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THE KINGDOM TO COME.

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[These verses contain that in them which no man long, unless he has capacity first to reject a part of himself, can reject. It is that bread of life which, coming down from heaven and resting upon the heart of man brings, whenever (not nermitting his resolution to be "slekhed o'er with the pale cast of thought") he eats it, drops of sweat to his brow. There was wine in the author's veins when they were written. And men will hereafter (as they have always been heretofore), be led, when they drink wine, to remember the truth that is in the world, and that it has tonched them: truth that is coming now, with power that will be felt to accelerate, to rule the world, until it stands in it the one power dominant.]

There's a land that's in vision to come, When our deeds, then grown nobler, Shall earth's fruits then grow sweeter, And all flowers ever fairer to see. I have gazed on that un-drifting home, When our selfishness (leaving us), Shall that snake (now deceiving us), Never bite in the garden to be.

Dear land, in men written to come, When their greed (having left men), Will the beasts (that are left then), Walk attendants and friends by their side. It is written in men's hearts, is this tale, In a language (as it's law), not to fail Of a temple, being built, to abide.

Honeyed land (of the Sun) that's to come, When soft words, from the mind, will make gentler

the wind: Not one thing, then, not dear to us, Will the air's birds, then, come near to us, Columba 'gainst our cheek press his plume. He will coo in our ear, then, a dear tale to hear, To be felt (when love's centered at home.)

Then no more will the truth be betrayed, Nor to merchants—that pass—sold for greed. In temples of justice, dismayed, Shall all jugglers with precedents heed That Light's Word, and not take it in vain, Nor, as vast mountains of dead bones they swallow At what's simple to babes shall they strain.

And our hearts, then, no longer a heaven For the soul of the hog, or the hate That's the soul of the serpent, to bite From each earth, through her gates they'll be driven And go forth to be melted in night.

And the sons of the morning, that war With sure lances of life-plercing light, Loving daughters of sunset shall meet From the quarters of earth traveling far To the place of departure of night.

It is written in law: it shall come. It is carved on all souls as they be. As our deeds they grow nobler Shall earth's fruits, then, grow sweeter, And all flowers ever fairer to see. There's inscribed, of that on-coming home, On men's souls, with a key by each portal Of her twelve gates immortal To a language: the language to be.

Near at hand: Shall the truth up, arise From that grave made by greed, (which makes death) -

And the offspring of greed (which is lies)-Shall the feet of men press down beneath. Earth shall rest in the bosom of heaven, Pain depart, with departure of strife. Through our ven s shall, as music, Be driven Our blood.

And its rythm (then taught, perfect) be ADAIR WELCKER. Life.

Berkeley, California.

NOTE.—Do not suppose from the above prefatory reference to wine that the author advises any one who does not now drink wine to drink it. His meaning is this: Stop such unevenness as is produced by hjustice in the world and no man will then be either made drunk or in any manner beauted by who

man will then be either made drunk or in any manner harmed by wine

It may thus be heard, by those having cars long enough, by what process man has, himself, closed behind him that gate of remembrance which he once had of the meaning of all things; also, by what process of courage (unselfishness) he may, even to the uttermost, work his way back through the fire that daring (greedlessness) will alone kindle, into the territory of another State, which might now be well added to those already United—the state of complete understanding.)

From the "Revue Parisienne," June Number. The Marvellous and the Psychic

Force.

The experiences in magnetism, Spiritualism, hypnotism-whatever we call the manifestations of psychic force have always stirred people.

For the past few years science has contributed its share to the study of that psychic force which one notes without being able to explain, just as we see the effects of electricity every hour without being able to define the causes. Side by side with the adepts in revelations

th the believers, are always a large number doubters who particularly deny the phenomena relating to communication over a distance. But here it is that the experiences with wireless telegraphy establishing a communication between two beings thirty thousand meters distant without any connecting link other than the atmosphere, throw a singularly clear light upon the obscure and puzzling question of telepathy. And the most sceptical now confesses that there is no longer anything "insensate," that our thinking brain, our brain at work, sends out waves producing vibrations

at a distance. It would seem to us as if the Revue Parisienne could not ignore a problem which stirs all minds to-day, that of the lay man as well as the scholar. We have wanted to study the problem for our readers as well, and hence have particularly referred to Messrs. Tissot, Flammarion, Sardou and De Rochas. The men whose celebrated and honored names we have just mentioned have become illustrious in the fine arts, astronomy, literature, mathematics. They are the authorized representatives of four great divisions in the intellectual class. One will no doubt admit that we could not have made a better choice for a successful inquiry.

The following is a letter very willingly written by Tissot to Monsieur de Brunoff. our director, to which is added an account of the Mr. Davis and daughter, Maning, Hunting of famous séance which took place at the house of Eglinton, in London, May 5, 1884:

certain spirit phenomena-ultra, supernatural, I obscurity.

or simply natural, phenomena-whichever you please. My opinion can be stated briefly.

Aside from the experiences of Eusapia Paladino, about which sufficient and perhaps too much has been said, and which are in fact very few and far between, I have little to commumediums suddenly sprang into being all at | asleep. once. It was like an overflowing sea, to the despair of investigators. Since then we have had very few at best. Astonishing facts have become rarer, and difficult to obtain. The public lost sight of phenomena. As an inquir ing race peeded spiritual food, shepherds or rather charlatans appeared to fleece the sheep and take advantage of them. They have multiplied; we are overwhelmed by them in all classes of society: occultists, cabalists, wizards, and especially talkers of all kinds have inspired power, developed tendencies for investigation into the hereafter-an inexhausti | look till the form is distinct. After two minble field for collecting money from the guileless and deceiving one's neighbor.

About 1880-1885 I noticed some very curious cases in England. I had examined nearly all light starting from her breast. The head, the mediums existing at that time-Cecil Husk, Lottie Fowler, Coleman, Everitt and others, especially Eglinton, who was at the A completely-formed woman bends toward height of his power. I had also seen W. Crookes, Aksakof, the Cook family (whence came the famous Katie King). I noted all that took place during these teances, and if it will full of sweetness. Yes, it is Katie's own self, interest you. I will give you a copy of what I | I can see her tiny throat in between the drawrote after her famous séauce which gave me material for "The Apparition," so falsely understood everywhere.

I have always continued my researches in these perplexing phenomena. I have seen all the mediums in Paris, poor things. Here and there I have found interesting cases, hidden in solitary interiors, and convents, whose concealed mysteries I am very happy to have been able to penetrate. As to phenomena in the latter places, my watchword is "Silence," and you will understand that I must not divulge what I have seen. When the time comes, all Truly yours, will be known.

JAMES TISSOT.

with reservation. Fraud does not escape him. Before giving Tissot's account of the famous séance in London, May 5, 1884, at Eglinton's house, it would be well to give our readers a | beard, on the head a sort of turban of white few facts concerning the celebrated medium. William Eglinton was born at Islington the

the city. His father, a sort of agnostic, native of Scotland, refused to believe in any religion. His mother, on the other hand, was all sweet nature and piety. The child, William, took after his father, believing in nothing. He was sixteen when his mother died, and the loss of one dearly loved stirred him deeply. For the first time he began to reflect on death. Could it be possible to vanish like that without being by some mysterious links connected with those one has loved? Could this be but a seeming end? Does the entire being die, or only a part? Just then a course of lectures was being arranged at the College of Sciences by Charles Bradlaugh. The father and son attended them with a curiosity which was still more aroused by a discussion between two professors, Messrs. Lexton and Foote. M. Lexton had laughed at the teachings of Allen Kardec, after having rejected them for many years. He begged his auditors not to reject his opinions without examination, and to test the experiences which had converted him. "What harm, after all, in trying?" thought Eglinton, and made up a small circle, resolved upon making experiments.

According to M. Ramboud, author of a remarkable study on psychic power, the following was Eglinton's mode of procedure:

He asked first of all a half-light for his operations. The gas was lowered to the "blue light" point. The audience is seated. Any locality is chosen for the experiments so as to banish all idea of fraud. The brightness of the light is softened by enveloping the globes and candles with paper.

This done the medium Eglinton enters the room "in a trance," to use the English expression. He goes to and fro, walks about in the way of the dervishes, stamps on the floor furiously, rubs and twists his hands; then comes to a sudden stop, crosses his arms and becomes immobile. At this moment appears on different parts of the medium's clothes shining white patches, which, uniting on his breast, slowly fall as a transparent sheet from his body to the floor. Imagine the heavy smoke of a cigarette, which, having finally touched the floor, unrolls in heavy clouds. grows blacker, rises, always more opaque, to the head of the medium, who, with a scream, falls heavily to the floor in a state of absolute catalepsy; and in place of him the luminous smoke, materializing suddenly, takes on the form of some one long since dead or some absent person. This materialization is complete. The individual whose image one sees is seen alike by all; it speaks, walks, and is palpable. Sometimes, if the experience is prolonged, it happens that the medium, not moving from where he lies stretched on the ground, himself materializes and appears in his turn by the side of the spectre evoked.

TISSOT'S ACCOUNT OF THE SEANCE OF MAY 5, 1884, AT EGLINTON'S HOUSE.

"After dinner we went up to the room for séances. The circle was small, sympathetic. Boston, and a lady with very developed powers. Seats were assigned. I sat between Miss | ately. The last feeble light was extinguished; My Dear Friend-You ask my opinion on and Mr. Davis. The gas is lowered-complete

seats himself behind me. From time to time blood flowed from the wounds; these were to hear her say that she was a Pole. As her he walks to and fro very restlessly, beats his genuine flesh and blood ghosts, and were rechands, groans, walks in the dark as though he could see clearly, without stumbling, and he that all those present were convinced? You sinks into a low chair, by nind me, which deceive yourself strangely. Some people connicate. About fifteen years ago innumerable creaked at the slightest movement. He falls

"I speak with my neighbors on indifferent topics. From time to time wasing. The 'control,' Joey, enjoins us not to cease conversing on anything whatsoever, because at the least silence the growing anxiety of each one exhausts the medium.

"'Katie is here,' a voice announces. Suddenly a signal from the left apprises me of a light behind me. It is a woman's form. I look too quickly. I scarcely see her when the form vanishes. The apparition had been neutralized by my anxiety. I resolve not to utes the light appears again. I wait a little and gently turn to the left. I see right there near me a human form, lit up by a very bluish which was all wrapped up, appears very small, hardly the size of an apple. It grows larger. me and looks at me. Yes, that is Katie. I notice her chin. It seems smaller than the one I used to paint. I recognize the angelic smile, pery falling on her breast. She has vanished.

"Joey tells me that Katie has not been well formed as yet, that she will return, and begs me not to look till the apparition is complete. "We speak of trivial things. My neighbors, seeing the face materialize had exclaimed Oh! what a sweet face! How pretty!'

"Again Katie appears, this time more distinct. This person looks as though she were alive. The face is bluish as though seen in moonlight. Sure enough, that's my Katie! But she has disappeared before I can examine the lighting of the hands.

"After a few seconds she returns, and this time I observe everything. The clasped hands One can see that Tissot's belief is not blind. seem to hold luminous ice, lit up by electricity. He believes, and states the same simply, but | as it were, massed at the stomach. The vision disappears. Is it the end? Now a light appears on the right; now it is the figure of a man with brown complexion, red lips, black muslin which also drapes the body. In his hand a luminous body sheds light. He goes to 10th of July, 1857, in the northwest quarter of | my left, behind me, then crosses the hall before us, shows himself to the people on the right and disappears through the floor. One takes him for Ernest, the 'control,' or rather guide of the medium.

"Some minutes elapse, and the conversation drags.

"'Oh! two lights near you, Mr. Tissot, two forms. Oh, how beautiful!'

"'May I look?'

"'Oh, yes, that is Katie and the guide.'

"I turn to the right, I unite the hands of my right and left neighbors in my left hand, so as not to break the chain, while I can more easily turn around. I now see a group admirably lit up by the same blue light aforementioned. only whiter, as though one had grated off bits of the moon into their hands. It is the same man, somewhat Indian in aspect, leading a young woman, Katie.

"'This is beautiful! More beautiful than I had hoped to see! That's really Katie!'

exclaim in a low voice. "I notice everything-the folds of the drapery, the position of the hands. The man holds one hand near Katie, as if to make her more visible; the other hand holding some of her drapery. He seems to lead her as if she were his child, his sister. And while I devour the scene with my eyes, Katie bends lower and kisses my lips. Her skin, as soft as a child's, seems warm and full of life, and on her face rests the same expression of happiness, of intense joy. I can recognize Katie's kiss exactly. She rises, then stoops again, kisses me a second time, then slowly withdraws, and all is gone. All those present have seen her; each according to his seat in the room has seen her profile or full face. It seems that my neighbor as well as myself were both as much 'lit up' as the luminous apparition itself; the whole effect was prodigiously impressive. What a surprising and unusual spectacle-this mixture of human and superhuman beings! That was

Much of the above appears very fantastic and doubtless very unlikely to many of our readers. We simply aim to give an account of the experiences of an honest witness, leaving each one to judge at his discretion. All the skeptics can say is that the most honest men can be mistaken; that they are the subject of some hallucination which auxiety or fear can produce; that, if doubters, they may be the dupes of charlatans, whose facility in producing strangest phenomena is truly beyond imagination. And yet many of these experiences are only made up affairs. Some years ago, in a hall in Paris frequented by fervent Spiritualists, apparitions would appear, and every one present in good faith recognized a brother, father or an ancestor. Two people, convinced that these visions were a mere fraud, succeeded in obtaining admittance to one of the séances. They professed their "belief" in advance, hence were readily admitted; but had agreed to throw themselves resolutely upon the apparition, which they did, creating a scene of horror: the two "ghosts," pinned down by the two visitors, struggled desperthe bodies were rolling on the floor together.

ognized as Messrs. X- and Y-. Do you think tinued to affirm that their particular apparitions must be genuine, for the one had seen his own father, the other an ancestor.

We have not forgotten the sad story of the spirit photographer who passed his last years in the reformatory, a case plainly showing, as says Dr. Gustave Le Bon, that a belief is altogether different from an opinion under discussion: "A belief, sunk into consciousness to form there that solid residue called 'idea,' possesses as its essential characteristics the quality of being imperative and not open to analysis or discussion."

In his illustrious work, "The Psychology of Socialism," Dr. Gustave Le Bon adds that we need not turn to the heroic age to understand what is a belief which cannot be discussed: "One need only to look about one to find a lot of people possessing on a hereditary basis of mysticism, beliefs, in the bud, derived from this mystic soil, which no argument can destroy. All the small religious sects embracing for twenty-five years—as they included at the close of Paganism-Spiritualism, Theosophy, Esotericism, etc., count numerous followers in the mental state where belief can no longer be destroyed by any argument. The celebrated process of spirit photographs is most instructive on this subject. Photographer B-- confessed to his audience that he had obtained all the spirit photographs sent to his duped clients by photographing manikins dressed up for the purpose. The argument may seem categorical, but he never convinced the 'believers' of the fraud! In spite of the photographer's confession, and presentation to the audience of the manikins which had served as models, the 'spirit' followers emphatically. maintained that they had perfectly recognized in the photographs the features of deceased relatives."

Is not the obstinacy in the two above cases extraordinary? These examples easily show the power of a belief which, firmly rooted in consciousness, has become a

BRENNUS.

(Miss B. M. Grossmann, Translator.) [To be Continued.]

Does it Prove Reincarnation?

In view of the approaching International Congress of Spiritualists to take place in Paris in 1900, the French Spiritualist press is collecting all the evidence possible to prove reincargive two of the most remarkable cases thus far they accept the theory of reincarnation or not:

Case No. 1 -The first of these cases is from Le Progres Spirite, and is, slightly condensed, as follows:

Some time before the birth of the child in his presence at different times, which have of motherhood in all walks of life. confirmed me in the faith that these predictions would be fulfilled. According to these spirits they lived in England several centuries ago, where they were given to the practice of necromancy, alchemy and astrology, by means of which practices they had caused many evils, and in the end they were killed by a disaster they brought upon themselves. They sought to reincarnate themselves, that they might bestow mediumistic faculties in order to redeem themselves from the evil they had formerly done, and which had been the cause of their untimely end, at the same time contributing to the implanting of Spiritualism and aiding its final triumph.

A few weeks ago the child (entertaining himself by playing and chattering in my room) startled me by speaking of England, which, to my certain knowledge he had never heard mentioned. I asked him if he knew what England was, and he replied:

"It is a country where I lived a long time, long time."

"Was you little then, as now?" "No, no; I was large-larger than you, and had a long beard."

"And were your mamma and I there also?" "No; I had another papa and another mam-

"And what did you do there?" "I was always working with the fire, and

attribute it to reincarnation.

few months previously.

once I burned myself so that I died." I must confess that all this appears to be all of the children of men may learn for themonly the dreams of childhood, yet the coincidence is sufficiently singular to cause me to

Also a few weeks ago this child said to my wife that his little aunt (whom he had never seen only in the first few months of his planetary existence, and consequently could retain no memory of her) had come, and he passed the entire night talking to her; adding that he had seen and heard her distinctly. Also my wife, who slept with her mother that night, dreamed of the same person, who had died a

What do you think of all this? EMILE DE W.

Case No. 2.—During my residence in St. Petersburg, writes M. Henri Stecki in La Revue Spirite, one of my friends and a brother in Some of the audience struck matches, lit a | Spiritualism, M. C. Morlondo, with his daugh. | daily lives.

"Now the medium enters in a trance, and | lamp. The ghosts had used their teeth; the | ter of three years of age, was greatly surprised parents were Swiss-French, this was a novelty indeed, for the child, although she had a Russian nurse, had never heard Poland or the Poles mentioned. Her parents took great pains to make her understand that she was French. because they were French, but the logic of such reasoning did not convince the child-"No," she said, "I am a Pole, and remember very well when my mother died."

> "You do not know what you are speaking of," replied the mother; "for do you not see that I am not dead, but speaking to you?"

> "I do not speak of you," replied the child, "but of my other mamma-the Polanese. When she died they put her in a beautiful shroud; afterward they placed her among many lights in a hall that was very beautiful and grand. All day the priests came and sang. Another day they came and put her in a large red box and carried her away. My other mamma was rich; we had a grand and beautiful hall, and horses and coaches."

"Has someone told you this story?" asked the mother.

"No: no one has told it to me; I remember well; I was large once."

M. and Mme. M. often interrogated their child, but always obtained the same answers, although when they insisted too much in this matter, the child became confused and concluded by giving only evasive answers, or saying with a smile: "I know nothing." HENRI STECKI.

-The Harbinger of Dawn.

The Work of the Mothers' Congress and Clubs.

One of the fundamental objects of our work is character building from the cradle. When this is given the greatest prominence in all education, all work, then will principle rather than policy dominate the lives of men and women, and truth and justice will sit enthroned in human consciousness. Then will cease the wild, mad worship of Mammon, for mere wealth will not be accepted as a substitute for that which is above all price, a noble manhood or womanhood. The question will be, not, What has he? but, What ishe? One of the most pathetic sights in the world to day is that of a youth without ideals, with sordid motives, with a standard of material possessions, and a desire to attain success because of what it will bring rather than because of merit.

The great interest which our movement has awakened everywhere is a most hopeful sign nation to be a fact, and to show that it has a in the closing years of a century which marks moral, scientific and philosophical basis. We one of the most extraordinary epochs in the world's history. Indeed, it is one of many sigpresented. They will be found interesting to nificant evidences that great spiritual forces all students of mental phenomena, whether are stirring in the hearts and minds of mankind, and bearing fruit in a thousand forms which presage a new era, the dawn of which is already breaking. Our movement is organized for the purpose of securing the highest development of the manifold interests of the home, through cooperation with educators and legisquestion (who is now three years old) some lators to secure the best physical, mental, and spirits announced to me that he would have moral training for the young, enlightenment great mediumistic faculties, and later various of motherhood upon the problems of race denotable physical manifestations occurred in | velopment, and improvement in the condition

Our work is essentially fundamental in character. We are endeavoring, as far as possible, to save the race through the child. We aim to substitute enlightenment for ignorance in regard to maternity; to make of every household a home by educating the fathers and mothers in true parenthood, by bettering the condition of the home, multiplying its pleasures and creating more ideal surroundings for the children.

The mental attitude of thousands to-day is one of receptivity. Never before were people so ready to accept new thought from all sources. It has been truly said: "To cure was the voice of the past; to prevent is the divine whisper of to day." May the whisper grow into a mighty shout throughout the land, until all mankind take it up as the battle-cry for the closing years of this century. -Mrs. Theodore Weld Birney, in The Coming Age.

How comforting to the mourner is the first genuine assurance that the one who has gone from the home circle still lives and loves! How brightly the sun seems to shine! How beautiful earth suddenly becomes! These transformations are solely due to Spiritualism and its glorious revelations. Cherish your mediums, then, O Spiritualists, that they may be enabled to comfort every mourning son and daughter of earth. Support your Spiritualism by word, by purse and by deed, in order that selves its lessons of divinity and immortality.

Slander is the weapon of the malicious, used for the purpose of discrediting virtue and of overthrowing the standard of purity in every community. No true Spiritualist will resort to it, neither will he countenance it after it has been exhibited to him. "Shame on the slanderer!" is the warning of the angels in heaven.

The soul that knows can safely rest When doubt and fear are dispossessed."

Spiritualists, ponder well the words of the poet, and see to it that your souls are at once dispossessed of all fear, that your doubts are conquered, and your griefs assauged by the influence your Spiritualism exerts upon your

THE CALL OF THE AGES.

BY THOMAS H. B. COTTON. PART III.

The first grand lesson taught us As we enter this glory light, Is the trend of our existence, Which makes for truth and right. When free from the blighting influence Of apathy and scorn, Linked by the tie of kinship With the living and unborn, Soon we shall know our own. The mighty concentration Of wisdom, truth and love Now dawning on each nation-This glorious flashlight shows us That we are one with all Of the race of man on earth.

And with one mighty call,

The ages of the past Leap forth from the grave of time. Proclaiming this great lesson, Eternal and sublime: That each is all, forever, That all is each to-day. Awake, oh, man, from slumber! Behold, glad morning's ray Adorns the hills! No longer The night of death holds sway: For, Love, the Mighty conqueror

OF GREED has come to stay! That little walf in tatters Is I, my very self. (Death never changed a human Into a fairy elf.) That boy asleep by the snowdrift Is you, is I, as true As the leaf and fruit are one With the tree on which they grew!

Those little walfs of sorrow, No matter where they 're found. Are one with you and me: And the so-called rich are bound With us by the common tie Of nature, race and kin To feel the pains, the hardship, And the pangs of hunger keen. The biting cold which come To the luckless girl and boy, Whose lives so little relish Of comfort, hope or joy.

The grief of the stricken mother Summoned to leave her child At the call of the monster grim-To her tate unreconciled-This grief is yours and mine In essence, in very truth; And our peace can ne'er be perfect Till every suffering youth Shall feel relief from the anguish Of hunger, want and woe, And echo the shout of joy Which every child should know.

If my hand is crushed, the pain Is felt in every part: The throbbing pulse ebbs low In response to the fainting heart. My being is all enlisted To relieve my luckless hand. For then will the balm of healing To every part extend.

Consistency pervades Both the atom and the earth, The sun and every planet Which had its wondrous birth In the mighty evolution Of energy involved As each cataclysmic bubble From the central orb evolved. The universe of matter Linked by this endless chain-Atom to atom clings Stars ever wax and wane

Standing alone in his glory, Scanning the wondrous scene, This power in all prevailing By the eye of man is seen.

Consistency, fair jewel! We worship at your shrine In theory and song; But, O, for the power divine To make your presence felt In the spirit of man to-day, Guiding his every act In Wisdom's perfect way! 7 Brady street, San Francisco, Cal.

Funeral Address by J. Clegg Wright.

Mrs. Harriet S. Ma'thy passed to the higher life at her home, Fairmount Avenue, Cincinnati, Ohio, Sept. She was the relict of the Rev. B. K. Maltby, late of

Cincinnati, a man of learning and eloquence, for forty years a minister of the Episcopal Church. Four daughters remain, viz.: Mrs. Capt. James

Shelby, Cincinnati, Ohio; Mrs. Dr. Nicely, Glen Este, Ohio; Mrs. Geo. E. Crosby, Kenton, Ohio; and Mrs. J. Clegg Wright, Amelia, Ohio. The funeral services were held Sunday, Sept. 10, in

the Christian Church, Fairmount Avenue, Cincinnati, Mr. J. Clegg Wright delivered the following address: The subject of our grief to-day is happier now. Her race is run; she has gone down the dark and mysterious road to her place in that great throng of spirits to which she belongs. She heard the call of destiny and obeyed. She passed in silence and peace to a better world.

No woman ever had a greater love for her family and friends. She had passed the landmark of three score and ten by nearly ten years. She had had time to face and think out the great problem of life and death. The great problem, shall I live after the death of the body? stood constantly before her sensitive and meditative mind.

What a great, a splendid love of life she had! Her love of life burned like a fire in her thoughtful heart. I want to live again and meet the loved ones in a happier world than this. Her beloved, her one true and only love, had passed on over the same mysterious road ten years before, and the blessed thought of union again was an inspiration in her death and a living thought throughout all her anxious days. Her soul was full of him, her lover, the father of her children, and the one supreme ideal of her mind and hear.

The eyes of her love looked upon death as the supreme and finished of nature's tragedies. Her everlasting hope was to meet again in the spiritual world him who was an hourly presence in her brain and heart.

In contemplating her character, there is nothing to blot or to hide. She was a true, a pure, and a noble woman. No man or woman did she ever wrong. Her virtue was complete. In her youth she was beautiful, both in character and form, educated and refined, of a good family, and reared in the northern part of the State of Ohio. She married more than sixty years ago, the Rev. B. K. Maltby, a gentleman who served the cause of Christ in the pulpit for a little more than forty years. He was a man of delicate physical constitution, but a man of superior talents and learning: she gave her best thought and life to him and the great cause that they loved. She was zealous in the church, and in the cause of human liberty. Her husband favored the cause of the slave in the South, and was one of the first champions of the anti-slavery party at the North. She walked by his side in sunshine and in sorrow. She labored for the suffering, she worked hard in the church. She gave the best part of her life for the good of others. For forty years she did this.

Many a soul in heaven will meet her with joy, and bless her for what she did in the years gone by.

The work of the church did not keep her from the duties she owed to her family and children. While she delightfully shared the burdens with her reverend husband, she watched the tender buds of life at home. In the early years of her married life she watched over the fragile health of her husband with love would fain have held her here.

jealous and persistent care. She took a part too in his literary labors; she read manuscript, corrected proof-sheets, and sometimes aided in composition. She worked in the Sunday-school. She discharged the work with fidelity that fell to her as the wife of a minister in so populous a place as Cincinnati.

It is difficult at this time to measure the good she has done in the world, and to correctly estimate the value of the life that has just departed.

In her later years her mind took a wider view of life and its future. She was never a dogmatist. Goodness of character, the true nobility of spiritual worth, she did not discount; but as she grew to see a great truth in nature, and as the vistas of the soul's vast possibilities opened up before her, she turned to spiritual communication with the so-called dead with delight and restful joy. She believed in her later life in Spiritualism-that there is a channel of communication open between this world and the next, and that but a thin veil divides us from the Great Life Eternal. Her views of God, goodness and truth enlarged. She devoutly believed in the Fatherhood of God and the Brotherhood of Man-a noble faith! She realized the heavy burdens imposed upon life, arising from the conflicting conditions of Nature. She, while regretting the severity of disease and the hardness of poverty for the great mass of the living world, saw that the way to ultimate happiness lay in the lines of virtue, which was a faithful discharge of the true and unalterable laws of Nature.

She believed in the final happiness of every soul and the ultimate union of the spirit with the loved ones in the better world.

She passed away without any enmity toward a single soul, and only looked for the union of her spirit with that other immortal self, the lifelong partner of her life and hopes through many long years of

She has come to her journey's end; she has laid down the trust; her life here in this world is complete; it is done-well done, truly.

We mourn; we weep; we feel that she has gone. The silent, the ineffable sphere, has taken her away. We cannot see her again in the old place, but still we have the gentle whisperings of consciousness that she lives and is here. Let us believe that she knows that we know she is with us.

Hope and Love weave for us the sweetest consolations. The boundaries of sense are limited, but love draws in pictured dreams and fluttering thought the happy home she has found above.

Though we are shut out by sense from the great spiritual universe, we believe that around us are the spirits of the dead, but that death is but a change of conditions; that just out there is another world, and a more lasting state of being and things; that Nature conducts her vast operations by a process of evolution, and that this life is but the vestibule of a still greater life that is to come.

All organic forms of life are transient; they stay but for a time and are subject to constant change. Types of animal lift and the forms of species are subject to constant and unceasing change and departure from primordial forms.

All things conform to some steady and uniform law of decay.

The best and the wisest of the race must give up to decay. One generation comes after another.

The grave is the birthplace of new forms of life. The soul's consciousness is the birthplace of the new life of the spirit.

The soul knows no death.

Memory comes back with perfect power. The seer and the prophet, with their sublime attri-

butes, are mentally normal states of consciousness in the spiritual world. Reason belongs to man; knowledge to the eternal

human spirit. Ignorance of truth is man's great foe on earth. Let us try to reason, then, on these great facts of nature. If an immortality follows the death of the body for the soul in higher and more perfect states. then it must be that those states are more in harmony with the conditions and needs of the soul, for, the more harmonious the environment the more parfeet will be the life, and the more perfect adaptations to conditions and the less mutilation and decay. Immortal life must be the perfect life.

As we begin to know something reliable about the spiritual world, would it not be the wisest part of our conduct while here to so make it that it will be a preparation for that life that is to come? As memory will be most keen and searching there, the slightest misdeed, or wicked intent will be known to us there: would it not be the wisest to so live here that we shall have nothing but joyful memories there? These two lives are in reality but one. The same individuality persists in the spiritual world.

The life over there will not be like this, overwhelmed with conflict and storm-it will be the calm life, the love-life, the harmonious life. The adjustments of the life with the environments will be more and grow more perfect, hence the immortal life. Death is the victory of environment.

Then the Truth will be nearer to us; to-day, it stands afar off. We shall grow in the knowledge of the mystery of life and being. We shall look upon the earth-life from a more perfect point of view, and discern the real Law of Life. We shall not be divided by prejudices and opinion, but we shall have a clearer sight of that divinity which is in us and that works for all righteousness.

We are consoled to-day at this sad hour by the truth that must be proclaimed that eternal life is natural, and that every soul in a future state of being will have an immortality. What a sublime truth and

If our beloved mother could speak to us at this moment she would have to tell us these great facts of life. She would like to have these great facts spoken at this time. Could she stand where I am standing, she would say that now she knows the truth. And she would also say, "My dear children, I am not dead, I am not changed. I am another step on the wondrous road toward the Eternal and Perfect. Do not grieve for me. I am with him I love. I have found him and home; I am happy at this hour of birth and death, translation, change-for what is death but change of

"My Dear Ones-I shall come back to you in inspirations, in dreams and in visions. My soul shall meet your souls on the mystic frontiers of consciousness. Do not mourn for me. This is my victory. My reunion with father is attained.

"That which I hoped for I have; it is over now. Be happy."

This would be the great utterance of her soul could she speak from this place and say what she would like to say to the dear ones left behind. The trouble is with our limited capacity: we are not yet fitted for the vision; we do not possess in full the faculty that would fit us for a perfect relation with the spiritual world. We have but the limited vision of elemental powers of perception. Yet these visions are enough to assure us that there is a more enduring and perfect life for the soul. The great interest in the future is with us. We are left, she has gone; she has laid her burden down, we have ours to carry yet a little while over the hard road amid sunshine and storm.

In looking back at her life we see our own. She is now a mirror for us. Her fate will be our fate. Like her we shall look for the last time on sun and sky, and the sweet face of love and earthly friendships and place. The eye of love will grow dim in the physical form; the heart will dry up its blood, and we shall be as she is now. We shall all be born into another life; we shall have new eyes and a new heart; we shall meet her, we shall know her, we shall love her over there. Though gone, she will abide with us. The over there is also the over here.

We cannot say adjeu. She lives in our thought and love-she is an ever present power. We give up this body to the earth; this body is not mother; this body is dead; the soul is mother, and she is living. Some day the darkness on the mountain will have

passed away, the sun will rise upon her paradise of flowers, and in the sweet eternity of love and peace she will bid us a happy and hearty "Good-morning." With this fond hope we pass this body to its place in the earth to meet the common elements of nature from which the soul took it in the days alloted to its life and sojourn here. We bow to necessity, for our

MARION GOLDBORO;

WHAT ONE WOMAN ACCOMPLISHED.

WRITTEN BY CARLYLE PETERSILEA, Author of "The Discovered Country," "Oceanides," a Psychical Novel, "Mary Ann Carew," "Philip Carlyle," a Romance, &c., &c.

CHAPTER IV.

THE ABODE OF A BEGGAR. Marion awoke the next morning slightly depressed. The roses on her cheeks were not quite as bright as usual; a vestige of care lingered about the superb eyes, which during the breakfast hour met those of her father with a troubled, enquiring expression. "Have you slept well, my daughter?" asked Mr.

"Father," said Marion, "the woes of the world oppress me."

"You cannot help the woes of the world, my child. Do not think about them."

Goldboro. "You look a little wearled."

"The world is sunk in wickedness," remarked Mrs. Goldboro. "You should be extremely thankful, Marion, that God has given you so many blessings, and that your lot is not east among the unregenerate."

Marion arose. "Willie," she said, "will you order the carriage? I am going to make an early call. I am to call on a beggar, papa, a young girl not older than myself."

"Marlon!" exclaimed her mother severely, "how can you be so foolish? I cannot have my daughter visiting the slums of New York for any purpose whatever, not even for charity."

"I have promised to go, mamma, and cannot break my word. My maid will go with me."

"If you will go, Marion, if you must be so wilful, I beg that you will not enter any of those wretched abodes of poverty, vice and crime, without suitable protection. Be sure that James, the footman, is directly behind you at all times, and your maid by your side. I think it well that you also take Mrs. Allard along."

"No, mother, Bess must receive her lessons. James and my maid will be sufficient."

An hour later the Goldboro carriage rolled down the mean side street, which, after all, was not much more than an alley lined on either side with the wretched abodes of the very poor. Such a grand sight as the carriage with its spirited, prancing horses, its liveried driver and footman, and the elegant lady, with her maid, seated within it, had never before been seen in that poverty-stricken neighborhood within the memory of its oldest inhabitants.

As the carriage rolled along, Marion saw very many squalld, unkempt children, some of them actually barefooted on this cold, fresty morning, running up and down this narrow, broken pavement, trying to play; but, so blue and shivering that they scarcely more than made a feint of it. Each and all stopped with staring eyes and open mouths as the carriage passed them. Pale, dejected faces, could be seen peering from the grimy windows. Many of the doorways were filled with young men and old, and about the passages were gathered little knots of the "lords of creation," discussing the topics of the day. Taken altogether, it was a motly sight for the untutored eyes of the youthful Marion. Her face wore a troubled, questioning expression, as she glanced about her.

Why did these men live and keep their families amid such unsavory surroundings? Why were such wretched abodes allowed to exist in a great and wealthy metropolis like New York? Why, oh! why should any human being be allowed to suffer with cold and hunger?

To Marion these sights and questions were new: but to the most of us who are older and more sophisticated they are as old as humanity itself and who has ever yet answered them satisfactorily? Perhaps the day may be approaching when they will be an-

Marion alighted, and together with her maid and footman entered the dilapidated building.

"My father is in that room," said the maid, pointing toward a door at the farther end of the narrow passage. Just then the door in question opened and a man's face peered forth. "Jennie, is that you, my girl?" he asked.

"It is, father," replied Jennie. "We are going now to the top of the house, and I will be down again

directly." "All right," and the father closed the door, but not until he had cast a glance of curious surprise at the

richly dressed young lady and her liveried footman. The three ascended the stairways, which were almost totally dark-so dark, indeed, that they were obliged to fumble with their hands and clutch at unexpected creaking balusters in order to save themselves from falling, passing many places that were

exceedingly dangerous, where the railing had fallen away. Three flights of dark, dirty stairs and the party paused before the door of the back garret. This door had lost a number of its panels, and rough boards had been nailed across instead, as though thev might have said, "We are doing our level best to protect the inside from cold, and other horrors not to be mentioned."

The footman knocked; a bolt from the inside was withdrawn seemingly with much difficulty; the door was opened softly, and the pale face of the youthful beggar of yesterday looked forth.

"I have kept my word, as you see," said Marion ceive visitors?"

The young girl glanced at Jennie and the footman. If you please," she said scarcely above a whisper, "mother is very, very ill indeed. If you would come in alone-I fear that so many would startle her. The doctor says she is liable to sink at any moment."

Marion turned to Jennie: "You had better go below and remain with your father; and, James," she said to the footman, "perhaps it would be as well for you to return to the carriage; having once come over them, I can find my way down the stairs alone." And Marion softly entered the garret, the girl closing and bolting the door after them.

The petted daughter of the house of Goldboro stood in the centre of the apartment and looked about her for a second or two. It was the first time in her life that she had come in contact with extreme misery and want. Her heart quailed at the sight. The garret had but one small window, from which many of the panes were missing. Over these apertures split thereupon a long conversation ensued between Marion and broken shingles had been tacked, the few cracked panes which remained lighting up the squalid scene. The roof was sloping, and the ceiling and floor came within a foot of each other at one end of the room. Two chairs that once boasted cane-seats, but from which now dangled only a few broken strands, stood near what had once been a dressing-table. It answered the purpose of a table now, but its back was broken, and its legs were stricken with the shaking visible thoughts which have been projected upon a palsy; a cracked plate or two, a few medicine vials. a rusty tin cup with a handle, two or three cracked and discolored cups and saucers rested wearily and in disorder upon it. A small cot, with poor and form and pinched, ghastly face of a woman were outlined upon it.

The morning was exceedingly cold, but not a vestige of fire was in that wretched place. There was no fireplace, no stove-not even a flue. The girl was blue, pinched and shivering, with scarcely clothing are who depart from the physical body. I am here enough to keep her from freezing outright. She with you, as you see; therefore your mother cannot placed one of the chairs and asked Miss Goldboro to be seated.

Marion complied. The girl went softly to the bedside, and in a low voice said:

"Mother, the young lady who gave me the money yesterday is here. Will you speak with her? Do you feel strong enough, dearest mamma?"

The sick woman slowly turned her head and looked at Marion with large feverish eyes—eyes so brilliant, indeed, that they appeared like two unearthly fires glowing on moonlighted drifts of snow. Wilt sit thee nearer?" she said feebly; and the

burning eyes seemed to scorch the face of the rich lady on whom they rested. Marion moved her chair to the side of the cot; she

"You are ill, very ill indeed," she said gently, "and something must be done directly." She glanced

removed her dainty glove and took the cold, thin,

and nearly lifeless fingers within her own soft, warm

around once more, and then her eyes rested on the pleading eyes of the poor girl. "Is there no way of warming this room?" she asked.

"Oaly one," replied the girl in low tones. "An oil stove would soon warm it. But we have neither oil nor a stove. All comforts that we ever possessed have been sold, long ago, to pay the rent of this room, for, if not paid, into the street we must go. Shelter we must have this cold winter, even if we are cold and hungry."

"What did you do with the half-dollar I gave you, yesterday?" asked Marion, not seeing a particle of food on the rickety table.

"We were still owing a half-dollar on the rent, and the agent said if it was not paid before night, out we must go; and as you see, it would be impossible for my sick mother to go out."

"Have you had nothing to eat this morning?." again questioned Marion.

"Nothing, whatever," replied the girl. "The rent for the week is now paid and I intended to go out asking aims again to-day; but waited, hoping you night come, as you said." "Do people give you much when you ask alms?"

"Very little, indeed; many, many days, nothing whatever. And, Oh!" she wailed, covering her face with her hands, "I would rather starve than beg; but my poor, dying mother must be sheltered and the little thread of life which remains within her cherished," and the poor, broken-hearted girl sobbed pitifully. The pale fingers within Marion's hand contracted nervously; the two orbs of fire blazed and burned furiously, and the sick woman's breath came pantingly.

" Now," said Marion, to the girl, " tell me what you need to make yourselves comfortable for a few days." and she took a little ivory memoranda from her pocket and jotted down each article as the girl mentioned them. 'Will you go down and ask my footman to come to me?"

The girl complied with nervous haste, and James soon made his appearance.

"Take this memoranda," said Marion, "and proure all the articles herein mentioned."

Very soon the packages were at hand. Jennie was sent for to help; James remained to do what he could. A fine large oil stove was filled and lighted, and the room grew warm and comfortable: then tea was made, food cooked, and not until the sick woman had sipped a little wine and taken a few mouthfuls of food, would Marion allow her to talk. Meanwhile the daughter was drinking warm tea, eating toast, beefsteak and vegetables. A new, warm covering had also been purchased for the bed, and this was thrown over the invalid.

After paying the runners who brought the goods, Marion took from her purse ten dollars more, pressng the note into the hand of the young girl.

"Take this," she said, "and get whatever you need for the present. I must go now, but I shall come again to-morrow. Does your mother need med!-

"Medicine does not help her," answered the girl. The Dispensary doctor visits her occasionally, but she grows worse after each visit. Oh! lady, it has been warmth, food and comforts my mother has needed, more than medicine, and these I have not been able to obtain for her."

"Remember I shall come again te-morrow," said Marion, as she left the room; and soon she was whirling rapidly toward home.

CHAPTER V.

GODESSA.

Marion went directly to her own apartments, and after Jennie had assisted her to don a comfortable and elegant wrapper, she threw herself into an easychair, dismissed her maid, and set herself to the task of thinking-thinking for herself; hoping thereby to solve some of the great problems of life. Thus far, Marion had been little more than a child, and her studies had occupied the greater part of the time. Scarcely two months had passed since her debut in society. She had left school shortly before, and the great world in one sense was entirely new to her.

Marion had been an excellent student all through her childhood and youth, strong of purpose, exceedingly thoughtful, never relaxing her hold on any subect until she conquered it. This young beggar and ner dying mother were the first problems the world had set before her untried womanhood, and she must understand why such misery existed. Sometlmes when her studies had perplexed her deeply, and the right answers would not come at her command, she had been in the habit of leaning her head back against the cushions of her chair, closing her eyes, allowing her brain to become quiet and very passive, nearly to the verge of sleep-it really seemed to her at such times that it was a kind of sleep-the with a smile. "Is your mother well enough to re- right answers would flow into her mind seemingly from outside her own personality. She had not asked herself from whence they came, but that the answers were always correct and lucid she well knew; therefore, as the aforesaid hard problem appeared too difficult for her to master unaided, she leaned her head back like a weary child and fell into one of her dreamy states, and she thought a grand and glorious being stood before her. Was this being a creature of her own fancy? She had not tried to imagine anything of the kind. It seemed to come without any effort of her own mind; still, her eyes were closed. consequently it could not be a material or earthly form. What was it, then? Immediately she asked this question in the silence of her thought, the vision smiled and advanced a step nearer to her.

Marion did not start, well knowing, by former experience, that if she were to do so all would be dissipated. Her own face was pale now, and very placid, and her sweet lips gave back an answering smile; and the glorious vision. The words were not audible to the outward sense of hearing, but the time had come wherein Marion was to understand the beautiful secret of thought transference.

"Marion," said the vision, "your brother is right. Thought photography is a great truth. It is but another name for thought transference. The photog rapher has at last accomplished the feat of making have always been the sensitive plates, or convoluworld all about it. Marion, I am a being who be right, that the sc-called dead never return, and are right. Scientific research will soon prove it beyond cavil or question. My dear Marion, I have constituted myself your guardian, or guide, therefore I must introduce myself to you. I am in this world where I now dwell called Godessa, the true meaning of which is wisdom, love and truth residing within one personality. I have but lately taken charge of you, for up to this period others below me have answered all your requirements. You are now a woman who must meet the great world, and a spiritual guide of higher power and wisdom must be yours. Now you understand why I am here. Spiritual beings are able to read every thought which passes through i

the minds of those within the material form, and I am with you to respond to your thoughts and return to you truthful answers. Whenever you listen to me you will make no mistakes. Probably we shall walk together for many years. I think it will not be neces-

sary to change guides until you are quite an old lady." You tell me," said Marion, "that you are able to read my thoughts and can reply to them by thought transference. I wish I understood the secret, or rather science, of transferring thought."

"You know, dear," replied Godessa, "that light is transferred, that heat is transferred, that sound is transferred from one body to another; but man has not yet fully understood that thought is transferred, and really a great many other things besides; but in all cases there must be a medium of transfer. Light is transferred from the sun to the earth through many billions of miles of space; but there must be something to propel it, and there must exist something on which it is propelled.

"Explosive force is the power by which light is propelled, and undulating magnetic waves the vehicle on which it rides. Many call these waves vibration; but it is sometimes hard for people to understand the real meaning of the word vibration, or what it is that vibrates; and I have made it a little plainer to you. for I want you to thoroughly understand it; but the quality of thought is much finer than that of light or sound, and consequently requires a much finer medium of transfer; and this medium is the etherealized atmosphere, or ether. My thought being a real substance as fine as ether, is projected from me into this ether; the force, or explosive power of my thought, is carried by the vibrations, or tiny undulating waves set up by my thought, within the etherealized atmosphere to you. One's soul is really a mirror, and thoughts are reflected; spirits see thoughts and understand them. This is the way thoughts are transferred from spirits to those in the body; and thoughts can also be transferred from one to another, while both are in the material form."

"I wish," said Marion, "that you would prove immortality to me, so that I may never again doubt it." and she clasped her hands fervently together; 'prove it to me, so that I may be able to convince my dear, dear father of the fact. I know that he desires it, but he thinks there is no proof. He poohpoohs at the spiritualistic phenomena, says he is sure it is all fraud and trickery, and all the church creeds are more obnoxious still; but if I-I, Marion, his daughter, whom he so dearly loves, could prove it to him, it would be of more worth to him than all his wealth. Oh, Godessa! if this is not my imagination, nor some sort of self-hypnotism, give me such proof that no power on the earth can gainsay it."

"I will try to do as you desire," replied Godessa. But I think, dear Marion, that it will take timeyet all the discoveries of the present day are inevitably leading up to the one great question: 'If a man die shall he live again?' Your father will not accept spiritualistic phenomena as proof of anything, and you desire some other way of convincing him?

"Precisely," said Marion. "I think nothing ever will convince him, unless it be scientific reasoning; and, how can I, his young daughter, set my reasoning powers above his?" Unless you have ald from a higher source, you

cannot," answered Godessa. "Does your father believe in hypnotism?" "I think he does."

"By what power does he suppose that one person hypnotizes another?" 'Really, I do not know."

"He believes that the hypnotic power is an invisible power, does he not?"

"I suppose he must. Certainly! Of course he could not think otherwise."

"Then if there are so many potent powers which are invisible, why not the potent spirit and soul of a man or woman?" ".Well, that is where he falls through," replied the

young lady. "Now, if you can make this as clear as the clearest daylight to me, I think I shall be able to convince him. But unless I am convinced myself, I am afraid I shall make but poor headway. These dreamy states of mine he would laugh at. They are very pleasant to me, but would count as nothing to him so far as proof is concerned."

Marion started up. A deep sigh had sounded through the room; or, at least, she was certain she heard one. She echoed the sigh herself, more deeply still, and raised her hands with a supplicating gesture. "Sorrow I have never known," she said. "Grief has been a stranger to me thus far, but a mixture of both pierces my heart when I think that my loved father cannot know that there is a future state, and here and now, I register a vow that I will live for this one purpose alone, to search for incontrovertible evidence of immortality myself, and then lay that evidence before my father in all its details and the fullness of its truth." Then Marion arose, called her maid and commenced to dress for dinner.

[To be Continued.]

Trumpet Seance.

Mr. Editor: Will you kindly publish the following account of a very interesting trumpet séance held on North Fifth street, Richmond, Ind., on the night of Aug. 21, 1899, consisting of one Tom Hogan of Cincinnati as the medium, and five sitters, consisting of two ladies and three gentlemen, myself included. The séance commenced by the medium placing the ladies on either side of himself, the gentlemen in a bunch to the opposite side. We all repeated the Lord's Prayer. 'to make conditions." We then sung four or five verses of a familiar hymn. A rustling sound on the table during singing indicated that the trumpet was about to do business. One of the sitters, who, by the way, is very impressionable, felt moved to follow the outline of the trumpet lightly, with fingers on one side and thumb on the other, from the big end to the little. When nearing the small end they felt a substance soft like rubber; they quietly sat back in their seats. however, to await developments. Soon a voice in the trumpet was heard very indistinctly to utter a sound as giving a communication to our host. Later we were given to understand, by raps on the trumpet, that it was the father of our host. Like demonstrations went on for awhile, when Hogan requested that we join hands, for the purpose of giving the spirits more strength. We did so. Almost immediately the demonstrations grew stronger. Then our impressionable friend concluded it was about time to go on a tour of investigation unknown to the rest of us, except, of course, the one sitting next on his right.

Letting go hands our friend traced the trumpet with the right hand to the small end, followed the rubber up for, say fifteen inches, then, naturally, concluded it would end in the medium's mouth, from whence came the communications. Taking a firm hold of this rubber tube he gave a violent yank, when lo! such a commotion of sounds of a disjointed trumpet and a quiet scramble for the tell-tale rubber tubing on the part of the medium, that one would hardly expect in an honestly conducted séance.

Of course the meeting ended very soon after. Hosensitive plate. Your brains and all other brains, gan closed by repeating the Lord's Prayer as a finish to the farce. Three of us retired in due time to the tions, which have received the thoughts from a world home of our impressionable friend for the purpose of that has been invisible to you. The earthly world is discussing and inspecting the rubber tube by lampscanty covering, stood in one corner, and the thin just waking up to the fact that there is an invisible light. The tube was a piece of rubber tubing such as plumbers use to connect gas jets; was three feet once lived in the material, as you are doing now. I long, and had been used so long and folded so often long since departed from that material body, yet, as | in six-inch folds for the convenience of carrying, that you perceive, I am here in spirit, with you now; con- it would readily fold up in that form almost automatsequently I cannot be dead, as your father thinks all | ically, proving its long use for such purposes. We concluded to keep it as a souvenir of the occasion, and marked it as captured from one Tem Hogan on the night of Aug. 21, 1899, in a trumpet séance, held the Spiritualists your father and mother both despise as above mentioned, and your humble servant was requested to write the facts up for publication in

THE BANNER. Now, Mr. Editor, how long must Spiritualism be cursed with such infernal frauds? Must the fair name, the beautiful philosophy, the sacred remembrance of what we knew to be true and genuine, be smirched and made a cause for ridicule because of just such cattle as Hogan? Our city has had its full share of fraud, and we three persons propose hereafter, in this city, to rid Spiritualism of the stench arising from such putrid matter, from this 21st day of

August, 1899, on. Yours for truth. Richmond, Ind. BENJ. G. PRICE.

Children's Spiritunlism.

GRANDFATHER'S PORTRAIT.

A picture hangs upon the wall, Down-stairs in our back-parlor hall; Grandfather's portrait, and 'tis strange How oft that plcture's eyes will change. Such knowing eyes that follow me, And everywhere I go, they see. Sometimes I watch the open door, And try to slip out quick, before My mother sees, but that sharp eye Stares at me so I can't pass by, And looks so stern it seems to say, " No, Harry, no,

You shall not go Out in the storm and snow to-day!"

I wish some one would tell me why I can't escape that portrait's eye. For even when I'm out of sight, Something will whisper, "That's not right! Play fair, my boy, or grandpa's eyes Will gaze at you in sad surprise. And you had better lose your game Than feel those eyes reproach and blame." And when I'm playing with my ball, And do not need my mother's call, Those eyes, as plata as words, will say,

Go, Harry, got Boy, don't you know, When mother calls, you should obey?"

But those strange eyes are never stern When I hard lessons try to learn. Or read to grandma, while she sits Close by the bright tog fire and knits. Or if, when little sister asks, My help, I kindly share her tasks, Or bring from school a good report, And act a manly part in sport, And show in every way I can Lam an honest gentleman. Oh, then those dear eyes seem to say,

"My pride and joy Is this brave boy; He's worth his weight in gold to-day!" - Mary Elizabeth Binyon, in Youth's Companion.

A Letter and Reply.

Dear Sunbeam: I thought I would write to you, as school will soon open and I will not have much time to write. I am longing to meet you at your party. Mamma is going to take both brother Willie and me.

Willie and I have both joined your Sunday Club, and we are both trying to do good.

I was very much interested in your letter this week, telling us about your kittie. I have a kittie that one of my sisters brought in one awful cold night. It has grown very much, and plays "hide and seek." It has a little kitten that is so cunning.

I wish some time you would come and see

How is my little sister Agnes and all my spirit friends. Love to Leona and yourself. I remain, Bessie Robertson. 106 Dustin St., Allston, Mass.

Dear Bessie Robertson: I was so glad to get your letter, and glad to know that you have a little kitty, too. Ours are ever so cunning. They have just begun to eat a little milk out of a dish, and one of them, who got hurt one day, is as cross as he can be. One morning the ironing board fell down across him, and left only his little head sticking out, and when Aunt Mabel got to him, she was afraid he was dead; but she picked him up and smoothed and rubbed him and took as good care of him as though he had been a little baby, but instead of being real nice and kind about it he has seemed fretful like a sick baby; he growls and wants everything his own way. Isn't that funny? He seems like some children, who, when they have been sick and everybody has taken care of them, seem to think they must have the same care after they get well, and so become fretful and cross. I hope that after a while the kitty will understand that it was only because he was hurt that he was taken special care of, and that he will behave as well as the other three. Don't forget the party, dear BANNER children, on Saturday, Sept. 30, from four to seven in the afternoon.

SUNBEAM, through her medium, MRS. MINNIE M. SOULE. 79 Prospect Street, Somerville, Mass.

A New Friend.

Dear Children Friends: I have wished I could write a letter to you for a long time, and at last I have been told that I could try. I never did write a whole letter, but sometimes when my medium is writing to some of her friends that I love very much I get control of her hand long enough to send a little message to them, or after she has finished her letter she it before the fire to melt slowly away." Most will let me write the two letters "P. S.," and then a little note; so you see I shall have to try very hard to write you a whole letter.

I am one of the little people that Sunbeam wrote you of in one of her letters. I was not wanted in earth life and did not live there, but came into this life; and when I was large enough my teacher in the spirit-school (her name is Alice) took me to my medium's home, and told me that this was the lady I was to have my earth life with; that I was to learn to control her, and also to learn, by being with her, all that little children did when they lived in their earthly bodies.

I remember the first time I saw my medium she was washing dishes, and Alice let me place my hands on her head, and told me to try to make her leave her work and do what I wanted her to do. I had to try quite a number of times before I could make her do this. The first time I did control her I made her leave her work and sit down to read the daily paper. I found that I did not like the paper, as I could not understand it; so then I kept telling her to read a little book called Babyland; after a time she did this also, and I learned to read with her, although she did not know that I was with her or that little spirit children could come to earth. She thought then it was true people died. So I was with her years before she knew it. And many of you little children are ever in the care and company of spirit children and their teachers, only you do not know it any more than my medium did; and they want you to make your life so sweet and helpful to others that after a time they can use you as mediums to the loved ones of earth; the more true and good you make each day the better the loving angel friends can help you.

Dear children, I am so happy about the letters in the BANNER OF LIGHT, for I can see that we are more real to you than we were before. Now you think of us as little people like yourselves. So we are, and we are often by your side when you do not think of us.

Some time I will write again and tell you of my spirit home, but I like best to try and help the little earth-people to remember that if they want a lovely home with us bye-and-bye, | clairvoyants reap a modest harvest; books treating |

they want every day in earth life to be sweet and true. Try to help mamma and your little brothers and sisters. I wish severy child who reads this letter would try to save pennies enough to buy a doll, and then at Christmas give it to some very poor little girl, who will love it even if it is a very small one. I am going to give one to a poor little girl. I have twenty cents already.

I will tell you why I wish this so very much. I know a little spirit girl, and when she was in earth-life a kind lady saw her looking at some dolls in the window of a store. The lady bought a doll and gave it to her. She told me that her father was unkind to her and used to drink so much whiskey that he used up almost all the money, and many times she went to bed hungry; then she would take the doll in her arms and talk to it, and it almost made her forget how hungry she was, and many times kept her from crying herself to sleep.

So many children in earth-life are unhappy, and I want you to try to help them, for they do not have nice homes and teachers as we do in our beautiful home life.

I love you very much, both earth and spirit Your little friend, children.

GERTRUDE, through her medium, MRS. SADIE L. HAND. 68 East Newton street, Boston, Mass.

Witerary Department.

OUR DIVIDED SELVES.—All men have at times had glimpses of Jekyll and Hyde in themselves; or, to quote the poets, who were before the romancers, an angel and a fiend lurk somewhere in our sub depths, striving for possession of us. We are astonished to find that to day we are looking at something with other eyes than we used yesterday. That which was meaningless upon the printed page at one time, glows with a new truth at another. Now we surprise ourselves by the fervency of our love, and now we startle ourselves by the unreasonableness of our hate. Even our own offspring shift and modify themselves, and seem to present new aspects as the alternate natures of us apprehend them.

The best of us have been startled at times as we passed the mirror, in an unworthy mood, at the strange expression on the familiar face. If a man could always be himself, how easy the fight would be! But his nobler self seems to have its recurrent tides and successive ebbs, and even the saint must pass through hours of gloom to reach his auroral awakening.\"I am conscious, 'says Thoreau, in a dark mood, "of an animal in us which awakens as our higher natures slumber." And then, as he focuses his intellect on the mystery, he adds this dark saying: "I fear that it may enjoy a certain health of its own, that we may be well but not pure."

Be all this as it may, the lesson that man has learned through time is that duality of character is not good. He puts this conviction into his common talk when he speaks of a 'double face" and of a "single heart," Twice Saint Paul speaks of "singleness of heart," as if it were supreme endeavor for man to acquire one dominating personality.

Not long ago a speculative Frenchman wrote a monograph to advance the view that suicide was always committed when the victim was possessed. But even this author was not quite convinced of what he was possessed, and one can come easily enough to the conclusion that the suicide is possessed of his own evil nature. There is an old Norse story of a departed spirit meeting with his guardian angel, and when commiserating the forlorn condition of the angelic creature it replied: "No wonder I am worn out. All your life I've been fighting in your behalf, and I never got a bit of assistance from you."

Life viewed from the character standpoint is in great part a long process of elimination. Something, either the serpent or the anthropoidal accestor, has to be frozen out by a steady resistance. We have to cleanse ourselves from the grime of centuries that tramped ahead of us. When the man makes a final assertion of himself and has reached the enduring and equable personality which is his spiritual birthright, we say of him, in the terse language of the Scriptures, that he is "clothed, and in his right mind."-A. U. Wheeler, in Saturday Philadelphia Evening Post.

IS IT SUPERTSITION? A correspondent of an exchange refers to "the ancient superstition of making a waxen image of an enemy, and bringing disaster upon that enemy be sticking pins into his image, or by setting subscription \$1 a year, or clubbed with The of us thought that the custom and the belief were dead and buried and forgotten. I believe that no superstition ever dies. This, at least, is not dead. I learn that it still survives in

But is this all superstition? The Occultist will remind you of the power of thought, and tell you that this power may be used either to bless or to curse. Burning one's effigy is a well-known means of casting collective contempt and odium upon one who has been guilty of acts of base injustice, and has an occult as well as a manifest significance. In the latest published "Report of the Smithsonian Institution," issued at the U.S.A. Government Printing Office at Washington, D. C., we find an interesting essay, entitled "The Revival of Alchemy," from which we see that there has been a turn in the tide of events. The author

"Simultaneously with the development of the truly scientific aspect of alchemical theory, there has arisen an extraordinary revival of the metaphysical side of the question; this goes hand in hand with the interest in chiromancy, astrology, theosophy and occult sciences, which occupy so large a place in modern thought, literature and polite society on both sides of the Atlantic. This tendency to cultivate the esoteric manifests itself in the study of the Kabala, the investigation of the mysteries of Buddhism, Confucianism, and other Oriental philosophies, in researches into the phenomena of Spiritualism, sc-ealled, and in the foundation of societies to study psychic force and the tenets of the followers of Madame Blavatsky. Crystal gazing, reading in magic mirrors, slate-writing, planchette, the quasi-scientific study of apparitions, of table turnings, of rappings by unseen powers, of telepathy, of the subliminal self, are now regarded as legitimate pursuits, in no wise necessarily associated with the black arts of mediaval times, provided only they are conducted in a spirit of inquiry and for the purpose of discovering the latent power underlying these phenomena. And this line of research receives stimulus from the results secured by students of experimental psychology, of hypnotism, from such discoveries as the phenomena of the X rays, and from the transcendental physicists, who theorize on the miraculous consequences of four dimensional matter. Crowded lecture halls reward exhibitions of trance mediums, speakers on theosophy, palmistry and occultism; in lower walks of life, fortune-tellers and

of occult themes enjoy great notoriety; writers of fletton find it profitable to introduce the mysterious into the children of their brains; even secular jour- The Most Prevalent, Dangerous and Decep uals, especially those of France, give space to the allabsorbing discussions on hermetism. These are some of the evidences of great popular interest in the unknowable. Only persons with special intellectual equipment are able to measure, weigh, sift and co-ordinate the novel phenomena gathered by researches in the field of hypnotism, psychology and occultism; those of weaker mental powers fall to perceive the real significance of the discoveries, and are led away into unprofitable and dangerous superstitions."-The

THE FRENCH WAY OF CONDUCTING tance. A TRIAL.-The daily incidents in the courtroom at Rennes last month were interesting enough, to be sure; but they were, comparatively speaking, of transient importance. France is a civilized nation with noble codes of law and a highly trained body of lawyers. French trials are, however, conducted in such a way that many aspects of them seem worse than lidiculous to those accustomed to the trials are the United States and England methods of the United States and England. methods of the United States and England. In about Swamp-Root and its wonderful Thus the witnesses at the Dreyius trial were cures. When writing, address Dr. Kilmer & in the main given freedom to tell what they knew in their own way, and were allowed to read this generous offer in the BANNER OF knew in their own way, and were allowed to assert their opinions, beliefs, prejudices, dislikes, and emotional points of view as if these were really matters of evidence. Under our rulings such digressions would be severely repressed as irrelevant. And yet it does not follow that our method is so superior to the French in all respects. Our rules of evidence are so technical that it often happens that the ends of substantial justice are wholly defeated because a really significant thing, which a witness would be glad to state, and which would clear up the case, is ruled out. In an American trial the lawyers seem to be playing a certain kind of game, with the judge as umpire, under elaborate and extremely technical rules which nobody can hope altogether to understand except the professionals. The witness must under no circumstances tell in his own way what he really knows, thinks, or feels about the case, but must answer the lawyer's questions in ways which do not violate the technical rules of evidence. In France, however, it is the judge, not the opposing counsel, who conducts the trial, and what the judge wants of each witness is the revelation of whatever may be in that witness' mind respecting the subject under investigation. It then becomes the subsequent business of the magistrate to get at such grains of legal evidence as may be found in the chaff of the witness' rambling discourse. It would be a rather bold proposition to assert that under our American method substantial justice is rendered in a larger percentage of cases than under the French method. In the Dreyfus case liberty allowed to witnesses on the one side was allowed in about the same measure to those on the other.-From "The Progress of the World," in the American Monthly Review of Reviews for September.

66 MMORTALITY," EXPONENT OF UNI-VERSAL RELIGION.—The September

number (Vol. 2, No. 6) of this publication appears in a somewhat new dress. The yellow cover is still retained as a symbol of yoga and wisdom, but the make-up of the pages is in larger type and in fuller pages of reading matter. The unique poem of W. H. Carruth, which begins with a "A star mist and a planet," and ends with "Some call it evolution, and others' call it God," will be found in this number.

Miss Lucy McGee writes an inspired article on "The Dialect of Color."

Cora L. V. Richmond has contributed a most valuable paper on the mystic interpreta tion of Numbers under the head of "Nirvana-From One to Eight," which should be quoted entire to convey all the rich thoughts

Mrs. Etta McK. Mayo has very eloquently unfolded "The Soul of Music," and as a teacher in the College of Psychical Sciences and unfoldment of the "Psychology of Music," she

has written very intelligently and sapiently. The editor continues his teachings on "Realization," which surely will be profitably read by the student of occult science. In the editor's tripod the subjects of "Divine Inspiration and How Realized," "The Human Aura," "Vibrations of Colors," with tables, "An Ethical Theory of Vegetarianism" and "Psychopathy," and ending with "The Dialogue" and study work for the chapters of the Order of the White Rose.

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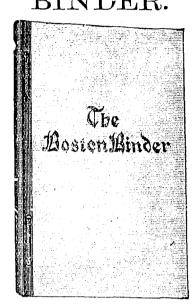
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BOSTON, SATURDAY, SEPTEMBER 30, 1899.

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Golden Words.

One of the worst enemies of Spiritualism is the dishonest practitioner, the fake medium. or the people who cover him up through any personal favor, or, as they mistakenly think. for the honor of the Cause, and to save it from disgrace. If there is any man on the face of this earth meaner, more utterly contemptible than any other man, it is he who will take money coined from the broken hearts, from the hopeless tears of those who long to know even for what they believe to be a genuine message from the other side, but simply for the sake of the money. When a person will do that I do not believe there is anything on the face of the wide earth too mean for him to do.-Minot J, Savage.

Our Message Department.

'In our next number we shall re open our spirit message department, with the gifted psychic, Mrs. Minnie M. Soule of Somerville, Mass., as the medium through whom our arisen spirit-friends are to voice their words of greeting to their loved ones on earth. We believe the majority of our patrons will gladly welcome the return of these messages of love, hence take great pleasure in acceding to their wishes in this respect. Mrs. Soule is the talented pastor of the Gospel of Spirit Return Society of Boston, and ranks among the most reliable test mediums now before the public. Her work will speak for itself, and we are positive THE BANNER's rapidly increasing list of readers. We take pleasure in thus formally announcing the re opening of the famous BAN-NER OF LIGHT Message Department, and in presenting, as the future circle medium, the well known psychic, Mrs. Minnie M. Soule.

The First Offer!

To the Editor of the Banner of Light:

To use a vulgar expression in the world, the Spiritualists ought to "put up or shut up." The offer in your last issue is, I think, a noble | merous and powerful to be longer endured. one. God bless the man it comes from. To refuse such an offer would I know wound his ness, kindness instead of distrust, love in place heart. To clear my skirts of that wound, I of hatred, joy instead of sorrow, and tenderknow of a person who will give one hundred ness, goodness, impartiality in place of their dollars, if the amount can be raised. Please let me know how and to whom it shall be paid. A true friend of the cause.

ROBERT HALFORD.

Special!!!

A New York Spiritualist offers to give one hundred dollars toward the fifteen thousand required to make Treasurer Mayer's donation available. Frank Walker pledges ten dollars for the same purpose, and we are assured of a twenty-five-dollar contribution for the same worthy object. Who will be the next to place his or her name upon this roll of honor?

Mrs. May S. Pepper.

We regret to learn of the serious illness of this gifted worker at her home in Providence, R. I. She has our sincere sympathy and that of her many friends in her suffering, and the best wishes of all who know her for a speedy recovery.

An Object Lesson.

It is with deep regret that we learn through our esteemed contemporary, The Light of Truth, that that noble, unselfish worker, Lyman C. Howe, finds himself forced to seek other avenues of employment after forty-five years' faithful service on the spiritual platform. This he is obliged to do in order to gain a living for himself and family, as he has no lecture engagements for the entire season next ensuing. In view of what Mr Howe has done for Spiritualism, and the value of his platform utterances, his present condition as regards engagements is the severest reflection that has been cast upon Spiritualists through the half. century that has elapsed since the first spirit voice was heard at Hydesville. Mr. Howe has long been known as a trance speaker of great eloquence, erudition and power. That such a man must retire at a time when he is best able to give to the world his profoundest thought and richest inspirations, is nothing less than a positive disgrace to Spiritualism.

There are causes for the retirement from the spiritualistic platform of such gifted workers as Mr. Howe, Mrs. E. L. Watson, Susie M. Johnson, Cephas B. Lynn, and many others equally as able as they. It is now the duty of the Spiritualists of America to ascertain those causes, and apply the remedy that will lead to different results. In the early days of the spiritual movement, the platform speakers, Loveland, Furgeson, Finney, Pardee, Miss Sprague, Miss Amedy, Mrs. Richmond, Mrs. Hyzer, and scores of others, were listened to by thousands of interested people, who were earnestly seeking for the truth. The platform was then consecrated to spiritual things, and the desire of wise spirits, both in and out of the form, was to present unmistakable evidences of fact to the people.

The ability with which the abstruse questions presented to the inspired speakers were handled was conclusive proof to the vast majority of their listeners that a power outside of themselves prompted their utterances. No other phenomena were needed, and when it was sought to introduce manifestations, that properly belonged to the home or developing circle, from a public platform, a reaction set in against Spiritualism as a movement. Backward steps never lead to progression's road, and Spiritualism was made to realize the truth of this statement when a lower order of work was substituted for a higher one.

Those who appreciated science, philosophy and religion fell away from the movement be cause they wanted that only which would instruct and uplift them-not that which would give them momentary amusement or divertisement. The speakers capable of presenting advanced thought soon found themselves without audiences, or with such small ones as to discourage them from speaking at all. Then the expedient was resorted to of uniting with the address such supplementary demonstrations as would attract the people. It was thought that this would force many to listen to the philosophy who otherwise would not give any attention to it. People seeking entertainment naturally objected to forced instruction of any kind, hence were only impatient while the speakers were addressing them. Therefore they remained away from the meetings when they knew that such speakers were engaged. This fact soon led spiritualistic societies to employ only those who would draw the crowds, and the workers along scientific and philosophic lines were left without employment. Some of them followed the examples of R. P. Ambler and Charles A. Hayden, and entered the ministry of either the Unitarian or Universalist churches. Some took up other professions, while others, like Mr. Howe, held on, only to meet with seeming defeat in the end.

Mr. Howe's fate is traceable to the mad wor ship of questionable phenomenalism. No sane man to-day denies that phenomena rest upon the evidences of fact. No true Spiritualist questions the value of these phenomena when they are genuine, yet all investigators and believers now feel that these phenomena should be carefully analyzed to determine whether their dead are alive; and take it, not their worth before they are presented in any form to a heterogeneous audience. This analysis can only come through scientific methods, hence a psychical laboratory is far more necessary than hundreds of crude and unclassified phenomena. When local, State and National Associations are properly supported, many laboratories can be established and thorough genuine phenomena can find their way to the people. Mr. Howe's case proves beyond all question the necessity of a pension fund from which our true and tried workers can receive that which they have honestly earned through many decades of faithful service upon the ros trum of Spiritualism. Such a fund is one of the aims of the N. S. A., yet that body is given the cold shoulder by many so-called Spiritualists because of its noble desire to furnish employment and support to worthy workers. Some ardent Spiritualists are the bitterest opponents of organization, and they can now see the results of their work. We urge the Spiritualists of America to sustain the that she will give the best of satisfaction to N.S.A. in order that our ablest workers may be retained in the service of Spiritualism.

The Spirit Message.

The message of Spiritualism has been heard by only a few of the people of earth, and fewer still have heeded its commands. It came at a time when sordid greed was in the ascendency in the minds of men, when religious intolerance, bigotry and prejudice influenced their opinions upon nearly every question, and when the heart-agonies of the world were too nu-It came to give generosity in place of selfishdemoralizing opposites. Some men and women heard the voices of the angels gladly, and heeded the spirit-admonitions with joyful hearts. Others listened for a time, then turned away to pursue their favorite phantoms of wealth and seeming pleasure. Others sneered and ridiculed this soft, sweet voice of the unseen messengers of God, and sought vigorously to suppress it. Persecution came, and with it much suffering and many tears on the part of the victims of man's injustice to his brothers.

Still, the low, sweet call of the angels continued to exhort men to nobler living, purer thinking, truer acting. Thousands of unseen messengers came to earth, seeking to tell their loved ones of the higher and better life of the spirit. They told of the beauty and glory of goodness-of the happiness found by doing for others, of the advancement made by conquering selfishness, of the spiritual gain of man's soul through the subjugation of hate and distrust, of the peace that came from right doing let alone.

heaven to those who would but listen to their instructions and give heed to their admonitions. But many refused to listen, many refused to see the truth, and groped on in darkness; new ideals were disregarded, and the progress of the world embittered them. Sor-

-in fine, they revealed the civilization of

row held sway in many kingdoms, and ruled with a cruel hand. Upon this enemy of man, upon this sombre visaged tyrant, the angels sought to turn the all-potent light of spiritual truth; but he resolutely turned his face away, and continued to hide the loved of heaven from the sight of their dear ones on earth. He made Death seem a cruel monster whose very presence betokened disaster, and he filled

the hearts of all to whom he came with wailing and groans of despair. He hung the sable curtain of ignorance over the eyes of those whom he touched, and caused them to grieve as if there were no hope. Whenever he was dislodged from one position, he immediately fortified himself in another, and continued to throw clouds of doubt in the forms of creeds of fear over the minds of those to whom he had access. His power and influence seemed to wax greater and greater, and the people were left to wrestle with their griefs alone. But Sorrow knew not the subtle potency of the Soul hence left one avenue to the citadel of man's being unguarded. That avenue is known as Intuition, through which the angels quickly sent messages of love to counteract the baleful influence of all of Sorrow's minions. Death was soon shorn of his terrors and shown to be man's kindest and best friend. Life took on a brighter coloring, as the soul learned to know its own. The heavenly message made no loud protestations of its power and purpose, but silently mined the positions of its enemy with the powder of Love and Truth, and sent missiles of affection to the very hearts of men, to remain forever. What a change was thus wrought! Peace's morning dawned, and her effulgent light was shed over all the earth. War and discord became known as public enemies, as abettors of Sorrow and Fear. The message swept onward and even selfishness and slavery were compelled to listen, and lol the brotherhood of the race was revealed and its religion truly lived. And all of this shall come to pass when Spiritualists become spiritualized, by living up to the commands of the soulvoice of Truth, Love, Reason and Knowledge, by heeding all messages given in their behalf. and by becoming in deed, as well as in word, the custodian and exemplifiers of the civilization of equal and exact justice for all mankind.

Treasurer Mayer's Offer.

Once more we call our reader's attention to the unselfish, therefore spiritual offer of Treasurer Mayer of the N.S.A. He will donate in fee simple to the National Association property whose lowest possible valuation is fifteen thousand dollars, provided the Spiritualists of America will unitedly donate a like sum in money. This is one man against many thousands of men, and the unparalleled generosity of the proposition has evidently astounded every Spiritualist in the United States. There are at the least calculation one hundred fifty thousand Spiritualists in the United States. Ten cents from each one of them would vield the sum of fifteen thousand dollars, as required by Mr. Mayer to make his offer available. Is there one out of the number who cannot afford to give five dollars for this home for Spiritualism? Surely one dollar each is a mere bagatelle. Will you come forward and pledge your dollars? Do not hesitate to send them to the officers named in Mr. Mayer's let ter to the public. Show your respect for Spir itualism and your interest in its welfare.

In the church any such offer as Mr. Mayer's would be met by one great outpouring of money on the part of his co-laborers to make his gift available. His offer would have inspired a number of people each to give a like sum for the good of their religion. Thousands of others would have hastened two, five or ten dollars each on to Washington for the same good purpose. Why can't the Spiritualists do likewise? There are men and women of wealth in our ranks who would not miss five hundred or a thousand dollars half so much as workingmen and women would miss fifty cents. Others can afford fifty or one hundred dollars each, and still have every possible comfort they now enjoy. Mr. Mayer built up his possessions by hard labor and strict attention to business; his gains have been due to well-directed effort. Cannot others be equally considerate of their religion, and do proportionally as well by it? Every speaker and medium, especially every missionary of the N.S. A., should find this proposal of Mr. Maver's an inspiration to take hold to raise one hundred or a thousand dollars each for the "Home Fund." Who will follow the first response? Those who have even so little to spare, come forward now and meet Mr. Mayer dollar for dollar. This offer holds good until Oct. 20. Spiritualists of the United States and Dominion of Canada, now is the time for you to prove your devotion to your religion by meet ing Mr. Mayer in his noble desire to advance the religion that has done so much for you.

Home Again.

The steamer New England reached Boston harbor in safety Sept. 22, and brought once more to their native shores Mr. B. B. Hill and Mrs. M. E. Cadwallader of Philadelphia. They reported themselves as having been greatly benefited by their trip abroad, and certainly appear to be in the best of health. In our next issue, which, by the way, will be of especial interest to all of our readers, Mrs. Cadwallader will give some very interesting and instructive reminiscences of her trip, referring especially to the work of the Children's Lyceum in England. We are pleased to give these friends of the Cause a hearty welcome home, and trust they will feel inspired to give our readers glimpses of Europe through the mediumship of their pens.

Prof." (?) Slade is operating in Brockton. If his abilities are to be judged by his flaring advertisements, he has greater power than was ever ascribed to Olympian Zeus. If Spiritualists patronize him, they have only themselves to thank, should they be most outrageously cheated. Henry Slade, the wonder-worker of early days, originally possessed rare medial gifts, but they have long since departed from him, and he is now resorting to many dublous methods to gain a living. purpose of deceiving the people. The only safe way is to avoid them all, not excepting be cared for, but Slade the deceiver should be

Spiritualism.

Spiritualism found the world darkened by the heavy clouds of sorrow, wet with oceans of bitter tears, denuded of all its flowers by the oruel frost of death, and almost obsoured by light of knowledge upon the heavy clouds of smiling lovingly upon the children of men. It of endless life / It touched with deft fingers and splendor. It threw the rays of the divine Berkeley Hall Sunday, Oct. 1. light of science upon the fogs of doubt, and behold! Truth was revealed as man's angelic guide, to lead him in safety into a home of rest, where he realized that Immortality was his even from Eternity unto Eternity. Then he blessed Spiritualism and builded unto it an altar of thanksgiving, upon which he laid daily his offerings of good deeds and sweet and wholesome thoughts.

Dreyfus. The Dreyfus trial is over. The long sufferng officer was again convicted of a crime he never committed, but this time received the recommendation to mercy from his prejudiced judges. Acting upon this, the French Government has pardoned him, and he is now a free man. No trial in modern times has so stirred the civilized world as has that of Capt. Dreyfus. In every nation on the globe the story of his wrongs and sufferings has been told, and heartfelt sympathy evoked for this man of an alien race and nation. Outside of France very few people believe him guilty, while in France probably four fifths of the people feel that he s innocent.

He has accepted his pardon, and is once more at liberty, yet is not free from the imputation of guilt, as implied by a pardon. To be parupon his name. He declares that he will never rest until the guilty parties are discovered, and forced to acknowledge their share in the awful conspiracy against bim. His case has awakened a fraternal sentiment in the minds of millions of people, and has done much to advance the cause of the brotherhood of the race. It takes such fearful object lessons of individual suffering to arouse people to a knowledge of their common kinship, and to make them feel their own in their neighbor's good If the crime against Dreyfus shall result in strengthening the bonds of brother hood among the nations of the earth, his sufferings will not have been in vain.

To the careful student of events, the Dreyfus case is full of significance. It means not through the blind worship of the army. Behind it lurks the assassin wish to kill the Republic that monarchy may again prevail. A manarchy always needs an army bound to imunder monarchical rule, hence it is easy to trace the fine Italian hand of the Roman leading army officers, the enemies of Dreyfus, | Saturday noon, Sept. 30. were educated by the Jesuits, and, no doubt, are in secret alliance with them to-day. The Jesuits hate republics, and are always plotting to overthrow them. A French Jew is selected to become their scapegoat that the Republic may be destroyed, and he is made to suffer every torture that flesh can endure in order to accomplish the desired result. This pardon may lead in time to the discovery of the real cul. prits, and when they are once unearthed, Jesuit dence in the case. Monarchy needs a large standing army; ecclesiasticism needs a monarchy in order to thrive; the conclusion is easily deducible that monarchies, armies, and ecclesiastics are bitter enemies of all republics.

The Grant Wedding.

Miss Julia Dent Grant, granddaughter of a former President of the United states, has married Prince Cantacuzene of Russia, under the impressive (?) ceremony of the Greek Catholic Church. Her wedding presents were numerous and costly, their value being nearly or quite half a million of dollars. In itself this sum represents a tidy fortune, and is far beyond the capital of ninety-eight per cent. of the American people. The usual stories of this Russo-American wedding are affoat, and the public is told that it is purely a true love match, and that everything is "perfectly perfect" in connection with it. In point of fact, daughter of America's greatest soldier of modern times. Had he been a Russian of middle never be told to the world.

As it is, the toiling masses in America will read of the pomp and splendor of these nuptials, of the lavish expenditure of money in a few directions only, of the eagerness with which men, and women who throng Plutocgifts to the Russ and his wife, and then reflect (with great satisfaction, no doubt) upon their squalor and misery, their sufferings and pov-No doubt such ceremonies are impressive

and awesome; no doubt they are exceedingly patriotic; no doubt they cause the groaning millions of America's poor to bless the day they were born and exalt the beauties of their agony. It may be a love match; the Prince may be the best man on earth; his wife may be an archangel in a woman's form; it nevertheless is a fact that they are both human beings, dwellers in material bodies, and in this respect co-heirs with all of earth's millions to the heritage of so called death. Their clay, therefore, is in no wise superior to that of others, nor do they get away from the category of human beings because of rank and wealth. It is apparent that this union is another offering to European nobility from fawning plutocracy in America. It is another evidence that American caste is not satisfied with sterling American manhood, but must bargain its daughters as slaves were sold of old, in the market of titles, where virtue is unknown and purity held up to ridicule. We have only good wishes for these young people as individuals, but our Americanism is of a type that causes us to repudiate the principle involved in these Not a few charlatans assume his name for the international marriages where wealth and titles are the objects of sale. An honest, untitled American boy or girl is a far nobler specimen even Slade himself. Slade as a medium should of manhood and womanhood than is he or she who hastens to put honor on sale in the court

of Mammon.

Boston Spiritualism.

The majority of the Spiritualist societies in Boston will open their meetings Sunday, Oct. 1. We wish them a successful season, and trust that many investigators may find their way to. the dark fogs of doubt. It threw the bright | these gatherings. The Boston Spiritual Temple will open its services in Berkeley Hall with sorrow, and lo! angel faces were revealed Mr. F. A. Wiggin as speaker. Mr. Wiggin's well known ability is a guarantee that he will breathed in gentle zephyrs upon the earth, be greeted by large audiences throughout his and lo! all tear were dried and the soil was stay in Boston. He has a message for the peoclothed in garments of living green, emblems | ple, and the ability to interpret that message to the souls of men. We welcome him to the oity the seared and withered flowers, and be and trust that he will receive a hearty greethold! they bloomed again in wondrous beauty | ing from all seekers for truth who may visit

The Mills Meetings

Are to be continued, but not by our valiant friend and brother, B. Fay Mills. It is understood that Mr. Mills is obliged to desist from public speaking, and cannot therefore go on with the work of last year. Mr. Howard, an ex-Presbyterian minister from California, is to take charge of the meetings in Parker Memorial Hall, and may be invited to continue the Sunday meetings established by Mr. Mills.

Dr. W. W. Hicks

Of Toronto, Ontario, formerly State Superintendent of Public Instruction in Florida, is in Boston for a brief period looking over "The only city in America with a History." He addressed a select audience in Legion of Honor Hall on Sunday, Sept. 24. Mr. Hicks is an eloquent speaker and a profound thinker, hence attracts thinking people and holds their atten-

The Maine Convention.

Our patrons in the State of Maine should not forget that the tnird annual convention of their State Spiritualist Association is to be held in City Hall, Waterville, Sept. 30, Oct. 1. doned for a crime he never committed is a Good speakers, excellent music and fine test travesty upon justice, and leaves a stigma | mediums will occupy the platform, and a grand good time is guaranteed to all. One fare for the round trip has been granted on the Maine Central Railroad and all of its branches, so that the cost of the trip will be a mere trifle. Entertainment will be furnished by many of the hospitable people of Fairfield and Waterville, while special rates are expected at several of the best hotels. Mrs. M. J. Wentworth of Knox, Mrs. A. G. Stevens, Stetson, Edgar W. Emerson, Manchester, N. H, will be among the platform attractions on that occasion. Spiritualists of Maine, go to Waterville in a body, make your State Association a power in Maine by becoming active members thereof, and enjoy a grand spiritual feast of two days' duration. See to it that City Hall is filled at every session, and sustain your officers in the sacrifice of an individual officer alone, but their noble work in striving to forward the inan attempt to exalt the imperialistic spirit terests of Spiritualism throughout your State.

Look out for the next number of the BANNER OF LIGHT. Its contents will amaze and delight you. Order extra copies of this, plicit obedience. Ecclesiasticism always thrives | the best of all its splendid issues, and send them to your friends. It must be seen and read to be fully appreciated. Order your pa-Church in this great iniquity in France. The pers at once, as no extras can be placed after

Have you consulted J. B. Hatch, Jr., with regard to your ticket to the Chicago Convention? If not, do so at once in order to enjoy this grand Western excursion in full. Write him about the trip, and induce your friends to do likewise. His address is 74 Sydney St., Boston, Mass.

Our readers in the State of Washington should not forget their State Convention to influences and intrigues will be much in evi- be held in Seattle, Wash., Oct. 4-5. See notice on our fifth page, and then plan to attend the Convention. "In union there is strength," and our Washington brethren should not forget this important fact.

An Endorsement.

To the Editor of the Banner of Light:

I cannot refrain from expressing my gratitude for your independence, honesty, courage, fearlessness and honor for the editorial "Et Tu, Brute," written in respone to a retort from a contemporary, touching fake mediumship and media and their pretended saviors under the name of justice. This woman whom the said contemporary now defends, Mabel A. Jackman, because, forsooth, I had spoken of the possible frauds in public mediumship and phenomena, wished, at Clinton, Iowa., in August, 1898, my head to be put upon a spike. I am slowly spoiling for any one however, a Russian Prince has bargained a outside of an asylum to do it, and yet I would share of his title for the hand of a grand- not pose as a martyr, even if I were favored by such insanity. Let no one be a judge of what is best as personal experience for his fellowrank, or she of a less famous house than that | man, but let us all be just and kind while at of Grant, the story of this wedding would the same time we cleanse our own household and even editorial sanctum of the enemy. I stand with THE BANNER in favor of genuine mediumship and phenomena against imposture and fraud, and while there are two sides to all questions, my experience as a lecturer and teacher, to say naught of my own racy's court hastened to present their costly | pleasurable experiences as a sensitive, have taught me that the public is only too ready and willing to accept the truth as Spiritualism or Theosophy can manifest or explain it. Mr. Editor, does an article written in defense of frauds bring many new subscriptions to a Spiritualist paper? J. C. F. GRUMBINE.

The State Spiritualists' Association of Washington

Will hold its Annual Convention in Seattle, Oct. 4th and 5th in "Assembly Hall," Masonic Temple, Second and Pike streets. The first session will be at 2 P. M.

We wish to extend a cordial invitation to all that may feel an interest. Mediums are especially invited.

We also desire to give notice that it has been decided at a late meeting of the Board, to amend Section 1, Article 4 of our Constitution to read "That all chartered societies shall send to the State Convention delegates to represent all members of said societies in good standing." Signed, MRS. M. E. STRANCH MCCALL,

Sec'y pro tem. S. S. A. W., Treas. S. S. A. W. Residence, 3124 W. 24th St., Tacoma, Wash.

A Card.

To the Editor of the Banner of Light:

Please allow me to state through your columns, that Mrs. C. B. Nichols, a medium whom we have known for a number of years, as an honest, reliable and convincing clairvoyant, as well as a true and noble woman, has removed from our city to Boston, where she may be found at 533 Tremont street daily.

MRS. J. A. CHAPMAN. 21 Fairmount street, Norwich, Conp.

The Chicago Convention.

Many Spiritualists are anxious to attend this important meeting and participate in its deliberations. This should be the desire of all Spiritualists in the United States, and we trust that thousands of them will manifest their interest in Spiritualism by thronging to the Convention hall in Chicago. The question at once arises, who are the members of the National Association? and who are qualified to take part in the Convention proceedings? The National Spiritualists' Association has no individual memberships; its primary units consist of local and State Spiritualist societies, · children's lyceums, charitable associations, etc., that are chartered by and with it. Each society belonging to the N. S. A. is entitled to one delegate on behalf of its charter, and an addiwho are connected with it. A society with ten, twenty or thirty members is entitled to to one hundred and fifty members has two delegates.

In order to have direct representation at the Convention it will be necessary for the Spiritualists, and all others who work with them, to organize working societies having definite aims and purposes, equipped with a businesslike constitution and code of by-laws, and composed of at least seven members.

All societies are expected to do something for the Cause in their respective communities, through public lectures and social greetings from house to house during the year. In some cases eight or ten persons have formed a reading club, elected one of their number as reader, and enjoyed the contents of the Spiritualist papers in that commendable way. They took pride in keeping up the dues of their societies to the N. S. A. in order that they might help the Cause at large and have a voice in the annual convention of the National society. Each society connected with the N. S. A. is required to pay twenty-five cents per capita upon all members in good standing to the National body, and is also expected to take up one collection per annum as a special offering. There should be active spiritualistic socie-

ties in all cities and towns where ten or twelve Spiritualists reside. Such could and would be sustained if each individual Spiritualist would do his part, and thereby induce the outside public to lend a hand in the same good work. The Cause of Spiritualism has little use for mushroom societies that centre around the personality of some one medium or speaker; such bodies have only an ephemeral existence, and pass away, leaving the movement in a much worse condition than it was before. When men and women feel the vitalizing power of their Spiritualism, they will seek by every possible means to make its influence felt in the communities where they reside. Spiritualism is either a momentous fact in nature, or a most stupendous humbug. If it were to be judged by the interest taken in it by some of its so-called followers, it would not be strange to find it everywhere adjudged a hum bug. When Spiritualists really believe in Spiritualism, they will associate themselves together in organized bodies, to bring about needed social, industrial and religious reforms through the mediumship of that vital force sent abow to manking by the angels only nity. two years ago. They can never make Spiritualism the power for good it should be in the land until they heartily support their local, State and National Associations. Organize yourselves, O Spiritualists of America, and become a potent factor in the creation of a nobler civilization! HARRISON D. BARRETT, Pres. N. S. A.

The Trefoils.

DOMINION LINE, S. S. NEW ENGLAND,) Sept. 19, 1899.

To the Editor of the Banner of Light: It gives me pleasure to call the attention of

your readers to the following letter from "The Trefoils of Liverpool Lyceum, which I am sure will be of interest to all Lyceum members: 9 SUGNALL STREET, LIVERPOOL, ENGLAND.

Dear Mrs. Cadwallader: Andrew Jackson Davis has truly said, that "a child is the repository of infinite rossibilities," and it has come to our mind that an excellent way of as sisting to unfold these possibilities is to get our Lyceum children to take an interest in each other all over the world.

It is unfortunately, a too true saying, that one-half the world does not know how the other half lives.

With the object of making our movement an exception to this, we purpose instituting an Inter Correspondence League, the principal object of which would be to encourage the Lyceum Children in different parts of the world, in writing letters to each other.

Everyone knows how it delights young people to receive letters, and how gleefully they read and re-read them.

But besides giving pleasure to the children, it would materially assist them in cultivating two greatly necessary things, viz.: The proper way to write a letter, which practice alone can teach; and the power to put their thoughts into words.

It is our desire to inculcate in Lyceums a fraternal feeling that shall fill the children with a desire to know more of one another; a desire, we hope, that shall increase as they reach maturer years.

Still another outcome would be that the children would learn to take a much deeper interest than heretofore in Lyceums other than their own.

The future of our Cause depending largely upon the children of the present, it would be an admirable thing to create in the young minds a bond of fellowship, which in later years would be a great strength to the move-

If any children in your Lyceum would care to join such a League, and enter into correspondence with children of other Lyceums, we shall esteem it an especial favor if you will send us their full names, addresses and ages.

together with the names, if any, of the Lyceums they particularly wish to write to.

The cost of enrolling would be nothing. When the League is formed we shall be pleased at any time to forward a list of Lyceums which have joined on receipt of stamp for

Trusting to receive an early and favorable ceply, we remain,

Yours fraternally in love, truth and wisdom, THE TREFOILS FRANK CHISWELL, ERNEST KEELING, STANLEY CHISWELL

Liverpool Children's Progressive Lyceum No. 1. As the above letter fully explains the object of the League, it will only be necessary to tell you something of the young men who have sent out the call. Some time before my departure for England, I received a letter from tional delegate for each one hundred members | Mr. Arthur Hill of Liverpool, asking if I or major fraction thereof, in good standing, thought such a plan would meet the approval of the Lyceums in America. When I visited Livenpool this year I found that Mr. A. Hill but one delegate, while a society with fifty-one had interested three Lyceum scholars, who are known as the Trefoils, because the three are contantly working in unison.

The name of the Chiswell family is as well known in Lyceum work in England as is that of the Hatch family in America, hence their interest in all that pertains to Lyceum work.

Mr-S. S. Chiswell is Conductor, Ernest Kelling Assistant Conductor; Mrs. Fannie Chiswell is Guardian, while Erank, Stanley, Alma, Ethel and Lettie Chiswell are all working members of the Liverpool Children's Progressive Lyceum No 1.

This Lyceum is conducted after the manner of the first one instituted by Andrew Jackson Davis, who is dearly beloved by English Lyceumists. Some of you may not be aware that the beautiful medal, which was issued by the British Spiritualist Lyceum Union in honor of Jubilee year, had on one side the House at Hydesville and on the other a medallion portrait of A. J. Davis. I have one which was presented me last year, which I prize very much. At the Liverpool Lyceum, in the march, the leader always carries the Stars and Stripes, in honor of the founder of the Lyceum movement. The Lyceum Manual used is one compiled by Emma Hardinge Brittan, H. P. Kersey and Alfred Kitson, the estimable Secretary of the Lyceum Union.

Messrs. Frank Chiswell, Ernest Keeling and Stanley Chiswell are all devoted to Lyceum work, and hope to interestall Lyceum scholars in the League. Their unselfish and devoted pated in, while in the afternoon J. C. F. Grum labors are sure to meet with success. They bine gave an able address under the auspices are earnest and sincere Spiritualists.

Both last year and this year it was my pleasure to be given a reception by the Lyceum at Liverpool, and this year the joint Lyceums of Liverpool and Bootte tendered us a farewell reception on the eve of our departure. Having seen "The Trefoils" at work in their home Lyceums, it gives me pleasure to introduce to you these worthy representatives of our Cause, with the hope that some of you who will read this letter will write them and cement the ties of friendship between this country and England.

Who will be the first to accept the favitation of The Tretoils? Fraternally,

M. E. CADWALLADER.

Vivisection.

To the Editor of the Banner of Light: It has been repeatedly claimed that those

who seek the total prevention of vivisection are "extremists." Those making this state ment try to show that a good restrictive law is what we really need. Such a law would confine vivisection to certain persons and localities, and would (it is said), greatly decrease the number of operations made upon living animals, and obviate all the distressing features of vivisection, by making it impossible to use it as a method of school demonstration, or in laboratories, without the employment of sufficient anasthetics to prevent all suffering.
This is a wholly false position, one which

shows that its advocates are either ignorant or wilfully dishonest.

To realize this, we have but to turn to the Vivisection Act in England, which is the very best restrictive law against vivisection which could be framed.

With this law in force, it has been shown that only last summer a physician who had no license to vivisect performed experiments of which he himself wrote an account to a medical journal, using pronouns in the first person singular, stating that he kept animals "alive to observe how long the irritation would last." When this experimenter was called to account for his operations, on the ground that he had no license to vivisect, he claimed that a licensed friend had performed the operations in question, and this in the face of his own communication to a medical journal on the subject. It had also been published that he was paid £12 for research necessitating the purchase of mon-

keys, dogs and apparatus.

Now, we are in no way more law abiding in this country than are the English in theirs. We have no reason to suppose that a law re stricting vivisection here would be administered so that it would in truth decrease the number of experiments or the severity of the

pain inflicted.

Then, too, if we restrict vivisection we thereby legalize it. A recent English writer

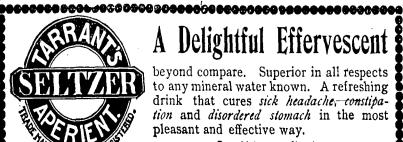
says: Even were vivisection as useful as its warmest advocates assert, I should still condemn it, as no material benefits can compensate for the moral evil of this practice, and the disastrous and dreadful consequences that are likely to result from it. The cure of disease, the relief of pain, and the prolongation of life are of less importance to the human race than the cultivation of sentiments of justice, mercy and humanity." ANNA SARGENT TURNER, Sec'y New York State Anti-Vivisection)

Society, Saugerties, N. Y.

N. S. A. Convention.

If you are going to Chicago with the New England party, you should secure your tickets at an early date, so that arrangements can be made with the Sleeping Car Co. for berths, also for rooms at the hotel and for meals en route. All arrangements have to be made in advance by the writer, so that everything will go smoothly. After you have ordered your ticket all you have to do is to be at the depot on time and check your baggage to Chicago, Ill., Leland House. Then there is nothing for you to do but have a pleasant trip, as usual. All intending to join the party and go in private, must order tickets in advance. Write J. B. HATCH, JR.

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If affected by physical suffering or disease, send your name, age, sex and one leading symptom, in your own handwriting, and receive a correct rescuic diagnosis—and WOMAN, a brochure for ladies only; a medical work of rare value, purest thought, and

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ooking of foods for general use, antidotes for poisons, and other valuable information for every

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eign country embraced in the Universal Postal Union. To countries outside of the Union the

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Folding Cots, \$1.25,
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Sept. 30. 4w J. C. HOPKINS & CO, 119 Chambers Street, New York

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The Sermon.

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Lily Date, Y. P. S. U.

THE WORK OF LAST SUMMER AND THE PROPOSED WORK FOR 1900.

Election of Officers.

For a variety of reasons the Y.P.S.U. of Lily Dale was not as active the past summer price will be \$3.00 per year, or \$1.50 for six as in previous seasons, but some useful work has been done along many lines. Y. P. S. U. Day was one of the pleasant features of the Day was one of the pleasant features of the camp. A varied program was presented, contine Banner of Light and the publications of sisting of a conference meeting in the morn- the Banner of Light Publishing Co. ing, which a number of young people particiof the Union.

The experience of the present year has demonstrated the necessity of having a leader whose time would be devoted entirely to the interests of the Union, and accordingly arrangements have been made with Mr. H. L. Jenkins to act in that capacity during the

coming year. Young People's Day is looked forward to as one of the most attractive events of the season of 1900. A fair entertainment and other features of a social nature are among the plans. A committee has been appointed and money appropriated for a tennis court, which will be in readiness for the opening of the season. Our charter graces the walls of Library Hall, and it is hoped that the framework of our efforts will be as supporting as that which encircles it.

The officers elected for the ensuing year are Mr. H. L. Jenkins, President; Mrs. Emmaline Spencer, Vice President; Miss Munnie Com-Endorsed by Editor and Management of BANNER OF LIGHT Miss A lice Evans. Treasurer Mrs. Evie P. Bach and Miss Etta M. Pretty man, Trustees.

The Maine State Spiritualists' Convention.

The Maine State Association of Spiritualists holds its Taird Annual Convention in City Hall, Waterville, Me., Saturday and Sanday, Sept. 30 and Oct. 1.

Speakers: Mrs. M. J. Wentworth, of Knox, Me., and Harrison D. Barrett, President Na-tional Spiritualists' Association, Needham, Mass. Medium, Edgar W. Emerson, Manches

ter, N. H.
Program (subject to change): Saturday, 10 A. M., the usual order of business will be at tended to, followed by election of officers; at 2 P. M., business, address by Mrs. M. J. Wentwartn; 7:30 P. M., H. D. Barrett, followed with delineations by Edgar W. Emerson. Sunday, 10 30 A. M., Mrs. M. J. Wentworth and H. D. Barrett, delineations, Edgar W. Emerson; 2 P. M., H. D. Barrett, followed by Edgar W. Emerson; 7:30 P. M., H. D. Barrett and Edgar W.

Rates have been secured on Railroad, also at Hotels.

Delegates and friends will please report at ity Hall Saturday, at 9:30 A. M., and register. We extend a cordial invitation to all Spiritualists and friends to attend, and help make the Third Convention a grand success.

Rev. A. J. WEAVER, Pres. MRS. VIOLA A. B. RAND, Sec'y.

Lake Helen Camp-Meeting, Florida.

FIRST EXCURSION.

The first excursion will leave New York City (pier 45, North River), on Oct. 24, at 3 P M., by the Clyde Line Steamer Comanche.

I have secured first class staterooms and am ready to quote very low rates for parties of ten or more, who may wish to visit Lake Helen or other places in the State:

The hotel at Lake Helen Camp will be opened about Dec. 1. Those arriving earlier can be accommodated in the Apartment House, in Brigham's Hall, or in cottages.

Write me for particulars, rates, etc., inclosing four cents in stamps for postage on circulars, etc.

H. A BUDINGTON. 91 Sherman street, Springfield, Mass.

writes: "I enclose to you money order and a list of twelve names for you to send The BAN-NER to on trial for three months. I do not know that one of them will subscribe for it at the expiration of the three months, but the experiment is worth trying."

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Wicker Chairs soon become soiled, but they can be cleaned to look like new with Gold Dust Washing Powder and warm water. Just use a scrubbing brush, and when the water becomes the least soiled, get fresh, and follow with a soft dry cheese-cloth and wipe dry.

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To all such aspiring souls this book comes as aid, incentive and inspiration. I is written for practical use on the plane of daily life. It treats of the potent lever of thought in its varied phases of de sire, perception, reflection, of wisely directed pur pose, of the dominance of the higher selfhood, of worthy, unselfish service for others, leading the reader through spiritual evolution of involved huhuman potencies, in an eternal progression toward at-one-ment with the Source of all Life and Love and Peace.

The unique tit e of this book is the key to its purpose, viz., to induce all sharp-cornered human cubes to become harmonious spheres, and to enable them to recognize the trials of their present experience as divinely appointed purposes to this desired goal.

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Price—"Happy Days," 15 cts.: "O. Tell Me Not." 10 cts. of both pieces by Mr. Ryder.

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THE BANNER OF LIGHT.

A BANNER OF LIGHT, and of glory, too, Is waving aloft, 'mid the ether blue. As its white stars gleam and its stripes unroll, The pride of a patriot fills my soul. And my heart cries out, "May it never fall!" That bright flag of freedom which waves for all.

And close by my side, as I here recline, IS & BANNER OF LIGHT which o'er me doth shine With a glory brighter than the flag above. For it brings me tidings of those that I love Who have passed beyond the portals of life On this earthly planet of care and strife.

It brings me knowledge of a world where they Are gathered, where life with the perfect day Is ever theirs. Where no storm can arise Or dim the beauty of the heavenly skies; Where life is filled with the peace that doth flow From that source Divine which we seek to know.

Oh, BANNER OF LIGHT! you have brought to me

A flood-tide of peace and of ecstacy, The stone from the grave you have rolled away, And have taught me the true and the perfect way, And shown that life has but just begun, When earthly pilgrimage at last is done.

That the "Angel Death" is a guest that we May gladly welcome, for he sets us free, And leads us forth to those happier lands, Where we gladly welcome and clasp the hands Of loved who have passed to the further shore There to dwell with them in peace evermore.

JULIETTE SCHOOLEY.

A Letter from Abby A. Judson.

NUMBER EIGHTY-NINE.

To the Editor of the Banner of Light:

Circumstances make it impossible for me to write my letter this week unless it be written this afternoon. After the noon meal, I sat down to write, and nothing came. Feeling cold, I walked in the sun in the back yard, so that physical warmth might increase the "vibrations" in my brain, but no thought responded. As I pondered on this stagnant mental condition. I became conscious that ever since I heard this forenoon that Dreyfus had been re-condemned, I had thought, or, rather, felt, nothing else. Remanded to prison, with no evidence against him! France an infamy among the nations! Before this letter is printed, what I now write will be an old story. He may be pardoned, and allowed to die in his family. He may die in prison with this stigma resting on him.

Even "The Outlook," dispassionate and judicial as it aims to be, seems to think well of the other nations' boycotting the Paris Exposition next year. It says: "Actions speak louder than words, and such a united international action as has been proposed, would, if carried into effect, speak loudest of all."

The examination of the human mind shows that we first know, then we feel, then we will to act. Some decry emotion, forgetting that merely knowing a thing would never lead to action, were no emotion awakened by the knowledge. We do not know, then do something, and feel afterwards. No, no: when a thing is brought to our knowledge, unless we feel either attraction or repulsion in regard to it, nothing whatever is done. This is true, whether the knowledge come by physical sensation or by mental information.

In this distressing case of Dreyfus, we have learned a dreadful fact; we feel com- to me by friends for her, and with which she a long series of such facts into the consciousmingled horror and compassion; and, alas! we is going to get a horse, and have the mare ness of a first class thief. What does it matter can do nothing at all. We are as helpless | whose powers are failing examined by a good | whether he remembers the steps? as poor Captain Dreyfus himself. Like him, we surgeon. She goes next through Arkansas, can do nothing but wait, and hope, and if making frequent stops, and passing through there be no hope for him on the mortal plane, Fort Worth and El Pass. Angels go with her! that if evolution be a truth everything must then carry our hope away on, beyond the confines of time, into the eternal home.

In Number Eighty-Five we implied that it was hostility to him as a Jew that had caused his torture for five years. While this is true, yet his being a Jew is only were the letters written during 1898. All my what we may call the secondary cause of his sufferings, in that he was selected to be the steadily. But it is different with the "Happy scapegoat for the crime of others because the common prejudice against that race would predispose Frenchmen to believe in his guilt. But the cause back of that of his condemnation and his recondemnation, constituting the end, design or object for which it was done, BANNER, because people would not buy the was the upholding of military domination in | letters of the last year if they could read new France. And back of this are the capitalists, ones every week. But I do not like to close who, though few numerically, aim to use military power in order to enslave mankind, not that enables me still to do good. So I kept on in France alone, but on a greater scale in our | with the weekly letters, and am hoping that in own land.

Some of us are familiar with M. G. Weaver's ready sale. Winter is coming on apace. "Root of All Evil," in which he illustrates by his ten ment wrecked on a desert island, one of whom has ten dollars, four of them tools, and bound of those that lie unbound in Worcester, five of them nothing at all, how the men who have the capital contrive to enslave the rest. talist. It is getting my books printed and Jack, who had the money, hired the others to work for him at a dollar a day, and at night he made each one pay him the dollar back for a square meal. So they worked all day, and went to sleep with nothing but a full stomach. Another day Jack told them at night that provisions had gone up, and he must have two dollars and fifty cents apiece for their dinner. Some managed to pay it, but the others had to go without. Jack, however, threw a few bones to them, remarking that he felt it his duty to be charitable to the poor. And so the little story goes on, bringing solid truth before its readers in a nut-shell.

this a few times at a sociable, or a weekly con- ory by spirits annihilate my claim that such Aerence. I recollect doing this in Meriden, Conn., because after I had concluded a few remarks on the subject, Mr. W. W. Wheeler observed to me that I was quite a Socialist. This able man is the author of "Life," "Rest," and spirit-return, as are quoted, are unknown to "Slavery; or, The Battle of Westfield." This me. And when an occasional critic complains last has on its title page a picture of a bare, that I do not notice some pet objection of his, brawny arm, uplifting a mallet, with the words underneath, "Labor, omnia vincit."

As I said before, these subjects interest me. Though I know but little about them practically. I am, as my readers know, opposed to monopoly and believe in labor exchange.

There is no greater pleasure than to come in contact with minds who can teach us on subjects that interest us, and this experience evolution; yet it never seems to have occurred came to me a few days ago, when, calling at a | to even one of them that if evolution be a law friend's house, one lady asked another if she of nature, memory itself, like everything else. was going to the Socialists' Club that night. As one was a Baptist and the other a Methodist I thought I had not heard aright. I soon | comes gradually a gigantic sum in addition. learned that there is such a club in Arlington, and that it is just beginning a new season, These ladies had been visitors, but were not | ful array of items stored away somewhere, but wholly pleased, because of the skeptical atti- always at his disposal. It is this neglect to tude toward the Church maintained by some of the leaders.

Learning that the Club meets at the house of different members, and that visitors are welcomed, I went that same evening, and have seldom been so interested and so instructed. Living this very secluded life I feel the need of | what we call the faculty of "memory," and one, slightly intangible, and moderately invisi- | kindly thought to form within the mind, lest

ent prayer-meetings. But there cannot be they are criticising. much "play of mind" in such narrow ruts, other things, and to work for over wearled and evenings having a good time at the Socialist

The first subject discussed was the Dreyfus Trial, but the leaders of the meeting declared there was something going on in our country at the present time even worse, and extracts were read from the papers telling of the sufferings of hundreds of men who are penned up, without trial, in a prison worse than the Andersonville jail, because they are suspected of having assisted in destroying the works in Wardner, Idaho. Many were arrested because some one surmised they had belonged to a Labor Union, and they have been two months in starvation and nauseating filth, on mere suspicion. Colored troops have been brought there to enforce their imprisonment, and there is said not to be even the form of a trial.

The works in Idaho were destroyed by union men because only non-union men were employed. Of course law was violated by the destruction of the property, but the whole affair shows the determination of capitalists to prevent employees from belonging to clubs where they can learn the wickedness of the money tyranny, and so vote it down in time. It also shows that generals and governors will stand by the capitalists. At Homestead not a man is employed who belongs to a Union, and the leaders of the strike there cannot find employment in any iron works in the country. In some of these works the iron hand of rule is covered with velvet, but the cruel hand is within and will crush as long as possible those who oppose the money tyrant.

Some capitalists advocate the raising of our standing army to a million men. Their object is to keep the people down, to prevent them their rights and their dangers, and to keep the monopolists in power. I for one have long felt that the only way to save the United States of existence, and to annihilate political, military and monetary rings.

of capital that sent troops to imprison our fel-Governor bow.

In France, the judges of Dreyfus were over- out. awed by the generals, who outrank them, and it is capital that keeps the army in power.

They have and they will.

For me, I have some cause for discouragement. I used the money which came in last have in this life is final and cannot be suryear to print "A Happy Year; or, Fifty-Two Letters to the BANNER OF LIGHT." They previous works have sold-not rapidly but quite Year," for though it was published last March, I have received but a very small fraction of the money expended.

At the beginning of 1899, worldly wisdom whispered to me to cease writing for THE the door by which I reach the public, a door the autumn all my books may find a more

I got out of "The Bridge Between Two Worlds," and was obliged to have some more and the bill is large—for one who is not a capibound that keeps me on the ragged edge of imtheir sale goes to get the necessaries for the continuance of life on this plane of existence.

Yours for humanity and for spirituality, ABBY A. JUDSON. Arlington, N. J., Sept. 15, 1899.

Evolution in Memory.

BY CHARLES DAWBARN.

I notice various criticisms from time to time hurled at my devoted head, which seem always When lecturing in different places I read | based on the idea that certain efforts of memspirits, "as normal spirits," have not and cannot have memorized details of the incidents of earth life. It is not very complimentary to me to assume that such every-day incidents in I beg respectfully to assure him that I passed it by because it was not founded on a careful study of the subject. The real trouble is that far as I have yet noticed, has thought out what memory really means and is, in its relation to human life. Most of them would be quite indignant if asked whether they believed in must go on and evolve into something higher. They persist in supposing that memory be-The archangel has a bigger and longer sum to do than the mortal, because he has got a fearapply a natural law to an eternal fact that prevents the Spiritualist of to day from commanding the respect of the outside world of thinkers.

Once again, and from a somewhat different

and have been a number of times to the differ- how little they have really grasped the subject | admit, are fathers and mothers of about nine- | Let the thoughts be pure and tender, desiring

Of course memory as a vibratory fact is eterand I gave up going altogether, and lived like | nal. But man does not own his memory. It | new temple. Plenty of memories on that plane. a little turtle in its shell, going to other peo- is only loaned to him for a brief period by In these articles I am with my whole soul ple's houses only to carry them flowers and Nature; her ultimate object being, as we shall pleading the cause of mothers, fathers and unto you." This faithfully observed will right presently see, something very different. As I loved ones ever evolving a higher consciousdiscouraged mothers when they got into tight | write, I happen to glance at my left thumb. | ness in the howe of the soul. I plead for the interested in me can think of me Tuesday dating back to my boyish encounter with a FOGLAND atmosphere, that they may there- ter of the law alone, but to the spirit of hatchet or knife. I have no recollection of by reach the mortal and stir him to an upthe incident. Nature has made no objection reach of his own Ego. I am demanding that to my forgetting all but the lesson, which be- such return shall be received for what it is, came not a memory, but a state of consoibus- and not for what it seems. Such spirits, as ness. I thus learned to recognize that a sharp they evolve their higher manhood, are necesedge must be guided by a keener wit. It is sarily outgrowing memories. They have no oc- and courage—each woman to be regarded as a only a few prominent incidents in my mortal casion to remember, for they KNOW, because life that have not more or less faded away. they have uncovered the God within until That is universal experience. The child learns | their own consciousness partakes of the divine. his alphabet, and slowly accumulates words. That is their dower in the home of the soul. It Presently he is a student of some profound is quite different when they start earthward ancient or modern thinker. The letters of the to help the mortal to uplift. When Imperator alphabet and the lessons of his child's primer | would visit Mrs. Piper; Kate Field her Lilian have forsaken him as details. Nature has Whiting; John Pierpont his Mrs. Longley, and locked those particular memories in her "vi-the hundreds of like-minded spirits who inbratory safe deposit." But out of those facts spire, direct and control mortal workers, their he had to evolve an automatic grasp of the higher consciousness is perforce left behind. thoughts those symbols represented, and rise They must plunge into Fogland because thereinto a higher consciousness. The skilled me- in is the very nearest they can approach morchanic has lost memory of how he slowly tal vibration. So, leaving their higher conlearned to use his tool. It has become in au- sciousness where alone it vibrates, they aptomatic fellowship with his soul as he evolves proach the scene of old memories and mortal the invention for which the world is waiting. happenings. I say "approach," for they are no The astronomer has no memory of having longer mortal, and how near they come to learned his multiplication table. It has be- earth life depends upon their mortal instrucome an automatic adjunct of the grand con-ment. Sometimes, through entranced lips, they sciousness he is evolving by thought power. recall many an old memory, and evolve practi-Every human life has its a, b, c, that is presdeal teachings, but always from the standpoint ently forgotten because merged into something of the mortal. That is the highest privilege higher. And, mark this, until the memory is and power to which they can attain. Having lost the Ego is living largely on his old level. | placed themselves amid these conditions, they Evolution always demands that the past shall be merged into the present.

Such facts do not mean or imply any destrucaction of mind upon matter. It is, of course, memories the moment you have recognized brought into use simply to make the products cared about which comes to the surface, whilst But it has been perverted from that use, has ny with the one and lost touch with the other. been accumulated by the few, and these few A fact is yours to day, and perhaps to morrow. you for that purpose and for no other. Mem-

I once saw a child, while creeping on the floor, grasp a glittering safety pin and immedi-Dropping this subject, I will mention that ately hide it from its mother. That child has Mrs. Potter is now in Rolla, Mo., where she re- no memory of that particular incident, but, ceived from me \$25 00, of which \$23.30 was sent unchecked and untaught, he excived that and

> I confess I often feel disheartened at the inability of those acting as teachers to realize evolve into something higher. For lack of this grasp they are always assuming that what we passed. Love may be founded on memories. but if it linger there it will have many a dark and drearsome hour of lonesomeness. The man who begins with hate evolutes into a fiend who glories in cruelty and crime. He no more remembers each quarrel and fight than the scenes of celestial life in which we can take no child remembers his rough and tumble battle part. over a coveted toy. The aggregate, evoluting into consciousness, has gradually made himand will do the same every time-into an archdevil. It is impossible for the man who grasps everything he sees, regardless of others, to reself-conscious hell. Yet every such experience is only the shadow of an evoluted reality.

It is necessarily the same with love. Is love to be the only thing in the universe that cannot evolute into something higher? That seems to be the assumption of those playing the part of teachers to-day. The love that cries, and wails and sobs now over its own selfish loneliness because of some bereavement, is but the shadow of a love that will have evolved out of pecuniosity, for what comes in gradually by all self. It is the kind of love that is tied down to memory. It has drawers full and trunks full of memories—not outgrown, and therefore not evolved into logo consciousness. Our teachers, each in the name of his religion, have always counted memories as personal belongings, to be worn, like the beads of the Catholies, and counted one by one lest you forget them. Yet the object of Nature is to have us learn the lesson of each, and then immediately

pass on to something higher. So much I present for consideration and reflection to those who have been trying to harness man to his memories, and drive him on and on to all eternity. Now let us see what this means to "spirit return."

Man the mortal is perpetually trying to fence himself inside memories, often making artificial attempts to build them yet stronger. There are many things in a man's life he does not want to remember. But they are as alive as ever when he happens to pull the right string. So he tries to keep other memories so active as to smother the unpleasant ones. He thus recognizes that memories are eternal, but not even one of my critics, male or female, so on their own plane and on no other. Presently that man dies and finds himself as much alive as ever. Now, what is his status? That entirely depends upon whether his memories still dominate, or whether he has commenced to evolve them into consciousness. If he is all memory, he is earth-bound.

One critic, of the domestic sex, tells me a spirit came and told her where to find pads for her stair carpet, which had been hidden away in a garret. So she triumphantly demands to know how any sane man can deny the fact of spirit memory"? Bless her dear soul! No one with whom I am acquainted denies such memories to the class of spirits she is attracting. They are of the earth, and, of course, smell of the soil. They have just enough of the graveyard ghostly glimmer to make the chase interesting. I am not talking and writing of semi-mortals, who have sloughed their standpoint, I will ask the student to examine skin, like a snake, and are all ready with a new meeting people where there is a play of mind, try if it be possible to get our critics to realize | ble, on the other side of death. But such, I | it sway one to the commission of a wrong.

| Modern Spiritualism is striving to build its |

meet hungry cravings from mortals for details of spirit life.

Now let the student remember that it is not tion of memory, Memory is itself simply an a normal spirit telling his own normal experi- and support any movement of a political effect of vibration upon mind, induced by the ence in spirit life. The spirit visitor is befogged in vibrations of memory that cannot and uplift and ennoble the people of our eternal. Whether a man is hunting for his recall a single spirit experience. He cannot from joining associations where they can learn | collar button or for a missing thought makes | do more than dream of his higher life, for his no difference. Nature has the fact in her very consciousness is befogged. He is almost keeping, and may be coaxed to lend it to you, a mortal, but on a somewhat higher plane. but she will presently once again stow it away Now let us ask how do we, as mortals, go to out America before better moral conditions from destruction is to legislate monopoly out | in her secret vault. Facts of any kind become | work when we want to picture our own hereafter? We just think of everything most them. Sometimes by a strong effort you strive lovely and attractive in earth-life, and then How money has been misused! How it has to clinch certain facts or thoughts and make idealize it. By an effort of the imagination we been diverted from the original object for them your very own. Yet, to your surprise place our picture in the hereafter. Our conwhich it was invented! Primarily, it was every now and then, it is what you have not ception of mortal manhood demands "memory," so we infuse that into our vision. We all and retrospection will lead him to purge his of labor go more easily from one to another, the really valued thought has disappeared. have some conception and experience of love. spirit from all debasing, criminal intent, and When used in that limited way, it was useful. You have placed yourself in vibratory harmo- So without dreaming that our mortal love is he will have become changed for the better only a miserable shadow founded on self, we before passing into the other life. Let the picture that as on a royal throne in the beyond. | product of his labor be sold, and the money have thus been enabled to use it as an instru- But you had better hasten to turn its lesson Because we love a father, mother, wife and thus derived be given to the support or assistment of tyranny. Remember, it was the power | into consciousness, for Nature has loaned it to | child with the strongest emotion of our mortal | ance of the surviving members of the family manhood, we have supposed there can be no he has disrupted. This is the only rational, low citizens without trial in Idaho, and that it ory is always the infancy of a growing man-higher, grander expression of love "over merciful mode of reformation, and the only is capital to which that selfish general and that | hood; and the manhood that stops turning its | there." The very possibility of love evolving | one which inures to the betterment of him memories into consciousness presently dies into something higher than we can realise to- who administers and him who receives, and is, day has never occurred to us. That is our position as mortals. Now let the student remember that the brightest spirit, when he has once entered "fogland" is very nearly on the mor- tries. Let her luster be grandly increased by tal level. He will remember everything that this step toward a higher civilization-Huthe vibrations he finds will permit. He may | manitarianism. The coming centuries can show superior wisdom in collating and placing record no greater deed than this; therefore, the facts and happenings of earth-life. He be it may shine as a teacher, from our standpoint. And he will, if we ask him, give us his very best attempt at picturing his spirit life. But | ble body to give the subject of this petition his pictures will be-must be-unconsciously all drawn from very nearly the level of our own. He knows he is a spirit to come and go, but Nature has placed a Darrier to open intercourse of such a nature between the two FOREVER capital punishment throughout worlds. It is a barrier which neither mortal the United States of America. nor spirit can break through. It is well to know we are immortal, and to rejoice in spirit return, but it is not profitable to dwell upon

> Of course, the world has received visions innumerable from honest seers, claiming either independent clairvoyance or divine inspiration. The student will see that such visions can only be pictures thrown upon mortal member even one week's petty details; but all brain, and therefore shaped and colored by together, soener or later they make for him a mortal memory. He will, I hope, realize that limitations; therefore experiences through such faculties could not be interpreted into our thoughts and languages. The sensible man and woman will be content to aim at the lion of President Lincoln and provide a home in highest possible for him, or her, in earth-life. | Central or South America or elsewhere where visit him. Often their old memories will re- the negro, who can never reach the full measappear with startling fullness; but their real ure of American manhood and citizenship with object, be it remembered, is not to revive old his environments of race prejudice and ostrasoul-growth.

spirit memory, which I now offer to the stu- est premiums and rewards of life should be dent. Such memories cannot be needed in ad- within the scope of his associations and achievevanced spirit-life, for therein, under the law of | ments. These are shut out from the negro in evolution, they have evolved a consciousness the main, by reason of his color and previous to earth-life their grasp of old memories must | ing. Race prejudice is not confined to the ever depend upon the conditions they find at their disposal.

San Leandro, Cal.

Declaration of Principles.

BY H. D. PHILLIPS.

[Republished by special request of the author.] Resolved. That it is our duty as Spiritualists

to state to the world our standpoint, that our position may be fully understood; and we hereby give the following as our

DECLARATION OF PRINCIPLES.

1. We have knowledge and incontrovertible proof of the continuity of life and individuality after the transition called Death.

2. According to the wise or ill use of opportunity, a person will hereafter be happy or in a state of misery, mentally. For each act sheathes its own reward-of joy or woe; and each person will have to expiate all wrongful acts committed physically or spiritually.

3. Destiny, hereafter, depends solely upon character. Therefore it behooves each person to strive to obliterate from his or her nature every attribute which would retard the unfoldment of the higher qualities of the spirit. 4. Sin is a habit and a guilt, and the spirit who would rise must overcome all debasing tendencies.

5. Thoughts are things. All deeds are born of thought. Therefore, permit no evil or un-

tenths of the genuine phenomena on which only the highest good and happiness for all, in and out of the fleshly fetters.

6. Our "Rule of Honor" is: "Do not unto others that which you would not another do

all the wrongs of the world. 7. That Justice alone guide (in matters of places. But now those of our readers who are It bears, or shall I say "wears" a long scar, grand unselfish workers who plunge into the business and finance; not conform to the let-

> justice. 8. The advancement of knowledge.

9. The upliftment of humanity.

10. The bonds of fellowship extend to woman, she being equal to man in mentality, judgment sister in fact, and each man a brother in fact. where not united in parental, filial or marital bonds.

11. We denounce capital punishment as barbarous in its effect upon humanity upon the earth-plane. And it increases evil. For the guilty spirits who are legally (?) forced into the spirit-world feel in their hearts revenge and hate towards the world en masse; and as their low spiritual nature compels them to remain upon the earth plane, they roam at will, instigating susceptible creatures to the commission of all kinds of criminalities. Hence we are against giving such spirits freedom until they are fitted to appreciate it in the right sense. By solitary or dual confinement for life; opportunity for reflection and aspiration, aided by literature which shall enable them to unfold the divinity within them; this we deem the remedy in the present, and right teaching the prevention for the future.

12. We favor and urge taxation of all church property, except the actual edifice wherein religious services are held; all sectarian schools, rectories, and all real estate holdings of all sects; and all personal property of the ministers of all sects.

13. We will, severally and unitedly, endorse nature intended to benefit the working classes

The taking of life by the machinery of the law is none the less murder actually; hence, capital punishment must be abolished throughwill obtain.

Solitary confinement for life is recommended for offenses which to-day merit life-imprisonment or hanging. Face to face with his own real self, man reviews his life and sees the mistakes of the past; and this introspection we think, only pure Justice.

The eyes of the whole world are upon America, the friend to the oppressed of other coun-

Resolved, That we the undersigned voters of América will and do hereby pray your honorasolemn consideration, and to immediately frame and enact such law as will accomplish what we have hereinbefore suggested, and do hereby earnestly urge be done, abolishing

Only Hope for the Negroes.

GENERAL BUTLER'S RADICAL VIEW OF SOLV-ING RACE QUESTIONS.

Gen. M. C. Butler has written a letter on the race question, in which he takes the position that the Government should provide a home in Central or South America for the negro race. The letter is addressed to a New Yorker who recently asked him some questions as to the faculties of the higher life must have the race situation in the South. Speaking of evolved into something very different from our the proposed emigration of the negro Gen. Butler says in part:

"To my mind it behooves the Government of the United States to carry out the proposi-And as the student himself upreaches he will the negro may be induced to emigrate and set up ever be making it easier for bright spirits to | for himself. It would be infinitely better for memories, but to stir us to manly efforts in cism in this country. Something more than the right to earn a living is demanded of one Such is my conception of the limitation of who enjoys American citizenship. The highwhich knows, without dependence on the condition of servitude, the Constitution of the fickleness of memory. And when they return | United States to the contrary notwithstandwhite man and negro. It is as strong and intense between the white man and Indian or Chinamen or any other colored race. It affects felations between families of the white race. and has recently shaken the foundations of the French Republic almost to the point of tottering and collapse. Why the Almighty has implanted this feeling in our hearts of course I shall not endeavor to explain. The most advanced stages of civilization do not appear to eradicate it; Christianity does not nor cannot; and the only refuge of the weaker race is an exodus, perpetual subordination to the stronger or extermination .- Washington, D. C., Times.

Copies of Banner for Circulation.

We frequently have calls for copies of the BANNER OF LIGHT for circulation, and in order to accommodate friends who may desire them, we will send to any one who will place them in the hands of appreciative readers a parcel of twenty-five or more back numbers which have accumulated-on receipt of ten cents to cover

Passed to Spirit-Life.

From Worcester, Mass., Sept. 18, at the home of Mrs. Shumway, Etna street, a good friend, with whom she spent the last days of her earthly life, MRS. JANE WHEATON, aged 78 years.

She was a firm believer in the truths of Spiritualism, and a fine inspirational writer. Funeral services were conducted at her late home by Miss Florence Nichols and the writer, in accordance with the wish of the deceased. A wrea hof flowers, testifying to the love of many friends, was placed upon her casket. HARBIET W. HILDRETH.

(Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under the above heading.]

From the Cincinnati Lancot Clinic. Suicide.

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

"To be, or not to be, that is the question:-Whother 'tis nobler in the mind to suffer The slings and arrows of outrageous fortune; Or to take arms against a rea of troubles. And by opposing end them."

An article in the "Lancet-Clinic" of Aug. 20, 1809, by Dr. George J. Monroe, of Louisville, Ky., upon the question, "Does it pay to live?" has awakened in the mind of the writer an interest in the same direction of thought.

The daily occurrence of suicide has become a familiar record of the public press. No cause has yet been assigned for this deplorable fact. The theory so long current that no sauc man will resort to selfdestruction is no longer tenable. There are too many well-authenticated facts that disprove it. On the contrary, it seems that the increase of the number of suicides has a certain relative ratio to the increase of thought, education, civilization, and to that strained social condition which results from the concentration of the wealth of over seventy millions of people into the hands of the very few.

To the man of high mental endowments well under cultivation, surrounded with environments which prove more and more insurmountable and militate against the realization of his cherished ambitions, life becomes peculiarly humiliating.

There was a time in the history of this country when poverty and health were great blessings to the young man starting out on life's journey. Not so now, particularly in regard to poverty. Health, of course, is a blessing under all circumstances. But conditions have so changed as to deprive poverty of that stimulus which rendered it hopeful for the future. Inequality of opportunity has wrought this change. Within the past few years, bright, intellectual young graduates of Harvard, Yale and other equally prominent institutions have, in the city of Chicago, been obliged to accept the most mental positions, some of them failing to secure even these in order to maintain the necessary relationship between soul and body.

History informs us that self-destruction, the production of abortions, the prevention of conception and the reduction of the number of marriages were very marked characteristics of the years immediately preceding the revolution in France. Whether the same conditions which obtain so extensively in our own country to-day are evidences of the near approach of a revolution in America is a question worthy of consideration.

In the opinion of the writer the prevalence of sulcide in this country may be traced directly or indirectly to the fact that the struggle for existence has been made greater than ever before. As equality of opportunity vanishes in the dim distance, life is regarded simply as a cruel, practical joke, and intemperance, crime and sin of every character result as a logical sequence. Our social reformers will do well to direct their attention to the causes of the evils of the day rather than to their effects.

The growing conviction in the minds of many scientists who were hitherto materialists and agnostics, that there is verily a future state of existence, growing in capability of being scientifically demonstrated, has no doubt had its effect upon the suicide by robbing death of the terrors which have so long been attached to it. "That undiscovered country from whose bourne no traveler returns" is no longer accepted as a truism by universal humanity. The most positive, incontrovertible evidence is not wanting to

To the masses in their present condition the once grand maxims: "Man is the architect of his own fortune." "The greatest good to the greatest number," "Virtue is its own reward," "Honesty is the best policy," have all become rotten "chestnuts," without any more meaning and sincerity than can be found in the platforms of the various political parties. It is only when all things are equal that man, by his industry, is the architect of his own fortune.

Selfishness, avarice and greed, "every fellow for himself and the devil take the hindmost," "do others or they will do you," "make money, John; make it honestly, but make money," "put money in thy purse," trusts, syndicates, monopolies, corporations, department stores, watered stocks and bonds, fictitious securities, evasion of taxes, embezzlement, adulteration and sophistication of merchandise, trickery and fraud are the ruling passions of the hour.

The pulpit, like our State and National Legislatures. is controlled by the money power. Preachers and statesmen are "in the hands of their friends," and those friends are dollars at the disposal of capitalists. The pastor caters to the wealth represented in his congregation, as does the Congressman cater to the wealth represented by the few of his constituents. It is therefore impossible for the laboring classes to secure the legislation to which they are so justly entitled. Hence many prefer to "shuffle off" rather than to fume and fret longer. This country will be obliged to get back to the old rock-bottom, substantial way of doing business honestly, upon the principle of "living and let live," " equal rights to all," if it would continue its aforetime progress.

The poor of this country, according to ex-President Harrison's Chicago speech, are paying its taxes. What a blot is this upon her fair fame among the nations of the earth! Twenty-five or thirty years ago a young man with a few hundred dollars saved up by hard labor could enter into any branch of business, and with ordinary care and attention make a success of it. But how is it now? Capital combines with capital and deals in competition itself to make money at the expense of the masses, of the business men who are struggling vainly for a business existencefor a fair living off a fair profit from their customers.

In the mad rush for wealth our capitalists lose their heads; their ambition overleaps itself-their better judgment; they forget that "neither poverty nor riches" is, after all, the most desirable situation, and that "he that maketh haste to be rich falleth into a snare." They do not stop to think what the harvest will be.

Here and there throughout the co untry the pulpit occasionally yields to an irresistible impulse to speak out upon the dangers which threaten us. Bishop Potter, of the Episcopal Church of New York, in an address at the dedication of Grace Chapel, in that city, speaks as follows:

"The growth of wealth and of luxury, wicked wasteful and wantou, as before God I declare that luxury to be, has been matched step by step by a deepening and deadening poverty, which has left whole neighborhoods of people practically without hope and without aspiration. At such a time, for the church of God to sit still and be content with theories of its duties outlawed by time and long ago demonstrated to be grotesquely inadequate to the demands of a living situation, this is to deserve the scorn of men and the curse of God! Take my word for it, men and brethren, unless you and I, and all those who have any gift or stewardship of talents, or means of whatever sort, are willing to get up out of our sloth and ease and selfishness and get down among the people who are battling amid their poverty and ignorance-young girls for their chastity, young men for their better ideal of righteousness, old and young alike for one clear ray of the immortal courage and immortal hope—then verily the church in its stately splendor, its apostolic orders, its venerable ritual, its decorous and dignified conventions, is revealed as

simply a monstrous and insolent impertinence." It is astonishing that in a land of churches, of socalled Christian civilization, such a speech from an ecclesiastical dignitary should be considered necessary. But it is true, and timely, we hope, in its public utterance. Christianity has been presented to the masses often in such a manner as only to embitter and harden them against all religious teaching. They have seen professing Christian people in the enjoyment of wealth and luxury, worshiping in their beautiful and costly edifices, listening to lofty abstractions from the pulpit, or devoting their time to controversy over the tweedledees and tweedledums of theology, while they were left to struggle along with all the problems of their dark and despairing

their more fortunate brethren. They occasionally Mear the fatherhood of God and the brotherhood of man "preached," but never see the principle ' practiced" by those who preach it.

The taxation of church property, the government ownership of ratiroads, telegraphs, etc., the extension of the presidential term of office to eight or ten years, and the non-removal of government employes except for cause, will, together with proper legislation against trusts and monopolies, do much toward bringing about a happy state of affairs in this coun-

When America will prove to be in deed and in truth a national family, each member of which seeking the happiness and prosperity of the whole; when the city, county and state branches of that national family will vie with each other in promoting its general welfare; when the head of that national family makes provision by wise and parental legislation for each member of it to share alike in the advantages, prospects, opportunities and blessings of a common national heritage, thus doing in truth the greatest good to the greatest number, then will life to the poverty-stricken masses be worth living, and suicide be known far less among them.

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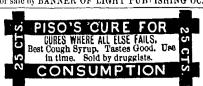
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Banner of Pight.

MOSTON, SATURDAY, SEPTEMBER 30, 1899.

Spiritualist Societies.

We desire this list to be an accurate as Possible. Will secretaries or conductors please notify us of any errors or omissions. Notices for this column should reach this office by 12 o'clock neon, of the Saturday proceding the date of publication.

BOSTON AND VICINITY.

The Gospel of Spirit Return Society, Minnie M. Soule, Pastor, Assembly Hall, 200 Huntington Avenue, Sunday avenings at 74. Discourse and Evidences through the mediumship of the pastor.

Engle Hall, 616 Washington Street. First Spirit-nalists' Church, M. A deline Wilkh son, Pastor. Services at 11, 22 and 734; also Thursdays at 3. BANNER OF LIGHT

Home Kostrum, 21 Soley street, Charlestown. Spiritual meetings Sunday, 11 A.M. and 715 P.M.; Tuesday and Friday, 3 P.M. Mrs. Gilliand, President.

Bible Spiritualist Meetings, Odd Ladies' Hall, 446 Tromont Street.—Mrs. Gulterrez, President. Ser-vices Suddays at 10% A.M., 2½ and 7 P.M., and Wednesdays

Boston Psychic Conference, 18 Huntington Av. Bylet'und Fraternity—At First Spiritual Temple Exeter and Newbury streets, Sundays at 103, and 7½ r.m. the continuity of life will be demonstrated through differ-ent phases of mediumship. Other meetings announced from the platform, A. H. Sherman Secretary.

Knights of Houor Hall, 730 Washington street, Boston.—Services Sandays 3andy 2p. M., and Thursday afternoons. Albert Sawin, Chalphan.

Boston Spiritual Temple moets in Borkeley Hall, Berkeley street. Every Sunday at 10% and 7% P. M. E. L. (Berkeley street. Every Sunday at 10½ and 7½ r. M. E. L. Allen, Prestroat: J. B. Hatch, Jr., Secretary, 74 Sid 10y st.,

The First Spiritualist Ladies' Ald Society meets every Friday afternoon and evening. Supper served at 6 P. M.—at 241 Tremont street, near Eliot street. Mrs. Mattle E. A. Allbe, President; Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester, Mass.

Children's Progressive Lyceum—Spiritual Sunday School—meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10% A.M. All are welcome. Mrs. M. A. Brown, Superintendent.

The Helping Hand Society meets every Wednesday in Sould Hall, 3 Boylston Place. Business meeting at 4 o'clock. Entertainment at 7%. Mrs. Carrie L. Hatch, President; Mrs. Grace Cobb Crawford, Secretary. Buton Spiritual Lyceum meets in Berkeley Hall every Sunday at 1 o'clock. J. Browne Jatch, Conductor; A. Clar ence Armstrong, Clerk. 17 Lersy street, Dorchestor, Mass. The Ladies' Spiritualistic Industrial Society meets at Dwight Hall, 514 Tremont street every Thursday afternoon and evening; supper at 6. Mrs. M. A. Brown President.

MALDEN. Maiden Progressive Spiritualists' Society, Ma senic Building, 76 Pleasant street. Meetings every Sunday at 7 p. M. Wednesday, 8 p. M. Wm. M. Barber, Presi ent; Mrs. Robecca Morton, Sec'y; George H. Ryder, Cor. Sec'y, A cerdial welcome is extended to co-workers in the cause of progressive Spiritualism

BROOKLYN. The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, I lel Bedford Avenue, sood speakers and mediums always in attendance. Seats free. All welcome. Mr. G. Delerce, President; Mrs. Alice

The Woman's Progressive Union of Brooklyn The Woman's Progressive Catton of Broducy and Rolds meetings every Sunday afternoon and evening, at 3 and 8 o'clock, and social meetings every Thursday evening at 8 o'clock, at Hall 42 classon Avenue, between Lexington Avenue and Quincy street. Elisabeth F. Kurth, Pres't. Banner of Light for sale at the Hall.

Notice to Local Societies.

Hereafter all reports will be condensed in

the same general style as given below. We respectfully request our correspondents to govern themselves accordingly. We shall deal fairly and impartially with all societies, hence must ask them all to conform to the same general rule. The addresses of all local societies In Boston and vicinity, as well as in cities and town in other States, can be found above. Societies marked with a * have the BANNER or Lient on sale.

Local Briefs.

BOSTON.

Commercial Hall-Mrs. Nutter, Conductor: Sunday, Sept. 24, meeting opened with song service and invocation. Mesdames who took part throughout the day, Nutter, Weston, Day Fish, Marriner, Peak, Millan, Gilliland, Stack-pole, Cunningham, Hill; Messrs. Tuttle, Nelke, Graham. We had Mr. Mathews in the evening, the great baritone singer; briefs, Dr. Russell

The Boston Spiritual Lyceum will open its school for the education of children of Spiritualists, Sunday, Oct. 1, at 1:30 P. M., in Berk eley Hall. All are invited, old and young, to come and join the Lyceum. It costs you nothing; the hall is open free. It is very important that Spiritualists should send their children to a Spiritualist school, and not to the sectarian Sunday School. A great many of our old workers are passing away every year, and if our children do not grow up and take their places what will be the future of our Cause? It is your duty to send your children to a Spiritual Lyceum. You are invited to witness the working of the Boston Spiritual Lyceum every Sunday afternoon in Berkeley Hall. If Spiritualism is good enough for you it must be for your children. J. B. HATCH, JR., Conductor.

First Spiritual Church, 11 A. M., prayer by Geo. L. Baker; remarks. M. A. Wilkinson, pastor; address, Mr. Proctor, followed by Bro. James of Lypn; treatments, Mrs. Tracy; messages, Mrs. West, C. L. Baker, Mrs. Wood. Afternoon services, scripture readings and prayer, Geo. B. Emerson; remarks, Bro. Nichols; remarks and messages, Mesdames Ackermann, Woods, Fish, Wilkinson; Messrs. Baker and Johnson. Evening services, reading of scripture and prayer, Mr. De Bos; remarks, Clara Field Conant; messages, Mesdames Forrester, Graves, Tracy, McKenna, Cunningham.

The First Spiritualist Ladies' Aid Society will open meetings at 241 Tremont street, Friday, Oct. 6. The business meeting will be held at 4 P. M. Supper served at 6 P. M.; entertainment commences at 7:30. The members are requested to be present at the business meet ing. A large attendance is hoped for in the evening, as this is a charitable society and we need funds to commence the winter's work. Carrie L. Hatch, Sec'y.

Knights of Honor Hall, 730 Washington street.—Albert Sawin conducted two services Sunday, as usual, with good results. The spirit messages were all recognized. Mediums are welcome at these meetings.

Odd Ladies' Hall, 446 Tremont St., Mrs. Guiterrez President assisted by Mrs. Lewis. Sunday, Sept. 24, circle opened by Mr. Haynes; those taking part, Drs. Blackden and Huot, Messrs. Bailey, Whittemore, Clark, Turner, Cohen, LaKay, Dearborn, Mr. and Mrs. Pye, Mesdames Davis, Smith, West, Hall, Gibbs; musical selections.

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Berkeley Hait.—The Boston Spiritual Temple will open meetings for the season of 1809 and 1800 in Berkeley Hail, Sunday, Oct. 1. Mr. F. A. Wiggin, the well-known speaker and medium, will serve the society. This fact alone ls enough to warrant a large audience. Meetings will be opened promptly at 10-45 A.M. and 7:30 P.M. The Board of Management intends to present to the Spiritualists of Boston during the season some of the best speakers and mediums that can be secured. The music will be another feature during the season. By giving this society your support you will be able to onjoy some of the best meetings that have been held in this city. Don't forget the opening day is Sunday, Oct. 1, and the speaker is Mr. F. A. Wiggin. The BANNER of LIGHT will, as usual, be for sale at this hall. J. B. Hatch, Jr., Secretary, E. L. Allen, President.

The Ladies' Spiritualistic Industrial Socsety will resume regular weekly meetings in Dwight Hall, 514 Tremont street, beginning Thursday, Oct. 5. A boiled dinner, with Indian pudding, will be the leading features of an excellent supper served at 6 30 P. M. The commutee has Sec'y pro tem.

The Helping Hand Society meets in Gould Hall, 3 Boylston Place, Wednesday, Oct. 4. Business meeting at 4:30 P. M. We hope to see a full attendance. Mrs. A. A. Eldridge, Sec'y.

The Children's Progressive Lyceum No. 1 will commence its sessions for the coming sea son Sunday morning, Oct. 1, at 11 A.M., in Red Men's Hall, 514 Tremont street, Boston. All are cordially invited to attend. C. B. YEATON, Sec'y.

The On-i-set Wigwam Co Workers will hold their annual Hunter' Moon Festival Oct. 18. Supper and dance in the Temple in the evening. C. D. FULLER, Sec'y.

Massachusetts.

The Arthur Hodges Spiritual Society of Lynn held services Sunday, Sept. 24, in Templar's Hall, 36 Market street, which was well music by Mrs. J. P. Hayes. At 2:30 Mrs. Lizzie D. Butler gave a fine address on "Spirit Influence on Humanity." She then gave many excellent spirit communications. At 7:30 the Rev. A. N. Foster, pastor of the Second Universalist Church of Lynn, gave an eloquent address on "Our Relation to the Unknown," giving a complete history of man's knowledge of life in the past, present and the unknown future, and our relation to the same through science and reason. His discourse was well received by the large audience, which packed the hall. Mrs. Lizzie D. Butler then made a few remarks and gave many spirit messages. *

The Lynn Spiritualists' Association will open meetings for the winter season on Sunday, Oct. 1, at Cadet Hall, 28 Market St. Mrs. May S. Pepper of Providence will be the speaker and medium. Mrs. Ida F. Dike of Malden, soloist and elocutionist, will also assist in the exercises, with other vocal and instrumental music. Supper will be served in the lower hall at five o'clock, followed by social and test cir-A. A. AVERILL, Sec y.

There was a very large attendance at the Waverley Home on Sunday, Sept. 17. Mrs. llattie Mason presided in the absence of Mrs. Soper. Speaking and tests by Mrs. Wood, Mrs. Wildes, Mr. Scarlett and Mr. McKenna. Mrs. Carnaghan gave a very fine reading; also recitation by Fern Foster. At the close of the meeting Mrs. Carrie Sawyer gave a very successful materializing séance. Eleven dollars was realized from the séance; this, together with the collection, amounted to \$21.78. P.

Fall River.—The First Spiritualist Church reopened for the winter season on the 24th inst. The hall was crowded both afternoon and evening with an intelligent class of people. We are looking forward to a very successful season, both spiritually and financially. We closed the last term with a balance on the right side of the ledger. Through the summer months we have held cottage circles to keep our little band to-gether. On Aug. 20 we ran an excursion to Onset and carried seventy workers with us. We have also paid our per capita tax to the N. S. A., and Mr. Lucas, our President, is elected to represent our charter at the convention in October. We have a speaker engaged for every Sunday to Dec. 31. We have a good working set of officers and an excellent leader in our President, and the good cause of Spiritualism was never looking brighter than the present time Ali communications to be addressed to the Secretary, Thos. Cartman, 40 Davis street.

The First Spiritualist Society of Lowell will commence the winter meetings in Old Odd Fellow's Hall, Merrimack street on Sunday, Oct 1st, at 2:30 and 7 P. M. with Mrs. Ida P. A. Whitlock as speaker. We have engaged for the season Mrs. Whitlock, Mrs. Nettie Harding, Mrs. Carrie Loring, Mrs. Pettingill, Mrs. Webster, Mrs. Annie Jones, Dr Geo. Fuller and Mr. J. S. Scarlett, and with a list of speakers like the above we expect to have some grand

The State Association meets with us Nov. 8. and we look forward to a great day, as we are in sympathy with the officers of the State Association in putting before the public, Spiritualism in a respectable light, leaving all doubt ful Spiritualism to go where it belongs, viz., well merited obscurity.

The BANNER OF LIGHT can always be had at our meetings, or of our clerk, Mr. John Banks, 36 B street. John S. Jackson, Pres. *

Swampscott.-The lowering sky of Sunday morning did not prevent a large audience as sembling to listen to the chil iren as they sang and recited their pieces under the direction of Mrs. J. P. Hayes, the Musical Director of Lynn Lyceum. Those taking part were Natic and Bessie Chase, Annie Call, Solina and Samuel Latimer of Salom; songs and recitations by Lula Labay, Mildred Carter and Flossie Mer-rill of Lynn, Cora and Mildred Glass of Mar-blehead. A delegation from the Lynn Lyceum gave a stick drill and a song about their Lyce-Mrs. Alfarata Jahnke of Stoneham, gave two fine readings. In the afternoon, after a song by the quartet, invocation and excellent remarks were given by L. D. Millikin; song, C. H. LeGrand Miss Lizzie Harlow made a short and able address, and later answered questions given by the audience in a very satisfactory manner. C. H. LeGrand sang. "The Wayside Cross," with fine effect; Mr. DeBos and Mis. Webber of Boston made interesting remarks; Mrs. Jahnke gave a fine reading; J. S. Scarlett spoke briefly and well; Mrs. M. E. Webber of Boston gave a number of messages. Meeting closed with a song by the quartet. This closed our Sunday meetings in the grove, and we are glad to say that we have awakened an interest in our philosophy that will be lasting. Our gatherings have steadily increased in numbers

and interest, and we hope to see good results in both Lyun and Salem. MRS. H. O. MERRILL.

The First Spiritualist Society of Fitchburg held a very interesting meeting with Mr. and Mrs. King, 54 Day street, a large audience was in attendance. Many spirit descriptions and messages were given by Mrs. King and other mediums. The society resumes meetings in Pythian Hall, over posteffice, next Sunday at 2 and 7 P. M. Lizzle D. Butler of Lynn, medium, will speak. Dr. C. L. Fox, President.

Home Rostrum Spiritual meetings well attended. Circle unusually interesting, many giving messages. Evening session opened at 7:30 with song service; address on the "Unfoldment of Our Own Spiritual Gitts," Mrs. Gilliland, President: messages, Mrs. Alphard of Attleboro, Mr. Howe, Mrs. Erickson and little Miss Ratzel, all recognized. These meetings are awakening an interest in Charles

At Providence Sunday, Sept. 24, the speaker was Dr. C. W. Hidden, who delivered two very had)the good fortune to secure the services of Mrs. Sarah A. Byrnes as speaker of the evening. This with other talent and good music should fill the hall. All invited. C. M. M., tures. L. F. Buffinton, Sec'y.

The Worcester Association of Spiritualists held meetings at the usual hour on Sundays Sept. 17 and 24, with Mrs. A. J. Pettingill of Malden as speaker. Her discourses and delineations were well received; the latter Sunday, as she was somewhat indisposed, Mrs. Dilling ham Storrs of Hartford, who was present in the audience, ably assisted her. Mr. George Lamont of Leominster also made brief remarks. The next two Sundays Mrs. Sarah A. Byrnes will be our speaker. The Woman's Auxiliary will hold the first meeting of the season Friday afternoon and evening of this work at the wideres of Mrs. Charles leaves week, at the residence of Mrs. Charles Isaacs, 727 Main street. All are cordially invited. BANNER OF LIGHT for sale. Mrs. D. M. Lowe, Cor. Sec'y.

Services were resumed at Independent Liberal Church, Greenwich, Sept. 23, under very inspiring circumstances. The church was ablaze with the glory of autumnal flowers, leaves and ferns, interspersed with many vases of choice cut flowers. Upon the rear wall of the church were hung three fine oil paintings, and a large, superb crayon reproduction of Joseph John's "Dawning Light," all of which were the work and gitt of the well-known artist, Bert V. Brooks, the frames contributed by Abel C. Parker. The vestry had been thor oughly renovated and adorned by two large oil paintings, also from Mr. Brooks. Over the desk was a floral arch bearing the word "Welcome." The beauty and harmony of the environments brought inspiration to the speaker, harmony to the good audience and cheer to the hearts of the faithful workers and the honored founder of the church. Juliette Yeaw.

New York.

The Spiritual and Ethical Society will recommence its regular meetings Oct. 1st, at 11 A. M., with Mrs. Helen Temple Brigham as regular speaker. Mrs. L. A. Tuttle, soloist and musical director.

BELLE V. CUSHMAN, Pres. 744 Lexington Ave., 59th St., New York.

The First Association of Spiritualists held its second meeting of the present season Sunday, Sept. 24. Mr. Ira Moore Courliss filled the platform most acceptably, bringing comfort to many hearts by the accuracy of his messages from the immortal side of life. The exquisite soles of Miss Clare and Mr. Robert Easton were generously applauded and responded to. The many friends of Miss Margaret Gaule will be glad to know that next Sunday they can again welcome her to New York, where she has agreed to spend quite a long time with this society. M. J. FITZ-MAU-

Brooklyn.-The Advance Spiritual Conference held its usual Saturday evening meeting at 1101 Bedford avenue on 23d inst. An overflowing house greeted the speakers and mediums. Mr. Hopkins gave an instructive address, subject, Scientific Spiritualism, followed by Messrs. La Fumee and Deleree. Mr. Atlemus reason for the hope that is within them. abanof Washington, D. C., gave the audience a mu sical treat with several vocal selections, closing with one of his remarkable scances. Many strangers to Spiritualism were astonished at the accurate descriptions and names of spirits presenting themselves for recognition. Next Saturday evening, mediums' night. The Chairman gave notice that a special collection would soon be taken for the benefit of the N. S. A. fund of \$15 000, hoping other societies will do likewise. Geo. A. Deleree.

At the Woman's Progressive Union Sunday afternoon, Sept. 24, after the reading of a poem by Mrs. Kurth and a solo by Miss Edna furton, Mrs. L. A. Olmsted Aiken, our Vice-President, in a few well-chosen words, spoke of the Lyceum work she and others had in view, beginning next month. Mr. Altemus followed with messages, all recognized. In the evening congregational singing; also solo, "The Lord's Prayer," Mrs. Kurth Leiber. Miss Dikeman, Mr. William Danman gave another address on materialization. A fine cance followed. As it was the last time Mr. Altemus will be with us for some mouths, a very large audience bade him God-speed.

MRS. N. B. REEVES.

Other States.

Fairfield, Me. H. D. Barrett, President of the National Spiritualists' Association, and Editor of the Banner of Light, lectured Sunday afternoon and evening, Sept. 17, to very good audiences. His lectures were highly appreciated, music being furnished by the Eaurstorie quartet. The evening meeting, which was one of particular interest, opened with music and a poem, followed by a song by Mrs. Forster of Boston, which was very charmingly rendered. The interesting and instructive services closed with the usual spiritual benediction. A. Lillian Hunter, Sec'y.

Mesdames DeLewis and Redlon as usual occupied the platform at Orient Hall, Portland, Me., Sunday, Sept. 24.

The First Spiritual Union of Norwich, Ct., will open its annual course of Sunday lectures in the Spiritual Academy, Park street, Sunday, Oct. 1, with Mrs. Mary E. Lease speaker for the occasion. Other speakers for the occasion. Other speakers for the course are Mrs. Helen P. Russegue, Hartford, Mrs. Nettie Holt Harding, Mr. J. Clegg Wright, Miss Lizzie Harlow, Dr. Geo. A. Fuller, Mr. A. P. Blinn, Mrs. May S. Pepper, Mrs. Carrie E. S. Twing, Mrs. J. A. Chapman, Sec. 20 E. S. Twing. Mrs. J. A. Chapman, Sec'y.

On Sunday evening, Sept. 24, W. J. Colville spoke on "Lessons of the Dreyfus Case," in Casino Hall, 13th St. and Girard Ave., Philadelphia, to an overflowing audience. A great demand has been made for its re-delivery and subsequent publication. Mr. Colville's subjects in Casino Hall Sunday next, Oct. 1, will be: 10:30 A. M., "The Symbol of the Rainbow— A Spiritual Interpretation of the Seven Notes and Colors"; 7:45 P. M., "The Place of the Jew in the Coming Universal Republic of Peace."

Notice.

The Second Annual Meeting of the National Spiritual Lyceum Association will be held in Chicago, Ill., Friday, Oct. 20, directly at the close of the National Spiritualists' Association Convention.

It is the duty of every worker in the Lyceum movement to be present at this meeting. Every Lyceum that holds a charter from this Association should have a delegate at this meeting. Every Lyceum that has not taken out a charter from this Association should do so at once, and send a delegate. For a charter apply to the Secretary, Mrs. Mattie E. Hull, 79 York street, Buffalo, N. Y. It will cost you but \$200 to become a charter member; you out \$2.00 to become a charter member; 50c is all it will cost to become an individual member, and 250 for a child who is a member of a Lyceum chartered by the National.

Remember the Annual Meeting will be held Friday, Oct. 20, in America Auditorium Hall, Chicago, Ill. You should be there.

J. B. HATCH. Jr., Nat'l Cond'r. \
MATTIE E. HULL, Nat'l Sec'y.

Written for the Banner of Light. Are Spiritualists as a Sect in Any Way Responsible for Fraudulent Mediumship?

BY K. W. GOULD.

Only in one particular, and that is, in having failed to agree upon and publish to the world what Spiritualism is, and what it stands for. Until the leading minds, the spiritual thinkers of the world have agreed upon a declaration of principles, however short and concise, so that it determines what Spiritualism is, and what its principles define, there seems no way to avoid the responsibility arising from fraudulent mediumship.

It is generally claimed by all competent authorities, that mediumship is a faculty possessed, to a greater or less degree, by all human beings. If that is so, it seems difficult to determine what is fraudulent, and what is genuine, or where the one begins and the other ends. The human family differ widely in their conceptions of good and evil, or of what is divine and what human, and as long as that is the case, it is not consistent for Spiritualists to charge others with practising fraud, when claiming to teach Spiritualism.

Until Spiritualists are prepared to define and publish to the world what Spiritualism is, what it teaches, I do n't see how we, as a sect, can avoid the charge or the responsibility of creating a basis of what is known as fraudu-lent mediumship. None are so ready to enter this complaint, or charge damage upon those who practice this deception as are Spiritualists. Whether genuine or fradulent it is not consistent for Spiritualists, as a sect, to complain.

It is to be hoped at the convention about to able auxiliary when under the direction of convene in Chicago that this subject of a earnest and capable teachers, provided the sodeclaration of principles" will be taken up. and unanimous consent obtained from all delegates present as to the best and most practicable teaching that can be endorsed, so that hereafter we may all be able to define what Spiritualism is and what our religion teaches.

Until that shall have been done, it comes with a bad grace for us to claim "we are holier than thou." Are we satisfied to rest our claim than thou." Are we satisfied to rest our claim and courteous attention of each member of upon the old adage, "By their works shall ye know them?" I think not. As much as we oppose creeds and denounce the adoption of phere pervading the entire audience. principles, for the purpose of defining our position as a sect. we shall often find ourselves embarrassed and subjected to many false charges, which we may avoid by adopting a

simple declaration.

If we expect to perpetuate the Cause of Spiritualism as a religious sect, as contemporary with other sects on every side, we shall have to modify some of our views and make outside world, it is necessary for us as Spiritualpracticable our teachings, however they may differ from the sects which surround us. "When we live in Rome, we are expected to do as Romans do."

While Spiritualism as a sect is evidently increasing its members, for some unexplained frage, and all moral reforms calculated to adreason the local societies in America are diminishing. And yet the concensus of opinion is largely in favor of organization.

Is there something wrong in our methods of teaching? Do we require too little or too much?

Is our code of morals too stringent, or too lax? Is there any good reason why we should not have a code of principles by which all may know what Spiritualism is and what it teaches? How is it possible to formulate an intelligent organization, involving facts, theories and speculation, without some explanation, and expect intelligent people-those who have been educated and trained in schools and churches-to endorse and work to build up such schemes or sects?

Fifty or seventy five years ago such a proposition might have been endorsed, but the intelligence of to-day demands a reason for everything, and it is to that class that Spiritualism has to look for its converts, for its support. Until we as a sect recognize the fact that we are living at the close of the nineteenth century, in the midst of an intelligent reason for the hope that is within them, abandon the thought of building up a great moral and religious reform without a declaration of principles, will have to formulate more substantial and valid reasons than have ever yet

been promulgated. Why Spiritualists should find it necessary to differ so widely from the sects that surround them-in their church organizations, in their methods of teaching, in their social and musical entertainments—does not appear. And yet all their converts must be drawn from that

It would seem that the evidence presented in the phenomena, in the naturalness of the teachings, in the reasonableness of the conclusions drawn from the subjects discussed. would be quite sufficient to insure a fair division of converts in almost any community, all

things else being equal.

The practical question that urges itself upon thinking Spiritualists to-day is, what can be done to popularize their movements? Its principles and its teaching, so far as understood, may be said to be satisfactory, and it is believed there are more Spiritualists, or those that accept our theories, outside of our ranks than are willing to stand up and be counted inside. There must be some cause for this. Let us see if we can discover it.

We recognize the great discrepancy between the accommodations furnished by the churches of to-day and those usually provided by Spirit ualist societies. Probably there is no other one cause that contributes so largely to membership, when including the attractions presented at church services on Sundays. teachings from the pulpit have very little to do with that; but the politeness of the gentlemanly ushers at the door, and the handsomely cushioned pews into which the people are shown, and the choice music that greets the ear and harmonizes the feelings, added to the elegant and fashionably dressed audience, have very much to do toward determining our Spiritualist convert where he shall spend an hour on Sunday, especially if he has a family of children he desires to rear with the advan-tages of Sunday school associates, saying nothing about the peculiar teachings of the school. This is a great error on the parents' part, and damage to the child, which is too often left to be corrected, if at all, in after life.

The remedy for these great advantages pos sessed by our contemporaries is more easily discovered than provided for, and it is a ques-tion of time and liberality on the part of our people when we may possess them entire. There is one important feature which should always attract the managers of spiritual meet ings and is within the reach of all societies. I refer to vocal music. An effort on the part of every member of the society will very soon | public Monday, October 2, at 10 A M., and the inaugu-furnish a creditable choir of singers that will | ral exercises will occur at 3 P.M.

GAME IS MANY TIMES TOO GAMY TO GIVE THE NICEST TASTE TO ALL GAME USE SAUCE The Original & Genuine Worcestershire IF YOUR GROCER ATTEMPTS TO SUBSTITUTE AN IMITATION

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May 13.

do more to attract and entertain an audience than anything else. And there is no otherchurch service so important to worship as that of good music. The Lyceum, as a substitute for the Sunday school in other sects, is a valuearnest and capable teachers, provided the society interest themselves in bringing children into the Lyceum.

While the lack of means is an important feature in providing for the better accommodation of our converts, and interesting them in our local societies, which there seems no immediate remedy for, a very valuable and effective substitute may be found in the kind

Nothing, perhaps, will ever advance our Cause so surely and successfully, as the exercise of pure spirituality, by those professing to be Spiritualists, which means unselfish devotion to the Cause, brotherly love and charity towards all.

To secure a respectful consideration from other religious denominations and from the ists to maintain our own self-respect, and always to be prepared to defend their legal rights before the law; to recognize the rights of others, who differ from us in opinions, to identify ourselves as a people, in temperance, in equal sufvance the interests of society and good government and the Cause of humanity. Washington, D. C.

Movements of Platform Lecturers. Notices under this heading, to insure insertion the same week, must reach this office by Monday's mail.]

J. C. F. Grumbine will lecture the Sundays of Noyember, at 10:45 A.M., in Steinway Hall, Van Buren street, before the First Society of Rosicrucians. He will also give a special series of lectures on "Ontology" in the same building, on Monday and Thursday even-ings, at 8 o'clock, Nov. 2, 6, 9–13–16, 20, 23 and 27. Full particulars sent on application to Miss Lucy McGee, 7227 Vincennes road, Chicago.

G. C. Beckwith Ewell, M. D., conducts classes in spiritual evolution, in Philadelphia, Pa., Oct. 14 to Nov. 1, 1899. Those interested can obtain intermation of Miss A. M. Breadin, 3041 Susquehanna avenue, Philadelphia, Pa. C. Fannie Allyn will speak in Cleveland, O (east

side). Oct. 1 and 8: in Rochester, N. Y., 15 and 22; in Worcester, Mass., first two Sundays in November; in Springfield, Mass., during January. Open for further W J Colville

street and Girard avenue, Philadelphia. He speaks there again Sunday, Oct. 1, at 10:30 A.M. and 7:45 F.M., and in Reading, Pa., Oct. 2 at 8 F.M. All letters, etc., should be addressed to 108 Queen street, Germantown, Pa. Mrs. S. E. Hall's present address is 12 Burrell street, Roxbury, Mass. She desires correspondence for the season of 1899-1900 with societies for engage-

Edgar W. Emerson has the following engagements for October: Waterville, Me., Oct. 1; Winchester, N. H., Oct. 15; Manchester, N. H., Oct. 22; Newbury

port, Mass., Oct. 29. BOSTON FOOD FAIR.

Dpens October 2 for One Month-More Exhibits Music, Silver Souvenirs, Novel Entertain-ments and Pretty Girls Than Ever-Mechanics Building Undergoing a Transformation-Several Surprises in Store for Visitors.

" All around them and below The sound of hammers, blow on blow,"

resages not "The Launching of the Ship" in this instance, but the Launching of the Great Food Fair of 1899, about which all New England is talking. From the very first it was known that the policy of the management would be one of progressive enterprise and open-handed liberality in securing the very best features and talent in the line of demonstration and entertainment. With Sousa, Godfrey, Reeves and Missud at the head of the musical programs; Nellie Dot Ranche in charge of the Woman's Department; The New England Sportsman in control of the "Sportsman's Paradise," and Caterer Bow of Norumbega fame presiding in the Calé, it can be seen that the '99 Food Fair has many pleasures in store for visitors. Then, too, may be mentioned the Romany Rye Gypsy Queen and her suite of dark-eyed attendants; the Penobscot Indians in their picturesque dresses of embroidered buckskin; the "Judgment of Paris," startling in its realism; the "Charge of the Red Brigade,"

and a host of other attractions. The booths, with their varied decorations and bril- and liant illumination and bevies of pretty girls, will suggest a glimpse of fairy-land, many of the exhibitors baving prepared beautiful electrical surprises. Three thousand silver souvenirs will be given away each morning by the management, and a new system of distributing these gifts so as to avoid crowding and delay has been adopted.

The entrances this year are also arranged so as to prevent confusion in admitting the throngs of visitors, and a special entrance for members of the press. through the manager's office, has also been provided. The doors of the Exposition will be opened to the

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