Infinite and the brotherhood of all mankind. This makes it a Mecca toward which the Spiritualists may journey in thought, and gain much in peace and love.

(Continued from page one.)

Prof. Wm. M. Lockwood wanted the Convention made such an one as would challenge the attention of the ripest scholarship of the age.

Mrs. May B. Pepper thought the word "Altruism" had been misapplied by the former speakers. "Altruism to me is an explanation of Spiritualism. I believe the reason Spiritualism has not risen far above the height it has attained is because we have not been Altruists. Altruism touches every part of human life and makes us understand better what it is to live here faithful and true to everything that may come into our lives. It teaches us a truer love. It makes us understand better what we are here for and what our development ought to be. It makes us reach out with renewed force toward the angel world. It makes us understand that the great law of motherhood does not touch us alone in our own children, but in every other little child who needs our help. It does not touch us in one sphere alone, but in all things that make up a pure and noble life. Let us become Altruists in this sense. Let us represent that great thought in our movement and Spiritualism will attain heights it has not attained in the past. We have forgotten many times to be always kind to those who have been in our midst. Let us take men and women for what they really are and want to be. Then we will be Altruists. Then we will be Spiritualists."

Susie C. Clark referred to the words of a clairvoyant in introducing a speaker he said: "The best compliment I could give her is to say that she has never outgrown her Spiritualism." What is this Spiritualism that cannot keep pace with our advance? She felt that there was no necessity to fasten upon Spiritualism the label of some fashionable cult.

John W. Ring spoke to the question and added the pleasing information that while the State Association of Texas had been the entire five years of its existence raising the debt assumed at its inception, it now is free and has some money in the treasury.

Carrie Firth Curran made interesting remarks concerning Toledo Spiritualism, and her own interest in and work for the Cause.

A. J. Weaver said his one deep prayer was that something would be done for the great educational movement and for the missionary work.

H. C. Dorn said he represented New Jersey, which was the butter between the two slices of bread, Pennsylvania and New York. Geo. H. Brooks declared himself a Spiritualist from the crown of his head to the soles of his feet, and that meant he was six feet four inches in Spiritualism.

Mrs. Sarah Fiske brought greeting from the State of Iowa. She said she, too, was a Spiritualist every inch, and was most as tall for a woman as Mrs. Brooks was for a man. Margaret Gaulle by request made a sparkling speech.

Oscar Edgerly said he wasn't very tall, but was trying to stand upon his tiptoes and reach as high as he could. He had heard so many unpleasant rumors that he came a pessimist, but after observing the harmonious condition of the delegates and the position taken by the officers, he became an optimist. A motion to adjourn closed the very interesting conference, which created the best of feeling among the delegates.

TUESDAY P. M. OCT. 15.

After the usual preliminary exercises, Mr. Kates wished to know the law concerning the appointment of proxies. The Chair was not quite clear, as the Constitution and By-Laws had not been changed since the last Convention. In view of the fact that a question had been raised, the records would have to be referred to. The Secretary was instructed to look the matter up.

Congressman Schirm, to cover a number of cases which were arising, moved to set aside the By-Laws and act upon the following: "In case a regularly elected delegate is unable to be here, any person from that same Society may be seated in his or her stead." The motion was properly carried through.

E. W. Bond, as chairman of the Committee on Rules, reported, which was adopted, and which fixed the hours of the business Convention from 10 a. m. till 12:30, and from 2 till 5 p. m.; the evening meetings from 7:30 till 10:30. Speeches were to be limited to ten minutes. Roberts' Rules of Order were to be followed where they did not conflict with the Constitution and By-Laws.

At this juncture the Chair appointed the following committees:

President's Report—Hon. H. W. Richardson, New York; Mrs. M. C. Hartman, Delaware; Dr. A. B. Spiney, Michigan; Mrs. Clara L. Stewart, Wisconsin; Geo. H. Brooks, New York.

Treasurer's Report—E. W. Sprague, Indiana; Robt. Hayden, Maine; Samuel Wheeler, Pennsylvania; Mrs. Zaida B. Kates, Minnesota; Mrs. Ella R. Williams, Oregon.

Secretary's Report—E. W. Sprague, Indiana; Robt. Hayden, Maine; Samuel Wheeler, Pennsylvania; Mrs. Zaida B. Kates, Minnesota; Mrs. Ella R. Williams, Oregon.

Resolutions—Moses Hull, New York; J. J. Hull, Ohio; Mrs. Stella Fiske, Iowa; F. W. Smith, Maine; Miss Susie C. Clark, Massachusetts.

The president announced the sad news that while Mrs. J. A. Chapman of Norwich, Ct., was dangerously ill and not expected to recover, her husband very suddenly passed away Wednesday evening, Oct. 9.

The convention expressed its sorrow and sympathy for Mrs. Chapman in her sorrow and suffering.

The next order of business was the reading of the president's report by the reading clerk, Hon. C. H. Schirm of Baltimore. This report was printed in full in our issue of Oct. 5. It was referred to the Committee on President's Report.

Finance, Ways and Means: Geo. B. Warne, Illinois; Miss Ella Buchwalter, Pennsylvania; Mrs. May S. Pepper, Rhode Island; R. W. Simpson, Pennsylvania; Mrs. E. W. Sprague, Indiana.

Amendments to Constitution—Thomas Grisham, Maine; Miss Jennie DeLong, Ohio; Geo. W. Way, West Virginia; Oscar A. Edgerly, Ohio; Dr. A. A. Kimball, Maine.

The president announced that Mrs. Laura G. Fiken had been sent as the fraternal delegate from the Third District W. C. T. U. of Illinois, who hoped she would be received in the same kindly spirit with which she had been sent. The delegates welcomed her with applause.

The secretary's report (which also appeared in the Oct. 5th Banner), was read, accepted and turned over to the committee. H. D. Barrett begged leave to explain that notwithstanding the fact it had been stated he failed to send his report to the editor of the Progressive Thinker in season to appear simultaneously with its appearance in the Banner, he had mailed it as soon as it was completed, Thursday morning, from Boston, with a special delivery stamp. It should have reached Chicago on Friday, and inasmuch as the editor had reason to expect it, and his paper did not go to press until Friday evening, there seemed no reason for its non-appearance.

The treasurer's report and secretary's financial report were read and referred to the

committee on treasurer's and auditing of accounts. The report read as follows:

SECRETARY'S FINANCIAL REPORT FROM OCTOBER 1, 1900, TO SEPTEMBER 30, 1901.

Balance on hand October 1, 1900	\$9,501.00
Total receipts from October 1, 1900, to September 30, 1901	10,290.66
	\$19,891.66
Total amount disbursed from October 1, 1900, to September 30, 1901	8,008.05
Balance on hand October 1, 1901	\$11,883.61
Special Historian Fund	18.29
Mediums' Defense Fund	635.14
Babe Will Fund	350.35
General Fund	10,979.83
	\$11,883.61

CASH RECEIVED AS FOLLOWS:

Home Fund:	
By President	\$178.50
By Secretary	4,117.35
	\$4,295.85
Lectures, mass meetings, etc., by President H. D. Barrett	1,335.40
Mr. and Mrs. Sprague, Missionary account:	
Charters	\$150.00
For expenses	123.05
Collections, etc.	1,051.29
	1,333.35
Contributions:	
By President	\$407.50
By Secretary	879.90
	1,287.40
Collections and dues from chartered societies:	
By President	\$26.78
By Secretary	716.23
	763.01
Convention, 1900	655.19
Rent from Secretary	200.00
Interest	233.34
Contributing membership:	
By President	\$15.00
By Secretary	59.00
	74.00
Charters	55.00
Mrs. Carrie Twing, Missionary account	41.30
Sale of books, tracts, music, etc.	39.92
Registering ordinances:	
By President	\$1.00
By Secretary	36.00
	37.00
Mediums' Defense Fund	10.00
Total receipts	\$10,290.66

CASH EXPENDED AS FOLLOWS:

Harrison D. Barrett, President, salary	\$1,625.00
Mary T. Longley, Secretary, salary	1,000.00
Mr. and Mrs. E. W. Sprague, Missionary account:	
Salary	\$1,000.00
Traveling expenses and board	370.79
Miscellaneous expenses	191.20
	1,561.99
Traveling expenses:	
H. D. Barrett	\$631.72
Trustees	417.24
	1,048.96
Julilee deficit	431.04
Convention expenses, 1900 (less rent)	449.55
Services of mediums and others at mass meetings	335.72
Office supplies and fixtures	256.50
Printing	199.10
Mrs. Carrie Twing, Missionary account	150.20
Property expenses	153.03
Postage:	
President	\$4.80
Secretary	82.33
	137.13
Telegrams:	
President	\$59.08
Secretary	8.24
	67.32
Defense of contested wills	62.20
Fuel	46.45
Rent for October, 1900	40.00
Advertising (for mass meetings, by President)	31.50
Gas	13.35
Express and freight	10.38
Miscellaneous expenses:	
Office cleaning	\$36.00
Clerk hire, Secretary's office	35.76
Clerk hire, by President	102.60
Bonding company	33.00
Banner of Light (papers)	23.00
Hall rent, by President	64.00
Incidentals, by President	20.00
Reporter for tracts	5.00
Recording deeds	1.85
Attorney for contract	5.00
Incidentals, Secretary's office	7.05
	333.25
Total expenses	\$8,008.05

TREASURER'S STATEMENT.

Annual Statement from October 1, 1900, to October 1, 1901.

Balance on hand October 1, 1900	\$9,501.00
Received from October 1, 1900, to October 1, 1901	10,290.66
	\$19,891.66
Disbursed from October 1, 1900, to October 1, 1901	8,008.05
	\$11,883.61

RECAPITULATION.

General Fund	\$10,979.83
Mediums' Fund	635.14
Historian Fund	18.29
Babe Will Fund	350.35
	\$11,883.61

WEDNESDAY, A. M. OCT. 10.

By a request of a delegate upon the floor, the chairman appointed the Committee on History: Dr. Dean Clarke, Boston; Mrs. E. F. Kurth, New York; Mr. Samuel Wheeler, Pennsylvania.

By vote of the delegates, 1 o'clock Friday morning was set aside for the dedicatory exercises at headquarters, and a committee of three appointed to arrange the program: Hon. Chas. L. Schirm, Maryland; Mrs. Carrie Firth Curran, Ohio; Mrs. M. T. Longley, District of Columbia.

Under the head of missionaries' reports the secretary outlined verbally the work of Mrs. Carrie E. S. Twing, whose illness prevented her attendance. Mrs. Twing was assigned work in the state of Mississippi and a portion of Tennessee. She held a number of meetings for the month of March. She went into very remote

SPIRIT

Message Department.

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

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

These circles 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.

Report of Seances held Sept. 24, 1901, S. E. 54.

MESSAGES.

Arthur Cole.

The first spirit that comes to me this morning is a gentleman a little above the medium height. He is not very stout, has a long face and very blue eyes. His hair is iron gray; it is combed carefully and everything about him seems to speak of care and method. He looks anxious, as though he had the greatest desire to get to somebody in earth life with a specific message. He says to me: "Can you please send this word to my wife, Julia? My name is Arthur Cole; I lived in San Francisco, Cal. My wife's name is Julia; she is so much in need of this philosophy that I make this effort to send word to her. Tell her that ever since I came over into this new condition of life, I have had the greatest desire to communicate with her; to give her a message of what my life is like. I have not settled down to any particular business yet. I have been so bewildered, so busy trying to unravel the conditions to see just what it all meant. I didn't believe that I was going to die. It seemed to me that my illness was only of slight importance, that I would soon recover and be among my people, so when it did finally terminate fatally, it was quite a shock to me and a surprise to my friends, but now as I stand here I am growing strong and desire to make Julia understand that I am often in her presence, quite frequently hear what she says and feel anxious to return. If I can make this plain to her, my life will take on a new and better condition. I wish I could say more, but this is taking all the energy that I had. I only add that I send love and many expressions of gratitude for all that has been done in my name, not only by Julia but by Sadie. Thank you."

Nellie Bradbury.

The next spirit that comes to me is a girl about sixteen years old. She is just as bright and fresh as a bit of summer sunshine. Her eyes are dark and full and her hair is quite black and is done up in the prettiest little fashion, and she has a dainty, bright little way of stepping up to me as though she wanted to make sure herself that she could communicate with her own people. She says: "Will you please say that my name is Nellie Bradbury; I used to live in Boston and my mother's name is Harriet. I have such a desire to get to her, to tell her that I have seen her, have been with her and expect to be always able to come close into her life. When I first went away from her, she was almost insane. It seemed that she could not get hold of herself to be strong and take up life again, and one of the things that I have to tell her is that when she so suddenly recovered, it was not what the doctors had done, it was not what anybody had said, it was because we in the spirit had been so close to her and had helped her. She was very close to us when she was in that disturbed mental state and we many times treated her and helped her when she had not the least idea of it, and now when I come back I feel, oh, so much love and so much confidence in the power of those who come with me. I have an uncle Charlie over here with me and he is so kind to me. He takes me everywhere and gives me everything that he can that will make me feel that I am at home. I used to be very fond of the water. My mother knows how I used to want to go out rowing all the time, and when I bring to her table these water lilies which I hold in my hand today, I hope to bring them so real to her that she will smell them as she has sometimes in the past and will know that I am there. Tell her I was with her on the trip which she has just taken and I am sure that it did her good."

Frank Desmond, Detroit, Mich.

The next spirit is that of a man about thirty-five years old. He is very dark, with dark curly hair and dark eyes. He doesn't seem very strong, looks as though he passed out after a long illness. His hands are thin, his face is drawn, but he speaks low and clear. The first thing he says is: "Oh, if I could only speak as plainly as the girl who came before me and could tell as many things to my people as she has to hers, I would be very happy indeed, but I am afraid I can't. My name is Frank Desmond; I came from Detroit, Mich. Oh, I have so many people alive in earth life, more than I have in the spirit, who are anxious to hear from me, and many who are glad to have me with them in the life where I am. First I want to send a message to Jennie. I want her to know that I have tried to help her. I have seen how hard she is working. It seemed as though at one time she would have

to give up, but I see that she is better now and I do wish that something could be done so she wouldn't have to do so much, because it is bad for her and not only disturbs her head, but makes her back ache so much. I don't know that I am able to do a single thing to make the conditions in her life any better, but I am sure that she will be glad to know that I can come to her and that may comfort her and may make it easier for her to do the work that she is obliged to do. Next I want to say a word about Harry. If I could only get to him and tell him that I know he is trying to do my work and his and if I could only tell him that I know what he did just before I died, and though I seemed to have no consciousness at the time, I remembered it afterwards, and if I could speak to him personally I am sure I might make him understand that I am still his brother. I thank you very much for this opportunity."

Jennie Gaston, Lynn, Mass.

The next spirit that comes to me is that of a lady about forty years old. She has dark brown hair, her eyes are quite blue, and her face is very pale. She is very slender and delicate and puts her hands right up across her chest as though she suffered so much before she went away in that portion of her body. She coughs and says: "It was not consumption, but it was pneumonia, and oh, I was so sick. It seemed to me when I felt so badly that I would welcome death rather than try to breathe in the intense pain that was mine. I lived not far away from here, in the town of Lynn, and my name is Jennie Gaston. I have so wanted to come back, I have tried so many times, and each time I have been pushed back because I had not the strength that was needed. I can't tell you what it is to have to stand here and not be able to say a single word. I want so much to get to Willie and I want Will to know that I can help him. I am sure I can. He is discouraged now; everything seems to have gone against him and particularly the things that my people did disturbed him. I would give anything if I could only get to them and tell them that they should not have done it. If I could only get to him and tell him that I know even though he has done wrong that he meant to do right, perhaps it would help him and will you please do all you can to get this message to him and tell him for me that I love him just the same, no matter what has happened or what he has done, and that as long as I stay over here I shall come to him and when he comes where I am, I will be the first one he sees?"

Henrietta Marsh, Burke, N. Y., to Addie Mason.

The next spirit is that of a dear old lady about sixty-five years old. She is short and very stout, her hair is snowy white, and her eyes are as blue as the sky. Her face is fair like a baby's and there doesn't seem to be a single wrinkle in it, but it is fair and sweet as though she had just made up her mind that she wasn't going to worry and grow old, but was going to go through life as free from the looks of age as it was possible for a woman to do. She says: "My name is Henrietta Marsh and I lived in Burke, N. Y. This isn't quite new to me. Perhaps the exactness with which the spirits come and the freedom with which they go about in the homes that they have loved is greater than I had expected, but I believed in a general sort of a way that spirits knew what was going on. I don't know where I got it or what made me believe it, but it was mine all my life, that sort of a knowledge that our own could see us and did know us. You can guess from my age that I will have more people over here than I have left, but at the same time I thought I would send this message to Addie Mason, and I want her to know that very frequently I come into her circle and try to assist her and to give her some evidence of the presence of her own people. I have with me Charles Freeman. He was an old friend of mine, a minister, and when he came over a little while after I did, we just picked up Theology and went right straight through it as far as we were able and concluded that we hadn't much more use for the stories and theories that had been given out to us as people of earth, and since then we have been working together just like two comrades who had a battle to fight and to win, so we have gone forward and we decided that together we would come and give this message and say to our friends in many places that we shall work as long as there is a thing to be done. We don't get tired of it, but shall keep right along with every movement that is for the emancipation and the freedom of man."

Leonard Strout, Bangor, Maine.

A spirit now comes to me and gives the name of Leonard Strout. Then he says: "I was a farmer. I lived in Maine. I lived near Bangor. Went to Boston, more or less frequently; never knew a single thing about this philosophy of Spiritualism. If I had known about it, I suppose I would have fought it tooth and nail, for I was one of those people who just thought that unless a thing agreed with what I had been taught it was not any use to pick it up or make much of it. I want to get to Mary. I want her to know that I am interested in her business affairs, that I know what she has been doing and I feel sorry that it had to be done, but as long as she thought that it was the best thing, I suppose I ought to be satisfied. I have Andrew with me, and Andrew says: 'Let's all get together and have an old-fashioned sing, the way we used to.' Mary will understand what he means by that. I also found my little boy, and it was such a comfort to find him over here waiting for me and to know that he had known what had come to me all through the years that he had been absent. I am glad to see that the message of Spiritualism is getting down to the people who need it. Those who haven't much of earth's pleasure, those who haven't much to do with, can have this freely, this

evidence of life, and it seems to me that that speaks it as a God movement."

Henry A. Canovan, Washington, D. C.

I see the spirit of a man about seventy-five years old. He has a long white beard, his hair is quite white, but his head is bald on the top. He is very clear in his expression and in his tone. He walks with a cane, but it seems to be more because he likes it for company than because he leans on it. He steps right up to me; with an air of graciousness he says: "Well, little one, are you going to be able to send a word for me? I come from Washington, D. C. My name was Henry A. Canovan and I was, in a way interested in this thought. I gave quite a little time and attention to it and decided that when I came over into this life, the first thing I would do would be to return and tell my friends what I had found, but it may seem strange to you, I didn't have the least desire to return at once after I had gotten over here. I didn't realize so long a time had elapsed when I first undertook to return. I was so interested in what I had seen and went from one place to another and one condition of inquiry to another, hardly realizing the flight of time until I attempted to recall myself to my friends and then I found I had been here some years. I have a great many people living in the earth life who would be very anxious to get into communication with me, but the one I desire to send this word to is Lucy. I want her to make it possible for me to come to her alone. I don't mean through any medium, I mean for her to sit by herself, and I am sure that I can unfold her clairvoyant sight. She is quite impressionable, sensitive to the thought of the spirit and needs to have the evidence of my presence in her life. She sits a great deal in a room without much sunshine, and I would rather see her get out, get into the sun, get some strength, and then it will be better for me. I can come to her easily. The sunlight illumines earthly bodies so that they are seen plainer after they have gone into the dark, for having been in the sun. They are seen plainer by us in the spirit land. I want to tell her, too, that I have seen Miss Abbott. Miss Abbott was a friend of ours and she sends word back this morning, 'Tell Lucy that I am so happy, so happy, with all the brightness about me, that I would like to transfer my happiness to her for a little while.'"

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND NINETY-SEVEN.

To the Editor of the Banner of Light:

Probably the residents of this little town are no more best by the omnipresent peddler than those who dwell in other places. We have them of all sorts: those who sell sewing, washing and wringing machines; those who wish to fit you with spectacles, take your picture, or insure your life; those who want to sell you cough medicines, liver pills, and headache cures, and those who want to spread out their packs on the piazza, and so tempt you to buy.

It requires some measure of Christian grace to deal with all these afloat, to be duly firm with those who are inclined to knock their goods down your throat whether you will or no, to be gentle with those who are polite and refuse them with regret, and to make some little purchase where that is the right thing to do.

When a woman has traveled far with a heavy pack, and is footsore and hungry, it is a duty as well as a pleasure to ask her to sit on the front steps, and carry her a good bowl of tea and some bread and butter. How grateful she is! Smiles take the place of the woe-begone look, and when she takes up the pack again, it is not nearly so heavy as it was before, and she goes cheerfully down the steps, with a kind goodbye and more than one backward look.

Not long ago, on answering the door-bell I found a thin, pale little man holding some queer objects made of galvanized metal. When I saw that he was crippled by curvature of the spine, I decided to buy one of the little things, anyway, and asked him what they were for. He said they were to scrape pans and kettles and so saved the wear on the knives, and he cautioned me to hang it close at hand where the dishes were washed.

After he had gone, I sat down to my work, and kept thinking of the poor, crippled man, and wishing that he could know what a bright outlook there is for even such as he, through the blessed truths of Spiritualism. Alas! I had lost an opportunity to cheer a human soul. How thoughtless and selfish I had been! Then the thought came that he could not have gone far, and that it was not yet too late. Of course he would call at every house, and this is one of fifteen all built on precisely the same plan.

Hastening to the gate, I was fortunate enough to see him going into a neighbor's house. I waited for him at that gate, but did not wait long, for alas! they did not seem inclined to buy. So I talked to him a bit then and there, and can never cease to rejoice doing so, for it seemed to be just what he needed.

I alluded to his unfortunate body, but told him that he has all the time a spiritual body, which looks enough like him to be recognized, but is straight and tall and beautiful; that his real self is a soul, and has both these bodies, and that dying was just going out of this fleshly form, and that he would be very happy to find himself in a beautiful body that was strong and wholly free from defect. I told him it was good to die, and that death was nothing to be dreaded. I also told him that when we got out of this body that we go at first just beyond the clouds, that it was beautiful there, and that it is just as natural as to be here. His face lighted up at this, and I told him to look beyond the clouds, and to think how happy he would be in the "ether blue." I told him his spirit body is a beautiful one, because, though he

sometimes makes mistakes, and does things that are out of the way, yet, on the whole, he wants to be good.

I said I came to tell him all this, because I wanted him to be happy. He took it all in, thanked me earnestly, and went on his way, leaving me with but one regret, that I had not taken his address, so as to send him some reading matter. Still, he does not read much now, though he used to read. He looks frail. I trust that if this letter comes in any way under his notice, that he will write to me and give his address.

There is nothing that possesses greater physical beauty than a well-formed and healthy human body. In most animals the spine is horizontal, but in the human subject it is perpendicular, and on its summit rests the most important organ of the body, the brain. The spine is composed of many small bones and within them rests the spinal cord, which enlarges at the summit into the different parts of the brain. From the brain and from the spinal cord, branch all the nerves of the body. The bones of the spinal column are very strong, in order to guard their precious treasure; and they are numerous, so that the back may bend easily (which is the same as gracefully) from front to back and from side to side. To promote this ease of movement, and to prevent a jar to the brain, there are pads made of cartilage between all these little bones. These pads are pressed together in the daytime by the weight of the head, but recover their elasticity when we rest in bed. This makes us a little shorter by day than we are by night.

But when the spine is distorted, the beauty of the human form nearly disappears. The trunk is shortened, the vital organs are crowded too closely together, and the afflicted one suffers terrible pain at times, and always suffers from discomfort.

The primary cause of this dread disease is probably a scrofulous or tuberculous condition of the body; the secondary causes or occasions are an injury to the spine in childhood, keeping the body twisted in an unnatural position so long that the pads between the little bones lose their elasticity, and the bones themselves may become diseased.

When the little pads become thinner on one side or the other, the spine distorts from side to side; and as the little bones rotate on mechanical principles, the difficulty is on the increase until the person be grown up. When the cartilaginous pads become thinner in front or back, the spine distorts in those directions, and a hump is produced. Pott's disease of the spine, described by the surgeon of that name, is of the latter class.

I know a young lady afflicted by this form, and her spine crooks against her lungs. When up, she wears a special brace, and gets about quite comfortably, but the moment she lies down, it must be taken off, or she could not breathe. Rev. Mr. Keller of Arlington, who has been blinded for life by the cruel and unwarranted shot of Mr. Barker, is a very humane man, and has been extraordinarily kind to this afflicted girl.

In all these cases, it is of the first importance that they be under the care of a skillful, judicious, and cautious surgeon, during all the years from the time the malady begins until the sufferer be grown up. Such a surgeon follows nature in the prescription of the right kind of food, and in the adaptation of the proper braces, altering them as often as needed.

White swellings, hip diseases, spines distorted, Yield to the braces, Yield to the splints, by nicest care supported, Which firm he places.

Under the care of such a surgeon, the child grows to maturity without becoming more distorted, though no human art can nullify a curvature of the spine that has already begun.

The vivisection fad has affected this branch of surgery for the worse, as it has many another. Those who pretend to cure curvature of the spine by an operation usually fail to cure, or else the patient dies on their hands. They thus add another to the rapidly increasing list of instances, of which it may be said:—

"The operation was a success, but the patient died."

In every case of the kind, it is far better to commit it wholly to a judicious surgeon who follows Mother Nature, whose processes are always gradual, never sudden, and who uses appliances that are in harmony with natural growth, and yet slowly tend to prevent further distortion.

Where these natural methods have been followed, healthful men and women have been reared. They are still deformed, of course, but they do not suffer, and they are well.

While we are in full accord with the movement of the age which gives the mind large scope in preventing and curing many diseases of a nervous character, and while we know that the magnetic currents of a good magnetic healer make cathartics and other drugs (poisons) unnecessary, yet we realize that in many diseases where the ill is of a mechanical nature, as in the case of broken and dislocated bones, curved spines, diseased knees and hips, displacements and adhesions within the internal economy, opaque lenses (usually called cataracts), decayed and missing teeth, and all similar cases, that a wise, competent surgeon, who follows the processes of nature, is not only a necessity, but a benefactor to the human race.

Magnetism will cure the pain in an aching tooth. But the dentist is needed to fill the cavity or to extract the offending member. The psychic healer can soothe the pain in a distorted spine, but the spine will grow more and more deformed, unless the proper appliances, as right fitting braces and splints, be used under the direction of a skillful orthopedic surgeon.

When I was becoming blind, a friend bought me an actina battery, the price of which was ten dollars, and I myself bought

me a magnetic battery, of a man who said that my cataracts would dissolve through its use. I used them both faithfully for a long time, but the world became ever more dim. I would today be stone blind in both eyes, if both those opaque lenses had not been extracted and got out of the path between my optic nerves and the outside world.

As these two batteries had been lying in my table drawer since 1897, I took them the other day to a friend who treats eyes successfully, and told him I would give them both to him, if he could make any use of them. He said they were absolutely worthless, and that it was a shame for any one to impose on the public by charging ten dollars for them. So no doubt they went away in the garbage box.

Though one surgeon did one of my eyes far better than the other one did, and left it in far better condition, yet I am thankful to have my sight, and not have to tread the earth, without seeing "sun, or moon, or star, or man, or woman," as Milton pathetically says.

In my next, I shall have something to say of our beloved friends, Miss Anna J. Chapin, the blind medium, and her faithful friend, Miss Wightman, who are spending the year in Europe.

Yours for humanity and for spirituality,
Abby A. Judson.
Arlington, N. J., Oct. 12, 1901.

A Plea for an "Anti-Death" Crusade.

To the Editor of the Banner of Light:

In the journey of human lives the danger-signal that is decidedly feared of all is Death. It is so awfully inexpressible personal that the bare thought of it causes some people suffering, but as it is an inexorable law of nature that defies evasion, men of the world after cold-blooded calculation consider it the sum total of all human misfortunes.

Death is cursed as an unanswerable problem and to many its suffocating silence seems to be the patent of the darkest devil. O Death! why is it in thine eternal cell there is no responsive echo to the great heart-cry of the death-sick world? It is apparent that King Death is a great creator of poisonous dissatisfaction and wherever humanity habitates death is hated—hated as the undesirable, inevitable.

Now we Spiritualists possess the key to unlock Death's grimy door and reveal to the bewildered, pleading people what death really is. I think it is our most significant mission to spread with desperate intensity the real purport of this legitimate, God-cared, chemical change mis-called "Death." We must make impressive efforts to disturb the prevailing opinion that "Death" is the dominion of annihilation.

We must work intentionally to spread with compassing interest the grand angel-truth that "Death" is but the beautiful outbidding of a larger life. We must teach the world that death is simply a luminous change of body and seek as "large a charter as the wind" to soften the hearts of the bereaved by this light of fact Spiritualism. A wise and benevolent plan is to push into all death-stricken homes a "Banner of Light," and all the spiritualistic literature you can afford to part with. Mark and underline the spirit-messages, which are sure to be specially appealing and no doubt a stimulus to enquiry. The "Banner" is a first class publication and bound to be a governing force in this good work.

Spiritualists! let us sprinkle perfume in troubled paths. If the color-nobility of the dying and by their delicate prettiness soothe the pining soul into a refreshing meditation upon the grandeur of God's littlest acts, surely the mission of teaching the higher outlook that Death decisively brings to the traveling soul is one of manifest goodness and heavenly worth.

Let us then have a strong combative anti-death crusade. Let us cultivate a little of the "Celtic nature," which made the Irish saints glitter with divinity when they were quarrelling most aggressively! It is said they could fondle their hearers into righteous ways by pathological punches! Now, then, beloved friends, let us embark upon the good ship Expansion. With Spiritualism aboard we have the First Fair—the First Good. If a slight storm arises never let the merry inclination leave us to let Spiritualism have the broadest recognition. Let such beautiful spiritualizing sermons as the angel-guided Mrs. Soule utters be put in tract form and sprinkled like healing waters. The great mass of thinking humanity are indeed apprehensive of our Spiritualism, and I know a little more daring and fortitude will justly prove that our Passport is Potent and our Cause a Truth. Let us now pioneer boldly our Queen of Sciences and Holiest of Holies—Spiritualism—with the advancing mandate—Expansion.

Wm. Cameron Crawford.

"Of all the evil passions that rankle in disordered minds and mar human character, none perhaps is more prolific of evil in society, or is much more debasing in its influence on the individual possessed of it, than is envy. Yet base and degrading as this passion is, and detestable as it appears when seen in its true character, perhaps none is more prevalent, or more generally cherished, especially by ignoble spirits who have little personal worth to give them social position. As far back as human history extends, we find this baneful feeling has exerted its pernicious influence both upon its possessor, and to mar the happiness of the virtuous and the good whose misfortune it has been to excite it."

I think, sometimes, could I only have music on my own terms, could I live in a great city and know where I could go, whenever I wished the ablation and inundation of musical waves, that were a bath and a medicine.—Ralph Waldo Emerson.

New York Advertisements
