

THE TENTH ANNUAL CONVENTION

OF THE

National Spiritualists' Association of the United States of America and
Dominion of Canada.

Held in Berkeley Hall, Boston, Oct. 21, 22, 23 and 24, 1902.

For the first time in its history the National Association held its annual convention in the city of Boston, often referred to as the Mecca of Spiritualism. In former years, New England Spiritualists, under the leadership of J. B. Hatch, Jr., have chartered a special car and attended the conventions in large numbers. This year they were rewarded and the convention came to them.

The Massachusetts State Association furnished Berkeley Hall free for the use of the N. S. A., during the four days and evenings of the convention. J. B. Hatch, Jr., as chairman of the committee of arrangements secured hotel headquarters at the Berkeley, and with the assistance of his committee, decorated the hall with handsome tapestry, the Spiritualists' colors, yellow and white, and large, beautiful American flags. The platform contained potted plants and cut flowers arranged most attractively. Mrs. Minnie M. Soule was the efficient chairman of the committee on floral decorations.

All of the members of the Board of Trustees, the missionaries Mr. and Mrs. G. W. Kates and Mr. and Mrs. E. W. Sprague, as well as a number of delegates were at Berkeley Hall on the Sunday previous to the convention, and attended the services of the local societies and lyceums.

On Monday evening the reception rooms at the hotel were filled to overflowing by those attending the convention given by the Board of Directors to the delegates and visitors. On the receiving committee were Mrs. M. T. Loughley and the wives of the members of the Board: Mrs. Carrie L. Hatch, Guardian of the Boston Spiritual Lyceum; Mrs. M. J. Butler, Guardian of the Boston Children's Progressive Lyceum; Mrs. F. A. Higgins, wife of the pastor of the Boston Spiritual Temple; and Mrs. Minnie M. Soule, pastor of the Boston Gospel of Spirit Return Society.

After a very pleasant social hour or two, President Barrett presented a number of workers who gave felicitous greetings to those assembled. Among the newcomers were: Dr. Geo. A. Fuller, Miss Edgewood W. Emerson, N. H.; Mrs. E. J. Knowles, Iowa; Mrs. Carrie E. S. Twigg, N. Y.; Hon. Alonzo Thompson, Neb.; Mr. C. D. Pruden, Minn.; Dr. C. H. Fiske, Iowa; Mrs. Stella A. Fiske, Iowa; Mrs. G. W. Kates, N. Y.; Rev. Moses Hall, Wis.; Mrs. Clara L. Stewart, Wis.; Hon. H. W. Richardson, N. Y.

The Hatch Orchestra, C. L. C. Hatch, violinist and composer, E. Warren Hatch, pianist, and George A. Nye, cornetist, dispensed sweet music. The music was unusually pleasant one. It gave an opportunity for the delegates and visitors from out of town to meet the local Spiritualists and made the best of conditions for the work of the following day.

Tuesday morning, Oct. 21. At ten o'clock the President's grand fell and the work of the deliberative body began in earnest. The officers of the convention were: Walter P. Williams, D. C., stenographer; W. J. Colville, Mass., reading clerk; E. Warren Hatch, Mass., musical director; I. C. Evans, D. C., assistant secretary; James M. Foster, Mass., sergeant-at-arms, assisted by Mr. Elmer Packard, of Boston, C. D. Pruden, ticket seller; Fred J. Taylor, doorkeeper. Each of these officers was peculiarly fitted for his position and filled it exceptionally well.

The convention opened in a patriotic spirit with the singing of "America." Moses Hall invoked the presence of the angels. J. B. Hatch, Jr., in the name of the Massachusetts State Association, welcomed the N. S. A. to Boston, and in appropriate words assured the officers and delegates that the hall and the city were theirs. President Harrison D. Barrett expressed the hearty thanks and appreciation of the N. S. A. for the courtesy extended by the State Association, also profound gratitude for the sacrifices Mr. Hatch had made in the great efforts he had put forth to make the convention a success.

The Hatch Brothers, E. Warren and C. L. C., furnished a musical selection at this point. They always stand ready to devote their talents to the Cause of Spiritualism, and the N. S. A. has reason to feel indebted to them for their faithful services throughout the entire convention, both at the business and at the evening sessions. In their orchestra they were assisted by E. M. Davis and I. Alexander, violinist and cornetist.

On Thursday evening the musical program was in the hands of Col. J. J. Dyer, who, in accordance with a promise made last year in Washington, furnished Dyer's Orchestra whose selections were received with great appreciation. The Colonel also furnished the Schubert Quartet on Friday evening when they rendered three selections. They are favorites with the Spiritualists and always receive generous applause. On this evening, also, I. Alexander played a violin solo which merited its warm reception, as did the song by E. Warren Hatch, "Our Darling Nannie," the words written by himself, the music composed by C. L. C. Hatch, also a duet by the brothers, "Open Those Heavenly Gates," and the closing march by the Hatch Orchestra, "Our President."

The formal address of welcome was made by President Barrett, to whose words of greeting Hon. C. H. Fiske, M. D., of Keokuk, Iowa, responded as a representative of the West. In brief but appropriate terms.

After a violin solo by I. C. Hatch, Mr. H. W. Richardson moved that the chairman at once appoint the Committee of Credentials. The following persons were appointed: H. W. Richardson, New York; J. B. Hatch, Jr., Mass.; I. P. Wheeler, Ill. On rules, Hon. C. H. Fiske moved the appointment of a committee. C. H. Fiske, Ia.; I. E. Symonds, Mass.; Mrs. C. D. Pruden, Minn., were selected. These committees retired to prepare their reports and the convention was

thrown open to a conference in which the following participated: Mrs. M. T. Loughley, D. C.; T. L. Reynolds, N. Y.; W. J. Hicks, Ia.; Capt. F. J. Keffer, Pa.; Helen L. P. Russeque, Conn.; Dr. A. B. Spinauer, Mich.; Geo. W. Burnham, Conn.; Moses Hall, Wis.; F. A. Higgins, Mass.; Sadie Jordan Clifford, Mo.; Elizabeth F. Kurth, N. Y.; Geo. A. Fuller, Mass.; Minnie M. Soule, Mass.; Ida P. A. Whitlock, Mass.; E. W. Sprague, N. Y.; W. J. Colville, Mass.; Georgia Gladys Cooley, Ill.; Susie C. Clark, Mass. The Morris Pratt Institute, our new Spiritualist College at Whitewater, Wis., and missionary work were the chief topics of this conference.

TUESDAY AFTERNOON.

At the opening of the afternoon meeting the Committee on Credentials made a partial report, and the delegates appointed secured their badges and were seated in the hall.

The report of the Committee on Rules was read and accepted. Roberts' Rules of Order were to govern the convention. No delegate was to speak longer than five minutes on any one subject. All questions were to be decided by a majority vote. Appeals from the chair were to be sustained by at least ten delegates. The previous question could not be ordered unless moved by at least ten delegates. Delegates willing to speak on any subject were obliged to address the chair.

The President's report was next received, being read in a clear, distinct voice by the Reading Clerk, W. J. Colville. This was placed in the hands of the Committee on President's Report, appointed by the Chairman as follows: Dr. Geo. A. Fuller, Mass.; Mrs. Clara L. Stewart, Wis.; Dr. A. B. Spinauer, Mich.; Mrs. M. C. Hartmann, Del.; Thos. K. Galloway, Md.

The reading of the Secretary's report followed and was referred to committee appointed consisting of: Mr. Samuel Wheeler, Pa.; Dr. Alexander Caird, Mass.; Mr. W. W. Kelley, N. Y.; Dr. S. C. Jordan, Clifford, Mo.; Mrs. C. D. Pruden, Minn.

Other committees were also appointed by the chair.

Auditing Accounts: Mrs. A. A. Averill, Mass.; W. J. Hicks, Ia.; E. H. Whiting, Conn.; Ida P. A. Whitlock, Mass.; W. E. Bradish, Me.

Delegates' Reports: Mrs. M. E. Cadwallader, Pa.; J. O. Perkins, Ill.; Mrs. E. J. Knowles, Ia.; F. H. Cogswell, Mass.; Mrs. G. A. Dorn, N. J.

Announcements: Dr. A. A. Kimball, Me.; Mrs. T. L. Reynolds, N. Y.; Mrs. M. J. Butler, Manrice, N. Y.; S. S. Woodman, Me.; E. Brewer, Conn.

Finance, Ways and Means: Mrs. Carrie E. S. Twigg, N. Y.; Mrs. May S. Pepper, Ill.; Mrs. T. L. Reynolds, N. Y.; Mrs. Margaret Gault, Md.; Mrs. Julia H. Locke, Pa.

Resolutions: F. A. Higgins, Mass.; Mrs. Stella A. Fiske, Ia.; Moses Hall, Wis.; Dr. Dean Clarke, Ind.; Freeman W. Smith, Me. Correspondence: Miss Susie C. Clark, Mass.; W. J. Hicks, Ia.; Mrs. C. D. Pruden, Minn.; W. W. Kelley, N. Y.; I. P. Wheeler, Me.

Telegrams: J. Q. Perkins, Ill.; Mrs. Elisabeth F. Kurth, N. Y.; Mrs. Margaret C. Hicks, Ia.

History and Education: Mrs. Moses Hall, Wis.; Charlotte A. Dodson, Cal.; Dr. C. H. Fiske, Mass.; Georgia G. Cooley, Ill.; C. Payson Loughley, Cal.

WEDNESDAY MORNING, OCT. 22.

The reading of the reports of the missionaries, Geo. W. Kates and wife and E. W. Sprague and wife, was the first order of business. They were enthusiastically received and referred to a special committee: Mrs. H. L. P. Russeque, Conn.; Dr. A. B. Spinauer, Mich.; Mrs. F. E. Ward, Me.; Mrs. A. E. Pierce. The report of Mr. and Mrs. Sprague has already appeared in the "Banner." That of Mr. and Mrs. Kates will appear next week.

The feature of the morning was the entrance of Hudson and Emma Reed Tuttle of Berlin Heights, O. They were escorted at once by President Barrett, who suspended the business of the Convention to bid them welcome in the most cordial words and invite them to the platform. The delegates arose to their feet and gave the well-known and honored workers a rousing reception as they came forward. The names of both Mr. and Mrs. Tuttle are closely associated with the history of Spiritualism, and it was with more than ordinary pleasure that the delegates looked into their faces and listened to their remarks at this time.

The remainder of the forenoon was devoted to the introduction of business and assignment of orders. Among the assignments made was a special hour for Lyceums, and the following committee was appointed to formulate plans to bring to the attention of the delegates: Mrs. Dr. Caird, Mass.; Mrs. Zaida B. Kates, Minn.; Mrs. C. A. Wheeler, Mass.; Mrs. E. J. Knowles, Ia.; Wm. A. Hale, Mass.

WEDNESDAY AFTERNOON.

In the afternoon a telegram of greeting from Dr. G. C. B. Esch and wife, Syracuse, N. Y., was read, cordially received and directions given for the Committee on Telegrams to make suitable acknowledgment. During the four days' session, telegrams were received also from Mrs. Carrie Firth Curran of Toledo, O., who was prevented from coming because of her husband's illness; from the teachers and students of the Morris Pratt Institute, Whitewater, Wis., and the California State Spiritualists' Association. Response was made to these and a message sent also

to the W. C. T. U. in convention assembled at Portland, Me.

While waiting for the committees to prepare their reports, a recess was taken and a conference held. J. O. Perkins, R. I., asked for suggestions as to the best method of building up local societies. Mr. Barrett said it could not be done by being Spiritualists at camp meeting and paying all their money the remainder of the year to the Methodist or Baptist churches. Mrs. A. E. Pierce of Connecticut said neither could it be accomplished by being a Spiritualist only after the shades of night had fallen, nor by selling under a false flag. Mrs. H. L. P. Russeque of Connecticut thought transient speaking made it impossible for a society to have stability, as there was no one to work with the society; everything was left for somebody to do, and as soon as the speaker departed the enthusiasm of speakers now and then, as one kind of diet might not always be conducive to strength. She believed if any other church in America had devoted its money to transient work, as the Spiritualists have done, there would not have been a religious organization in existence, and if Spiritualism had not been born of God, it would have been dead long ago.

Mrs. M. E. Cadwallader of Pennsylvania felt that the weakness lay in the losing the young people, for whom to attraction was supplied and so they drifted away into other churches. She cited the Sandover Club of young people in Philadelphia, which had become a tower of strength to the parent society. Mr. Thomas M. Locke of Pennsylvania thought we were in an experimental stage, and that the same rule would not apply to all societies; but that until we could cease depending upon the ten-cent entrance fee, we could not expect permanency of organization. Mr. Geo. W. Kates of Pennsylvania said he had observed that regularly organized societies were falling by the large number of individual mediums who in their struggle for existence held opposition meetings. He also thought that in the attempt to do something for the "dear skeptic," societies did absolutely nothing for their own members, who in his opinion should be better fed. The President's report was read and accepted, in fact, that there should be a premium put on membership. Another very important thing was to place a moral man or woman at the head of the societies.

Mr. E. W. Sprague emphasized the thought that we must differ from the other in its needs and as we study the disposition of a child, so we should consider each society and its requirements.

Geo. W. Burnham, of Connecticut, added a word in favor of settled pastors, and deplored the lack of generosity on the part of Spiritualists in this regard. He said that a society to support one speaker, Capt. Keffer of Pennsylvania urged that the children and young people be given more attention. Mrs. Carrie E. S. Twigg of New York declared we lacked the three G's—grit and grit and grit. We must have enough in our souls to love each other, grace and grit enough to sit in our seats and support some one else as officer. When it comes to the time that the lion and the lamb lie close together, it will not be because the lion has lost his roar, but because he has been tamed, he has learned to control his appetite.

W. J. Hicks said they could not obtain enough speakers in Iowa and hoped the N. S. A. would send some good ones there. Mrs. Sadie L. Hand of Massachusetts pleaded for harmony and the Spiritualizing of Spiritualists. Mr. E. H. Whiting of Connecticut was inclined to the opinion that the lay members did not do their part, but depended too much upon the teachers, or, to use his term, the "professionals."

The report of the Committee on Secretary's Report was read and considered seriatim. Referring to the section that announced the suspension of meetings of 93 chartered societies, it was recommended that every effort possible be made to resuscitate the same. The adoption of the Secretary's report carried with it the adoption of the National Lyceum Association, and it was agreed by the N. S. A. to accept the charters of the local lyceums that were affiliated with the N. S. A. without further expense to the lyceums for charter, provided they complied with the requirements of the N. S. A. The Secretary's report was highly commended and adopted as a whole.

The report of the Committee on President's Report was next considered. The adoption of Section 2 directed the preparation of two tracts for missionary work by a committee of three to be appointed by the President. Section 4 caused considerable discussion. It recommended that the case of Alexander Proctor be carried to the Supreme Court, if necessary, as a test to prove the unconstitutionality of the persecution of our magnetic and clairvoyant physicians. The delegates asked to be informed thoroughly regarding this particular case before they directed that it be made a test case. It was felt that while Dr. Proctor was worthy as a man, if he had really violated the existing law, we would be in danger of defeat. The Massachusetts State Association has the matter in hand and some of its officers stated that they did not have quite all the facts at hand, but gave assurance that every point would be thoroughly investigated and the case would be dropped if a legitimate case had been violated, but if not it would be pushed to the very end. In view of this explanation the section was adopted which explained the support of the N. S. A. if needed and desired.

Section 5 referred to will; the action of the Board in the case of Wm. Butterfield and Wm. Case, and instructed the incoming Board to assist in the McElroy will case of Philadelphia, which is still pending.

Section 7 was adopted and recommended that the missionary work in the states which have state organizations should be under the charge of those organizations and in their hands, and that their work and plans should be submitted to the N. S. A. Board which should be empowered to render assistance when needed.

Section 8 provided that states having no state organizations should be particularly under the supervision of the N. S. A. Local societies and settled speakers, uniform system of song books, came in for their

share of attention. The paragraphs on ordination and marriage prefigured quite a discussion. In some states ordination papers carry with them no privileges whatever, notably Massachusetts. Indiscriminate ordination by local societies has brought the title "Reverend" into great disrepute as applied to Spiritualists. A ministry is needed that will correctly represent the Spiritualism that is spiritual.

Mr. Wiggins moved that a committee be appointed to examine, for instance, the modus operandi of ordination as adopted and practiced by the Unitarians, and formulate a system that would lead to a uniformity of ordination in societies under the jurisdiction of the National Association. Said he, "When I speak of the N. S. A. I mean ourselves. We are the National Association. If societies say they do not propose to adopt any uniform plan, but intend to ordain anybody who comes along, as they please, let them do it. Their ordination is not recognized by the Spiritualists who belong to the N. S. A. I move that a committee of three be appointed at this time by the chair to look into the form of ordination as used by the Unitarians, to suggest, if possible, anything better and present to the next annual convention."

Dr. Fuller seconded this motion and the Vice-President appointed F. A. Higgins, Geo. A. Fuller and H. D. Barrett. It was to be the further duty of this committee to formulate a service for the marriage and funeral service for the convenience of those who cared to use it.

The President's report recommended that a general Lyceum Superintendent be elected who should act under the direction of the Board of Trustees. This was referred to the Lyceum Committee and resulted in the matter being referred to the Board of Trustees.

The paragraph on the young people brought forth a resolution from the President of the Young People's Union that the N. S. A. extend an invitation to the societies chartered with the Union to transfer said charters to the N. S. A., as in the case of the National Lyceum Association, provided the Union disavowed for the time being. The request was granted.

The editors of the various Spiritualist papers were appointed to look into the subject of "Hocus Phenomena," and report at the next convention.

An effort was made to change the time of holding the annual convention, but was defeated after some argument on both sides.

THURSDAY MORNING.

At the opening of this meeting a letter was read from B. B. Hill of Philadelphia. He has been closely associated with the association and his words were welcomed by the convention and heartily expressed that he was unable to attend.

Mr. H. W. Richardson moved that a committee be appointed to select the place for holding the next convention. The committee comprised H. W. Richardson, N. Y.; Mrs. E. J. Knowles, Ia.; Mrs. M. C. Hartmann, Del.; E. L. Allen, Mass.; A. H. Sweeney, Minn.

The chairman stated at this point, in reply to a query why he had appointed no member of the board on committees, that he felt the convention was passing on the work of the Board of Trustees during the past year, and it was hardly fitting that members should comment or criticize their own actions. They had a voice on the floor with which to protest against any injustice shown them, and that was all they asked.

The report of the Committee on President's Report was next considered. Fraternities, meetings, camp meetings, fraternal delegates, not only should comment or criticize their own actions, they had a voice on the floor with which to protest against any injustice shown them, and that was all they asked.

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THURSDAY AFTERNOON.

The committee's report on missionaries was continued. An attempt was made to change the plan of missionary work to some extent, so that more time could be spent in one place and more lasting results accomplished. Explanation was given of the difficulties of this plan which might offset its advantages were made. The cities and towns visited by the missionaries feel that all, both financial and spiritual should be given them, while the N. S. A. rather expect missionaries to make enough to cover their own expenses. The committee felt that a magnificent showing had been made during the past year and the convention coincided with this opinion.

Dr. Fuller asked if H. D. Barrett was not a missionary also, and if a report had been made of his work. The convention voted to receive a verbal statement from Mr. Barrett. Among other things he stated: "I began work in the missionary field in December, and during that month put in a very active season of labor. In the State of Wisconsin I delivered

25 addresses. In that month, also, I had the pleasure of losing my voice and I confined to the house for some little time. During that time I prepared the articles that went into the *Spiritualist*, which solicited these articles and paid the N. S. A. fifty dollars for them."

"During the month of January my labor was confined to Wisconsin and Iowa. I delivered 37 addresses in 31 days and took in for the N. S. A. something over \$155. Six days in February I labored in the same section and delivered seven addresses, making a total of 44 for the 37 days. Then I had to resign my position and did no more missionary work until June."

"From the 15th of July until the 14th of September inclusive, I attended 14 camp meetings. In that period I traveled from Maine to Iowa and back again and I delivered 73 talks and addresses in 60 days. In the month of October I continued the work up to the present. I do not remember the number of addresses. It is not in point here. The amount taken in during the present month has been \$221.55, making a total for the five months and ten days of \$1,610.05. 43% of that amount were the per capita dues of the Maine State Association. It was included in my check, which makes the sum total received to me by the Secretary. The whole sum I have collected is \$1,575.00."

"This I respectfully submit not because of its great importance, but simply to show you that in the time to which I refer, I have tried to do something for the N. S. A. A great many societies did not pay me one cent, but in other places the direct donations were enough to more than offset that. During the month of September I think something like \$200 was contributed for special work sent in through my instrumentality. During this month I received a check for \$150 for the Mediums' Defense Fund with the strict proviso that I would never give the man's name."

This report was referred to the committee which brought in comment and commendation later.

Report of Committee on Amendments was next in order. The striking changes made in the constitution and by-laws by the adoption of this report as amended, abolished state agents, gave state associations having exclusive jurisdiction representation on the floor of the annual convention at the rate of one for its own charter and one delegate for each charter granted by it to subordinate societies in good standing, provided each local association pays annual dues of \$2.

The President and Secretary, instead of publishing prior to the convention their reports, are required to transmit them to the city in good standing an outline of the probable business that will come up in convention so far as possible.

FRIDAY MORNING, OCT. 24.

The first order of business was the reception of the report of Committee on Resolutions. It was adopted or amended as follows:

RESOLUTIONS.

Your Committee on Resolutions most respectfully submit the following: We, the delegates of the national convention of Spiritualists of the United States of America for the year 1902, affirm a knowledge of the continuity of life and continuous progress, which is not interrupted or suspended by the dissolution of the physical body, and that a knowledge of conscious individuality after the change called death, with the power, under properly adjusted conditions, to communicate with mortals. We affirm that the higher demands of Spiritualism are answered only when mankind so completely responds to the call of spirits as to meet them upon a common plane of consciousness where communion between incarnate and extraneous spirits becomes of equal and mutual interest. (Adopted.)

Resolved, That we hold that modernism is the very foundation of our spiritual structure, and all attacks made upon our mediums, seers, and all the bases of our philosophy and religion; that we deplore all attempts to injure the reputation of our mediums, especially by those who call themselves Spiritualists. That while we unaccompaniedly denounce all fraud, we always exercise great care in passing judgment. That we will, to the full extent of our power, protect in the courts and elsewhere all genuine mediums. We also hold that through secret organization is found the only way by which the genuine mediums can be protected as well as one of the most efficient means by which the counterfeit may be eliminated from our ranks. (Adopted.)

Resolved, That we congratulate the Spiritualists upon the growth which has characterized the movement as well as regards the tendency to rise above the convention, the prevalent in the past, that the ends of Spiritualism were fully answered by the simple fact of their return. (Adopted.)

Resolved, That the delegates of the convention hereby place themselves upon record as opposed to any possible condition which may permit the consciousness of any person or any combination to put in jeopardy the happiness of their fellows or by which they may deprive them of their legitimate rights to the products of the earth. (Adopted.)

Resolved, That the N. S. A. is opposed to all inroads upon human freedom and that it is strongly in favor of the establishment in every state in the Union of equal laws (constitutional, compulsory, non-sectarian, primary Sunday laws and any form of legislation which gives special recognition to any school or schools of medical practice. (Adopted.)

Resolved, That as civilized people do not kill each other, locally or illegally, and that as we are striving for a civilization, we should have the same regard and support of every true Spiritualist, and desecrate to be the special privilege of the N. S. A. We therefore commend President Barrett's recommendation that a General Lyceum Superintendent be appointed to the current constitution. (Continued on page 42)

TEEN SAVIORS OR NONE: Of the 100,000 children of the world who are orphaned, 10,000 are in the United States. The rest are in other countries. The United States is the only country in the world that has a law that says that if a child is orphaned, the government must take care of them. The law is called the Orphan's Law. It says that if a child is orphaned, the government must take care of them until they are 18 years old. The law also says that the government must pay for the child's education and medical care. The law is very important because it makes sure that orphaned children are taken care of. The law is also very expensive. It costs the government a lot of money to take care of orphaned children. The law is also very complicated. It has a lot of rules and regulations. The law is also very old. It was passed in 1937. The law is still in effect today. The law is very important because it makes sure that orphaned children are taken care of. The law is also very expensive. It costs the government a lot of money to take care of orphaned children. The law is also very complicated. It has a lot of rules and regulations. The law is also very old. It was passed in 1937. The law is still in effect today.

Message Department.

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

To Our Readers.

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

Report of Seance held October 2, 1902, 5. P. M.

Invocations.

Oh, infinite spirit of life and light, we seek the knowledge of thy presence and power. We would stand with our eyes open to the light, with our ears attuned to all the harmony of love, with our hearts eager and ready to express that harmony, to give, to lift, to understand. Earnestly we seek to understand and know the things that are true, to strive to lead beyond the present conditions of doubt or uncertainty, and we yearn to be strong enough to stand in the present with just the today and the duty of today—the thing we strive to accomplish! May those who have passed on into the never life, those who are able to understand our yearnings, draw ever near to us and give us out of their store of wisdom and truth; may we as little children be guided by them into the better life. Oh, bless the unfortunate ones, those who are still blind, who are still unable to understand life and its beauties. Help them and make us able to join our forces with them that the right may at last prevail. Amen.

MESSAGES.

Dora Stewart, Knoxville, Tenn.

The first spirit that comes to me this morning is a girl about twenty-eight years old. I call her a girl because she seems much younger in her way of thinking. She says, "Please don't spend much time talking about me, but say that I am Dora Stewart, from Knoxville, Tenn. I want Frank to try and see if I can come to him all alone. I don't care about going to any medium, but I think if he will sit for me in our room, that I could come to him. I know what he has in his watch, and it has been put there since I came over here, and I know, too, that he has put my watch away and doesn't intend to give it to anybody, and I am rather glad that he doesn't. It was his first gift to me. Oh, I don't know anything to say now that I have got here except that I want him. I don't want to come back, I suffered too much. But I want him to come over here to me. I can hardly wait for him to grow old and come, and wish there was some way that he could come right away quick, but they tell me I must be patient and I will try to be. Here's my love and a thousand kisses for you, Frank, just as I used to send them to you in my letters just before I went away."

Horace Belding, Comstock, N. Y.

A man comes to me by the name of Horace Belding. He says, "I am from Comstock, N. Y. I was interested in all kinds of silly friends will know me at that account. It is about ten or twelve years since I came over and there have been a good many changes in my business and my conditions since that time, but I still try to keep an outlook on all that is coming along. Tom has come over here to me since I want and he and I together are trying to help Robert who is left. Robert will think I am rather dignified, because we always called him Bob. Tell Bob, if you please, that we were both much surprised the other day to see Alice Drew. We didn't know he had come over until we saw him, and it was a strange thing, suddenly come across someone over here that you think is back in the earth. Seems to me it must be like going to Paris and over us. I guess that is about all I can say this time, but I hope it will be a little opening that will enable me to say more at another time."

Alice Beardsley, Indiana, Ind.

The spirit of a woman who is weeping is here; seems as though she can't be content. She is brought by an Indian. She seems about forty years old and her name is Alice Beardsley. The Indian who is with her says that she has been around his medium for such a long time that he thought he would come with her here and give her a chance to give her message as she wants to. She is from Indiana, Ind.; she is anxious to get to Tom. The Indian says as soon as he gets through with her here, he will take her to Tom. Tom went to a medium not long ago and this is an Indian from that medium's hand, and it seems that Alice was left when Tom went away; she was so attracted to the place that she couldn't seem to release herself, and now she will through these conditions. She looks up to me with a little smile now and says, "It is very hard when one wants to do so many things and is so unable to act. Oh, if people back here in earth life would only have some circles where we could feel that we had a time and a place for our communication, it would be so much better than this, and I do so want my people to start such a place. Do take care of Helen and do look after my little Birdie. Thank you."

Charlie Bickford, Dover, N. H.

A spirit comes named Charlie Bickford. He belonged in New Hampshire. He has been gone some time, but is still interested in all the things around Dover. He hadn't lived long enough to want to go over. He says, "It is such a funny thing when I strive to come back now I am all mixed up just as I was when I went away. I feel perfectly clear in the spirit and think I am going to say everything to you people as clearly as I can, and the first thing I know I am all twisted up, but Panny and Ella are very much in my thought and I want to help them all I can. Please also send word to Ella that I am working for her interest. I am

much obliged to you for letting me come. I didn't know about your paper and it seems kind of mean for anybody who wasn't a subscriber to be using your columns to come back now, but I don't know where there is a thing I can do for you except to influence good things to come into the life of your establishment."

Lucy Nichols, Holliston, Mass.

I see a woman who says her name is Lucy Nichols; she is from Holliston, Mass. She says, "Here I am as big as life and twice as natural," and then she laughs and says, "Well, it is funny indeed to be sending a message from this life in the spirit to my friends in the earth life. I want to send this word to Fred and to Bertha. Tell Bertha that I think the High School is all right and it will answer for the purpose. She will know what I mean. I have seen Uncle Jack and he is just as full of fun as ever, he says, 'Don't talk much about funerals, because we would rather talk about weddings, especially when we know one is so near,' and then he laughs."

William Hadley.

Here is the spirit of a man; I should think he was fifty years old; he is short, rather stout and very energetic. He says, "Well, my home is for Boston. I am from Boston. My name is William Hadley; I was very much interested in wall papers. I only say this to help in my identification. I worked as hard as I knew how and tried to do everything as well as I could, but I made a kind of a blunder of life after all. See how I am sending a man tries to do everything as well as he knows how that someone can't come and tell him how to do better, but I suppose if anyone had, I'd have thought I knew a little better. Life is very real to me. I can see all of my people and I am not at all sorry that I couldn't have done more, but it seems no use to fret over that now. I send my love to Nellie and I would so much like to have her give me some time by myself with her that I might give her better evidence of my life or of my knowledge. I too, can say that I am satisfied with all that was done for me. It is all right. I would not have anything more done than has been except an effort to let me come into the home. I thank you very much for this opportunity of sending word to my people."

Caroline Smith, Fitchburg, Mass.

The next spirit is a woman about sixty years old. She is very tall and thin, her face is strong looking, as though she had a mighty power and that whenever she spoke she meant exactly what she said. She says, "Well, I never said anything for Spiritualism. I can tell you that. It was always for my church, and I am a Baptist. I am from Fitchburg and my name was Caroline Smith. I knew Spiritualism did exist but I thought it was very wicked; that only evil spirits could return, and those who consorted with evil spirits must have a bit of the devil about them; so I shunned them as I would the devil. If I have one thing to say to people or my friends or to anybody, it is: Have no fear of the devil, but go up boldly and see what he is like and perhaps you may find he is not half so bad as he has been represented; you might possibly find him an angel in disguise. That is a good deal for me to say, but I believe I was wrong and if I could come back there would be nothing people were interested in that I wouldn't try to see why they were interested, and what came out of their lives after they were interested, and if only good-will and good purpose came out, I believe I would not care what they called themselves, but would be glad that something made them better and would try and follow the thing that did it. Of course I found out that Spiritualism is true. Of course I have seen my own people, and I have found out that many of the things I preached and prophesied were not true and that I falsely believed. I wish I could speak in tones that could be heard all over the world, this one truth: Spirit not only lives after death, but lives in love, loving, loves to speak, I thank you. This is a sort of a confession and I hope it may do some other poor Baptist who wants to believe but don't dare to, some good."

Ethel Eaton, Cleveland, Ohio, to Harriet Bemis.

The next spirit is a girl about sixteen years old. She is very fair, pale almost. Her hair is brown, her eyes are blue and she is delicate in every way. Her form and her manner express her delicate nature. She is Ethel Eaton; she comes from Cleveland, Ohio. She says, "Just send this word to my mama, who is Harriet Bemis, and tell her that I live. That is all. It is very important to me and to her, but it takes all the strength I have to say it."

Jack Dingley, Watertown, Mass.

The last spirit that comes to me this morning is a man of rough make-up, with rough manners, but a big heart. He laughs as loudly as a schoolboy and says, "I guess I am rough and I rather think I have prided myself on it. I thought it was stuck up to be anything else and so I just kept on being rough till I got over here. I am Jack Dingley; I was a kind of a jack-at-all-trades; could paint a little, lay a brick now and then, and could cut stone on occasion. On occasion means when I had to. I want to tell my wife, who doesn't know whether I am dead or alive, that I won't bother her more, that I am where I can see more plainly than I ever thought it would be possible, all she went through on my account. Her name is Emma. She will read this message. She has been going to mediums trying to find out if I were dead or alive, but I am not interested, unthought, except by her desire and tell her that I am dead and out of her way. I'd like to help her. God knows I didn't mean to do half the things I did. When drink is in, a man don't know what he is about, and the way he can know what he is about is to not put drink in. You people who have never felt the curse of rum and who don't know what it is to have an appetite so that it seems as though you would go through hell to satisfy it think it is a very easy thing to stop drinking, but I tell you sometimes nothing but death will take away the craving, and I guess on the whole it is a good job that I did, for I feel better. I feel the real good that did come up when I was myself coming up to me and making me desire to help my people. My mother is my angel and she has pleaded with me to come here and give you this word. Thank you."

New Photographs of Mrs. Soule.

So many requests have been made for photographs of our circle medium, Mrs. Minnie M. Soule, as she appears in her Sunday work as pastor of the Gospel of Spirit Return Society, that we have persuaded her to take the time from her ever busy and useful life to give the artist an opportunity to photograph her in her platform dress. As a result of her kind compliance with our request we now have for sale three new poses of her—two in speaker's gown, and a new one, which we think are improvements over the former ones, representing her as she appears in her social life and parish work. The Banner of Light Publishing Company has the exclusive sale of Mrs. Soule's photographs, and has placed them, for the accommodation of their patrons, at the same low price as the former ones, twenty-five cents each.

Passed to Spirit Life.

Daniel G. Davis, a veteran of the civil war and one of the older Spiritualists of Haverhill, connected with organized work for over thirty years, after five years of severe suffering from paralysis, passed to spirit life on Oct. 7. Funeral services were conducted at his home in Bradford District by Mr. W. H. L. Simmons and Dr. Amanda M. Cate, two earnest workers in the Spiritualist cause. The Grand Army closed the exercises with their burial service. W. H. L. Simmons, 19 Lawrence St., Haverhill, Mass.

Sarah J. Malah, the beloved wife of F. W. E. Malah, at 140 1/2 E. Chestnut St., room 14, at 10 o'clock, October 7. Burial Thursday at 2 p. m., sun time, from residence. Services at Spiritual Church, Sixth and Butte Sts. Our sister had been a Spiritualist and public worker for more than fifteen years, and was well known in Chicago, Ill., which city was her home coming to this. She leaves a husband and two children, a son and daughter, both grown. The well known consolation of Spiritualism, that she was a noble, true wife, and a loving mother, and her sweet face will be missed by all her friends. The funeral services, at the Spiritual Temple, were conducted by Mrs. Lole F. Prior, and were well attended.

Letter from Abby A. Judson.

NUMBER TWO HUNDRED AND FORTY.

To the Editor of the Banner of Light:

There are two ways in which persons obtain assurance of the continuity of existence after death. One is through the testimony of the disincarnate as given to us through mediums or through the mediumistic powers of our own organisms. It is in this way that most Spiritualists have come to accept the disincarnate tenets of what is called Spiritualism.

There is another way which is, however, just as conclusive to those who have been led in that, though it appeals, from the nature of the case, to the individual alone. This way of knowledge is that of continued existence is not founded on the testimony of others, but on an intuition directly derived from the Infinite Soul out of which we came. Persons who thus see intuitively do not need to go to any medium, nor do they even have to depend on their own clairvoyant, clairaudient, or claircognitive powers. And yet the narrow condition of human development makes it difficult to think that another can safely walk in a different path from the one we tread. On the one hand, those who are convinced that the so-called dead go on living, through the phenomena of Spiritualism, are apt to demand that all shall go through the same door as themselves, and even go so far as to claim that no one can really know except through these phenomena. And on the other hand, those who look with ideal vision into the depths of the soul universe, who know intuitively that the soul will live forever, sometimes look with a fine scorn on those who do not see as they do, but have to depend on some medium, or on the testimony of spirits who still not dead, for evidence of their continued existence. On any testimony of any sense, be it of the fleshly body, or be it of the ethereal covering of an individual soul.

After entering through the gate of phenomena, the fruits of the Spiritualist's faith are the fruits of the Spiritualist's faith.

"A paradise, divinely fair—None but the sheep have freedom there."

The sheep being, of course, only those who had learned that the individual soul continues to live, though without a fleshly body, is worse than a lie. But when I carried my cup of joy and offered it for others to drink, I was surprised to find here and there those who were just as sure of this cardinal point as myself, and yet had not learned it through spiritual phenomena. I was inclined to think that they had learned it in another way, quite ignoring the "open vision" into the soul world possessed by intuitive souls.

There is a distinction to be made between those who obtain an assurance of immortality without the phenomena. Some of them are perfectly sure, but when you sift their assurance to its basis, you find that it rests on what they call "the word of God," and as this so-called word of God is in general the teaching of some writer, who induced Hebrew mediums, though some of them, as Jesus and John the beloved of Jesus intuitively drank directly from the Infinite fountain, we find those who depend on the Bible as their warrant are not guided by the word of God.

In fact, this dependence on a book, or on a collection of books, has really beclouded the perception of many, for instead of inquiring whether any statement is true, their inquiry is only as to what the Bible says about it. They are inclined to look only to the "letter," and the "spirit" dies.

Out, differing from those who believe the soul is immortal because they think they find it in the Bible, are those who see truth with open vision, and never thought to ask the question, "Is this true?" They have the "open vision" and see truth more real than this life hampered by physical limitations, and that it could possibly come to an end in any individual case does not enter into the scope of their thought. Some of them are so positively endowed with the love of the Bible and studied it deeply. They have been more impressed by its ethical and its spiritual teachings than by those portions that advocate the notion that the effect of wrong doing can be washed away by the blood shed by another. In fact, we think that no notion has more effectively blinded intuition than that of blood atonement. Intuitive souls have either discarded it when it was forced upon their attention, or have not seen it at all, resembling Emerson's bumper, see.

"Seeing only what is fair, Slipping only what is sweet. All beside was unknown waste, All was picture as he passed."

Emerson was one of these intuitive souls. If any one told him that he could not be saved unless he were washed in the blood of Jesus, he was undisturbed. He knew that he could not be lost, anyway, in God's universe, and that no washings in the blood of Jesus would remove any stain left by what he had himself done. The thought that his soul could die, because his fleshly body would sometime disintegrate, was simply absurd to one who could say, when some one told him that the world was coming to an end.

"Well, I can do very well without it." Many words like this might dissolve away, and not disturb the serenity of this lofty soul. Sir Thomas Browne was another soul not subject to physical conditions. He was a deeply religious man, and a deeply religious man, and sometimes such souls in daily life. We may not know them when we meet them. They may be in the church, or out of the church. That matters not. But they walk with God. God's life is in them. They see what God sees, for God's universe is their home. It will be remembered that Emerson lost his verbal memory in his latter years, and certain incidents are related in regard to this loss. One of these has a touch of mischievous drollery.

One day he went out for a walk, but as it began to rain he returned for a certain article, and asked his daughter to bring him "that thing that everybody borrows, but never brings back again." Of course she brought him an umbrella.

Another incident has a touch of sadness. Longfellow had been his intimate friend for many years. When the poet died, Emerson stood at his grave, and was requested to say a few words. He said, "This was a beautiful soul, but I have forgotten his name."

Abi may we all be remembered in this way, that we are a beautiful soul, though our name be forgotten! In this distinguished case, old age had dissolved the connection between the memory cells and the rest of the brain, which is the explanation made concerning one of my relatives, who lost his memory temporarily, after a fall from a wagon. But though Emerson forgot the name of his friend, he remembered his character. The aura from a soul, whether here or there, is apparent to those who meet him. What matters it though the old earth name be forgotten? It can matter only for the purpose of identification by those who still linger in the dusk of earth. I often find that I have totally forgotten the names of those I knew well in former years. But though their names be forgotten, the impression of their character remains. A word, a glance, the expression of their feeling remains permanently. I do not remember whether their names were John or Mary, Ralph or Imogene. If these persons should come to me through a medium, I would not be able to identify them by their names. I have names, and I have feelings, but the impression made by character is permanent.

Yours for humanity and for spirituality, Abby A. Judson.

Arlington, N. J.

The Coming of Elisabeth.

JESSIE S. PETTIT FLINT.

Dedicated to the Cause of Truth.

CHAPTER X.

At six o'clock that same evening, Ruth entered the store of Crown & Co., and enquired for Miss Pratt. No one could tell where she was, except that she left the store at four in the afternoon. Mr. Crown and his son had already left for home. Ruth, much disappointed at not finding Susan or at least hearing from her, returned to the unsettled brick, holding close to her heart the hope that "Dear Sue was safe home by this time." Ruth was worried, she did not know why, but she was very much troubled when Susan did not appear at the usual time, and set out to meet her, hence the call at the store of Crown & Co. But "poor Sue" had not come, and Ruth's worry increased. Uncle and Aunt scolded at Susan's thoughtlessness in causing so much trouble, and insisted on Ruth's sitting down and eating her supper. Ruth sat down, but she could not eat, and as soon as she cleared the table, she announced her intention of going to Madam's to see if Sue was there. Uncle and Aunt objected, but Ruth would hear to no more objections. To Madam's she went, but although she still met disapproval, she found a friend. Madam ordered her carriage and they drove to the Crown Mansion. No better success here, as the reader already knows, and unfortunately, Mr. Crown and his son were both engaged at the time of her leaving the store and did not notice in which direction she went. But the number of searches was now doubled.

Father went one way and the son went another, while Madam drove to all possible places that Susan might have been supposed to call, and she and Ruth at last waited at her own home, with her carriage waiting. If it should be wanted. Twice, thrice, they called at the unsettled brick in hopes of the lost one having returned, but to no avail. Madam did say that she could not spare Ruth, and Aunt and Uncle gave consent to her taking Ruth with her. And Madam notified immediately upon the slightest clue being obtained that could lead to the finding of the lost girl. The night was well on, when that clue was obtained. Young Archibald had been going here and there, till with the physical and mental anguish, he was white and worn as the lost one looked to be, when he last saw her. He stumbled against one of his own porters, on his way through the street, and would have fallen had not the man put out a helping hand.

"No, Mr. Crowder, I am not drunk, but we are in trouble and I am just about worn out." "And what's the matter, sir, if I may be so bold?" "Miss Pratt is lost and we can find no trace of her now, sir, that's tough. She's a sweet young lady, too, and looked mighty poor this afternoon. She's took sick somewhere, no doubt. She must fell when I helped her on the car."

Young Archibald started. "What car?" "What car as goes down to Oakwood Cemetery, sir?" "Here, go with me and help me find her. You shall be well paid." And the next South-bound car saw Archibald Crown, Jr., and McGovern as passengers. She boarded the car, as stated, with the intention of spending an hour under the grand old trees of Oakwood, and when her car reached its terminus, she alighted and slowly made her way to the Cemetery gates. She was oblivious to the few people who saw her, and it is well that she was so, else she must have noticed the looks of pity and heard the whispered words of comment. She passed the great iron portal and made her way up the drive that was flooded with sunshine now, but the golden rays of light could not penetrate and warm her faltering heart. It was as though the leaves were already thick upon the trees, and everything in gloom. She took a side path, and at a little distance, sheltered from observation, yet getting the full sunlight upon her, her down upon an iron bench to think. The fresh green of the early spring was all about her. The tender foliage was like lace work, delicate in color and texture. The grass was an emerald carpet at her feet, and the song of the early birds fell upon her ear, but hearing and sight were dulled. The beauty which once would have been for her in all of this did not exist for her today. Neither could she use her reasoning powers; she could only feel that dull, hopeless pain, of heart and mind, that pain that was past reason and could not yet restrain itself to the inevitable. At last she allowed herself to break the bonds of self control, and fell sobbing to the ground with her head resting on the bench. The flowing tears gave vent to some of the pent up misery in her soul, and when Nature had exhausted the source of the feeling of almost contentment in the reaction. She felt that she had been taken to the heart of Mother Nature, and comforted upon her breast. How long she lay there, she never knew. She was roused by the voices of her two dear friends who stood beside her, and rejoiced to hear them plainly once again.

"Courage, courage, Elisabeth has come." Elisabeth! Oh, how that name did set the poor heart beating, like the wings of a bird within its prison cage! Her breath came quick and fast. She scarcely dared to think, to question.

"Look, courage, Elisabeth has come." She slowly raised her head and looked before her down the path. Elisabeth had come. With hands outstretched, the rays of the setting sun lighting up a face of radiant beauty, and bringing out the glory of her auburn hair, stood Elisabeth. Elisabeth, the type of well developed, rounded womanhood. She came quickly forward and took the girl within her arms. Such comfort and such a long time in her touch, that pain did all entirely leave. Peace once more enthroned itself in Susan's heart. Peace and faith and hope, and love, that had ever kept its hold, did blend them all together once again. But an exalted state of mind cannot always keep up the sinking, mortal form, and Susan slowly became unconscious. Elisabeth's arms had now no power to wake, and her ear was deaf to the calls of the two dear friends. Chilled and damp and cold, she lay there and knew it not. It was thus they found her, some hours later.

Young Archibald was the first to see the little heap that lay upon the ground. A great sob broke from his lips as he saw the deathlike whiteness of the face, which the flash of the lantern made even more ghastly. No hand would he let touch her but his own. He lifted her gently as one would lift a sleeping child, and held her in his arms, her poor head pillowed on his breast, till Madam's carriage could be brought from the great iron portal where it waited. Not even then would he surrender her to other care, but held his burden close as if to warm the icy form and bring it back to life. Madam charged the little hands, those dear fingers that had seen so much so gladly and so well, while Ruth did kneel upon the carriage floor and loose the boot straps that she might try and warm those feet within her hands. But still no signs of life, except the feeble beating of the heart. They took her to Madam's home. Madam thought it was so. That night will never be forgotten—those long hours of suspense, of fear and hope, in alternation. But when the morning light did break, and the sky became tinted with the rising sun, hope had come to stay. Ruth in her reaction from fear to hope, could not quietly allow herself to sleep any longer, and softly she left the bedside, to go down stairs where she could cry out her joy without a chance of disturbing Susan. In the early light, her eyes all dim with watching and tears, she ran against someone, and looking up saw Archibald. She must think him, that was her only thought, so she threw her arms about his neck and left a warm, loving kiss upon his cheek, telling him as she did so, that he was a dear, dear, good boy to find her poor Sue, and that she should love him all ways for his goodness to her darling, Archibald. But she did not speak, but looked at him and turned from her as if he had been stung. Ruth dazed, bewildered, stood there. Poor Ruth, she could not know, how could she?

CHAPTER XI.

In those early days of convalescence, Madam did see to it that the physician's orders were strictly obeyed, and was especially vigilant as regards the peace and quiet of the invalid. No visitors were allowed except those of Susan's immediate family, and even these were limited as to number and length of stay. Ruth, dear, impulsive Ruth, was excluded, as being too exciting till Susan begged to have her come. Madam had wisely kept Ruth away. The girl had, simultaneously with Archibald, discovered that she loved, and now the struggle was on to conquer that love, to renounce all claim to that love, for Susan's sake. And it was costing her much. All the color and brightness and vivacity had fled, leaving a Ruth so subdued, so quiet, that one would scarcely recognize the girl. When the word was allowed to see her, she looked to be the invalid, instead of her "poor Sue." The shock was too much, the looks of her, not her words, for she was loving and quiet; and Susan worried and fretted about Ruth. As soon as Susan was able to don a wrapper and lie upon a couch, she asked to see Archibald. He came, and he was as much changed as Ruth. He had not offered to come till sent for, but every day a box of household flowers was placed beside her, his token of remembrance. Susan put her hand in his and looked enquiringly in his face. Then the truth came in a flood of light upon her, and she knew it was in her power to make these two dear friends rejoice again, to bring back the sunshine to their lives. And do you think that Susan hesitated? Not she.

"Dear friend, it is sometimes given one to see more plainly, when one is weak, and besides, love does find out love."

Here her color deepened, but his head was bowed and he did not see. She reached her left hand out and called his attention to the ring.

"This," she continued, "is a visible sign of vows exchanged with one most dear."

Young Crown started, and his grasp tightened on her hand, till the poor little fingers felt crushed as in a vise. But bravely she went on.

"If you could place a ring upon the hand of Ruth, and you both exchange such vows as my love and I have taken, my joy would be so great."

Archibald never could remember what answer came from his lips; his heart spoke in the flash of light upon the ring, and the brightness that came back to face and manner. He went forth from that room a different man, and Madam saw and wondered. But not to the store of Crown & Co. did his footsteps take him. Where else could they take him now but to the store of Crown & Co. immediately? Walking was slow. If he could only run, or fly. Now nothing stood between him—his Ruth and him. No remorseful conscience kept guard, no lions were in the way, unless she, unless she—and he must know, he knew. Now that he felt, now that time could be faced. Ruth herself answered the bell, and started back with a suppressed cry at sight of Archibald. He quickly entered the hall and closed the door, and before she could move or speak, his eager arms were about her and his kisses were on her face.

"Ruth, the one you gave me, I return tenfold, with compound interest." But Ruth struggled to be free.

"No, no, you cannot, you must not. Susan, Susan," was her cry.

"Susan, Susan led the way." And thereupon he drew her to a chair, and told her in disconnected phrases, the incident of the morning. When he had finished, tears were flowing freely from the eyes of both. We cannot brook the spying eyes that would look upon them now, in their first heart communion with one another. Suffice it, that a ring, slender and as near like Susan's ring as memory could select was placed that evening on the hand of Ruth. And Susan, did she perform an act of reclamation? Or was it true? Madam did not know, and Susan said no more. But many times during the day, the invalid's eyes were fastened on her ring, while her face shone with a light that seemed not of earth, but of heaven. She certainly could not be long for earth, with that angelic look upon her face. At least such was the opinion of her friends, and Archibald Crown, Jr., in particular, and so he informed his sister one day at the time of his leaving, blowing his nose most vigorously while. But Susan was destined to live in the earthly body some longer, much longer than anyone thought she could, and when she did go, but two persons knew it, and they did not know just when or how. But we anticipate, which is wrong. "Quite wrong. Quite wrong," as Archibald Crown, Jr., would say. So to return—Susan was gaining slowly, but surely, gaining, and her peaceful contentment was visible to all, though she did not seem like the old Susan.

MURIN C. CLARK

The organization of 1902 has proven a most gratifying success. The outlook for the perpetuity of the association is encouraging and certainly every delegate has gained during the past week, a more profound respect for its officers, for the exceptional ability and untiring energy of its members to be appreciated, its parliamentary skill, its patience, impartiality and laborious devotion, as also the indefatigable industry and indispensable services of its most able Secretary, the generous and efficient assistance of its well-souled Treasurer, the noble characteristics of its Trustees, of which any organization might be proud, a combination which under the design and assistance of the spirit world, has made the N. S. A. possible. May not all of us all of all that, it is destined to accomplish.

Lynn Spiritualists' Association, Cadet Hall, Alex Caird, M. D., president. Sunday Nov. 3, 2.30 and 7.30, Mr. H. D. Barrett, Ed.

The Shakers say "yea" and "nay," for yes and no. They excel in cooking, making jellies and jams and fancy work of all kinds. I found them an industrious, harmonious and contented people, who send out an influence for good to all.—Lida Briggs Browne.

The ancient Greeks did all that could be done toward externalizing an ideal beauty in marble. It remains for us to make it visible as flesh and blood. We can take this step just as we are, this moment.

Another very pleasant feature of this convention, was the presence of the veteran worker, Newham S. Weeks of Vermont and Max Gentske, editor of the German spiritual

THE NAME OF HARRISON OF THE 14 FORMERLY OF

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