





# Written for the Banner of Light. THEY ARE NOT DEAD.

BY HELLER DUSH.

Victory! victory! shouts the soul,  
When like an eagle it hears the goal,  
Leaving the earth and the stern control  
Of the clay-built hut in the vales below,  
Where wander the numberless streams of woe,  
With a mournful sound and a still flow.

Victory! victory! sings the child  
On whom the angels of God have smiled,  
And wooed from earth and its tangled wild  
While yet its spirit was undelivered,  
And free from the darkness of doubt and fear,  
Out of which gather the mourner's tear.

Victory! victory! words of cheer!  
Oh! fathers and mothers, could you but hear  
How they are warbled and echoed clear,  
By the joyous groups that are waiting near,  
You would weep no more for the little girl,  
Who cheered you once with her baby glee,  
Or lisped a prayer on her benediction,  
But whom you missed from your home one day,  
When her still, cold image was borne away,  
And you wept o'er your idol that turned to clay.

You would weep no more for the noble boy  
Whose lightest smile was a thing of joy;  
Who grew to manhood beneath your eye,  
"Only to droop," as you say, "and die."  
Too soon for his blossoming thoughts to seed  
And bear rich fruitage in word and deed.

Oh! could you but look on the paths they tread,  
You would turn from the casket from which they fled,  
And joyfully murmur, "They are not dead!"  
For lo! they are treading a shining way,  
And oft they come to us day by day,  
With gifts of love on our hearts to lay."

Belvidere Seminary, New Jersey.

## Original Essay.

### JUSTICE, EQUITY, RESPONSIBILITY, RECIPROCALITY.

This seems to be a rather ponderous title, but these subjects are so nearly related that they should be considered together.

#### DEFINITIONS.

**Justice.** "The virtue which consists in giving to every one what is his just due. It forbids us doing wrong to any one, and requires us to repair the wrongs we have done to others." Impartiality. It demands; receives; is legal. "They who supplicate for mercy from others can never hope for justice through themselves."—Burke.

**Equity.** "The giving to every one his exact deserts. It forbids us doing to others what we would not have them do to us; and requires us to do to others what in similar circumstances we would expect from them." It does; gives; is benevolent.

"Every rule of equity demands that virtue and vice from the Almighty's hands should do rewards and punishments receive."—Jenyns.

**Responsibility** implies the possession of power; the ability to choose; and obligation.

**Reciprocity**, the obligation to make a return for benefits received.

What is justly due to and from every one? or, what are the principles of justice and equity? Let us start at the beginning of human life, or from our lowest standpoint, at bedrock, and see if we can find answers to these questions.

All beings come into this life, so far as we can judge, without any choice of their own, either of earthly life at all, or of any of the conditions of this life. In this respect, then, there is no responsibility attached to the human being at birth.

How many there are who, after living for a longer or shorter time, are more or less dissatisfied with life, such as they experience; being much of the time unhappy, or in wretchedness and misery, and often through no fault of their own; from ill health; or the lack of the necessities or the comforts of life; or unhappily situated physically or mentally; or with almost overwhelming labor, or cares and responsibilities; or in slavery to themselves through depraved passions or appetites; or to others through overpowering might which deprives them of their rights; or through adversity or affliction. And some are so much dissatisfied and tired of life as to conclude to bring it to an end, so far as they can see. Others of this number would like to part with life, but, thinking there may possibly be some life or condition worse than this, hesitate, and wait, with more or less impatience or indifference, for the end to come.

This state of things suggests the thought whether it is just or right to be born at all under certain circumstances. Perhaps, if we consider this life alone, it may be true that in many cases life is a failure, and not worth living.

Then it seems that we are obliged to take either one of two explanations of the fact or object of life under these conditions. Either it is unjust to be born at all under adverse conditions, or else there must be a future life or state in which these wrongs will be righted, and justice done.

Take another fact: that one-quarter of the human race die before the age of five years. What is the use of living at all for so short a time, and when in very many cases this short life is one of misery? There is certainly no justice in this, unless there is some life somewhere in some connection with this, where they will have a better chance to live and be happy. Is it just to bring a human being into existence only to live a life of unhappiness or misery? Certainly not.

Again: Is it just and right that some persons are permitted to live, enjoying all the comforts or luxuries and advantages of life, without making any effort of their own to obtain these things? While others who are equally worthy, or perhaps more so, and who strive hard constantly to obtain a comfortable living, fall utterly, and perhaps suffer from want and sickness and every disadvantage? If every human being is eventually to have equal and exact justice, there must surely be a life after this, where all these inequalities will be rectified and justice done. Impartial justice requires that all human beings should have an equal amount of suffering and of bliss; that is, according to their capacity.

When we look over the history of the world, we find a continual record of great cruelty and injustice which has been and is now being perpetrated by the strong upon the weak; the many upon the few; the guilty upon the innocent; and we are tempted to exclaim: Where is the God of Justice? Does one exist? And we cry out in anguish from our inner soul, when will justice be done? Oh justice! if thou art a divine attribute, when and where wilt thou prevail?

But wait a moment. Let us try to find out from whom comes this cruelty and injustice. Is it from Delity? or from man? or from the necessary conditions of existence? Very much

of it comes from man. It will be evident to any reflecting mind that man is the greatest culprit. Oh! what a saddening truth in the saying, "Man's inhumanity to man makes countless thousands mourn."

The more we look into these things the more we shall find that man is the principal criminal; and if so, the remedy must be in his own hands. And if every human being will see to it that he does justice in all things, how soon all these wrongs will be righted. Man is largely responsible for the life and happiness of his fellow-man.

The old question, "Am I my brother's keeper?" sprang from an intuitive feeling of responsibility. Yes; you should be to a great extent your brother's keeper or helper.

Is there a more comprehensive sentence than this: "The Fatherhood of God and the Brotherhood of Man"? Here we have the relationship of parent and child; also that of children; and all are under equal obligations to each other. Let us see if justice is not an inherent principle in this life.

If life is a good thing, or if life can become good and happy, or if self-conscious being, with unlimited capacity to know, to do, and to progress, is desirable, then whoever has these is under obligations to the one who gives them; for no one could possibly bestow them upon himself. Therefore whatever power or being is able to confer these great gifts must certainly be the best judge of their ultimate purpose.

And it is evident that we, from our human standpoint, cannot judge correctly in these things; for we cannot now see and understand the ultimate purpose of life, unless it is with the intent of developing our best powers and faculties.

As human beings are constituted and brought into the world, we see that all are in a great measure dependent upon and responsible to each other; that is, the parent and child are under obligations to each other; individuals to each other; the community and the individual; the nation and the community; the world and the nation; Delity and man. Consequently the true principles of justice and reciprocity bind each to each, and all together. And the stronger, or predecessor, is first responsible or under obligations to the weaker or successor.

Now it is comparatively easy for the strong one to get his due, and also to avoid his obligations; so the great aim should be to bind him to his responsibilities and obligations with an irresistible bond. (The weak one can be more easily controlled.) This we find absolutely necessary when we consider the inherent selfishness of almost every human being. This explains, to a great extent, why we have so much injustice in the world. It springs principally from the innate selfishness of human nature.

Who can we hold responsible for all this selfishness? Whoever is the cause of it. In some cases it may be the parents or progenitors of the being; in some cases it may be the community in which the person lives; in some cases the individual himself. It is certainly unjust to hold a human being responsible for acts of his progenitors before his birth; he may suffer for them, but surely is not responsible for them. No one is responsible for anything he cannot help.

Take another aspect of the case: Here we are, living, self-conscious beings, and we find we are endowed with certain faculties or powers which may be used to make ourselves or others either happy or miserable. Here, then, is a chance for us to choose, to a certain extent, the path that will lead to the one or the other of these states. Now the moment we have the power of choice, that moment responsibility begins. We find that when we follow certain lines of action they bring us and our fellow-beings the most permanent happiness; and this kind of action is most closely related to justice and reciprocity; that is, where all do right by each other and give to each other all the assistance possible.

Every human being as soon as born has a right to proper food, raiment, shelter and care; also education, in its broadest sense, as soon as the faculties begin to expand; that is, he has a right to a certain amount of the knowledge and experience of those who have preceded him in life. The new-born human being, in most respects, being more helpless than all young animals, must have these needs supplied by its parents or other human beings. So, justice, in the name of the new-born one, reaches out with a firm and tenacious grasp upon its predecessors, and says in unmistakable tones, "You are responsible for my life, and to some extent for the faculties with which I am endowed; for my health, present and future; for my education, which will be largely my capital for life's work, as well as for my immediate wants and care."

Thus the claims of justice bind the parents or authors of the being; or in case of their inability to supply these things, those who are able; so that all who are responsible for a life are bound, so far as is in their power, to give that being a fair chance to live happily; either by providing favorable conditions at once, or by bestowing the ability so that the being can choose and provide for himself.

Let us go a little deeper into the relations or obligations of the parent and child, for from these relations we may trace the relations of society to the individual; the nation to the community; and from Delity to man; and we will find that the higher or stronger is first responsible to the lower or weaker; afterward comes the reciprocal obligations. We can easily understand that the parents are under the greatest obligation and responsibility to the child in almost every respect; for, besides being the primary cause or generators of the physical body, they are largely the cause or modifiers of the temperament, disposition and mental characteristics of their offspring.

How grossly unjust, then, it is for parents to impose life-long burdens of suffering upon their offspring, such as a deformed or imperfect body, or the germs of disease. Even so as the parents are responsible for the mental and moral character, also for the disposition, the injustice is as great, or perhaps greater, for them to be the primary cause of a bad or vicious disposition, and an abnormal or unbalanced brain or bad mental make-up.

"There is not, perhaps, in all the stores of ideal anguish, a thought more painful than the consciousness of having propagated corruption."—Johnson.

When parents, or those contemplating parenthood, realize to its full extent their almost overwhelming responsibility in these matters, it is to be hoped they will do all that is possible to render the best conditions for the best possible result in these directions, or else refrain from assuming such obligations. To bring about these grand results it requires much thought, information, guidance, care and patience from those interested, so that the bad effects will be (as they can be) prevented by

pre-natal precaution, and thus give the offspring the best possible chance of a good start in life; for this is but just and right.

Justice forbids us doing wrong in any way to any one. Equity requires us to do to others what we would have done to us, and should always begin with those nearest us.

After the first needs of the child are provided for, then next, and of the greatest importance, is the proper education of all the faculties. This should begin very early in life; that is, in the youngest days, and in those little things which so soon affect very much the disposition and character of the child.

One celebrated writer has said very truly that we have three characters: one implanted by Delity, and which often remains concealed during earthly life; one given us pre-natally by our parents, and one that is the consequence of our environment.

How much the character is influenced, often temporarily, by our surroundings! Very much like the seeds in the vegetable world, good seed being of very little use in poor soil, but flourishing in good soil, if it also have enough sunshine and rain, and even poor seed doing well in good soil and with sunshine and rain.

This shows how necessary it is that the child should be favorably situated and properly taught almost from the hour of birth; proper care and education being to the child what good soil and sunshine and rain are to the flowers and plants. And all these things are justly his due, so as to give him the knowledge and ability to assume and well fulfill his own duties in due time.

If these demands or claims of the child upon the parents are just and right—and who can deny that they are so?—then the claims everywhere of the weak upon the strong, the ignorant upon the intelligent, the poor upon the rich, are, to a certain extent, just and equitable. This may seem at the first glance as hardly right, but look a little deeper and we shall see how justice equalizes the claims of all upon each other.

We find all through nature and life that the strong must help the weak, and that by the law of reciprocity the weak will reënt upon and therefore benefit the strong. The operations in electricity and magnetism, which are the vital forces of the universe, reveal this law in that realm. We see it operating also in the building up of forms all through nature. In the vegetable world, the tender plants and flowers must first draw strength from the earth, air, sun and rain. In return they give off their refined odors and gases to benefit other things.

In the case of the parent and child: as the parent assists the child in all things, the child grows strong in all ways, and consequently the parent is made happy by enjoying the company, development and help of the child. A new power or being is thus developed to add to the community, and all are thereby benefited and strengthened together.

No person can begin and carry on existence alone. He must from the start have assistance, and have it more or less continually; and every human being has a right to the help of other human beings, just so far as he needs help more than others. He is assisted when weak, and is therefore bound, by the laws of justice and reciprocity, to help himself and others as soon as he becomes able to do so; but the stronger must always first begin to act, for the weak have not the power to control the strong.

The strong controls the weak; spirit controls matter; mind controls the body; intelligence controls ignorance. The unseen, because of more power, controls the seen; and, as a rule, the most powerful is the cause or generator of the less powerful; therefore the stronger is under the greatest obligations, because he must first act upon the weaker, who is then under obligations to respond or reënt.

If these things are true, then the principles of justice bind the strong to the weak under lasting obligations, no matter on what plane of life they operate. Therefore the parent is under great obligations to the child; the community to the individual; the nation to the community; and so on, through all higher life, binding the higher to the lower from Delity downward to man, and all lower life.

Justice never opposes love, but rather tends to preserve or to induce genuine love. And true mercy is most fully shown by the complete operation of justice.

The universal law of reciprocity requires all beings to use all their powers, within reasonable limits, to help other beings; and by so doing a reënting benefit will surely, sooner or later, be returned upon themselves. If any fail to do their duty, they alone should be the greatest sufferers; this is just, and not that some innocent one should suffer in their stead, and they, the guilty, go free. How utterly unjust and absurd the idea that a disinterested, innocent being should suffer instead of the guilty one.

The saying that "the gods help those who strive to help themselves" is true in principle and should ever be acted upon. This implies that those who are assisted have some power to help themselves, or at least that they desire so to do, and which of course applies to those who have sufficient knowledge to understand their condition or situation.

By studying the workings of the laws of nature, we see that all life seems to be bound together like the links of a chain, and that one link must be acted upon by or from the next link. Delity acts thus upon humanity—that is, through humanity. Thus in human society the young child is directly amenable to the parents, as a rule, and individuals to each other and to the community, the community to the nation, and so on to all higher life. And all are responsible for the complete development and proper use of their powers and faculties, just as soon as they possess the ability to improve and use them.

Thus the relations or obligations between man and Delity are the same in principle, although somewhat different in kind, as the relations and obligations between the child and the parent; and as we get a fuller knowledge of these obligations we get a clearer idea of our duty to all with whom we come in contact, either above or below our plane of life.

All through nature, on the physical plane, we see the inflexible working of the laws of justice and reciprocity, although they may sometimes extend beyond our present sight. From this we may reasonably infer that they operate with the same unerring certainty in the moral and spiritual universe, even if we do not see their immediate effects. How reasonable, then, when we need assistance, to pray to those beings nearest us who have the power or disposition to help us. This will apply to our spiritual as well as our material needs, and seems to be the rule in the spiritual world.

The sense of justice seems to be inherent in

human nature. It is spontaneous and universal throughout the race, and must have been implanted by the Great First Cause. How quickly a child, even if quite young, understands and remonstrates against any instance of injustice. After selfishness has got control of the being, then in individual action justice is put in the background and kept for occasional use. But the great effort should always be to bring the principles of justice and equity into play in every action; for "with what measure ye mete it shall be measured to you again" is the unvarying law of the universe, and will be enforced, sooner or later, upon every human being; for it is a principle inherent in the soul, from which there is no escape and by which the soul ultimately passes judgment upon itself for every action done.

How essential, then for the permanent or ultimate happiness of every one, that they practice constantly or live up to the demands of justice and reciprocity in all their actions.

The law of reciprocity and the necessity for the stronger to strive first to help the weaker, is in operation on all planes of life, reaching from the unseen or spiritual realm to the seen or material world. This is proved by the almost innumerable host of spiritual beings who are constantly striving to assist mortals, although there may be a limited number of beings who have passed the bounds of mortal life, who still try to carry out their former ideas, not having come into the full light of a progressed spiritual condition. Such beings are popularly known as devils or evil spirits.

In the spirit-world this rule or law is in operation, viz., that the condition and surroundings of all spirits are determined by their moral status; this is just and right, and should be enforced on this earthly plane. If so, how soon society would be remodelled; for then the rich but vicious or unscrupulous person would be brought to his own level, in the fifth and mire of his own grasping selfishness; and the poor, but virtuous and faithful one, would be surrounded by all the comforts and beauties of life. And many who are now puffed up with pride and high positions would be brought low, and perhaps to meanness and poverty, while the lowly but unselfish person would be elevated to places of honor and trust.

As all human beings are indissolubly bound together in moral and other relations, so the surest way to help ourselves permanently is to help others, when possible. This is a law of the universe. Then, as rational beings, why not act upon these principles in all our dealings with each other?

We did not make this earth, or atmosphere, or sunlight. They are for our use only while we live this earthly life. All other beings have as much right to life and the use of these earthly things as we have. We have an exclusive right to our own efforts only, and to the products of those efforts, only so far as we need them more than others. That is, if we are stronger than others in any way, we are bound by the laws previously stated to bestow upon others. If we are weaker than others, they are bound by the same laws to help us. Of course all are bound to do for themselves as far as is possible, and our reason and wisdom must be our guide in all our actions.

These principles should be the guide in all private and public acts; and if they were observed, how soon all this infernal selfishness and contention would be overcome—as between individuals and between communities, such as capital against labor, natives against foreigners, mobs against municipalities, and nation against nation.

It is certainly discouraging to look about in the world, for it seems as if nine-tenths of mankind are bent upon voraciously devouring everything they can get hold of and letting everybody else suffer from want (for all they care), acting more like vampires than human beings.

Now if we have found out the true relation of things, that is, the condition of individuals and society, the true needs, capabilities and interrelations of one and all, together with the principles or laws that should govern all, showing us the true way to remedy these evils, what remains but to apply the remedy to every one, in all cases? Ah! there's the rub! We know we are sick; we know what will cure us, but, oh! we cannot take the bitter medicine. Do not ask us to give up any of our darling habits, even if by so doing we shall have good health.

What foolish children we all are! Can we wonder that the higher powers take hold of us sometimes with the grip of a giant and compel us to comply with our needs, whether we will or not? Truly we are spoiled children and will not look at the light, even when it might shine full in our faces if we would only turn toward it.

Let us take, as an illustration a case where several persons are climbing a high, steep and rugged mountain. All are bound together by a strong rope extending from the experienced guide above to the last person below. The guide, who is furthest up the mountain, knows all about the best path to take and the dangers that beset the way, because he has been over the ground and is higher up and can see better than those lower down. The one who has this knowledge and experience is responsible, to a certain extent, to those beneath, and should make all reasonable efforts to help them; those below should certainly heed the advice of those above them, and strive to help themselves as well as those still below them; thus all will get on well together and to their mutual benefit.

But suppose any one refuses to do his part in any way, viz.: will not heed the advice given, and tries to go off his own head, then all are disturbed and troubled. Perhaps disaster comes to one or all, unless the obstinate one is left adrift, and left to his own destruction. Just so in the affairs of life, and in the moral world; those who will not receive and heed the assistance and advice of their helpers must either be compelled to submit or left to their own fate.

We are all climbing the rugged mountains of life, and should desire and be willing to receive all the assistance others can give; at the same time we should assuredly strive to help ourselves in all ways, and also those beneath us; for we are all bound together to travel nearly the same pathway.

All the moral or spiritual operations in life, the stronger, or richer, or more intelligent, or more powerful, must first begin to practice the principles of justice and reciprocity in all their actions, then they have a right to expect or demand that those on a lower plane of life will practice these same principles, so far as they are able to do so. This will apply to all beings, whether spiritual or material. By acting thus, these principles are found that the child is not to blame primarily for his bad disposition; a lack of knowledge, bad habits or bad habits. It is the fault of the parents or

those who have had it to care for and educate, or who should have given these things the proper direction.

Nor is the ignorant or vicious person always to blame for all his evil deeds. It may be owing to his pre-natal tendencies, or bringing up, or surroundings. Very many evil-disposed or criminal persons should be considered as mentally or morally sick, and treated accordingly.

In most of the affairs of life the community is responsible or under obligations to individuals, because the community has the collective or aggregate knowledge and power of all, and is able to enforce its demands. It is therefore bound to see that justice is done in all cases, viz.: between parent and child, between individuals, and between itself and other communities.

As the community is made up of individuals, how necessary, then, that every one should inform himself upon and practice these principles of justice and reciprocity! And thus if every one has the knowledge of and the power and disposition to practice justice, how soon these principles would prevail.

As we have thus far brought to view the laws or principles of justice, equity, responsibility and reciprocity, let us now apply the operations of these laws to the every-day affairs of life; and we will commence at home to do so.

In the family the strongest person or parent, mentally or morally, should be the first one to begin to practice these principles toward the weaker companion or children. It is not an evidence of weakness or a sacrifice of dignity so to do, but an indication of nobleness of disposition. Nor need there be any sacrifice of firmness of devotion to the right, or of tenacity of purpose, but a generous willingness to help others up to the higher plane of life to which all should aspire. That is, to rise above all the lower and selfish desires of the animal nature, to get above the swine plane of life.

The practice of these principles will surely bring out all that is noblest and best in human nature, such as great patience; firmness for the right; unlimited perseverance; gentleness to some extent; calm, cool judgment; honesty; truthfulness and all the higher virtues, and a desire for continual improvement. All these virtues would, sooner or later, be reflected from all with whom they came in contact, just as the sunlight is reflected from and warms more or less all objects on which it shines.

We all grow in accordance with what we feed upon; so if we feed our higher natures upon these higher virtues, we become more noble and God-like, and unconsciously influence others in the same direction.

This willingness and effort to assist others should, of course, be extended generally to those who are willing or desirous to receive benefits. It would be useless to be continually "casting pearls before swine." There may be cases where good seed could be sown that would germinate and grow in the future, but in most cases after an offer of help has been repeatedly refused or spurned, let the needy one wait until he realizes his condition, through suffering, if necessary, and then ask for assistance.

As these principles are fully developed and practiced in all the family relations, so also they should be carried out just the same in all our intercourse with other human beings. For the family is in one sense but an epitome or representation of the whole race. If they were so understood and lived up to by all human beings, how soon all contention and injustice would cease in all the affairs of life, viz.: between husband and wife; parents and children; and between individuals; between master and servant; employer and employes; capital and labor; between the rich and the poor; natives and foreigners; governments and peoples; and in fact in all the relations of life. And let us again repeat and emphasize the idea, that the stronger person, either mentally, morally, financially, socially, or in any respect, should first begin to practice these principles. Then they would have a right to expect that others, or the weaker ones, would reciprocate.

One of the principal functions of the Government should be to insist that justice is maintained in all things. The officers of the Government being but the servants or executors of the will of the people, and being also the representatives of the knowledge and power of the people, ought to be chiefly engaged in enforcing justice between all parties and in all things.

So it seems that if there is one thing more to be desired than any other it is exact, even-handed justice in all things.

Thus we see that the God of Justice lies latent in humanity, and needs only to be aroused to full action that the reign of heaven on earth may begin.

Oh Justice! what a divine attribute! When will mankind realize that their highest and most permanent happiness will be enjoyed only as thou reignest supremely? And when will they also realize that this wondrous power exists, although perhaps unknown, in every human being?

ALFRED ANDREWS.

Yonkers, N. Y.

### Fraternity Rooms, Brooklyn, E. D.

On Saturday evening, Jan. 15th, the members of Alpha Lyceum gave their fourth annual Musical and Dramatic Entertainment in the above rooms, corner Bedford Avenue and E. 24th Street, Eastern District. The large hall was inconveniently crowded by the company that assembled, and the lengthy programme presented was most creditable in arrangement and execution to all concerned. The entertainment was divided into two vocal and instrumental parts, and two dramatic interludes. The vocal part was headed by "The Belle of the Kitchen," respectively, the various selections, songs, dances, dialogues, etc., were presented by pupils of the Lyceum with one or two exceptions, and the dramatic part was presented by the following: Misses Ida Van Keden, Nelly Lyon, Ida Weinberger, Vandewater, Lillie Mead, Edna Eyster, May Rosen, Jennal, Josephine, Alice Reynolds, Alice Conklin, E. Miller, Lottie Lawrence, K. Owens, E. Roworth, Lulu Morris, (of Boston), Messrs. J. C. Bowen, J. J. Morris, A. H. Bailey, Edg. Frothingham, Messrs. J. Lawrence, George and Eddie Miller. All acquitted themselves in manner highly creditable to the performers and the organization they belong to.

The Lyceum is a proprietary institution, its officers, just elected for the ensuing year, are: Committee, Mr. Geo. Hoppers; Chairman, Mrs. Kate Schroeder; Assistant Chairman, Mrs. Florence H. Secretary, Mr. W. G. Perzel; Treasurer, Miss Ida Strout; Musical Directress, Miss Ella Gardner; and Dramatic Directress, Miss Ella Gardner. The Lyceum is a proprietary institution, its officers, just elected for the ensuing year, are: Committee, Mr. Geo. Hoppers; Chairman, Mrs. Kate Schroeder; Assistant Chairman, Mrs. Florence H. Secretary, Mr. W. G. Perzel; Treasurer, Miss Ida Strout; Musical Directress, Miss Ella Gardner; and Dramatic Directress, Miss Ella Gardner. The Lyceum is a proprietary institution, its officers, just elected for the ensuing year, are: Committee, Mr. Geo. Hoppers; Chairman, Mrs. Kate Schroeder; Assistant Chairman, Mrs. Florence H. Secretary, Mr. W. G. Perzel; Treasurer, Miss Ida Strout; Musical Directress, Miss Ella Gardner; and Dramatic Directress, Miss Ella Gardner.







During this séance there were as many as twenty or more forms in all that appeared, both sexes, and children of various ages. At the séance the light in the chandelier turned up brightly and a reexamination of the cabinet and surroundings was made—the cabinet was found intact; the back room was examined, and no indication of deception could be found.

This séance was held on Saturday evening Jan. 6th, 1887, Next day, Sunday, I was not able to attend the séance, but I was able to give my experience to two friends who attended the séance at the Camp-Meeting Association (In the afternoon Mr. Wilson, who had been present at the séance, was in communication with me and gave me the following account of the séance:















