



"A NEW HEAVEN AND A NEW EARTH."

Dr. J. M. Peebles' Address at the National Spiritualists Convention in Cleveland, Ohio, October, 1900.

"We find no evil in this man; but if a spirit or an angel had spoken to him, let us not fight against God." Acts 23:9.

"And I saw a new heaven and a new earth; for the first heaven and the first earth had passed away. * * * And I heard a great voice out of heaven saying, 'There shall be no more death for the former things have passed away.'" Rev. 21:1-3-4.

These are the reputed words of that Patmos seer, whom the late brilliant and eloquent Col. Ingersoll pronounced a "lunatic." But sane or insane his inspired words have streamed in silver radiance down through all the intervening centuries.

The seers of the ages live in history unforgotten—loved because they were inspired; and divine inspirations, like truths, are immortal. Seers, interpreters, or mediums, susceptible to the intelligent invisible influences, generally reside in mountainous regions. Confucius lived on the rocky range of the Loo mountains, Socrates in mountainous Greece, Jesus in Palestine, Joan of Arc on a hillside hamlet of Dom-Remy, overlooking a lovely valley, and Swedenborg in Sweden, famous for its mountain springs and magnificent scenery.

No Emerson, Carlyle or Humboldt ever graced a clime where bananas grow; nor was a prophet medium even born in the low fogslands of any country. Evolution is the law. Surroundings, physical and social, are as necessary to scientists as to sensitives in producing given results. Environments abound everywhere. The door that that swings must have its hinges.

"Inspiration, an influx from the Divine life, is universal. It oversaw the epochs of all ages. But God did not speak his last word to Lao-Tse in China, Manu in India, Moses on Sinai, or to John on the rugged Isle of Patmos. He speaks in every true soul-thought to-day. Inspired books are neither closed nor sealed. The highlands of Scotland and the granite hills of New England are as sacred as Israel's mountains; our rivers are as holy as the Jordan of Asia, our prairies fertile as the plains of Shinar, and our forests as beautiful as the olives and cedars that shaded Lebanon.

Let us not in avenging malice decry the most wonderful of the present were impossible. Something does not originate from nothing. The same sun, that in ancient times ripened the grain under pyramidal shadows, filled Egypt's granaries with corn and deposited the deeply hidden coal-beds that light and warm our homes, shines to-day, and it is quite satisfactory. The pessimist may see only the spots upon it; still it shines in transcendent splendor. And so the sun of righteousness, that Christ-spirit of love that thrilled the seers, the vision-dreamers and the sensitives of old, is now kindling the fires of inspiration in a thousand souls for the structural realization of the new heaven and the new earth.

Past revelations were well for their time. Let us not deride antiquity, nor abolish the memories of our mothers. Truth is never old. It never changes. Our conceptions of it only, change. Aspiring souls must have living truths. They must feed upon the manna of mental and moral science, and drink from our own ever-flowing upland fountains, rather than from Silex's pool, or Ganges' sluggish waters. Thoughts must be as free as the air we breathe, and ideas, to nourish hungry souls, must be as fresh and as bracing as the music-making winds of spring-time.

Life and energy are everywhere immanent. Infinity cannot be exhausted. The inspirations of the seers allied to the Divine, whether breathed in the Orient or the Occident, can never know a finality. They manifest in all forms of life in the progressive movements of the ages; in religion, art, and science; in the moral heroism of reformers; in the tender affections of woman; in the ministries of spirits; and withal, they are the precursors of the new heaven and the new earth, "wherein dwelleth righteousness."

The source of all inspiration is spirit. Jesus said, "God is Spirit." Infinite, unchangeable and all-energizing Spirit. This is the foundation stone of all true Spiritualism.

"If a spirit or an angel had spoken to him, let us not fight against God." The possibility of a spirit's speaking was denied by none in that era, except the Sadducees. Jesus chose the twelve because of their spiritual gifts. Paul later saw the heavenly light, listened to the voice from heaven and while praying fell into a trance. Multitudes to-day fall into the trance from spirits and angels speak to them. The continuity of history is just as demonstrable as the continuity of life.

Considering law and the reign of law, ancient and modern Spiritualism are a unit. Churchmen deny this, "fight against God, who is Spirit, essential and immortal."

The N. S. A. has been bitterly if not maliciously attacked by a forlorn few in its own household because expressing belief in "Infinite Intelligence." What else could it have done? Spiritualists are not atheists. The most exalted spirits teach the Divine Existence. The brainless scientists of to-day, the world over believe in God. They have so done in all past time.

"Half science," said Bacon, "leads to atheism." Liebig, the great scientist and chemist, said, "Everything that touches organic nature opens a wise end and reveals a Supreme Intelligence." And that distinguished astronomer, Kepler, declared that "since God is Unique Intelligence, the character of

these laws that he has given the world must be unity and universality."

Edison, scientist and inventor, of whom the world is proud, declares that "Chemistry undoubtedly proves the existence of a Supreme Intelligence. No one can study that science, and see the wonderful way in which certain elements combine with the nicety of the most delicate machine ever devised, and not come to the inevitable conclusion that there is an engineer at the head of the universe." The immortal Plato said to the materialists of his time, nearly 400 B. C., "Can we believe that He Who is Absolute Being, can be without life or thought; that He is deprived of Intelligence?" This inquiry supplies its own answer.

That profound thinker, Gen. W. H. Parsons, Washington, D. C., writes thus: Cicero, the most celebrated of Roman philosophers and the world's greatest orator, said: "If the coincidence of atoms can form a world, why can it not construct a house, a temple, a city? It would be less difficult and complicated. He who gives credence to such an opinion should also believe that a heap of golden or silver letters thrown on the ground, would so group themselves together as to form the story of the Aeneid. As for me I do not think that hazard would be able to compose such a verse in such a manner." But if not hazard, then purpose, and if not purpose, then Infinite Intelligence.

If a human being were blown to atoms by a dynamite explosion, it would be impossible to believe that the atoms, cells, molecules, ligaments, tendons, arteries, veins, capillaries, eyes adapted to seeing, ears to hearing, would go to work without any intelligence or purpose, and put themselves together into a thinking, rational man again.

Alfred R. Wallace, the great English naturalist and Spiritualist, says in his "Limits of Natural Selection as Applied to Man," "All force is will force. The whole universe is not merely dependent upon, but is actually the will of one Supreme Intelligence."

"Adore with me," exclaimed Voltaire, "the design manifest in all nature, and consequently the author of that design." "Religion, you say, has produced thousands of crimes—say, rather superstition, which unhappily reigns over this globe; it is the most cruel enemy of the pure adoration due to the Supreme Being."

"I believe in one God," said Thomas Paine, "and no more, and hope for happiness beyond this life. * * * The existence of an Almighty Power is sufficiently proven to us in nature."

Scholarly thinkers tire of hearing the platform phrase, "Made by the laws of nature." Laws make nothing; laws are not creative. They are modes and methods of operation. The swing of the clock pendulum creates neither the pendulum nor the clock. Laws are the methods of intelligent forces, which forces are necessarily spiritual beings. Intelligence as does the drop to the fountain. These laws are so uniform in action, that an astronomer standing with Thales 600 B. C., could calculate an eclipse of the moon and find it took place precisely at the time related; and so could he go forward and calculate for 5,000 years with the same accuracy; and all because this is a universe of law, of purpose, of order, implying Infinite Intelligence.

The highest inspirations of the ages, the consensus of intellect and wisdom, from remotest antiquity to the present, has expressed an unquestioned belief in "Infinite Intelligence." Pythagoras, Plato, Proclus, Philo, Hillel, Jesus, Epictetus, Mahomet, Malmonides, Kepler, Newton, Cicero, Bacon, Goethe, Shakespeare, Voltaire, Thomas Paine, Mazzini, Coues, and such fathers of modern Spiritualism as Prof. Hare, Judge Edwards, Owen, Britten, Dutton, Kiddle, etc., etc., have all declared in their own way, that the laws of the universe are a declaration of principles and that in good company, a company of immortal Theists reverently believing in God, Spirit, "Infinite Intelligence." And herein centers the solid foundation rock of Spiritualism—a Spiritualism originating in God and grounded in man's moral and spiritual nature.

God being Spirit, and men being made, evolution in the language of God, is necessarily spiritual beings; and as love responds to love, as music responds to music, so by the law of sympathy and vibration, all spiritual beings respond to, and under proper conditions may correspond or converse with the spirit intelligence of this and all worlds invisible and visible. Spiritualism is therefore naturalism on a plane of spiritual activity.

From time's earliest morning Spiritualism, the antithesis of materialism, has never been manifested in the consciousness of humanity. It has been God's perpetual witness of immortality. Gymnosophists, hierophants, oracles, sibyls, Yogis, Rishis, visionists, prophets, diviners, intermediaries, mediums, psychics, sensitives—these were not frauds. It was those who persecuted and refused to hear them, that were the frauds and the fossils of their time. Priests die, but the prophets, seers and sensitives are immortal on history's pages.

The world moves in cycles. It was when a rabid atheist began to abound about a century ago, and when cold agnostic German materialism, a reaction from the 17th century creeds and confessions, came rolling in upon us like a flood, that the world was startled by a muffled sound from the silence—a concussion that shook to its very center the sleepy Protestant world. It was a message from the skies to humanity. It demonstrated that the dead lived.

It was a fact, and so is the X-ray. Telegraphic communications and cablegrams are facts; but there is nothing necessarily moral or spiritual in them. A fattensake's bite is a fact. The lie of a pot-house politician are facts, or transposed, it is a fact that they will lie for the glory of their party. Facts may blight and curse, or they may be so manipulated as to strengthen, build up and beautify human character.

Though these varied manifestations from the unseen world were new to us, they were and are both ancient and modern in Oriental countries. China to-day is an empire of spiritualists. Ancestral worship is almost universal. India is another country of spiritualists. In the Shastras we find the Rishis communicating with both the dead and the living by mental telegraphy. Crossing the Atlantic a few years ago, the Korean minister was my cabin-mate, and he related to me by the hour of the wonderful spirit manifestations of his country. The Maori of New Zealand held converse with the spirits in caves dimly lighted with gum-knots. Mormons are spiritualists boasting of their healing and spiritual gifts, and Roman Catholics never denying, have for centuries admitted the facts of spirit intercourse, though they have cursed the methods and the results when transpiring outside the pale of their own church.

But are Chinese, Hindoos, Maoris, Zulus, Mormons, Roman Catholics, Spiritualists? Do Spiritualists so consider them? Is it not about time that the Spiritualists not only presented to the world a straight-forward declaration of principles, but exhibited sufficient culture and energy to differentiate Spiritualism from spiritism? The words are not synonyms. They should never be used interchangeably. Al, an Arabic particle, is a prefix to many words, and is an equivalent to definiteness of mental and moral qualities. It has still more potency when a suffix. No good writer would confound office with official, or idea with ideal; then why should he confound spirit with spiritual, or spiritism with Spiritualism?

This latter relates to angel ministries and to the quickened consciousness and religious aspirations of the races. Its horizon is not bounded by Hydesville, America, or any other nation. It has a divine grip upon the moral constitution of the nations, which constitutions require such sustenance as spiritual knowledge, vision, faith, prayer, heavenly impressions, loving angel ministries, and holy inspirations from the Christ-Heavens. "It is the spirit that giveth life," said one of old, "and to be spiritually minded is life and peace." "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." "If we live in the spirit," said the apostle, "let us also walk in the spirit * * * endeavoring to keep the unity of the spirit in the bond of peace."

This is practical Spiritualism, and that the spirit never need be in words of prayer, or in a wood-pile and saw wood for a poor widow, it would be decidedly more practical and spiritual. They could engage in "divine breath" while saving the wood. Col. Olcott assured me, when I was stopping with him at the Theosophical headquarters in Adyar, India, that with barely an exception, "The Yogis were a shiftless set of impostors and beggars. Any effort to high Yogaism, or any other such thing, was an onto Spiritualism, will be a failure."

Truth is a unit—a unit with variations in expression. Considering the radical difference between the Aryan and the Semitic, the phenomena, the Christianity of the Apostolic times, denominated Christianity, and the true Spiritualism of our times, are in perfect accord. Hudson Tuttle, in one of his happy, highly inspired hours, wrote and published the following: "In the Religio-Philosophical Journal."

"If we analyze the 'secret power' of the life and character of Jesus, we shall find it all in this intense love. He is a sacrifice for the sins of mankind. He dies that others may live. He is a vicarious substitute, willingly by choice, and his last words in the agony of death are those of forgiveness, charity and intercession. The silver tongue of poetry never need be in words of praise; the poet has abundant fields to idealize; the painter is at no loss for a subject. This one characteristic takes Jesus out of the realm of humanity and allies him to the celestial."

In this eloquent soul-felt passage Bro. Tuttle meant, "out of the worldly selfish realm of humanity," and allied him to the celestial. Jesus Christ, the Martyr of Calvary, was allied to the celestial. He is still allied to and with the Celestials, souls of antiquity, Confucius and Socrates and an innumerable company that make radiant the Christ-Heavens of immortality. He is still preaching through divinely unfolded intermediaries to "Spirits in prison," spirits incarnate and incarnate. While Plato was aflame with wisdom, Christ was aflame with love, pure and self-sacrificing. And it is this Christ-spirit of tenderness, benevolence, brotherhood and love, guided by wisdom and vigorously impelled by a highly purposed will, that will ultimately save the world, crowning it with beatific peace and harmony.

guise of Spiritualism—tired of hearing Jesus Christ pronounced a "myth," or if he lived, a "beggar," a "tramp," a "thief," and all religion, "superstition." Is Spiritualism then dying out? A thousand times NO! Never a truth perished. That it lives however with such a coterie of semi-atheistic advocates is a proof of its divinity. Spiritualism was never making such rapid strides as now, but often under names. The churches are accepting it. It is the world's great need. It is the real bread of life, the bread of the popular religion. Talmage condemns it, and yet in his better moments preaches it. It is the heaven that is permeating, broadening and spiritualizing the creeds of Christendom. Only a recent issue of the "Once-Michigan," I lectured to our Spiritualist society on Sunday night, and the following Monday night to the members of the Y. M. C. A. in their hall. The religious world moves. Theology is no more religion, than spiritism is Spiritualism, or a road-way sign-board a city.

Spiritualism, being divine in origin, my soul hates any pretended Spiritualism for gain, for curiosity, for glory, for honors, for hypocrisy. It hates the con-cerning up of old Hindu Vedantism, Sankyanism, Patanjalinism, and other Oriental mysticisms, saying nothing of the Sakti-worship, and palming them off as "progressive Spiritualism." This is a worse fraud than that of the tramp frauds, who in pitch-dark seances materialize spirit make-ups at a dollar a head.

Intelligent Spiritualists have had quite enough of this "higher Spiritualism," high as a Hindu conjurer's wand—enough of this pompous pan-American, Sannyasinish philosophy, that leads to bewilderment, dazes to blind, and promises "illumination," "inspiration," "adeptship" and "occult Yogaism" with a U. M. Those who wish to sit cross-legged in dingy Hindu huts plastered with cow-excrement, to "meditate," "concentrate," "illuminate," and to so develop as to become one with OM—A-U-M, have a perfect right to do so, but they have no more right to call it Spiritualism. Evidently I never saw, though seeing scores of them, a clean Yogi. I saw one utterly naked sitting to "concentrate," and when English ladies approached he donned a dusty, dirty hip-cloth of scanty dimensions. Evidently he had never heard of comb nor had he enjoyed a bath. He was gazing at a hole in the wall and was engaged in "divine breathing" to concentrate. If some of our spiritualists would "concentrate" toward a wood-pile and saw wood for a poor widow, it would be decidedly more practical and spiritual. They could engage in "divine breath" while saving the wood. Col. Olcott assured me, when I was stopping with him at the Theosophical headquarters in Adyar, India, that with barely an exception, "The Yogis were a shiftless set of impostors and beggars. Any effort to high Yogaism, or any other such thing, was an onto Spiritualism, will be a failure."

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And just so far as atheism, or any form of atheistic spiritualism "abolishes" "Infinite Intelligence," derisively analyzes Jesus Christ, seers and mediums, seers' invocations, denies moral responsibilities, pronouncing all religious "superstition becoming Bible stories and silly women," just so far I am not a Spiritualist, nor if the above be Spiritualism, will I be known as one. Any Spiritualism without "Infinite Intelligence," without the Christ-spirit, without religion and prayer, and invocations and angel ministries and spiritual messages, altruism and activity in all reform work is a farce—a phenomena force that is chilling and blighting with the dry-rot of atheistic angularities, disorganization and death to many of our Spiritualist societies.

When I speak of Christianity, the pure and the genuine, it has no reference to the Jewish Jehovah, or to churchianity with its bloody record, its creeds and confessions of faith. They are but clinging barbed-wire Jesus Christ framed no creed, but dignity said, "By this shall all men know that ye are my disciples, if ye have love for one another." When sectarian churchianity becomes Christianized, and Spiritualism spiritualized, then will Christianity, Spiritualism and the higher Theosophy, sinking petty differences, clasp hands and work for the education and the salvation of humanity. By salvation is

meant soul-growth, the unfoldment and harmonious development of all the emotions and faculties up to the divine standard of the perfect man!

"Give us your help," says Willard J. Hull, the able editor of the Light of Truth, "so that the twentieth century shall find Christ's gospel, Christ's economic Christ's manliness, Christ's patience, for the first time in the history of Spiritualism, the one working hypothesis of those who call themselves Spiritualists."

It was my good fortune to once meet Victor Hugo in Paris at a spiritual seance. He was a devoted religious Spiritualist speaking reverently of the Christ. The great London Times, termed the "Thunderer," in criticizing Darwinism, once wrote that "this eminent French astronomer holds the absolute conviction of a communion between the seen and the unseen, and that the whole universe is governed by spiritual laws." Certainly he does; and so do the brainless men of the world.

The Rev. Mr. Hawes, who is rector of St. James in London and a special preacher at the Westminster Abbey, says that "Spiritualism leads to the center and the source of life and tells of a future remedial world. It reveals to us the bright galaxy of ministering spirits, the Jacob's ladder which reaches from earth to heaven; it has more fully explained our Bible, given us back our Christ, and given us back our God, the tender loving Father of all." Concurring, Miss Lillian Whiting adds, "Spiritualism is simply the result, the inevitable result of the full acceptance of the teachings of Jesus, of the authority of the inspired truths of the Bible and of the latter day revelations of science."

The phrase, "Knowledge is the world's savior," has been harped from spiritistic platforms and published in a portion of the spiritistic press till it has become actually sickening. Knowledge saves neither individuals nor nations. The English are an educated people and so are the Boers; did it save them from a bloody war? During the French and German war, when the Germans scored one of their greatest victories, thousands of Germans marched through Berlin's streets singing, "Praise God from whom all blessings flow, Three thousand Frenchmen sent below."

Forgers are good pen-men; bank embezzlers are good accountants; train robbers are skillful mechanics; Rulloff, the superior scientist and linguist, of the N. Y., murdered, boxed and sunk his wife in Cayuga Lake. Dr. Webster, professor of chemistry in Harvard University, owing Dr. Parker a debt that he could not pay, murdered him and employed his knowledge—his medical knowledge in using every destructive and dissolving acid known to chemistry, to disintegrate and destroy every vestige of the body. Did knowledge save this man—has it saved any tribe or nation? The greater the knowledge the deeper may be the wickedness of the plot. Proud selfish knowledge is dangerous, unless influenced by justice, by principle, and governed by a high moral nature.

Spiritualism is an affirmation. It not only demonstrates a future conscious existence, but it gives us a partial geography of the better land, with descriptions of the conditions and the occupations of those once vested in mortality. There is a winter-land sphere of suffering and suffering over there as well as a summer-land of moral loveliness. No one by dying gets away from himself. Memory, consciousness and conscience continue. God constructs no hell—damns no souls here nor anywhere. Men build their own hells. They reap what they sow. Every child born is a possible arch-angel or a wandering prodigal in Cimmerian spheres. Death is not a sponge that cleans life's slate by a dying spasm, nor does it make saints of savages in the twinkling of an eye. Man is a spirit now, a moral actor now and in all worlds. There is no escape from just punishment. It is cause and effect, and yet merciful and disciplinary. The door of mercy is never shut. The gate of opportunity is never closed. God is not only consciousness and life, but wisdom and love. Not only has Spiritualism opened the doors to immortal spheres, but it has disclosed some of the unspeakable beauties awaiting us in the many-mansioned house of the Father. These mansions—aural spheres, enraptured stars and planets—are real, substantial, and adaptively fitted for the abodes of spirits, angels and arch-angels. These, aflame with love, are ever active in some educational or redemptive work. Heaven's rest is not idleness; the soul's activities are intensified by the transition. The future life is a soul life—a constructive life, a retributive life, and a progressive life, where the soul sweeps onward and upward, in glory transcending glory, through the ages of eternity.

In its infinite reach, Spiritualism means this hour and its duties. It means this day and the rightly making of the most of it. It means to-morrow, a future life—eternity! It means the overshadowing potency of all the liberalizing movements that gladden humanity—toleration, brotherhood, temperance, anti-capital punishment, woman's suffrage, co-operation, altruism, international peace and other redemptive movements of the last half century.

Among our needs are unity of sentiment, concord of action in all constructive work and benevolent enterprises, whether initiated by ourselves or by the various religious denominations of the country. It is not dogma, but love that unites. We are brothers all. Instead of sinking non-essentials, such as religion and other theories and theories and theories, we too often have clubbed each other. It was Franklin who told the Americans in those old Colonial times, that if "they did not hang together, they would all hang separately."

Frauds there are and frauds there will be just so long as spiritistic wonder-hunters patronize them; and said to state often defend them; but frauds and fraudulent mediums are no more

Spiritualism than noise is music, or than forgery is finance.

If in a given latitude Spiritualism has an unsavory name, there were inducing causes, for Spiritualists are judged, as are others, by their principles, by their home lives, by their honor, their integrity, their ethics, their intellectual and industrial activities, their labors in all reform-fields, and by the characters they build up in a community. Is it not time that we quit boasting of numbers and devoted more time to quality, or as the Quakers would say, "To quiet self-examination."

Based in the moral and spiritual consciousness of the soul, the Spiritual philosophy cannot be compressed into a confession of faith, enshrined in a creed, a cathedral, or a pagoda; and it is altogether too voluminous and cosmopolitan to be booked in any of the world's Bibles. It is a spiritual force, a life—a Christ-like life of well-doing, non-resistance, and love to our fellow-men.

What have Spiritualists learned of the future life during the last half century and more? Much—very much! Through psychic seances, that, leaving their physical bodies and traveling through both border-land spheres and the wisdom spheres, we have learned that the spirit-world is the real world, and that this is but a changing, flickering shadow—largely an illusion! These sensitives, who like Paul, were caught up to the third heavens, have there beheld gardens, groves, fountains, cities, schools, universities, crystal rivers, evergreen fields, scenes and scenery indescribable, and in majesty incomprehensible.

While science, reason, analogy may help, and faith point upward, still all we know positively of the future life comes through our personal spirit experiences, or through the psychic experiences and messages of finely attuned intermediaries. It is through these that the secrets of the silence have been revealed, that the gates have been pushed open, that the tremulous rolled back, and the "word of the Lord" of old, proven in the light of to-day to have been the voices of guardian angels.

Psychic phenomena are indispensable to investigations and students of the higher, finer soul forces; and genuine conscientious intermediaries are the spiritual kings and queens of the household, the message-bearers from an over-arching cloud of witnesses, the Olympians that upon the mountain tops catch the first rising sun-beams and transmit them higher to convince the skeptic, enlighten the intellect, calm the tremulous emotions and feed with the bread of life the hungry souls of humanity. Give, I pray you, to the psychically gifted your best thoughts, the kindest, sunniest surroundings, and the best possible conditions of harmony, trust, prayer and good-will vibrations, as the psychic Research Society gave Mrs. Piper. If sensitives were given such or similar conditions, there would be no Dr. Hodgson's Cambridge, and Prof. James of Harvard, and Prof. Hyslops of Columbia University, to give in their adhesion to Spiritualism.

Among our pressing needs are more home-seances; more substantial organization; better educated speakers; larger society libraries; more genuine enthusiasm; more missionaries able to inspire confidence and a superior quality of music; more heart-felt consecration; more religious fervor; more of the spirit of non-resistance and peace; more self-sacrifice along altruistic lines; more inviting church edifices with the inauguration of the church of the new heaven and the new earth. I would have the doors of this church swing both outward and inward, free to all. I would see inscribed above the doors, "Come in all ye that labor and are heavily-laden—come all ye that are weary and needy—all ye that are sad and disconsolate—all ye that are dissatisfied and disheartened, regardless of creed or country—all ye that seek rest for the soul, come to this sanctuary of spiritual gifts, this baptism of the new life!"

I would see these church doors open each day and each evening for music, for silent prayer, for meditation, concentration, good thoughts and enabling resolutions. On the wall I would see paintings of the seers, sages and martyrs to truth, wreathed in the garlands of love and olive branches of peace. As an opening hymn I would hear sung these words:

"One family we dwell in Him,
One church above, beneath,
Though now divided by the stream,
The swelling stream of death."
Or the following:

"Love is the theme that the seraph chimes
And now hymning through the stars;
And we catch the strains from their golden lyres.
When our souls let down their bars."
I would see this church of humanity—this spiritual church of the living Christ—supported by voluntary offerings, and in its consecrated walls I would see prince and peasant, youth and maturity, sit side by side, all hearts warm and vibrant with brotherly love, aspiring for more soul growth and religious culture; a very sanctuary of peace and perfect trust; a retreat for the patient, the weak and the way-worn toiler, where love is law, beneficence the ever-burning incense, and perfection of character the crowning aim and purpose.

Over the altar of this consecrated church-temple where these sincere truth-seeking worshippers meet for meditation and aspiration, I would see inscribed, "This is the gate of Heaven—a Heaven now and here. Welcome, welcome all! How good and how pleasant it is for brethren to dwell together in unity, and in the bonds of peace." When the crowds are departing from these quiet church-temples, may they receive some such benedictions as that breathed in rapturous sympathy by the aged Apostle John, who according to the legend, when weighed down under a century of years, would slowly arise in the church at Ephesus, as the services were about to close, and extending his tremulous arms and hands, say in broken accents of fatherly tender-

ness—"Beloved-beloved children, love ye one another," and the retiring audience, catching the inspiration of love and sympathy, would say, "John—dear St. John, who said 'God is love,' and who upon Olive's Mount so trustfully, lovingly leaned upon Jesus' bosom, blest us—blest us, and so will we, more and more, love and bless one another."

SYCAMORE CAMP, CAL.

Mrs. F. A. Logan Visits the Camp.

To the Editor:—The leading guiding powers opened the way for me to visit the camp, which has been successful financially, if rightly informed. Spiritually the right man in the right place, in the person of Mr. Allen Franklin Brown, presided with dignity and self-command, which were so essential in maintaining harmony and all occasions. Time and order strictly adhered to, inasmuch that some inspirational unpaid speakers felt too much hurried to do themselves or the cause justice. I confess that I am old-fashioned enough to prefer camp-meetings where all speakers could meet together at least once a year, and conduct their services for the good of the cause, without money and without price, leaving it to the generosity of souls that might be quickened to newness of life to contribute sufficient to meet the expenses of camping privileges. Pentecostal seasons might be had, and all would feel that they had met for a spiritual baptism, with less formality and more spirituality. Why in heaven's name cannot we have one meeting next year where the speakers, mediums and all concerned might contribute their services alike and thus all participate and all be equally blessed? "I would never do! We must act after the churches in order to be respectable—mustn't allow undeveloped mediums to be influenced before a promiscuous audience!" As the spirit gives utterance, because, forsooth, they are not on the program, and have no had the sanction of the committee of arrangements, whose financial interests might be interfered with as the sequence.

Who shall say the psychic influence does not obtain in the midst of a concourse of great minds through which the invisible world can manifest through a sensitive brain for the first time; never before having had just the elements requisite, and so favorably adjusted. Must the sensitive world be thwarted in its endeavors to give great living truths to mortals, by rules and regulations of minds in the form, lest outsiders might misjudge and turn up their noses with scorn and ridicule? Had such a course been taken by the writer, never would her meetings have been resolved into the Circle of Harmony, and while she has strength to walk, and talk, such meetings shall be established in this lower country, not only in Los Angeles, but in Pasadena and the towns round about, forming a circuit, not to teach Methodism, but to unlock the door between the spirit world and this, that light may beam into the creed-bound structures of orthodoxy and materiality. An added never-to-be-forgotten feature of the meetings was that the speaker, who was more than one, but what encouraged me greatly was the following communication, written on the type-writer more rapidly than I had ever before witnessed, by Mr. Brower, a fine medium, in whose seances the most wonderful music is prepared that I ever heard: "My Dear Friend, Mrs. Logan, I come to-night to write you. I intend to do some work, I would speak of all the good mediums in the camp and the fine lectures that we had the privilege of listening to. The music was grand, but that of Zoë Barnett penetrated to the depths of the soul. I hope no great master will get hold of her and drill her according to the fashion of this world, as her musical voice is heavenly and is undoubtedly inspired by some great unfolded musicians in the spirit world. Her father's voice blends perfectly with hers, and her mother is a good medium and speaker, and I predict their influence will yet be felt world-wide.

An unexpectedly there came to me on the camp-grounds friends from several states in the Union, with exclamations and a warm grasp of the hand, saying, 'O, you stopped with us in Princeton, Ill., when you lectured there, many years ago.' Another, 'Do you remember of breaking up the fever of a little girl, nine years ago, with one treatment, at our house in Los Angeles?' Another, 'Oh, you stopped at our house in Long Lake, Minn., and taught our little girl gymnastics so that she could lead the lyceum.' And 'Oh,' exclaims a dozen or more, 'I have been in your meeting in San Francisco, called the Circle of Harmony—such harmony I never experienced before.' So with kind remembrances, assurances and pressing invitations, I hope to have strength to continue the good work.

MRS. F. A. LOGAN.
1011 Mignonette street, Los Angeles, Cal.

The Galveston Fund Growing.
Kind Editor and Friends:—The mites are coming in and gradually increasing. We are thankful for all funds and kindly thoughts, for we must continue to uphold the banner of Spiritualism, and teach the people that Nature and her laws are paramount to any or all of the gods ever worshipped. Previously acknowledged \$27.70
Additional to date \$45.95
JOHN W. RING.
2011 Ave. N., Galveston, Tex.

N. S. A. CONVENTION

(Continued from page 2.)

that they would give two hundred dollars each to this fund, provided Mr. Howe was made chief historian, whenever the N. S. A. was ready to act in the matter. The work of compiling the Mayor Fund occupied so much time and was so poorly sustained, that it was not deemed wise to make any particular effort in regard to the History Fund. The question, therefore, is before you in precisely the same condition that it was last year, with this addition—a historian has been chosen to do the work when the cash is in hand to pay him for his services. Our veteran workers are rapidly passing to the higher life. It is to them that we must look for authentic information with regard to the men and women who upheld the banner of Spiritualism in the earlier years of its history. One of our veteran workers has been elected to an office that was created by our last convention, and no provision has been made to set him at work. It will take time and money to prepare a history worthy of the name. The work of Mrs. Emma Harding-Britten is good in many respects, but it is sadly incomplete as it is, and stops with the year 1850. It needs correction and completion. I recommend that steps be taken at this convention to swell the History Fund, and that the incoming board of trustees be instructed to make the history of Spiritualism a matter of special interest throughout the coming year. I also urge that one or more assistants be provided for Mr. Howe, if needed, the preference to be given to such able writers as Dr. Dean Clarke and Fred L. H. Willis.

PSYCHICAL RESEARCH.

Under this caption your president last year urged a closer union of effort between the N. S. A. and the Society for Psychical Research. I am impelled to renew that recommendation at this convention. Our friends of the Psychical Research have for many years been doing a work that the Spiritualists ought to have done for themselves, and the cause they love. That society is still endeavoring to present the grand truths of psychism to the world, through the evidence of scientific fact. The majority of its members are friendly to Spiritualism and willing to co-operate with us in the work of presenting psychic facts to our fellow-men. From the time Prof. James of Harvard first suggested a union of forces on the part of those who are interested in psychism, down to the present day, there have been those who the Spiritualists of America would awaken to the necessity of demonstrating their truths to the religious and scientific worlds. Thus far they have multiplied their phenomena until their evidence has become cumulative; but they have made no effort to reduce their facts to orderly form, and they have published their records for the enlightenment of the masses. This important work has been done and is still being carried forward by the Society for Psychical Research. By co-operating with that body we can make Spiritualism of great service through the opening of our storehouse of facts to our friends and at the same time prove to the world that ours is an educational movement rather than the outgrowth of the emotional designs for a new religion, and that instruction, appeal to the delegates to this convention to make it possible for the truths of Spiritualism to be demonstrated by Spiritualists as well as by outsiders who are connected with the Society for Psychical Research. An alliance with that society in amity and spirit will be productive of great good to our cause.

A PSYCHO QUARTERLY.

As a means to advance psychic science in this country, I renew my recommendation of last year that, as soon as practical, a psychic quarterly, of the same general character as W. T. Stead's "Borderland," be established by the N. S. A.

SPIRITUALISM FOR CHILDREN.

The future growth and permanency of Spiritualism naturally depends upon the children of the Spiritualists of to-day. Something should be done for the children by this convention, and I ask you to consider well this important subject.

DECLARATION OF PRINCIPLES.

The Declaration of Principles adopted at our last annual convention has given rise to a great deal of criticism on the part of both the friends and opponents of the N. S. A. In many instances those who criticized the action of that convention adversely were in the face of a declaration of some kind, but wanted one of their own making, or none at all at that time. Some Spiritualists who have never attended one of our conventions are publicly urging the repeal of last year's code, and the adoption of something more comprehensive—at least, to them. Others, many of whom are veterans in the service of Spiritualism, are vigorously defending the present declaration, and urging that it be retained in its present form. Whatever may be the action of this convention, I feel warranted in saying that the adoption of a code of principles at our last gathering was a wise and highly beneficial step.

CONSTITUTIONAL AMENDMENTS.

Two amendments to our constitution are offered for your consideration, to which you are earnestly requested to give your thoughtful attention. They change in a radical manner the working machinery of the N. S. A. One of them is the proposition to make the meetings of this Association biennial instead of annual, as they are at present.

The other amendment that so vitally concerns the mechanism of this organization is the one that proposes making individual members of the N. S. A. for a period of five years, or for life, upon the payment of twenty-five, or one hundred dollars in money.

In the N. S. A. five-year memberships are substituted for honorary memberships, and life members must pay one hundred dollars into our treasury in order to become such. This will give them the right to vote at our every convention, and give them equal power with the delegates from our chartered locals.

THE FINANCIAL QUESTION.

I have already adverted to this important topic in my references to the Mayor Fund. If it has taken thirteen months to raise a trifle over nine thousand dollars for such a noble purpose, it is evident that it will be no easy task to keep the fund in our treasury when the fund is completed. Ways and means for the creation of a permanent income for the N. S. A. must be devised by you. Comparisons are said to be odious, yet it is well for us to contrast our own work with that of our Unitarian brethren during the past years. The U. A. A. have received and disbursed thirty-seven churches affiliated with it. From those churches it received over sixty-one thousand dollars during the past year. From life memberships, special donations by Sunday-schools and individuals, over fourteen thousand more; from bequests by will and gifts, sixty thousand more; from the income of the funded investments, some sixteen thousand more, making a total of over one

hundred and sixty-five thousand dollars as an income for the year.

The N. S. A. has two hundred and twenty-five societies connected with it. From these societies, from individual donations, special gifts, and the labor of the president, the N. S. A. has had an income of less than ten thousand dollars in cash. The Spiritualists of this country outnumber the Unitarians three to one. The latter have seventy-five years of organization against only seven years for the former. Perhaps the financial difference between the two bodies can be accounted for through the lack of organization on our part; yet it does seem as if one hundred and fifty thousand Spiritualists might make at least one-half as good a showing as fifty thousand Unitarians. It may be urged that the Unitarians are all people of great wealth. Such is not the case. It is true that they have people of wealth among them, but in no greater proportion than do the Spiritualists. Many Spiritualists are indeed poor in purse, and so are many Unitarians. The people of small means among the Unitarians love their religion, and are devotedly loyal to their wealthier brethren, and give accordingly. Among the Spiritualists, love for Spiritualism is perhaps felt, but it certainly is not often expressed. Some there are in our ranks who give beyond their means, but they are the exceptions and not the rule.

On several former occasions I have recommended the appointment of special financial agents to make house-to-house canvasses for funds for the N. S. A. This method has been quite successful in the case of the Unitarians, as shown by the example of Miss Buckwalter, of Roversford, Pa. Her success is ample proof that the same plan would be of infinitely greater value if tried upon a larger scale. I yet have faith in the plan named, therefore I recommend that at least twelve reliable persons be appointed by the incoming president, and sent out as collectors of funds for our treasury. I again recommend that the special financial agent be instructed to reach individual friends of our cause in the same way.

REFORM WORK.

Something should be said by this convention upon the reform issues of the day. I urge action upon the subject of capital punishment. It is a relic of barbarism, and every Spiritualist owes it to our cause to labor with might and main to secure its abolition. The question of the age at which young girls can legally consent to their own ruin, is one in which every delegate to this convention should feel a lasting interest. It is one of the chief evils of the times, and should be dealt with in no uncertain manner. Social purity, political integrity, industrial improvements, equal suffrage for men and women, the initiative and referendum, protection for the youth of our country, temperance in all things, the abolition of war, the maintenance of international peace, opposition to medical monopoly, the administration of justice, class legislation and kindred reforms are all questions of moment to all lovers of liberty. I recommend that this convention, through its committee on resolutions, proclaim to the world its position upon all of these great questions and all other issues that effect the welfare of our fellow-men.

PARIS SPIRITUALIST CONGRESS.

An International Congress of Spiritualists was held in Paris, France, Sept. 15 to 24, A. D. 1900, S. E. 53. To that Congress the N. S. A. was invited to send delegates, and the last annual convention directed that your president should appoint representatives from among those Spiritualists whom he knew would represent the cause. Accordingly, Mrs. Addie L. Ballou, of San Francisco, Cal., Mons. Carlos L. Albert, of Detroit, Mich., and Dr. Dean Clarke, of Boston, Mass. were duly commissioned as delegates. Both Mrs. Ballou and Mr. Albert attended the Congress, but Dr. Clarke was obliged to return to America before that body had assembled. As yet no report has been received from the N. S. A. representatives, and there is every reason to believe that they attended to their duty faithfully, and that they will render a just and true account of their stewardship. No expense accrues to the N. S. A. on account of these efficient envoys.

A SUGGESTION.

In view of the fact that the Mayor Fund will be filled ere this convention closes, and of the other fact that the Mayor Fund will be the present headquarters of the N. S. A. to this association, as soon as the fund is completed, I venture to suggest that it would be wise to dedicate one room in that Home to the investigation of all psychic phenomena.

GIFTS.

At this point I wish to acknowledge two gifts of real estate to the N. S. A. during the past year. Brother J. D. Munger has given one hundred and sixty acres of land in Scott Co., Kansas, to our association, on account of the Mayor Fund, while Brother E. A. Smith has also donated two lots at Lake Pleasant, Mass., to the same worthy purpose. These gifts are a noble example, and have earned the sincere thanks of every friend of co-operation for their generosity. It is to be hoped that dozens of Spiritualists may be inspired to follow in their footsteps in the near future. I must also call your attention to the generosity of Mr. Samuel I. Prouce, an octogenarian New England Spiritualist, who gave eight hundred dollars to the cause of the Mayor Fund. Mr. Prouce earned his competency by the "sweat of his brow," having been a working-man all through his life. Out of his hard earnings he saved enough to enable him to do something for his religion, and at the same time, keep want from his own door, in a period of five years, or for life, upon the payment of twenty-five, or one hundred dollars in money.

In the N. S. A. five-year memberships are substituted for honorary memberships, and life members must pay one hundred dollars into our treasury in order to become such. This will give them the right to vote at our every convention, and give them equal power with the delegates from our chartered locals.

TREASURER MATTER.

Let me devote one paragraph at least to our honored treasurer, Theodore J. Mayer. It is to him we owe the inspiration of the Mayor Fund. Realizing as few Spiritualists have, the great value of the N. S. A., Mr. Mayer resolved that it should have the means at hand with which to do its work. He conceived the idea of giving the present headquarters of the N. S. A. to this body for its permanent home. Recognizing the law of reciprocity, he asked the Spiritualists of the nation to meet him halfway, by giving as a body less than five hundred dollars to cause him to retire alone to do his work. He was not satisfied with that proposition, but gave five hundred dollars to the fund he asked the people to raise. He stands forth as one of the most devoted friends of Spiritualism found in the time to-day. It is to him that the N. S. A. will owe much of its future success. His pocket-book, heart and soul were all converted together. He needs no encomiums in words from me. His deeds

speak for him, and constitute a monument to a noble, unselfish life.

CONCLUSION.

This convention completes a term of seven years of service for your present president. I cannot close this paper without expressing my gratitude to the many friends who have stood faithfully by me during that period. The cause of the N. S. A. has always been most dear to me, and to-day I am as deeply interested, aye, even more so, in its welfare than ever before. Through its mediumship great good has already accrued to Spiritualism, and by its means our cause will go on for years unto success. It is the one hope of the future usefulness and prosperity of our movement. Let us cherish our N. S. A., and seek by every honorable means to rally all Spiritualists around our glorious gold-and-white banner of truth and purity. I can only say to my friends, east, west, north and south, "I thank you, one and all," for the repeated assurances of your confidence and esteem, for your many helpful thoughts and timely aid, for the tender memories of past associations, and for your generous responses to every appeal in behalf of the N. S. A. and the cause of co-operation that I have ever made during the seven years now gone from us forever. Let us face the new year with courage, and resolve that the work of the past years shall not have been in vain. Let us go from this place filled with the inspiration that is born of nobility of purpose, and make this day an epoch in our history, even as it is in the history of the organization in whose interests we are here assembled.

All of which is respectfully submitted,
HARRISON D. BARRETT,
President National Spiritualists' Association of the U. S. A. and Dominion of Canada.

SPECIAL REPORT OF FIRST ASSOCIATION OF SPIRITUALISTS OF PHILADELPHIA.

To the Officers and Delegates of the National Spiritualists' Association at the Convention Assembled, Greeting:—The past year our meetings have been extremely successful from an educational standpoint. We were fortunate in securing the services of Dr. N. F. Ravlin for the entire year, who will also serve us this season. During our session of eight months, we held three meetings each Sunday, the Progressive Lyceum and Young People's Meeting preceding the regular afternoon session.

We and the best results came from having a settled speaker, and recommending that other societies try the same method. We have just received a gift from one of our oldest members of seventy-two acres of farmland. This old gentleman is eighty-eight years of age and was for many years an earnest member. We have also been made—as has been mentioned before—the legatees of property to the amount of \$30,000, which was to come to us as a Building Fund at the passing out of the heirs who are to receive annuities. They, the heirs, were strictly enjoined not to contest the will under penalty of losing their yearly income. The will was probated and we heard nothing further until we were served with notice that the will was to be brought and an attempt made to break the will. We immediately broke good counsel to defend us. Suit was brought and the suit was sustained, but an appeal was taken by the heirs and we are expecting another contest in a higher court. To defend a will requires funds, and knowing that there is a special defense fund for sustaining the wills and bequests of Spiritualists, known as the Babe Will Defense Fund, which can be used for no other purpose, we respectfully request your aid in the oldest Spiritualist Society in the world, holding continuous meetings practically since 1841, first as a Psychical Research, afterwards called Society for the Study of Nature's Divine Revelations, by Andrew Jackson Davis, and finally merging into the First Association of Philadelphia, and hold as such charter No. 4 of the N. S. A., that you will appropriate to each such suit, and will help us meet the expense of these suits. It would indeed be unfortunate if we should lose the legacy with which we hope to build a Memorial Hall to the friend who so kindly remembered us. This is what we are instructed to do by the terms of the will.

Therefore, we hope this body will take favorable action on this question, and vote an appropriation to this society to be used for this purpose. We hope that in the future there will be more personal interest taken by the officers and members of the Board of Trustees of the N. S. A. in this Association. We extend any and all of them a most cordial invitation to visit us at any time. Yours fraternally,
CAPT. P. J. KEEFER, Pres.
F. H. MORRILL, Sec'y.

REPORT OF COMMITTEE ON DELEGATES' REPORTS.

Mr. Chairman and Delegates of the Convention:—Your committee reports that out of 200 societies chartered by the N. S. A., only 40 have filed reports. We think that this is mainly due to the present form of calling for statistics. We therefore recommend a revision of the same, or substitute brief written reports, embodying such statistics as can be furnished by each society.

Local Societies—Membership.—It is very discouraging to note the weak condition of some of the societies numerically and financially. Of the forty reports referred to us for consideration, six have given information excepting the names of officers. Other state the numbers of enrolled members to be 7, 8, 9, 11, 12, 14, and some hold less than six meetings during the year. Seven societies give their membership from 20 to 30, and five from 40 to 75.

Financial Condition.—Some of the societies report their financial receipts to be less than \$10. Several give theirs in the fullest sense of the word, for he is willing to seal his devotion by dividing his means in his old age that our good cause may be sustained. I ask that special recognition be given to the three gentlemen above named for the noble example they have set their brethren in this nation.

Encouraging Features.—In spite of the deficiencies enumerated above we have many encouraging features to report. Eight societies state that their financial receipts range from \$100 to \$700, while at least six societies have expended from \$1,200 to \$2,800 in order to maintain the year's work. Two societies have temples of their own. Very few report a balance in the treasury.

We recommend a fuller report of the work of each chartered society, as from the meagre details furnished this committee it is very difficult to estimate the yearly work of the chartered societies, and that where a proxy must be appointed, direct instructions be handed to such proxy and that such proxy be instructed to carry out the wishes of the society represented as far as possible.

Children's Lyceum.—Two Children's Lyceums connected with the First Association of Philadelphia and the Children's Progressive Lyceum No. 1 of Boston, Mass., send encouraging reports of the year's work. The Boston Spirit-

ual Lyceum No. 2 also sends in an interesting report of their Sunday sessions. This Lyceum work being vital to the present and future of Spiritualism, your committee recommends that the welfare of the Lyceum cause be referred to the National Lyceum Association.

Camp-Meeting Associations.—The Mississippi Valley Spiritualists Association is the only Camp-Association filing a statement. It reports a very prosperous season, interesting meetings and an increase in members. Etina, Verona, Madison and other camps hold charters. These camps have done much efficient work in connection with the N. S. A. and we regret not being able to give them the credit.

At our camp, \$400.00 was collected, owing to the form of organization existing there, they cannot become auxiliary to the N. S. A. Your committee recommends that the secretary be instructed to issue a circular letter impressing upon all chartered societies the importance of rendering a full report of their work.

State Associations.—All of the reports rendered from the State Associations of Minnesota, Wisconsin, Connecticut and Wisconsin all state that their prospects are good. New York rendered through its president a verbal account of the good work done by the state association.

The Minnesota Association is the Banner Association for the year. Nearly \$2,000 was raised during the year and a large portion of it was expended in missionary work. We feel that the financial condition of the state association is mainly due to the efficient labors of the state missionaries, Mr. and Mrs. George W. Kates, and that this is one of the strongest arguments that can be offered in favor of keeping missionaries in the field. Your committee feels that the labors of such missionaries as Mr. and Mrs. Kates and Mr. and Mrs. Sprague cannot be too highly appreciated and recommend that they be accorded the thanks of this convention.

The Massachusetts State Association reports that they have accomplished much missionary work in that state. They hold special meetings in good halls, with free admission to the public. The plan of organization of this association is in the opinion of your committee one of the best for the interest of propaganda work.

The Ohio State Association reports that they have accomplished much missionary work in that state. They hold special meetings in good halls, with free admission to the public. The plan of organization of this association is in the opinion of your committee one of the best for the interest of propaganda work.

The California State Association has also accomplished much efficient work. They held their annual convention in San Jose, also anniversary services in San Francisco. The board of trustees defended the workers against taxation and unjust legislation. At San Jose a building has been purchased and dedicated to the use of the California State Association. This report was given by the delegate from the California State Association in the absence of official report of the secretary.

President's Report.—Your committee has carefully read that portion of the President's report which was submitted to this committee for consideration. We find that the deplorable condition of the N. S. A. is a very real and serious matter, and that they are prospering.

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President's Report.—Your committee has carefully read that portion of the President's report which was submitted to this committee for consideration. We find that the deplorable condition of the N. S. A. is a very real and serious matter, and that they are prospering.

Your committee favors the adoption of the President's recommendation that a special missionary be appointed to visit the societies now in existence and especially those chartered by the N. S. A., for the purpose of assisting them in their work and that such missionaries be instructed to solicit donations from friends known to be interested in the cause of Spiritualism, and help strengthen the societies instead of depleting their treasury.

Your committee requests that this convention adopt the President's recommendation and appoint such special missionary.

All of which is respectfully submitted,
M. E. CADWALLADER,
Chairman.

CARRIE P. LORING, THOMAS GRIMSHAW, A. C. DUNN.

SECRETARY'S FINANCIAL REPORT.

from October 1, 1899, to October 1, 1900.
Balance on hand October 1, 1899, \$2,807.42
Total received from all sources Oct. 1, 1899, 11,808.82
Total received from Oct. 1, 1899, to Oct. 1, 1900, 14,616.24
Total amount disbursed, Oct. 1, 1899, to Sept. 1, 1900, 14,715.01
Balance on hand Oct. 1, 1900, \$2,899.25
Special Historical Fund, 18.29
Babe Will Defense Fund, 42.55
Masonic Benevolent Fund, 14.00
General Fund (including Home Fund), 8,855.02
Total, \$2,919.11

CASH EXPENDED, AS FOLLOWS:

President's Salary, \$700.00
Secretary's Salary, \$600.00
Rent, 400.00
Services of Treasurer, 1899, (including hall), 225.00
Cost of Convention, 1899, 775.00
Travelling Expenses, 1899, 110.00
Postage, 41.00
Express, 10.00
Fuel, 57.50
Telephone, 22.50
Printing, 12.50
Postage, 41.00
Special Missionary (Addie Ballou), 545.00
Janitor Service, 100.00
Secretary's Clerk Hire, Special Salary, 100.00
Expenses as itemized in Ledger, 865.89
Total Expenses, \$4,715.01

TREASURER'S STATEMENT.

For Year October 1, 1899, to October 1, 1900.
Balance on hand October 1, 1899, \$2,807.42
Received from Oct. 1, 1899 to Dec. 31, 1899, 14,616.24
Received from Jan. 1, 1900 to Mar. 31, 1900, 10.00
Received from Apr. 1, 1900 to June 30, 1900, 3,949.67
Received from July 1, 1900 to Sept. 30, 1900, 7,814.81
Total on hand and rec'd during the year, \$42,198.14
Disbursed from Oct. 1, 1899 to Dec. 31, 1899, 14,715.01
Disbursed from Jan. 1, 1900 to Mar. 31, 1900, 10.00
Disbursed from Apr. 1, 1900 to June 30, 1900, 3,949.67
Disbursed from July 1, 1900 to Sept. 30, 1900, 7,814.81
Total, \$29,198.49

RECAPITULATION.

General and Home Fund, \$2,919.11
Masonic Benevolent Fund, 14.00
Babe Will Defense Fund, 42.55
Total, \$2,975.66

REPORT OF PROCEEDINGS.

A goodly number of delegates assembled at the evening in the parlors of the Forest City House, and were welcomed in a short speech by Loe F. Prior, the present speaker for one of the local societies here.

Responses were made by President Barrett, Mrs. Longley, Mr. Mayer, Dr. Peebles, Moses and Mattie Hull, Mrs. Lillie, Willard J. Hull, Mrs. Loring, J. B. Hatch, G. W. Kates, Mrs. Twine and John W. Ring. At the conclusion of

the program there was a general shaking and renewing of acquaintances both old and new.

Dr. Peebles, with snowy hair and beard, and looking like a veritable patriarch, still insists that he is quite a young man, and still determined to round out a century of useful life.

"Our Moses," fresh from new victories, was looking and seemingly feeling as fresh and vigorous as usual, though traveling many thousand miles and making continual speeches for the last six weeks.

The many friends of Dr. Nellie Mosher were rejoiced that she had so far recovered as to enable her to be present, also for privilege of greeting Mrs. Barrett, while on her way to the hands of J. B. Hatch, was very much in evidence as the youngest member of the Boston Progressive Lyceum.

FIRST DAY—TUESDAY.

The convention assembled in the beautiful Chamber of Commerce hall at 10 a. m., Tuesday, October 10, with President Barrett in the chair. Exercises were opened with a song, "Shout the Glad Tidings," led by Moses Hull. Addresses of welcome by President Hayes, of the South Side Society, and by President Black, of the Ohio State Association. Response by President Barrett, followed with short speeches by Mr. Bond, Dr. Peebles, J. Hull, Moses and Mattie Hull, D. P. Dewey, G. W. Kates, W. H. Bach, Mrs. Warner, Mrs. Ressegué, Mrs. Twine and Mrs. S. L. Lillie.

Mrs. Longley, secretary of the N. S. A., followed and feelingly referred to our assembled sister, Mrs. Hillgoss, of Anderson, Ind., stating the fact that just before her passing out she desired that her watch and chain (a valuable one) should be sold and the proceeds devoted to her contribution to the Mayor Fund. Mrs. Longley considered the watch well worth one hundred dollars, and suggested if a purchaser could be found the money would be turned over to the N. S. A. Maggie Gaule promptly accepted the offer and the matter was disposed of.

Appointment of committees and rules followed.

The report of committee on rules was accepted seriatim on motion of G. W. Kates. Report on rules accepted as a whole with the exception that a change was made in the closing hour of the morning session. The report of this committee necessitated the temporary suspension of Act 32 of the by-laws, as the report provided for the election of officers on Thursday instead of waiting for the last hours of the convention as heretofore.

AFTERNOON SESSION.

Committees on ways and means and on resolutions were appointed, followed by reading the annual report of President Barrett. The report of Mrs. Cadwallader to consider the report seriatim was amended on motion of Judge Dunn and referred to committee.

Reports of secretary and treasurer were referred to the auditing committee. At this point in the proceedings, Alonzo Thompson, of Nebraska, took the floor and made a rousing speech in behalf of completing the Mayor Fund. He closed with a prayer, and then, in a very uncertain affair (himself and Judge Dunn being mixed up in the railroad wreck on the Lake Shore, Sunday night) and insisted that the remaining amount be raised right there and then, which was done in very short order, and we were now assured of a permanent home for the N. S. A.

Appointment of committees on amendments, our arisen friends, delegates' reports and following followed, when the meeting adjourned.

EVENING SESSION.

A most excellent program was arranged for the evening. Invocation by Mary T. Longley; overture, "Twilight," by Prof. Fessler; lecture, "Spiritualism and Its Achievement in the Last Century," by Mrs. H. L. P. Ressegué, who has not lost any of her old-time fire and eloquence. She was followed by Mrs. Flora Russell in a soprano solo which was beautifully rendered.

W. H. Bach gave a short but entertaining speech on the Literature of Spiritualism, and was followed by John W. Ring, of Galveston, who commanded the closest attention of the entire audience. Tenor solo by Wesley Koppe, followed with spirit messages by Zaida B. Kates; soprano solo, Zetta Lois Elise; messages by Margaret Gaule, and violin solo by Prof. Anson W. Evans, completed the program for the evening.

SECOND DAY—WEDNESDAY.

A communication from the Business Men's League of Cleveland, tendering all delegates of the convention a trolley ride to the various points of interest, was accepted for Thursday morning. The proposition to change constitution relating to the election of trustees, was referred to committee and was followed by a general discussion regarding state associations.

Reports of special financial agents were then considered, followed by discussion on ways and means.

AFTERNOON SESSION.

Consideration of president's report. Resolution by Judge Dunn, that the board of trustees are hereby authorized to select a committee to employ competent persons (not more than six) to spread the gospel of Spiritualism among the people. That their field of labor shall be specified by the board, as well as their salaries, and to be paid out of the general fund. That their special duties should be determined by the board, and they shall report to the convention at the next annual meeting of their labors. Resolution carried.

Quite a long discussion followed on the recommendation of President Barrett to send greetings under seal of this Association to other fraternal organizations, including the W. C. T. U. Upon the vote the motion was lost as to the W. C. T. U. but was sustained as to the Equal Suffrage Association.

It was expressly reiterated that as a body representing the Spiritualists at large, we still declare for every reform movement that has for its object the elevation of humanity, but in view of the fact that past experiences of many of our earnest and best workers have not been of a nature to warrant affiliation with such bodies as the W. C. T. U. when attempted they have been met with contempt and a spirit of ostracism, it was thought best by a majority to wait until we can affiliate with such organizations upon an equal footing.

A resolution presented by Judge Dunn, that a room be set apart at headquarters for the use of the Equal Suffrage Association, was carried.

A telegram was here read by President Barrett, announcing the transition of Mrs. F. C. Stinehart, of Dubuque, Ia., and a fitting response conveying the sympathy of the convention as a body, to friends and relatives, was ordered.

EVENING SESSION.

Another splendid assembly assembled and was rewarded by the rendering of a most excellent programme: Invocation, Carrie F. Loring; violin solo, Mrs. An-Lillie, Willard J. Hull, Mrs. Loring, J. B. Hatch, G. W. Kates, Mrs. Twine and John W. Ring. At the conclusion of

the program there was a general shaking and renewing of acquaintances both old and new.

Dr. Peebles, with snowy hair and beard, and looking like a veritable patriarch, still insists that he is quite a young man, and still determined to round out a century of useful life.

"Our Moses," fresh from new victories, was looking and seemingly feeling as fresh and vigorous as usual, though traveling many thousand miles and making continual speeches for the last six weeks.

The many friends of Dr. Nellie Mosher were rejoiced that she had so far recovered as to enable her to be present, also for privilege of greeting Mrs. Barrett, while on her way to the hands of J. B. Hatch, was very much in evidence as the youngest member of the Boston Progressive Lyceum.

FIRST DAY—TUESDAY.

The convention assembled in the beautiful Chamber of Commerce hall at 10 a. m., Tuesday, October 10, with President Barrett in the chair. Exercises were opened with a song, "Shout the Glad Tidings," led by Moses Hull. Addresses of welcome by President Hayes, of the South Side Society, and by President Black, of the Ohio State Association. Response by President Barrett, followed with short speeches by Mr. Bond, Dr. Peebles, J. Hull, Moses and Mattie Hull, D. P. Dewey, G. W. Kates, W. H. Bach, Mrs. Warner, Mrs. Ressegué, Mrs. Twine and Mrs. S. L. Lillie.

Mrs. Longley, secretary of the N. S. A., followed and feelingly referred to our assembled sister, Mrs. Hillgoss, of Anderson, Ind., stating the fact that just before her passing out she desired that her watch and chain (a valuable one) should be sold and the proceeds devoted to her contribution to the Mayor Fund. Mrs. Longley considered the watch well worth one hundred dollars, and suggested if a purchaser could be found the money would be turned over to the N. S. A. Maggie Gaule promptly accepted the offer and the matter was disposed of.

Appointment of committees and rules followed.

The report of committee on rules was accepted seriatim on motion of G. W. Kates. Report on rules accepted as a whole with the exception that a change was made in the closing hour of the morning session. The report of this committee necessitated the temporary suspension of Act 32 of the by-laws, as the report provided for the election of officers on Thursday instead of waiting for the last hours of the convention as heretofore.

By Charles Dawbarn.

We notice that a returning spirit cannot directly impress any physical organ. All he can do is to discharge his thought into what Mrs. Piper's controls call "a human shell with certain light spots in or on it." These spots of light, are, they assert, a form of energy evolved by the spiritual sensitive, and may accumulate on brain, or eye, or hand, or elsewhere. But it is always such a spot that is sensitive to the vibrations of spirit thought. Intelligence consists in the interpretation of vibrations by which sense tells its tale to embodied life. The medium's brain becomes entranced, that is to say, silent or normal vibrations. In this condition the subconscious self—another personation of the same Ego—can and does, amid that silence, catch more or less of the spirit's thought vibrations, and record them on the sense organs, or whatever may be the "light spots" of the medium. The very possibility of any communication between spirit and mortal depends upon the presence of Ego in another of his personalities, and that he finds conditions such that he can,

(Continued from page 4.)

the man who knows the cause better than he does his salary, could be induced to go through all the places I have named, they could do a great work and would receive a fair compensation.

I suggested everywhere that Lyman C. Howe would be about the man they wanted; and I can assure Brother Howe now, that if he chooses to take a long trip through the West, it will be of great value to himself as well as to the cause we love. If he decides to go he can call upon me to help him to an introduction to some as good Spiritualists as he ever addressed. In my debate at Nainaimo, I gave the audience to understand that it was possible that Mr. Howe might visit them. At this time Brother Baer seemed to relent, and introduced me to the president of the Sound Nainaimo, he might expect him to be an antagonist.

On Wednesday morning, September 13, I boarded the steamer "Islander," for Vancouver. A more delightful day, or a more delightful journey could not be. The ship was a fine one, and the Sound, with towering mountains on either side, some of them raising their snowy peaks nearly or quite a mile in the air, is not to be had every day.

I arrived at Vancouver shortly after twelve o'clock, or as the Canadian Pacific Railroad has it, shortly before thirteen o'clock. They go on the twenty-four hour system. One minute before twelve might be it with me, but after thirteen o'clock the president, and the secretary of the society, whose name I failed to record, and cannot now remember, met me at the landing, and took me to Hotel Commercial,

We will now turn, once again, to the experiences of the learned investigators of the Society for Psychical Research, and learn the lesson of the facts they have so carefully gathered for us. One of the most interesting unprofessional mediums ever identified with Modern Spirit-

Surely it is now plain to the student reader that returning spirits leave most of their spirit experiences and memories behind them, when they come back, and have to gather up, as best they may, the old details of their earth life, when such are demanded as proofs of identity. These illustrations have been given to prove the assertions already made (1) That a returning spirit can only control

Let the student reader carefully note that it is out of such materials poor mortals have woven their theological systems, and built up their imaginary hereafter. The medium with a vivid imagination, and a genuine control in loved sympathy, may picture vivid scenes of spirit life. But every time, and every where, however attractive such scenes may appear, they are necessarily unveridical. This must be so because the spirit who would visit earth is necessarily befogged as to spirit experience, even if he (she) become more and more reliable when discussing his earth experiences with old-time friends.

It must now be remembered that if we are to attempt further explorations into the mysteries of "spirit return" we can only hope to be successful by making the veridical acquaintance of our own subconscious Ego. Because to seek information from a spirit visitor is to ask direction from one who is already befogged by his approach to earth life.

San Leandro, Cal.

reflection from the celestial spheres. It treats of the Soul of Things; Intelligence in Substance; Animal Intelligence; Purity; Salvation; Discords; Good and Evil; Unnatural Ideas; Church History; Progression; Inher-

where I was well entertained. The first two days after I was in Vancouver, Brother Matthews visited me often, and took me to see many interesting sights. He worked very hard, in fact left no stone unturned to make the meetings a success. I am sorry to say that after the second day he was taken with what the doctor called la grippe, and was not able to be out. Yet I am somewhat doubtful whether he could recover. I hope to hear that he is better; he is too good a man to be cut off from the work on this side yet.

Brother Illingsworth got a fine carriage and took his wife, Mrs. Reese, of Nannimo, and myself to ride around Vancouver's immense park. Vancouver has a park over ten miles in circumference, and is so large that it is the wonders of the world. In it can be found almost any kind of scenery one wishes to see. One can stand among trees ten feet in diameter, and four hundred feet high, and see boats coming in from China or Japan, or starting to the great foreign seaports of the world. Beside here are mountains and lakes, and islands and hills of almost any shape or size. In fact it is a show of which the Vancouverites may well be proud.

The next day, Mrs. Sibley and her beautiful daughter, Maggie, took me out in other directions for another drive. All seemed anxious to show off the wonders of their wonderful city.

Vancouver is the largest city in British Columbia. It has now \$5,000 inhabitants, nearly all of whom have moved there since the discovery of gold in 1862. Now it is improving in every sense of the word faster than ever before. It bids fair to some day rival San Francisco. The Canadian Pacific Railroad has done much for this city. It has

built many fine buildings there, one of which is a million-dollar depot. This depot is the finest I ever saw, except the new depots in St. Louis and Boston. I believe it is called the finest depot built by a single railroad in the world.

While the people of Vancouver are generally very progressive, they are, in religious matters even, behind the Canadian people. Generally they are about fifty years behind the people of Boston, Buffalo and Chicago. They may be said to be very cannish; they regard Spiritualism as a kind of Yankee invention, of which it is their duty to beware. However, my last audiences were much the largest audiences I had. The Spiritualists of Vancouver, after the first two lectures made a great success. They were so very valuable to be lost by any one, so they threw the doors open and invited the public to come in without money or price. This caused the Spiritualists to have to put their hands deeply into their own pockets; they considered it money well invested, and cheerfully paid the bills, and asked for another opportunity to do so.

I took a book with me to British Columbia; I think if I had I might have sold five hundred dollars worth. As it was I took orders for about one hundred dollars worth. I sent the books by mail paying the postage myself.

On Monday, October 1, I boarded the Canadian Pacific train for Buffalo. I had before been over every route between the East and the West. Each road has its advantages; each its scenery, and each its own many new things. I America to be compared with that which one passes the first 600 miles after he leaves Vancouver. As one passes rocks, rivers, boulders, glaciers, mountains and valleys he can only

make anclamatory OI, six hundred miles long. I shall not try to tell the readers anything about it. There is fine scenery all along the north side of Lake Superior, in so-much that one gets surfeited in looking.

On Friday night, October 5, we pulled into the Central depot in Buffalo, O. At that time, Mrs. Hull, grand-daughter Alpha, and several others were waiting in the depot to welcome me. This great welcome, however, was reserved for Sunday. I went to the Temple with no idea of what was to happen. I generally manage the Sunday meetings about as I think best. I was astonished to see President Albee go up on the platform, and take charge of the services. I had noticed that the Temple was most tastefully furnished, and I enthusiastically decorated three yards of muslin hung opposite the rostrum, with letters nearly or quite two feet long! "Welcome Home, Pastor." Even that brought tears to my eyes. Other things which by this time I began to discover, soon convinced me that I was not "in it," so I sat down and tried, to behave myself.

After the president finished a song, I wrote by Mrs. Hull, and printed for the occasion, by W. H. Bach." When the whole audience arose and began to sing the following song, I was surprised.

SONG OF WELCOME.

(Air: "Home, Sweet Home.")

"Mid scenes that are brightest our footsteps may roam
With those who are kindly away from our home
But memory pictures the faces we love,
We cannot forget them wherever we rove

Chorus:—

"Home, home, sweet, sweet home,

There's no place like home,
There's no place like home."

The skies may be fair in the climes far
away;
And blossoms as sweet that are strewn
on our way;
Strange voices be tender to gullie us
with cheer,
But the soul yearns for home and its
friends who are dear.

Chorus:—"Home, home," etc.

Accept now our greeting from home
and from friend;
We love the dear cause you so nobly de-
fend;
Safe from the long distance to us you
have come—
We welcome you, pastor, to church and
to home.

After the song an eloquent speech of
welcome was delivered by Brother Al-
bee, after which I was called on for a
few "feeble remarks." I was almost
beyond speaking. I gave a brief de-
scription of my journey and my work.
After this the Misses Baker—two of
our lyceum scholars—were called out
and beautifully rendered another song
of welcome, which so deftly described
the work that I had been doing, that I
could have guessed where it came
from; but I did not give my thoughts
away. The joy expressed in the song
at my return, again uncorked the foun-
tain of tears.

During my absence, Brother Victor
Wydes, late of England, officiated in
the Temple. I hear no words
except those of praise concerning him
and his work here. May he be as suc-
cessful everywhere.

Yours in the work,
MOSES HULL.

THE SHORES OF SILENCE.

Through the dark, grim gateway of silence
There comes not an echo of sound,
And the land of the hidden hereafter
To men is an untrodden ground.
But why do I strain sight and hearing,
To catch but a fragment so small?
Oh, why should I wait for the swing of
the gate,
Or hope for the future at all?

Ah, sweet in the moments of slumber
The glimpse of a happier land,
And bright is the light and the glory
That falls on the wide golden strand,
For sometimes I see the light shimmer
In fitful but glorified gleams
On the shore and the shore of a glad ever-
more.

The fanciful island of dreams!
Sometimes in the hours of my waking
I seem to hear music and mirth
That floats out of chaos and silence
And reaches the sin burdened earth.
But I know that the glow and sadness
Is empty as odor and air,
And the music I hear is in some other
sphere,
The land of my longing and prayer.

Some time there will be ripe fruition,
And I shall be dreaming no more;
I'll give up the shadow for substance
And sail to that glorified shore.
Ah, then will I lift the dim curtain
And I know that as I have been known
My bondage shall break when my soul
shall awake,
And my spirit shall pass to its own!

—Indianapolis Press.

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