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NO. 8

RECOMPENSE.

The earth gives us treasure fourfold for all that we give to its bosom:

The care we bestow on the plant comes back in the bud and the blossom

The sun draws the sea to the sky-oh, stillest and strongest of powers!-And returns to the hills and the meadows the glad-

ness of bountiful showers. The mother regains her lost youth in the beauty and youth of her daughters;

We are fed after many long years by the bread that we cast on the waters. Never a joy do we give but we for that joy are the

gladder: Never a heart do we grieve but we for the grieving are sadder.

Never a slander so vile as the lips of the willing re-

And curses, though long, loud and deep, come home to abide with the curser.

He who doth give of his best of that best is the certainest user. And he who withholds finds himself of his gaining

the pitiful loser. The flowers that are strewn for the dead bloom first

in the heart of the living. And this is the truest of truths-that the best of a gift is the giving.

-Carlotta Perry.

The Coming Reign of Universal Peace.

Report of W. J. Colville's Lecture Delivered in Casino Hall, Thirteenth Street and Girard Avenue, Philadelphia.

Though but very recently a war was in progress between the United States and Spain, to-day the word peace has a deeper significance for the whole world than ever previously. A war has lasted one hundred days, and it is claimed by optimistic observers who reflect upon its outcome that it has been instrumental in advancing the cause of civilization in some parts of the world to the extent that it might not otherwise have advanced within the space of one hundred years.

Through war to peace is a strange motto, but it is evidently nature's; for through the lapse | power to save. When, as in the case of Napo | forts, why then support standing armies, why | ituality occupy particularly exalted stations, of ages too long to estimate the mysterious leon, intellect directs mechanical force, and then urge the enlargement of a navy? The plan of the world, has been evolved out of brute energy is governed by a powerful mind only answer given by thoughtful people is that chaos into cosmos, out of strife and unrest into harmonious order, the whole visible existence. and no less certain is it that on the inner side of life human nature has been subject to similar evolution.

"His name shall be called the Prince of Peace." In these words an ancient prophet has embodied the hope, not only of the nation but of all peoples; for, despite the clashing of steel and the fluttering of warfare's banners. the underlying hope of the entire human family has ever been that peace shall some day be the condition of the whole earth. What do we mean by peace? is a tremendously vital question. Peace is not armed neutrality or unarmed indifference. Peace is not definable in terms of denial, but expressible only in words of most positive affirmation. Strange though it sounds in many ears, a sentence attributed to the great ethical teacher around whose name center the adoration of Christendom, ex presses seemingly the opposite of a pacific temper: "I am not come to bring peace, but a sword." Flippant or superficial readers, who found in plenty to declare that in such words a peaceless animus is clearly revealed, and, no matter who dictated them, they are irreconcilable with the spirit of universal good-will so widely attributed to the Prophet of Galilee. Deeper insight enables the student to take quite another view of so seemingly ferocious an utterance, as the reader between the lines detects the note of prediction, not the note of desire, in such a declaration. Only the wilfully or stupidly blind have their eyes closed against the inevitable fact, that warfare often grows out of a proclamation of truth, which agitates error to its very foundations, and necessitates a conflict out of which larger liberty and fuller measures of righteousness will assuredly spring.

No ethical worker wishes to arouse antagonism or to fan the flame of belligerence, but all who have much experience with the popular attitude toward any phase of radical reform know that the pioneers in any decisive movement for righteousness are not promoters of peaceful relations between men and men immediately. There is rugged eloquence in the cry, "We will have peace even though we have to fight for it," and this is evidently the birthsong of every great new undertaking, the aim of which is peace eventually.

Why should the lover of peace justify much less promote warfare? is another of the great questions confronting whoever finds himself unwittingly an agitator. At this time when the Czar of Russia is professedly working for the disarming of Europe, it does seem as though the time and spirit were on the side of a very different policy than that of old, but we can not, even though lovers of peace, if we respect conscience, subscribe to peace at any price. Peace with honor or a prolonged conflict is the sentiment of every upright human being. There was no desire for war manifested by Phillips or by Garrison or by any of the great abolitionary heroes of forty years ago, when their insistent cry for the emancipation of four million negro slaves rang through the United States and echoed over the whole world. Abraham Lincoln was no lover of strife, but he re luctantly consented to the only visible or comdifficulty when the hour of the awful crisis in 'pooted to remove their talons.

spring allow themselves to submit mentally to what seemed the inevitable, and declare war protection, for the evils they engender more for the sake of Cuban liberty permissible, and 'than compensate for the sense of security they all through the hot summer days—which have | yield, if they really do yield safety, which is | been rendered almost unbearable to many sensitive spirits in consequence of the perpetual news of warfare which has everywhere filled the air-many earnest devoted bands of mystical philosophers have concentrated their mental energy upon the goal of peace and some be- and many other countries, while as for France. lieve thereby shortened the war.

The deeper problems of occultism are entirely beyond the average student of current | through the revelations forced by the shameevents, and it would be too much to say how far it is probable that occult agencies have shortened the recent conflict; enough is vouched for when we express our dauntless faith in the certain efficacy, in the long if not in the short run, of all earnest, faithful endeavors to promote peaceful relations between men and nations. All who advocate warfare and declare its reign unending, must be engaged in a perpetual backward gazing mental movement; and as they perpetually sing the never been justifiable, or that "a righteous praises of heroes bloodstained on the field of | war" is necessarily a misnomer. Cuba, Porto battle, they would be simply consistent were they to indulge in a form of animal worship which deifies the most savage of the carnivora. In the temple dedicated by the pugilist, the whereby human freedom can be realized of sacred forms of rhinoceros, hippopotamus and elephants would be far more in place than the statues of pacific maiden saints, because those animals certainly possess good fighting implements, and, when pressed to use them, are not usually found reluctant. Could the skeletons of mammoth, mastodon or other extinct monster from primeval forest be unearthed and rehabilitated, the effect would be still more painfully suggestive, and in a crude sense in- interest thrives best when peace is on the tensely illustrative, of the first Napoleon's throne? Agriculture is at a standstill in war often quoted adage, "Heaven is on the side of the heaviest artillery."

But is the hero of St. Helena, dying in wretched exile, a miserable, disappointed vic-| ducemorality? Does strife promote learning? tim of his own immense personal ambition, a model of success or triumphant achievement? | stable progress in those arts which make for Like the Baal worshipers in Elijah's age, these | the truest culture? Nay, a thousand times adorers of brute force have trusted in false nay, must be the answer to these and all simiand will, warfare becomes deadlier, but defeat | military preparations are often the most is certain at the last.

"Woe be to him by whom the offence cometh" is a true commentary on the warlike sit- ness of modern warfare is one of the strongest uation everywhere. "Blessed are the peacemakers" is a sublime beatitude, and the only one which fits the subject we are now treating prophetic; not a relic of the halcyon days of breaking it where it has not yet been estab-

those who have vested interests at stake in error, it is not very long before the subtle, allpervasive influence of constantly reiterated no more." truth—especially if truth be spoken always in love-breaks down the barriers which falsehood has erected as ice melts through the constant action of midsummer sun. Large moun- steel of the sword and spear into that of the tains of ice may be floating out to sea in sight look below the surface of nothing, are always of the many vessels which cross the Atlantic of Israel were tillers of the soil, peacefully during the summer season, and these we know they tended their flocks and cultivated their have been loosened and are dissolving through land. Persecution drove them to warfare, the sheer force of solar might. In like manner | fighting for very existence was imposed on does sound philosophy assure us that icebergs them as a necessity. This sad state of affairs of coldness, indifference and wrong can be is not to last. Prophets arise to point to an melted only through the agency of the heat of divine human loving kindness.

another language were considered enemies, divine knowledge; truth will reign from pole the modern claim for universal brotherhood could scarcely have been made, yet we find the tenets of universal Theosophy expressed anic age. There can be no return to the narby every truly great prophet, no matter when | row confines of the past. No restricted Zion or where that prophet lived and worked. The or Jerusalem will meet the demands of the prophets were unlike the priests, who regarded | future, no local circumscribed Palestine will religious ceremonies as of the first importance; unlike also to those philosophers who exam- shall gather in the new Jerusalem and build a ined into cause and effect and carefully scrutinized the sources of natural phenomena, but local is to be universal, what was once confailed to do more than account for what they | fined to the few is yet to be enjoyed by the beheld in a learned and logical manner. Prophets have ever been philanthropists as well as anthropologists, lovers as well as students of human nature, and because of their exercise of that affection which penetrates every disguise and sees the holiest inmost of every individual, these mighty seers of the ages have been able to predict with unfailing accuracy the approaching advent of an era of universal

Progress must be gradual; results cannot be prophet is not bounded by narrow time-vistas, cycles seem but as years, to the one whose inner eyes are opened; therefore without measuring the distance between the present vantage ground and the place of ultimate attainwithout chronology.

Though we have not been much accustomed to look to Russia for enlightened precedent, we must not visit the sins of departed rulers upon the present Czar, for despite all the cruelties and iniquities attendant upon the reign of his predecessor, this young man may be truly a lover of peace. We should lend willing ears to his pacific recommendations, though of course we have to insist that the Russian bear must set an example of claw-outting before the other prehensible means of settling a tremendous animals in the international Zoo can be ex-

indeed did the best thinkers in America last | will be an immense gain to civilization. Stand- | State, at the same time proclaiming the com- | is some natural recoil to every forward imdoubtful. Tolstoi, though a decided extremist, who writes much that is extravagant, says a great deal concerning the Russian army and its deleterious effects upon the people at large, which applies with equal force to Germany her idolized army is the bitterest scourge, as she is now beginning to discover, chiefly less injustice meted out to Dreyfus. England glories in her redcoats, and many of the military companies present a most imposing appearance in their splendid uniforms; but what mother of a handsome boy can say that she inwardly rejoices when he enlists and devotes himself to the cruel trade of human butcher, even though glory does crown the victorious hero on the tented field?

We are not presuming to say that war has Rico and the Philippines would be far better off under American protectorship than under Spain, and if war be at any time the only way course it is justifiable, but how sadly discordant is the cry for vengeance which always blends with the demand for liberty and right. Warfare is clearly brutal, and, do our best, we can but apologize for it, and in the midst of our apology pray that its days may be quickly numbered. Why do we rejoice at the end of a war? Why are we ever ready to celebrate a peace jubilee? Is it not surely because every human times; the commercial interests of the world are imperilled, and, most of all, the basest passions are rampant everywhere. Does war in-Does the occupation of the soldier suggest effectual means for staving off actual warfare, as it is also declared that the extreme deadli-

claims against the perpetuation of hostilities. But our lesson is from the prophets rather than from historians, therefore we must seek in all particulars. Peace is not historic, but to know that our seers have anticipated reaching the goal they have foreseen. Here comes old, but a glorious vision of a better time to in the certain supremacy of a sound metaphyscome; therefore we cannot keep peace where | ical philosophy, a philosophy which every it has not yet arrived, nor can we refrain from great and true prophet has expounded from the birth of prophecy to the present hour. Micah says, "They shall beat their swords into Though the earliest effects of truth-telling | ploughshares and their spears into pruning may be to arouse opposition on the part of knives," and then supplements these words with the following, "Nation shall not lift up sword against nation and they shall study war

Transmutation is the keynote of these glorious utterances. No outside force compels, but inward will impels the people to convert the implement of farming. Originally the people age when every one will sit unmolested and unmolesting under his vine or fig tree, and in In ancient days, when all people who spoke that day the whole earth will be filled with to pole, and not Israel only, but all humanity, will participate in the blessings of the Messisuffice for the righteous of all nations who temple upon the new Moriah. What has been many; thus do the prophets sing the song of evolution, and thus do modern bards unite their lays with songs of ancient seers, declaring, in the words of the ever-beloved Whittier:

'The new transcends the old

In signs and wonders manifold." Zionism is one of the questions of this day, and a great question it is-one on which, in the estimation of many, depends the fulfillment of many a daring prophecy. There are distinctly two sides to Zionism, and levelinstantly reached, and as the vision of the headed people are apt to be neither intrepid Zionists nor fierce denouncers of the Zionist proposition. In the breasts of millions of the sons and daughters of Israel scattered throughout the world, ardent hopes and quenchless vearnings rise toward literal Palestine. Let ment, he who foretells the future, foretells it such return to their own land, for their land, the land of their heart's devotion, Palestine assuredly is; but these do not include by any means all loyal Jews throughout the world: for these others then there is another destiny, and, while Jerusalem may be rebuilt and beautiful, Palestine remodeled and made fairer in days to come than it ever appeared of old, the fulfillment of glowing prophecy is not found in that alone, but only as the entire earth becomes a Holy Land and all its inhabitants in the embrace of the Prince of Peace.

There is to some ears the sense of incongruity conveyed when we boast of Republican inthe nation's history arrived. Very reluctantly | Seriously, the gradual disarming of Europe | stitutions and sing the praise of a Democratic | tion contains an element of reaction, and there

ing armies are always a menace as well as a ling of a Kingdom of Heaven upon earth. A word in this connection seems a necessity. One man can know himself to be equal with any other man; one woman can rightfully claim equality in the new age with even the most brilliant of her sisters, and any man who looks down on woman, or any woman who looks down on man, may be regarded as unfit for the rights of citizenship in a model republic; but who shall say that the lowest planes of human nature are not rightfully subordinate to the higher. The Kingdom of Heaven is within us all, but it is actually useless until we bring it forth into expression; and this can only be done as we use the normal relationship of organ to organ in the human brain. The world is surely much indebted to Gall. Spurzheim, Combe, Buchanan, and many others, for the brilliant light they have shed upon the human head as a revealer of human character. Among the most explicit teachers along this line should be mentioned Dr. Sivartha, whose "Book of Life," though not free from crudities in some of its sections, contains so much that is worthy of the most diligent perusal by all who wish to assist in ending a perpetual social state that we never hesitate to call particular attention to its "plan of the New Jerusalem."

Let us look at such a porcelain head as can easily be obtained from Fowler & Wells in New York, and see if the classification of organs on a phrenologist's chart will not help us to understand practically something of the Kingdom of the King in every human economy. At the base of the brain we find marked such propensities as the domestic and the selfish, which we may well call the self-preservative and the self-extensive. We observe that in the near vicinity of amativeness and friendship is placed combativeness, which is surely a warlike instinct. But is it not true that the warrior originally fought for love and for the defense of offspring, and is not patriotism, about which we hear so much to day, simply a continuation and an outgrowth from these original impulses? Moral and religious sentiments all occupy a portion of the coronal region of gods and confided in idols which have no lar questions. Why then build arsenals and the brain. Reverence, veneration and spirand it is ever found that as the higher sections develop, the lower sections become less obtrusive. Education and evolution are rightly inseparable, and as intellgent educators grow into a knowledge of how to train the vital force in their charges to seek expression in higher channels than of yore, the belligerent feelings which are inseparable from animality will have grown weak as the higher and distinctly human or humane propensities have been unfolded.

> If we do not know of any better way than that of strife, desiring to right wrongs, we naturally seek to right them by the edge of the sword, but if experience has taught us that there is a far more excellent and efficient way, we should be foolish indeed to persist in the methods of primitive barbarism when the torch of incoming civilization flares before us and lights our way to heights as yet untrod. We cannot in our own words express more of what we wish to say, anything like so elequently and convincingly as by quoting from Henry Wood's masterly essay on "War," from a metaphysical standpoint published in the September issue of the Journal of Practical Metaphysics. Mr. Wood's essay is so singularly rich and full on this all-important subject, that we trust it may be very widely circulated as a missionary document. After outlining the metaphysical aspects of war in general, Mr. Wood enumerates ten distinct roots which nourish the spirit of militarism and which can be so cultivated in future as to nourish a diametrically opposite spirit. The ten roots are fiction, drama, art, poetry, history, tradition, music, decoration, military operations and early education. The three detestable words alien, enemy and foreigner ought to be stamped out of our language just as the hateful verb "to Jew" has been thrust from all respectable dictionaries. The following brief quotations will, we know, only whet our reader's appetites for the essay as a whole. "Let teachers who are shaping and guiding plastic minds, show the beauty of peace; let them teach the power of higher ideals and how to win real victories; let them exhibit moral heroism as manly and honorable when compared with brute force; let them remind their pupils that 'he who ruleth his own spirit is greater than he who taketh a city.' Let fathers seek to guide that youthful exuberance in their sons which finds expression in militarism, into higher channels and toward more worthy ideals. Let the sovereign people in the elections of members of Congress and Senators choose such as will not misrepresent them and longer sustain the reign of brute force in place of law, reason, and right.

> "It now remains to sum up the subject in the light of the broadest evolutionary and metaphysical philosophy.... Evolutionary advancement is not uniformly steady. It often takes a bound forward or seemingly backward, which in a way is revolutionary. The smaller revolution is enclosed in the larger evolution. Even an apparent retrograde through educational influence may store up added momentum for an accelerated progress toward the ideal of universal love and peace.... Contrast may render a most important aid as a true interpreter. 'Evil' finally blossoms into good because within it are contained purifying fires, which in due season reduce falsity to ashes. and bring into full view the great normal reality of eternal Good. The unending march of human development is never by measured step, for vibration is universal. Every rounded ac-

pulse. As the surplus steam in a boiler finds vent through the safety valve, so the residuum of brutehood in man will seek occasional outlet until it finally disappears. Such outbursts are both indexes and object lessons. War. therefore, while ideally bad is provisionally good. So long as it exists it has a utilitarian mission. Its black background helps to give strength and tone to the high light and color of the great panorama of human ascent. It aids man to interpret himself. By its rough measuring rod he computes distances and maps out ascents. If we stood upon the metaphysical vantage ground, war would be absurd and meaningless; but it is the necessary accompaniment of the material plane and outlook. The incident of war does not in the least invalidate the unbounded beneficence of law nor the absoluteness of the All Good. It is one of the great 'growing-pains' of the transition from the Adamic to the Christly consciousness. Among its passing lessons are human independence and racial solidarity. In the eternal climb toward the Kingdom of the Real, the real is thorny only so long as thorns have use. War though hellish as an ideal, may be a means and furnish an impetus toward a more refined realism. It will survive only so long as materialism needs a testing ground."

Unity of Effort.

BY H. W. BOOZER.

Our methods in public work ever since the movement began have been much like the drifting current—the real object being lost sight of in the special aims of the workersresulting in disjointed action and an absence of that system which we must have to ensure success. It was a long time that the medium was recognized at best as only a silent partner the speaker was all. If readings and messages from the platform have subserved no other purpose, they have brought the powers that be to a consideration of mediumship, other than trance and impressional speaking, as a factor in public work. We have now grown to where proposals are made for the systematic use of the varied medial gifts. This is as it should be; and as organization progresses toward a better state of completion, it is hoped that every opportunity will be given to make effective the demonstrations of our glorious truth. It is not consistent for speakers to slight mediums who are doing the heavy work at a personal cost and sacrifice they know nothing of. It is not pleasant to see the medium selfishly pursuing his own way-never visiting the lecture room or showing any sympathy with the ethics, philosophy and religion taught from the rostrum. It is not a source of pleasure to see our singers confess in their actions that they are no integral part of this divine work of consolation, but are only paid instruments, or ornaments to public occasions, given meager opportunity for display of personal accomplish-

There are three great factors in the propagandism of Spiritualism; The work of the rostrum, mediumship and music. While all three can be measurably utilized on the one occasion, the best work is obtainable where one does not crowd the other and has its own allotted time. I have seen speakers so nervous regarding the time given the music, that the effect of a song which could only be made by rendering it entire, was so mutilated in the omission of a part, that it seemed like a desecration.

The evil effect of trying to do a world's varied work in the name of Spiritualism, with the necessity for concentration as a means to successful results, is apparent to all. In connection with this, it is a matter of surprise that the questions presented to our speakers to answer, and the problems to solve, are not those which would naturally be presented with the subject, such as the laws governing conditions on the spirit side, and many other things connected with the new; but they have to do so much with the old, with the errors that have been taught us. Iconoclasm too often takes the place of our building anew. Why should they waste energies in tearing down, when the field is already clear for the new temple?

Mediumship is either demonstrative, or it is not: of value or without it, as it contains evidence. No defect of the instrument can invalidate the proof. While it is true that many can determine its value, it is also true that a large percentage of persons first begin investigation through mere curiosity. It is well known that the delicacy of the processes of transmitting thought from spirit to mortal gives a chance for much imperfection, and that the line of demarkation between selfconsciousness and spirit influence is so firmly drawn that self-delusion may color much that comes. All must be considered, but that which is demonstrated must be received, for it is this only which is of value.

It is unfortunate that the higher uses of music receive little attention. As a people under suppesedly extraordinary spiritualizing influences, with the added powers of the decarnate in the use of this factor, it would be expected that we would show forms of its use superior to those of the world about us. One of these most emphatically should be to teach. our truths through vocal effort; as it should be the province of each factor in the work. Instruction has been too often regarded as the speaker's mission exclusively, while the singer has been entirely content as an ornament of the occasion, or to be allowed the emotional pleasure of blending the voice with others in

(Continued on fifth page.)

THE COURAGE OF THE MIGHTY.

BY CHARLES H. WRITE.

E'en though enemies assall you, And your path in life is hard; Though earthly friendship proves a fixtion, And worldly happiness is marred; Though love and sympathy and trust Beem not to dwell with us below, And whon you look for kinducss. You receive, instead, a blow;

Keep strong your courage and conviction, And shame the devil in his might; Do not let your efforts weaken, But wage well the good old fight: Then will Heaven's tend'rest mercy Cloak you with a Sams on's strength, And with added zest and fervor, You will win the fight at length,

O, what thrilling exultation Lies in having fought for right; Lies in having nobly labored, E'en though you may lose the fight! Lose the bittle, bravely wagered; Win that thorn, the cold world's sneer; Suffer all abuse and hatred That wrong gives to goodness here;

Subm't to persecution's tortures, E'en like Christ at Calvary; Let the devil claim the conflict .-You will win it anyway! Yes, you'll win in sight of Heaven, Though the world may call it lost. And the satisfaction given Will repay you all the cost!

Syracuse, N. Y.

The Philosophy of Government.

Emigration.

BY PAUL AVENET. PART II.

No question of governmental policy has agitated the public mind more than this. From a cursory and superficial standpoint it is a menace to the interests of the republic; but from an ethical standpoint it is not so.

The invasion of the United States by foreigners is hostile only to temporary, financial interests and to established conditions of order, both of which are in serious need of revision from an ethical point of view. It is a sophistical policy that allows finance to create for itself stereotyped channels; the more it ramifies, the greater the general benefit derived from it; like the river systems of the globe, it should irrigate all possible territory.

The same is true of established conditions of order; methods in the minor or tributary departments of government, especially in municipalities, need frequent revision in order to enlist the enthusiasm of the masses; innova tions in the modus operandi of city legislation are of the highest utility in stimulating public sentiment; for this reason a partisan government such as that of the United States, with its incidental change of officers, is conducive the broadest intellectual development of the people. The campaigning of the rival parties arouses the masses from ocean to ocean, inducing a lively interest in politics and a stringent and caustic criticism of the respective administrations, than which nothing could educate the public mind more.

E.ectioneering leaders are educators in the broadest utilitarian sense, and every four years they instruct new classes of men to enter the forum in the years to come; the asperity of their harangues insures the attention of their audiences and kindles an animated zeal in their coadjutors at large. It is by such attrition of sentiment that our masses are taught warning has never been unfulfilled. The grand what they know of the policies of government.

If emigration reduces the value of labor per capita, and places American products at a discount in American markets; if it incites riots and strikes and creates hostility between the factions of capital and labor, it is still a benefaction to the nobler prospective prosperity of the republic. These agitations cement the people into brotherhoods; they weld the heart of the laborer to labor and of the capitalist to capital, and by attrition modify the dominating attitude of each and secure the government against a dangerous consolidation of power in either direction. If the price of labor is reduced to the disadvantage of the laborer, the simultaneous reduction in the value of American products places an equivalent advantage in his hands and equity is maintained. It is the minimum and temporary that is sacrificed to seoure the maximum and enduring.

We will endeavor to show some of the technical benefits that are accruing and will accruo from the heterogeneous mingling of races on American soil. The American poeple are par excellence an impetuous and impulsive people; the land is new, the climatic conditions are exuberant and exhilarating, presenting those sharp contrasts which we have shown to be an ethical necessity to intellectual development; the acute variations in temperature temper human nature and induce a sturdy bone and sinew for the future.

Statistics will seem to deny this, but here again the law of the survival of the fittest is exemplified; it is only the weaklings who succumb, those who from inherent frailty, in the stress of war or any heroic contingency would fall victims to the first shock. It is brawn that climatic vicissitude is induring in American civilization, brawn that will complement the brilliant intellect which governmental vicissitude is educating for the portentous future of

the United States. These exuberant and exhilarating climatic conditions engender corresponding impetus and impulsive dispositions in men; life is a succession of bounds and rebounds, and a stable equipoise is relatively difficult to acquire; emigration comes to the rescue in this exigency also. Intermarriage with continental races is the most salutary measure an astute congress could devise for the enhancement of American character in the centuries to come; the natures of these races are confirmed by age, and contribute severally their specific qualities to cos-mopolitanize both the bodies and minds of the people of the United States, significantly named and standing as much for the united states and conditions of men as for a specified geo-

graphical territory. Emigration more than any other single feature of American administration makes the republic a cosmopolitan nation; its noble foreign alliances are of trivial portent in comparison with its manifold alliances with the steerage population. This heterogeneous multitude tones American mind, tinctures American blood and modulates American tendencies. Posterity will be an amalgamation of these complex characteristics; it will be a fusing of international ideas and methods, and will exemplify the profound wisdom and acumen of the founders of the United States

In every new country there are natural, in digenous forces that must be estimated in estimating the true status of its people. It is not so much what a nation can attain that determines its prestige in the world as its ability to hold the vantage gained. It is one thing to rise to illustrious conquest; it is quite another to maintain the conquest with consistent

. A conquest of war, brilliantly and heroically achieved in the intrepid passion of valor, may cost more millions in gold to sustain than the nation can provide. It is always the sequence that is most portentous, not the deed itself; futurity is to be the combined sequence of day-by-day and year-by-year sequels, small in the singular, momentous in the plural ag-

gregate. A meteoric splendor is an ephemeral splen-dor. Men cannot flash into triumph upon the issue of an hour without danger of reactional revolution in themselves, hence the most illustrious achievements are fraught with the most Jeopardy, both in nations and in men. The

velocity of a rapid success creates a suctional wake in the mind, which will draw to itself inglorious tendencies as deoris is drawn in the wake of a rapidly moving train, unless herolo vigliance is exercised. It is in such national issues that eternal vigilance is the price of

All natural evolution is transitional; the life of the new is superposed upon the death of the old; the past is the rostrum of the present; yesterday's labor provides the fulcrum for to-day's ambition The character of civilizations, as of individual men, must be built by slow and safe degrees to insure stability; prosperity, like a pendulum, swings to and fro between the extremes of its circuit, and unless a secure leverage is maintained at the pivotal centre, balance will be lost and the entire mechanism deranged; the simile applies with equal force to the genius of men and of na

The most sturdy and vigorous, as well as the most majestic, character is the cosmopolitan character; it is the only character that can command a sterling rectitude and an invulnerable dignity in the American Republic; it is homogeneous, being an outgrowth of the homogeneous affiliations and interests of the Government itself. The men and women of the future will be true scions of American independence, which might be more aptly written interdependence; they will be heroic in intellect and in heart; they will scale heights of literature and art far more glorious than those of famous classic epochs; they will be erudite with an erudition eclipsing that of histrionic schools. Philosophy will rise zenith high, as it did in archaic eras; science will compass earth and sky; poetry will transcend Miltonic and Shakspearean genius; America will occupy the rostrum of the world, and her soyereignty will be a sovereignty of intellect wedded to parliamentary prowess.

The Spirit in the Clock.

A True Story.

BY MARY HUNT-MCCALEB ODOM.

It is a wild, weird night in March, 1885. A small group of watchers gather around the couch of a woman whose gray hair ripples in soft waves over a brow damp with the moisture of coming dissolution. The flickering night lamp casts a feeble and ghostly light about the chamber, and falls like a pallid winding sheet over the scarcely breathing form of the dying mother, whose children and grandchildren are keeping, in tearful sorrow, the last loving watch over her who has ever been their guide, counsellor and friend. Mufiled steps fall without echo on the thick carpet; and only the glance exchanged, or the convulsive pressure of two clinging hands tells that every symptom is noted by the anxious group. The night wears heavily on. It is near the gruesome hour of midnight, when, clear and sweet, as though some silver arrow from heaven had spent its strength on the crystal goblet of mortality, the old skeleton clock in the next room sends out one ringing stroke, that tingles like an electric shock through each and every heart. The form on the bed stirs not at the sound. The long lashes rest on the sunken cheek, the thin hands are folded in loving clasp about the crucifix on her breast. The ear is dull to the stroke that we all know is, for her, the great last summons.
For many years this old clock, that can boast
of nothing but an empty frame, without works, or striking hammer, has mysteriously and un-erringly sounded the death knell of any mem-ber of the family stricken with fatal illness. No human effort can produce a repetition of this warning note. The works were absolutely shattered during the siege of the historic city of Vicksburg. The grandchildren of the fami-ly have long since robbed the old frame of all its tiny brass wheels and the hammer, yet still the faithful warning is given from the empty frame, as though some prophetic soul were imfather has answered this roll-call of death nearly ten years ago. No less than seven members of the family have been thus signalled from the dim shadows of the other shore, and now the mother and grandmother has had the same unaccountable summons, and we all know that her spirit will take its flight at the hour of one, either night or day, for has not the old clock spoken, and does the miserable prophecy ever fail? Three successive nights has the warning been sent forth, and to night the wind wails drearily, and the wet branches of the trees drag themselves dismally across the win dow panes like ghostly visitants clamoring for admittance.

We stand with bated breath, stricken into utter silence by the fatal chime that we all know only too well. The minutes drop into eternity like tiny pebbles into a vasty deep. The hours crawl slowly through the darkness. Still the faint breath comes and goes, though not a pulse seems to ebb or flow through the fast-chilling veins. The wind sweeps moaning over the wet grass and shrubbery without; the fire flares mockingly in the grate as the daughter bends over the bed, watch in hand, and lays her fingers—oh! so gently—on the thin wrist, slips her touch further up the arm to find the little throb of life faintly fluttering still, but growing feebler with each painful

effort the sinking heart is making.
All is still in the death-chamber, and the watchers can only wait-wait-wait on through the throbbing moments for the end. At last the eyes open, wander with a loving smile over the group about the bed, lift their gaze an in-stant to heaven, then close gently and forever

on the things of earth. The daughter turns the face of the tiny time-piece she holds toward those about her, and the hand points surely to the hour of one. Thus the prophecy of death in the family continues, and while the old clock frame with its mysterious signal is looked upon almost as an evil spirit, no one has the courage to shatter the

frail monitor of death. Strangers come to the house next morning, where the peaceful face of the dead lies in the costly casket, and ask to see this strange, unaccountable clock. It is turned this way and that by many shaking hands; curious eyes peer into the empty chamber, then silently re-place it on the tall, old-fashioned mantel and walk away on tiptoe, shaking their heads in wonder, but no wiser than they came.

The long funeral procession winds slowly away from the old homestead, another mound of earth rises in the cemetery, and again the household takes up the everyday duties of life, until another signal shall be given for the angel of death to enter.

Balzac's Fragmentary Ideas of

Woman. A woman's real physiognomy does not begin until she is thirty.

Woman lives by sentiment where man lives

by action. A woman who is happy does not go much

into society. Beauty is the spirit of all things. It is the

seal which Nature has placed on her most perfect creations. It is woman's dowry by divine

I have never seen a badly-dressed woman

who was agreeable and good-humored. The woman who has laughed at her husband can no longer love him. It takes an old woman to read an old woman's

Women of the world have a marvelous talent for diminishing their faults. They can efface anything with a smile, a question or a feigned

surprise In the life of every woman there is a moment when she understands her destiny, and in which her organization, hitherto dumb, speaks authoritatively.—Ex.

AN ANSWER.

"Why must I suffer?" moaned a helpless one With life-long anguish tortured and forlorn, Before the answer came, ages were done; But then a poet from his line was born.

—Arlo Bates, in October Century.

[Copywrighted Oct., 1899, by Carlyle Peterslies.]

MARION GOLDBORO;

What one woman accomplished.

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

CHAPTER IX.

A DRUNKARD AND HIS FAMILY. The girl had been weeping, as her swollen

eyes plainly indicated. "Did you not find your father well?" asked

Marion. "I cannot say that he is ill," said Jennie sorrowfully. "Miss Marion," she continued in a low voice, "my father is a good man and i love him dearly; but the temptations of this neighborhood are too strong for him, and there are those here who entice him to his ruin. Perhaps you had better not see him to day. He really is not in a fit condition to see any

lady."
"I cannot help people unless I see them and understand their condition. Have no fears for me, Jennie. I have constituted myself the general of an army, and you are one of my soldiers. I hope also to enlist your father. I have already made Madame Dufries a captain. She will get well and your father shall get well also; so lead the way to him without fear. I feel a power with me stronger than myself. Lead the way, Jonnie."

small hallway, and the two young girls entered their pockets or a dacent thing in their houses, a tiny room—just large enough to hold a small cot bed, one chair and a little table. The room had one window, through which the sun shone "Is there no way that this man can be rebrightly, and on the sid blossomed a rose. The small room was as next as Jennie's hands could make it. The place was comfortably warm, owing to the sun, and a small oil stove which was alight upon the table; for this room, like the one upstairs, had neither fireplace nor chimney flue. Sitting upon the edge of the cot was the man—Jennie's father. He raised his eyes stupidly as Marion entered, and essayed to take her gloved hand; but as the hand seemest to him to become half a dozen at once he was unable to grasp the right one, although he made frantic efforts to do so.

Marion took a seat on the only chair by the little table and gazed at the man in great per-plexity. This was the first intoxicated man whom she had ever personally met. She was greatly shocked as well as grieved. Her eyes

looked very sorrowful indeed.
"Father," said Jennie, sternly, "you have been drinking again, and you promised me you never would. I have no courage left to do anything for you. I think I will let you starve."

The drunken man wiped away a few maudlin tears with the sleeve of his shirt.

"And you have had no breakfast? What have you done with the half-dollar I gave you? Spent it in yonder grog shop, no doubt. I ought not to have given you any money, whatever; but it takes so much of my time to go and buy every little thing you need. It is too bad that you cannot be trusted. Miss Marion, my father cannot sav no.'

"Bill Frye, he said's I owed him a treat—hic, what's a feller to do I 'sh like to know?"
"Can't you keep away from B.ll Frye? I can't give you money to buy liquor with, much less to treat Bill Frye. It takes all I can earn now, to pay the rent of this room and keep you from starving. I don't keep but fifty cents a week for myself, and if Miss Marion did not give me her cast off cothes I could give you

almost nothing—and, then, what would you do?" asked poor Jennie, the tears falling fast.
"Bill Frye'sh treated me great manish times, hic—what's a feller to do I sh like to know?"
and the poor inebriate waved his hands aimlessly about as though he were trying to catch flies, but with slow, uncertain motion.

"Well, if not in the whole world," said Mahic-what's a feller to do I 'sh like to know?'

lessly about as though ne were trying to catculfiles, but with slow, uncertain motion.

"Yes," sobbed Jennie, "they would sell you and others like you whisky and all the other poisonous liquors, if they knew you would freeze and starve the next day. What better are they than murderers? And if Bill Fry has the tremens again he will surely kill someone of his family—his wife most likely. He came they than murdered and likely to the whole world," said Marion! are you becoming insane? What states, and especially those of New York. How many saloons are there on this street?" she asked meditatively.

"Ah! poor Mary has counted them many times, for there's little else she can do, an' she of his family—his wife most likely. He came they than are just one hundred an'all licensed forbid you, henceforth and forever, to bring

very near it the last time."
"Well, what'sh a feller to do, I'sh like to

to Jennie.
"He lives in the next room to this. His wife, Mrs. Fry, takes in washing. They have seven small children, the youngest a tiny little

baby, the oldest a poor, broken-backed girl—a little hunchback, you know; but for that misfortune she might be able to help her mother some.'

Marion saw at once that it would be useless to say anything to the maudlin man before her; talking to a drunken man would be like talking to the wind. No; some other method must be adopted here. Marion rose to go. "What'sh a feller to do? I'sh like to know

keep up even a show of balance, sank down in a limp heap on the cot. "Oh! Miss Marion; father is really quite a

good and respectable man when he is sober. If I were able to keep him in a better part of the city, where he would not meet with so much temptation, he would drink very little, I am sure."
"Jennie," said Marion very gravely,

father ought to support you, and teach you by his precept and example both to be brave and true; while it is you who are striving to sup port him, and by your example and industry showing him how he ought to be temperate and industrious. Did he drink when your

mother was living?"
"Not so badly, Miss Marion. She had more power over him than I have. He is becoming very bad of late. I really do not know what I

"We will carefully consider all these things when we get home," said Marion. "Suppose we go in and see this Mrs. Fry and her chil-

Jennie rapped on the next door. It was

opened by a rough looking Irishwoman.
"Ah! Jennie dear. "An' how do you do?" asked Mrs. Fry.

"Very well, thank you," answered Jennie. This is my mistress, Miss Marion Goldboro, Mrs. Fry.

"An' it's a pity for yees to come into such a poor place, Miss Goldboro!" exclaimed the poor washerwoman; but at any rate, here are some chairs for yees." And she placed two chairs for her visitors.

Marion glanced about her. In one corner was a large, squalid-looking bed, and upon it lay, in a drunken stupor, a dirty, coarse-look ing man—the Bill Fry before mentioned; a new-born babe, not more than two weeks old, was also lying near the foot of the same bed. This room was of reasonable size, having two windows; some of the panes were broken, and rags were stuffed in them to keep the cold out. This room also boasted a chimney, within which was a flue. An old broken, rusty, but quite large, stove stood near it, with a dilapi dated pipe all askew, zigzagging at length into it. The room was dirty and smoky in the extreme. Some plastering yet adhered to the walls, in places, but broken laths were grinning everywhere.

A poor little ragged humpbacked girl was seated in a far corner. Her face was extremely beautiful, but pinched and unhappy looking, with large, sorrowful, pleading eyes. The hair was thick and shining, and on account of her rounded and broken back hung to the floor. The girl was sixteen years old, but of course, owing to her deformity, was no larger than a child of seven—much smaller, indeed, than her two younger sisters—one eight, the other ten—who stood in their filth and rags, looking

at Marion with open-mouthed astonishment; a baby of some two years was toddling about the floor, smiling and happy because not yet old enough to know aught else; two little street arabs, boys of six and twelve, made up the family, but they were out gambling for marbles and learning how to be profane.
"Do you support all this family by taking in washing?" asked Marion.

"Indeed, I do that, mum," answered Mrs. Fry, "but it's a poor support they have, indeed; not much more than kaping soul and body togither, mum." "Is your husband unable to obtain employ-

ment?"
"Ah! he could git work in plinty, an' he's a good workman, too, but it's the drink, mum; he will not let the drink alone; he's not sober a day togither."

"Do you give him money to buy drink with?"
"Not I, indeed!" "Where does he get his money for drink? I

believe it costs a great deal to continually buy "Well, it is just this way. You see, mum,

they will trust him at the grog shop while they think he has anything to do, at all, and he often gets a few jobs here and there, but niver a cint does he give me nor the childer, and iverything decent that he might find in the house he will take to the pawnshop, not far away. So you see, mum, I nor the childer are able, no matter how hard I work, to have any thing but rags an' broken dishes—an' a dacent stove that I had, that he pawned as well, but no one will take this old thing, or it would not be here—an' heider mum any of his chums be here—an' besides, mum, any of his chums Jennie opened the door at the end of the will treat him as long as there's a cint left in

formed?" asked Marion.

"Ah, miss, I have tried to reform him since he kicked poor little Mary, an' broke her back when she was a toddling thing like this one. Come here, Polly, darlint."

And the mother caught up the little twoyear-old and kissed it. "What was your husband's business, or trade,

when he was sober?"

"He was a brick-layer, mum, when I married him, and a good one; he used to earn from fif-teen to twenty dollars a week, but he some-times went on sprees, as they call it, and at last he could get no work, for he would not be steady, an' no one will hire him a day now, mum. He sometimes gets a job, here an' there, at other kind of work, just enough to keep himself drunk all the rest of the time. If Bill could get no drink, mum, then he would have them to school; they cannot go to school now, for they have no clothes."

"The places where they sell liquor are liceused by the United States Government?" "Indeed; that same. I have often been to the keepers of saloons an' begged them not to sell drink to my husband. They would swear at me, an' say they had a right to sell it, for they paid their tax, an' Bill says he has a right to drink it, for the Government gives him that right, that the men all vote for that right, an' it is something that women should not meddle with, that women don't know enough to vote right, and he and all the other men he associates with get drunk on election day, more so than on any other, for the keepers of the sa-loons treat them all for nothing if they will vote just the right ticket they ask them to; precious little they know about the best way

to vote."
"You think, then," said Marion, "you would than be able to cast a more intelligent vote than your husband?" and she cast a glance of disgust at the insensible beast on the bed.

of his family—his wife most likely. He came says there are just one hundred, an' all licensed very near it the last time." "Well, what'sh a feller to do, I'sh like to now?"

"Who is Bill Fry?" asked Marion, turning but to live in poverty, dirt an' rags, for not one of these men can resist the temptations

before them." "Do the rumsellers usually own the buildings in which they carry on their nefarious business?" asked the young lady.
"Och! not one o' thim; they all say to a

man they must pay a very, very high rent, mum—much higher than other people because they sell the liquor, an' you see, mum, where the poor drinking men must pay so much for each drink, all this vast amount of money is

A deep, deep sigh escaped Marion's lips. She hic," and Jennie's father, unable to longer do not wish us to vote," she said; "but can you tell me who are the owners of these saloons?"

"I think that the most of those on this street are owned by a rich church society somewhere on the grand avenues; at least, mum, this is what I have heard; an' when I asked thim not to sell rum to Bill, they have said: an' why should n't they, indeed? Didn't they have to pay the big rent to the iligent church society? ah' weren't they all good an' Christian people? an' wud'ent they all turn up their noses at me? indeed an' indeed they wud so do; an' if it was not right for thim to sell the drink, these holy Christian men an' women would not let their property for that purpose; an' now, mum, what can we poor creatures do?"
"Do you know the name of the church that owns these buildings?"

"I cannot say that I do, mum, but it is one of the richest an' grandest in New York. Oh! I have often prayed, mum, that God wud smite thim. Look at me an' my childer, an' look at him on the bed there. Can you find it in your heart to blame me?

"God will smite them," said Marion; "or at least the thing they cherish, hidden within their bosoms, will turn its venom upon them and poison them until they die. No one per son can live long and transgress any naturai law without it will turn and rend him. It is the same with a body or society of people, the same with a nation. The church that hides this great shame within its breast is doomed to destruction; it must go down, for the transgression of natural laws—call them God's laws if you will—and a nation rotten at the core will also fall unless it thoroughly cleanses it It was Godessa who had spoken through the

young Marion's lips but she hardly knew it.

CHAPTER X.

HOW THE LITTLE HUNCHBACK IS RECEIVED INTO THE GOLDBORO MANSION.

"And this beautiful child?" asked Marion, turning toward the little hunchback. "It was the poison liquor he drank which caused him to injure this girl?"

It was that very same, mum; he was nearly as bad as you see him now; the little thing was just in his way, an' he kicked her in the back with his heavy boot. It broke the little tender back, so the doctors said. She did not walk at all, mum, until she was near ten years of age, an' she never can be other than she is

"Could you be induced to part with some of your children, Mrs. Fry, if it would be greatly to their interest?"

The mother looked tenderly at her little brood.
"I suppose so, mum, yet it is hard to part from one's own childer."

"Yes, but you shall see them often, Mrs. Fry. want to help you, and I can do very little as yet. It may be years before anything can be brought about to save your husband; in the meantime your children will be ruined."

"An' what ones would yees like, mum?"

"The very ones that you would think the most unlikely. I want to take this poor little Mary for myself, and I wish to put your two

boys away in the country, where they will be sent to school; and how would you like to go into the country yourself to live, Mrs. Fry?" 'The trouble is, mum, that I can't get the

Well, I will guarantee that you shall have all the work you want to do. I have in my mind a little place among the Catskills, near where I spent a portion of last summer. It is in a very beautiful and quiet little gien. The house is small, but very pretty. It can be purchased, together with its two acres of ground, for three hundred dollars. Perhaps your husband will help you to work it. There are no places where he can buy liquor within miles of it; but however, if we cannot reform him, your life, together with the lives of your children, can be made more endurable. I will purchase this little place and fit it up for you. You need pay me no rent. I will give you all my fine clothes to wash and iron, and pay you well for doing them. Mary shall stay with you each summer as long as she pleases, and I shall be at the hotel on the hill a great deal myself. You can also take washing from the hotel if you care to do so. You shall have a cow, that these little ones may have all the milk they want, and you can keep poultry. Your eggs and garden stuff you can sell readily at the hotel. It is a temperance hotel, and Mr. Fry can get no drink there. The place I have in mind for your boys is but a mile away. It is a kind of private farm school in which I became interested when I was at the hotel

last summer. They used to sell much of their produce at the hotel; they also supplied the hotel with milk."

"Ah, young lady!" exclaimed Mrs. Fry, while tears coursed down her rough cheeks, "I have prayed to the Holy Virgin this many a day to help me, an' she has heard my prayer an' sent you as her representative to do all these good things for me," and the good dame crossed herself devoutly and began telling her

Marion turned to the poor little deformed girl, who had not yet spoken. She, too, was

shedding tears.
"Would you not like to go home with me,
Mary? I wish to take you home as my little
sister. You shall be a dear little sister to me. I will try to recompense you in part for all you have suffered, for all you must suffer in the future, under the most favorable conditions." "I have thought of little else all my life but to have beautiful things about me. Dear young

lady, it seems like a fairy tale that you have come to us at last. I can read just a little and I have read of Cinderella; and this is to me just like it, except that you are a pretty young lady."
"Well," replied Marion," I must go now, and
I want you to go with me in my carriage; but the beautiful clothes which I shall give you will not turn to rags, nor the carriage in which

you shall ride with me every day into a pump-kin, nor the prancing horses into mice. Will to be sober, he would get work thin, an' be a good husband, and support his childer, an' sind 'Indeed! she shall that same," and the poor little hunchback was enveloped in a ragged shawl, James the footman lifted her into the carriage, Jennie and Marion entered it, and off the horses pranced gaily, while the heart of the drunkard's wife was singing with hope.

The carriage stopped before the Goldboro mansion. Mrs. Goldboro looked out from her chamber window, rather listlessly, for she did not ride until after lunch, and Viola and Bess had a pony cart, Willie being the driver. She expected to see no one but Marion and her maid. Her astonishment was great when she saw the footman lift from within the carriage what, at first sight, she thought to be a bundle of dirty rags; but, looking a little more closely she saw a child's pale face lying over James' shoulder. She opened her door, as she ascended the grand

stair case, and called: James, what have you there?"

"A cripple, mum—a poor, little cripple for Miss Marion, mum."
"For Miss Marion? Indeed! And what are you going to do with a helpless cripple. Marishe asked as that young lady paused be-

fore her mother's door.
"I am going to adopt her, mamma. She shall be my adopted sister."
"Marion! are you becoming insane? What

allow me."
"Marion, this must end, and end at once! I forbid you, henceforth and forever to bring any more of your squalid, dirty beggars here. Oh! Marion—Marion! I am ashamed of you. What can our neighbors think, to see such goings on here?"

And Mrs. Goldboro closed her door with a bang and a sob. Meanwhile the footman had deposited poor little Mary inside his mistress's door, and when Mariou entered the sight was truly incongruous. The little, dirty hunchback stood trembling like a leaf, for she never in the course of her life had seen anything better than her mother's squalid apartment, her brutal, drunken father, her ragged little brothers and sisters. If the child had been set within the gates of Paradise, her astonishment could not have been greater. The ragged shawl which had enveloped her fell to the floor; her sweet blue eyes roamed about the elegant room with a rapt gaze; then, tottering to one of the easy chairs, she threw her misshapen form into it with a burst of convulsive sob-

bing. Marion entered.
"Dear little Mary," she said softly, "dear

little sister; you certainly do not feel sorry to come and live here with me?"
"It is not that," answered the child, "but, dear Miss Marion, people weep for joy sometimes. This house and these rooms are so much like what I have dreamed heaven to be

that I am completely overcome, and you seem to me one of heaven's angels. You look just as I have thought they must look."

"Well, dear Mary, I am very far from being an angel. My mother thinks me a very naughty, disobedient and wilful girl, and I am truly sorry that I have given her pain; but I think, Mary dear that we shall be able to make it all. Mary dear, that we shall be able to make it all right. Mamma is really exceedingly kindhearted, and when I tell her all about it, as I shall at dinner, she will readily forgive me; and now, Mary, to you at least I intend to be an angel, or a fairy godmother, whichever you

like best, or both if you will. She touched the bell. Jennie entered. "Jennie," asked Marion, "how much does

mamma pay you a week? 'Three dollars, Miss Marion." "That is a very small amount indeed with which to support your father and keep your-

self in pin money."
"Father earns a little occasionally," replied Jennie, "consequently I get along very well, as you so kindly give me your cast off clothes."
"But you can lay by nothing on so small an

amount?"
"No, Miss Marion." "Do you think you could find time, aside rom my requirements, to wait on Mary-my little sister here?"

"Plenty of time, Miss Marion."
"Then," said Marion, "if you will wait upon us both, I will pay you two dollars a week more; afterward we will see what can be done for your father. And now, summon my dress-maker; then take Mary, and give her a warm, perfumed bath; dress her in the softest, finest linen you can find among my things, and, until we can get some lovely dresses made to fit her. fold about her one of my white cashmere wraps; comb, brush and curl this beautiful hair. In the meantime I will dress myself for dinner. I have already taken off my own wrap, as you see. There is no reason why I should be waited upon as though I were completely helpless. This poor little Mary is helpless, but I am not, I begin to think it wrong for a young lady who is well, having the full use of her body

though she were a helpless cripple, by another young girl who is no stronger than herself."

Jennie's countenance fell a little. "But, Miss Marion," she said apologetically, "if you did not wish me to wait your Lynish to did not wish me to wait upon you, I might not have work of any kind. Oh! I would much rather wait upon you, and thus earn money."
"You shall have all the work you can do."

said Marion, "and better pay than you have had formerly Jennie picked up the ragged shawl, and taking Mary by the hand departed to obey her

[To be Continued.]

Like the music of the waters,

Children's Spiritunlism.

GREETING PROM METOKA, THE MOTHER OF WINONA.

Like the sighing of the trees, Like some soft and gentle whisper Floating on the evening breeze, Come the dead, the long-departed, To the island of the blest, Breathing forth unnumbered blessings, Telling of a land of rest; Not the rest that knows no action, Like the silence of the tomb, But the rest that comes from toiling, Toiling for the yet to come; Come they when your fires are lighted, Lighted on your wigwam walls, And their dew of inspiration Over every spirit falls,-Falls like moonlight on the waters. With a soft and silvery light, Robbing of its gloom the night. From the lakes and from the rivers, Over plains and mountains tall,

Or like starlight through the shadows, Many braves and many maidens Come in answer to your call. Are they welcome to your wigwam? Will your kindly greeting fall, Like your winter's spotless blanket, Over black, and red, and all? When the lodge of "Minnie Sou'è" Breathes its blessings far and wide, Over mountains, over valleys, Over death's resistless tide-Then the Great Manitou's blessing Enters at the open door, And your dead, the long departed Fold you in their arms once more.

Dear Sunbeam: I read about your party that you were to have to-morrow, in the BANNER OF LIGHT. I should like to come very much, but I can't, because I live so far away; but I thought if I wrote, it might bring my papa and little brother Horace, who are in spirit land, and that they might send some message to me

I am twelve years old, and have a brother who is ten years old. We have a little kitten; he is all black, and his name is Donna; he is very cunning and very knowing, and seems to act as if he understood what we said. When we open or shut a door to let him in or out, he always says "mew," and if we ask him if he is hungry he says "mew," and I think he says

yes.
I know you will have a nice time at your party, and please give the spirit friends our love.
Yours very truly,
EDRIC C. WHEELER.
8 Harpswell Place, Brunswick, Me., Sept. 29.

Dear Sunbeam: I like your letters very much in the BANNER OF LIGHT. I would like very much to attend your party, but I live so far away I don't think I can. Aunt Net said I would rather go to a party any time than eat my supper. Mamma and I would be very glad to have you come and see us some time. In your home do you have lakes and rivers, and how do you travel? Is your home near us or is it far away? I used to think it was way up in the sky. I go to the grammar school; I am eleven years old. Good-bye, with love.
CHARLOTTE HALL BARTLETT.

P. S.—I want to send you something, but I can't think of anything but these leaves and feathers I picked up on the barn floor.

Caribou, Maine, Sept. 21, 1899. C. H. B.

not be there, but send you and all the boys and girls my love. I go to school every day. I am eight years old, and have a nice Maltese kittle for a pet. I hope you will all have a nice time, and I will think of you all. My dear mamma lives in Spirit-land. Good-Your friend,

CHARLIE NELSON. North Vernon, Ind., Sept. 29, 1899.

Dear Edie, Charlotte and Charlie: I had a letter from each of you, saying how much you would like to come to my party. I thought I would write an answer to you all in one letter. as three would take up so much room in THE BANNER. It was so sweet for you to send your good wishes for a lovely time and your love to us. Your letters were read after we had our supper, and so was one from an older child named Burr Smith, and also a poem by Mr. Cooke, and we all enjoyed them so much, and said we would send our love to you and a box with some cake, so that you might know that afternoon, and just before surper everybody they were found we pulled them open and found a cap, which we put on our heads; then somebody played on the piano and we all marched out to supper. There were two tables, and Dick had a cake with chocolate on top with his name in white on one table, and I had one with pink frosting and my name in white on the other one, and then there were candles all around them, and when they were lighted they looked very pretty I thought.

While the children were eating I took my medie and talked through her, and Dick took his medie and Gertrude and Mercy took theirs, and such a lovely time as we did have. We did n't make as many plans as we had hoped to, for everybody was so busy having a good time that we almost forgot it; but we are going to do some work for Christmas, and I will tell you about it soon. I thank you, Charlotte, for the leaves and the feathers. They looked so pretty tied together. Is n't it lovely to live in the country, where everything grows so freely? In spirit-land we have everything you have, but we cannot see it all at once any better than you. We have lakes and rivers and hills and valleys and homes with things in them just as you do. We do not travel just as you do, however, for we understand how to use our wills better than you do. Whenever you want to go anywhere, you are apt to feel that you cannot go unless you can take your body, but if you only understood how to do it, you could go to many places and never leave your chair. Your little spirits can travel even now, while they are in your little bodies. Just think how nice it would have been if you could have sent your little spirits to my party, even though you could not come yourselves. I will tell you more about it some other time. You must think so much of your kittle, Edric! I love kittles, and I believe they know when people are kind to them, and they do talk in their own way.

My "Lady Jane" comes into the sitting

room and makes the funniest little noise, and the kittens run as fast as they can and kiss her. and then I know she has called them. Your papa knows how much you think of him. Are you not glad he has your little brother with him? I am, for it is nice for them to work together to help you. Charlie, your mamma does not live far away from you, and she is your mamma now as much as ever. Never be afraid that she is too far away or too busy to hear you when you ask her to help you to be a good

boy. I have more letters to answer next week.
The little spirits who belong to the Sunday
Club are going to visit Harold Piper's home
with his sister Marion, Sunday, Oct. 15. Write and tell me some of the kind things you are do ing Sundays, and remember, you don't always have to help people. It may be a dog, or horse, loat, and the act is just as good.

I send dear love and sweet thoughts to you all.

SUNBEAM, through her medium, Mrs. Minnie M. Soule.

Thursday, Oct. 12, 1899.

Literary Department.

Cubes and Spheres.

BY F. A. WIGGIN.

The author of "Cubes and Spheres" is not unknown as a speaker and a writer, especially in the East. There is in his line and quality of thought a strong suggestion of Emerson, and it requires somewhat the same close atten tion and thought to catch the full meaning of his utterances.—The Progressive Thinker, Chi-

Among recent publications of use and interest, we wish to mention "Cubes and Spheres," by F. A. Wigzin. . . Mr. Wiggin's style is tense, decided and vigorous; he evidently writes from conviction. This book would furnish excellent selections for a thoughtful reading circle, the members of which are given to discussing what they read. The style of the work is nithy enjarammatic abounding in tall work is pithy, epigrammatic, abounding in tell ing sentences appropriate for mottoes and quo tations.—Faith and Hope Messenger, Boston.

Mr. F. A. Wiggin's new and beautiful book entitled "Cubes and Spheres," is admirable. Mr. Wiggin is winning golden opinions all around, both as a speaker and writer.—Dr. J. M. Peebles, Battle Creek, Mich.

Have you read Mr. Wiggin's book called "Cubes and Spheres"? If you have n't, it is a pleasure yet in store for you. . . . Chapter II.-Attunement—is a prose poem, a rare pen-picture, a symphony: three in one.... The truths to be found in Mr. Wiggin's book cannot fail to bring pleasure to all who read them. Ban

The book has but one fault—a rare one with authors generally: there is not enough of it. No subject presented is worn threadbare by circumiccution, by wordy argument or illustra tion. The writer pays the reader the compliment of being personally able himself to carry on the theme, both in realization and adaptation. -S. C.

This book is a series of moral and spiritual essays by this popular speaker.—Light of Truth, Columbus, Ohio.

A valuable new book, "Cubes and Spheres," by F. A. Wiggin. This admirable collection of stirring essays on live topics of fundamental value has strongly appealed to me as just the thing needed by many people who are feeling their way toward higher mental elevations, and need some strong, plain, helpful state ments to assist them on the road. Mr. Wiggin has written clearly, forcibly and convincingly, and also in a style which is certain to prove attractive to earnest students.— W. J. Colville.

The book is a gem both as to its mcchanical execution and the thoughts recorded. The author has an unusual ability in presenting logical truths plainly and at the same time most eloquently... That every "human soul is a sculptor" is most clearly shown. The folly of prayer without work is presented in a favorable manner.—The Worker, Pittsburg, Pa.

It is thoughtful, suggestive and beautifully worded. I do not see how any person can read even one chapter of it without being made better by it. Such books can but encourage pilgrims on their journey to the great beyond.

-Moses Hull.

SOME WOMEN MYSTICS.—It is said that a tendency towards mysticism is abroad, a revolt against extreme materialism which takes the form of a vague craving for the marvelous and "occult." If this be so, it becomes desirable to draw a distinction between mysticism and indefiniteness; to clarify our thought, so that we may recognize two types Caribou, Maine, Sept. 21, 1899. C. H. B.

Dear Sunbeam: I live with my grandma, and she reads me the nice stories and letters that coque and St. Catherine of Siena. There is a resisted in the Polynomer of Lyung for the corrections. she reads me the nice stories and letters that are printed in the Banner of Light for the little children. I thank you for your kind invitation to the party. I live so far away I can. vague thing in the world; it should be a divinely-illuminated ladder to Truth.

Catherine of Siena was born in the year 1347. She was the daughter of a dyer and received no very great amount of education. Her first vision of the Christ occurred when she was but six years old. She was eloquent and was given to address children of her own age upon spiritual subjects, thus obtaining great influence over her playmates.

Her parents desired her to marry while she was yet very young; on her refusal she was treated with some severity, until her father, observing her at prayer, perceived her to be enveloped by a light. Struck by the conviction of her sanctity, he suffered her to dwell in seclusion beneath his roof. During three years she devoted herself to prayer and contempla tion; she lived simply, subsisting on boiled herbs and bread, and sleeping but one hour out of the twenty four. At this time there was nothing ascetic in her manners, which were frank, simple, free and joyous. It may be that her austerities were unwise; but we must admit some marvelous sustaining power that rendered it impossible for her to work, as she we remembered you. We played games in the subsequently did, under such conditions. She was pursued for a while by loathsome visions hid a bon-bon for somebody to find, and when of unboly orgies; then by subtler temptations, yearnings for pure love and motherhood, desirable for a woman uncalled to a greater work; after which ensued peace, and the work

of her life began.

She became a Mantellata, and ministered to the sick and depraved; during this time she spoke of having frequent communications with her Lord," who directed her in all things. She had an indomitable will, upon the power of which she laid great stress: "Lord, I will. Thou hast promised me that I will"; she exhorted women as well as men to act in a manly spirit; she was reputed to be a healer of dis ease, and she had marvellous power over criminals and "possessed" persons. Her letters are exquisite in their wisdom and devotion, and conspicuous for their tone of mental bal ance and sobriety. Her influence with the deprayed was that of the devine spirit working through a soul and body kept pure by tireless watchfulness and zeal. She perceived the essential beauty of the soul, and therefore had a marvellous power of drawing it into manifestation; a most practical form of mysticism. Her visions increased in beauty; one day she fell, apparently senseless, and on recovery, cried out: "I have seen the secret of God." She as serted that her soul was frequently separated from her body while she was engaged in con templation; but, while she admitted the truth and value of her celestial visions, she was averse to public wonders.

At all times she claimed to be definitely instructed by her Lord; she had a sudden acces sion of learning, of which she said, addressing her confessor: "Be assured, father, that noth ing that I have learned was taught me by man. It was my Master, our Lord Jesus Christ, who revealed it to me." It is impossible to explain such suddenly-acquired learning, unless some extraordinary means be granted. Knowledge, being present, cannot be denied; again and again, not very frequently, but still at intervals, cases occur such as that of Catherine. They are not peculiar to any age, civilization, creed, church or school philosophy.

It was in obedience to a direct mandate that Catherine left her seclusion and her work as a Mantellata. This was in 1364 She shrank from public work on the ground of her womanhood. The reply of the guiding voice was: "I pour out my spirit on whom I will. With me there is neither male nor female-neither ple-

beian nor noble.'' It was after this direct command that she was employed in her wonderful mission to reconcile the Pope, who was at Avignon, with the revolted cities. She travelled to the Pontifical louit, where her force proved to be greater than that of the opposing Cardinals and the great Court ladies. In obedience to her words, Gregory XI. set out for Rome, where, by sheer force of will and piety, the unlettered daughter of the dyer succeeded in restablishing the Pontifical Court. Was this the work of a vague mystic? Mystic, truly, but there was little vagueness here. Catherine was preacher,

proselytiser, administrator. In her struggles to reform the Church she did not seek to sweep away old rules, nor to enforce a rigid puritanism. She strove to purify others; to lead by means of virtue and devotion to the highest. She did not strive to destroy a fault by flerce wrestling and scourging, but by the steady practice of the counterbalancing virtue.

As she app eached the age of thirty three her body failed. She was one day sclud with a spiritual terror, which struck her down as though dead, but with her spiritual vision clear. Soon afterwards she seemed to be filled with a great joy and beatitude, and departed from the body, never to return.

In these women of the past we see at once the dangers and glories of mysticism; in studying their lives it is easy to perceive that the dangers and errors into which they fell owed their origin to latent weaknesses of character. All causes of illusion live in the soul; no delusion from without can deceive if the soul does not furnish a means for that deception. There is no fault, whether of vanity, restlessness or carelessness, but clouds the intellect, and is trebly misleading when that intellect has a bias toward mysticism. In the purity of life and devotion of the Catholic saints we find the indispensable ladder whereby they climbed so high; in their fixity of purpose and strong common sense we find the prop and stay of their mysticism. These are the necessary gifts of the mystic who is to be of service to the world. These saints were averse to signs and wonders; they directed the attention of their followers to matters which were either truly celestial or extremely practical. None of these women despised the powers of the intellect; it is true they recognized a higher wisdom, but both Teresa and Catherine used the weap ons of eloquerce, close reasoning and literary charm. Behind their every thought and accharm. Befind their every thought and action was the steadily consecrated devotion of the soul to its Lord; nevertheless they were neither vague nor dreamy; with men of action they were prompt and vigorous; with subtle intellects they were subtle; with the hysterically inclined they were full of strong common sense and bracing counsel; with the frivolous and self-indulgent they were uncompromisingly stern and candid, with the sick and suffer y stern and candid; with the sick and suffering they were tender; with those who were led into sin by passion and delusion they were equally forebearing and compassionate, and with all they were true and selless. These are the qualities upon which true mysticism should be built, without which mystic speculation is worse than useless. By these qualities and by hese alone can the soul be borne upward to the gate of knowledge, to the habitation of Eternal Truth.—I. Hooper, in The Humanita-

THE BLIND SEE; THE DEAF HEAR.-Great are the wonders of Electricity, but greatest of all, if report be true, is the invention of an apparatus to enable the blind to see, and the deaf to hear. Our contemporary the Daily News, as usual first in the field of scienstiff discovery, gives interesting details of this invention, which is the work of Mr. Peter Stiens, a Russian scientist. Mr. Stiens said: "I do not claim, and I do not attempt, to 'restore' sight as restoration is usually understood. Livro suifficial picht and it related. store' sight as restoration is usually under stood. I give artificial sight, and it makes no difference whether the person was born with-out eyes, whether the eyes have wholly or par tially been destroyed since birth, or how the sight has gone. My experiments are not completed. I have yet much to do; but the results are all that I have anticipated so far. But the sight is already given. My apparatus will, as in the camera, focus the rays of light from the object to the brain, and sight is given, the objects being clearly seen, not inverted, but in their proper form. My apparatus constitutes a substitute for the lens.

The Daily News representative was taken by the inventor into a small room and blindfolded effectually. "I could see absolutely nothing. Matches and candles were lighted before me, but I could not see them. Then I was connected with his apparatus. I felt a slight sen sation of electrical current passing through my apparatus I found I was standing just where I was when the eyes were bandaged; Mr. Stiens had been by my side all the time, and there was no one else present. Mr. Stiens appeared to be as delighted as I was at the result. Let it be borne in mind that my eyesight is perfect. At any rate, I believe so; but my eyes had been completely blindfolded, and all was absolute blackness till the connection with the apparatus took place. The inventor would not permit me to examine the apparatus, patents for which have not yet been applied for." Mr. Stiens is also engaged on an electrical appara tus by means of which he declares that deaf persons will be made to hear perfectly. The body is a good conductor of the electric cur rent, and when the apparatus is in use at one end, the person wishing to speak to the deaf speaks into the apparatus, the vibrations are carried through to the person being spoken to, and thence by nerves to the reasoning chamber. - Exchange.

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Ready to go.
Shall we know each other there?
Sweet hour of prayer.
Sweet meeting there.
Sweet reflections.
Sow in the morn thy seed. Angel Care.
A little while longer. Angel Visitants.
Angel Friends.
Almost Home Angel Visitants.
Angel Friends.
Almost Home.
And If will make it plain.
A Fragment.
A day's march nearer home.
A Asechded.
Beautiful angels are waiting.
Bethany.

The City.

Sweet reflection.
Summer days are comfig.
They'll welcome us home.
There's a land of fadeless beauty.

The calling us over the Beyond the mortal. By love we arise. lome up thither.

Tenting nearer home. Trust in God.
Trust in God.
The land of rest.
The Sabbath morn.
The cry of the spirit.
The silent city.
The river of time.
The angels are coming.
The Lyceum.
They are coming. ome, gentle spirits. Come, gentic spirits.
Consolation.
Come, go with me.
Day by day.
Don't ask me to tarry.
Evergreen shore.
Evergreen side.
Fold us in your arms.
Vraternity. They are coming.
The happy time to come.
The happy by-and-bye,
The other side. fraternity. Howers in heaven. Gathered Home. The Eden of bliss. The Eden of bilss.
The region of light.
The shining shore.
The harvest.
Time shearing us on.
The hir-w spirit land.
The by-ard bye.
The Eden above.
The ancel ferry olden shore. Gathered home beyond tl

sea. Home of rest. e's gone, ere and there, shall know his angel name, m called to the better land. The angel ferry.
Voices from the better land.
We shall meet on the bright long to be there. oking over. etc:
Welcome angels,
Waiting 'mid the shadows,
When shall we meet again!?
We welcome them here,
We'll meet them by-snd-bye,
Where shadows fall not, etc.
We'll archer at the nortal. Jooking beyond.
Jonging for home.
Jonging for home.
Jonging for home.
Jonging for an object.
Jy arbor of love.
Jy home beyond the river.
Joylus beyondrid ving homeward. y guardian angel. eping there.

Gratitude

Never lost. Only waiting. Over there.

Outside.

One woe is past.

On, ocar me awa, One by one. Passed on. Passing away. Parting hymn. Passing the veil. Repose.

We'll gather at the portal. We shall know each other there. We'll dwell beyond them all We'll dwell beyond them an Waiting to go.
Waiting on this shore.
We're journeying on.
What must it be to be there?
Where we'll weary never-Whisper us of spirit-life. Over the river I'm going. Waiting at the river. CHANTS. Come to me. How long? I have reared a castle often-Invocation chant.

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Panner of Pight.

BOSTON, SATURDAY, OCTOBER 21, 1899.

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The Race Question.

This important issue is receiving no little at tention from the secular and religious press of America at the present time. Without doubt, it is one of the most difficult problems ever presented to the United States Government for solution. Amalgamation has been suggested by many ethnologists, but the finer traits of Anglo-Saxon character rise in revolt against such a demoralizing doctrine. It is not generally known that miscegenation is already alarmingly prevalent in many sections of our nation. White women have married fullblooded negroes, while white men have sought negro maidens for their brides. Ethnologists now admit that whenever there is issue from these inter-race unions, there is mental and moral deterioration on the part of the progeny. Hybrids may rise to great power in some instances, but the facts prove that the human hybrid is a dangerous element in the problem of civilization.

The negroes are increasing much more rapidly than their white brethren throughout the United States. This would indicate that amalgamation means in a very short time the destruction of the Anglo Saxon people, and the overthrow of the Caucasian race in America. Some of the ablest students of the race question now admit that amalgamation would merely be the debasing of the white race to the level of the black, without exerting an uplift ing moral influence upon the latter. Laws against miscegenation are too frequently ineffective. In fact, it is next to impossible to prevent mixed marriages in the lower grades of society, and even when preventable, illegitimacy results, and hybridization has begun in spite of the law. Morality can not be legislated into any race or people; it must come through education and the quickening of the spiritual powers of the individual. Miscegenation dulls the moral and spiritual faculties to more difficult to exert an ennobling influence upon those whom it is desired to reach. Unless some new method is adopted, by which the segregation of the races can be brought about, the American of the future, will, as the Washington Times well says, be more than strongly marked with the characteristics of the African.

If the races are not separated, there will be constant trouble between them, and the peace and good order of many communities seriously menaced. Indeed, one or the other of them must go to the wall; the two cannot continue to exist side by side in the present strained relationship. If the white is to rule, the number of the blacks must be reduced, and this reduction can only come through one of two methods-emigration or annihilation. Gen. M. C. Butler proposes the former as the best and most humane plan, but thus far he has given no suggestion as to the way it is to be brought about. We are strongly inclined to Gen. Butler's view of the case, yet we can see many obstacles to overcome, ere his plan can be carried out. The second method, annihilation, is already being invoked, and many outrages are perpetrated by both races because of the body by honest methods is helpful and healthhatred engendered by the mere difference of

In several States of the Union the negro has that was given him in an evil hour, before he | that the selfish gratification of lust may follow,

The loss of the suffrage will sooner or later lead to local race wars, for the negro will not aubmit to the forfeiture of what he deems his rights without a struggle. He is also proving his physical courage as a soldier, and will ere long develop the essential qualifications of intelligent leadership. When that time comes, organization will follow, and an irreconcilable conflict between the whites and blacks must inevitably take place. To this political aspect of the question must be added the effect of the frequent lynchings of brutal negro rapists by the outraged and infuriated whites, upon the negroes. Many of them are even now sullenly nursing their anger and eagerly watching for an opportunity to strike a hard blow at those they are taught to believe are their persecutors. This feeling is largely due to the sympathetic utterances of the Northern secular and religious press, by which the negro is led to look not with regret upon his awful crime, but only upon the fact that that crime was discovered and punished.

Lynching and the loss of suffrage may induce the negro to emigrate to the Northern States, where he believes he will receive better treatment from his white neighbors. When the reople of the North are brought face to face with the very conditions their Southern brethren have had to endure for thirty-five years, we venture to predict a radical change in public sentiment. It took place in Washington, D. C., where negro influence was so great as to control the politics of the District. and led to the disfranchisement of both whites and blacks, in order to maintain white supremacy, under the control of the United States Government. It will be the same, should the same conditions arise, in nearly every Northern State. It therefore becomes apparent that emigration northward will only postpone the conflict between the races. Sooser or later the issue must be met, and forever settled. Gen. Butler's colonization scheme solves the problem without bloodshed, and is the most feasible plan yet presented to the public. But, how can that plan be carried into effect? The American people must answer that question. Congress must be forced to take it up, in the interest of a higher civilization for the people of this nation. This work cannot be begun too soon, for the question is one that will never be settled until it is settled right.

In Re Development of Mediamship.

In a recent issue we had occasion to speak at length upon the above important subject. Our words were plainly spoken, and our meaning unmistakable. We referred to a condition that is alarmingly prevalent in spiritualistic circles to-day, and could do no less than put the seal of honest disapproval upon the practices we mentioned. We did not, however, condemn magnetic healing per se, neither did we denounce scientific massage. Both methods of treatment are of great value when rightly used, and should be carefully fostered for the public good. But scientific massage and sim ple magnetic manipulation do not mean promiscuous sex-relations, nor the unblushing debauchery of virtuous men and women.

The vampires in human form who are teaching that mediumship and sound health can only be obtained through the abnormal excitation of the sexual organs, by manstrupation, or any other unnatural method, which. in the last analysis, simply means self-abuse, deserve exposure in the severest terms possible. Physiologists and hygienists have taught (and proved) that self-abuse is destructive of health, and inevitably leads to mental and moral decay, as well as to physical death. In face of all these evidences of fact, would-bedevelopers of mediumship, and so-called magnetic healers, are urging the sin against the physical as the open sesame to mediumiship and vigorous health! We ask, in the name of truth, if such teachings can be considered anything else than abominable? Men and women, through inheritance and custom, look upon their spiritual advisers and physicians as persons endowed with greater wisdom than themselves, hence do not hesitate to follow the advice given them. It does not follow that they do not protest against some of the things said and done to them, yet they yield under protest, as does a sick man when forced to take a bitter dose of medicine.

It may be urged that sexual promiscuity and mansturpation of the generative organ; need not be indulged in unless there is full acquies cence on both sides. This is only a half truth, the realm of causation for the facts in the case. A professional developer of mediumship understanding of psychic science, and they feel constrained to follow his advice, in order that they may gain possession of the same. This is also true of the so-called magnetic healers and masseurs, who claim to be able to restore health through what they term the sextreatment. In both instances, the unsuspecting victims, for we can call them nothing else. are led step by step, until the final plunge into sensualism is almost an easy and natural one. When passion reigns supreme, reason is dethroned, the moral sense is forgotten, and the result is a moment of ecstasy and an age of

despair. they would go through hell itself in order to become mediums. Invalids have exclaimed, out a very marked degree, and makes it all the of the exeruciating agony of pain, that they would submit to anything, provided they longer an incentive to action among far too could get well. The parties who take advantage of such people are the ones we referred to in our last number, and we mean them now. upon the virtue of human souls instead of decaying flesh. Mediumship has never been known to be developed by prostitution of the physical body, nor in the history of medicine their own pockets financially. Physicians and has perfect health been evolved through that means. Mediumship is a natural physical attribute, and belongs to all men in common. is evolved by and through the quickening of the spiritual nature of mankind, never by pandering to the sensual. The safest and best home circle. Sensuality, mammon-worship and deceit have no place in the home, hence home development is the purest, truest and best for

all mediums. In magnetic healing and massage there is danger even in the home, unless the physician employed is spiritually illumined, hence honorably inclined. The manipulation of the restoring, hence is worthy of an honorable place in the practice of medicine. But when the physical is worked upon by insidious methbeen, or soon will be, deprived of the suffrage ods to arouse the passional nature, in order

to protest. Many high minded magnetic healers have been heard to sigh in despair over the revelations made to them by some of their patients, who expressed their surprise at the abdered. Noble men and women have recoiled in | to make life severely austere and to ignore than it is to submit to the experience of prostitution to gratify the lust of any man or woand health are God's precious boons to manself-abuse lead to everlasting despair.

Law, Medicine, Theology.

The three learned professions, known as law, medicine and theology, open vast fields for study to the lover of wisdom. Jurisprudence who are bold enough to claim the same for with regard to their use. The ideal of man's each and every human being equal and exact passed unnoticed or unheeded. justice. It was a noble thought, and helped to forward the car of civilization many stages in its course. To look forward to a time when the highest law should be to find one's own in another's good, when the truest government should be self-government, were ideals that made men progressive and caused them to devote much valuable time to the study of jurisprudence. The ideal purpose of law may be said to be the guardianship of man's rights and of self he can so adjust himself to his fellows the proper establishment of the same on earth.

In medicine the health of the individual became the object of man's solicitude and led to the careful study of disease in order that its cause and cure might be determined. Man could not enjoy the possession of his rights unless he was strong and well. To restore harmony in the human system became an ideal that led man forward in his search for truth many stages, and gave a noble incentive to do for others. It was a beautiful thought that caused man to strive to find remedial agencies that would overcome all ills of the physical form and enable human beings to live happily for years without visitations of pain. It was perhaps an inspiration to induce men to practically sympathize with their unfortunate brothers, and to cause them to work the harder to bring in that happy day when sickness should be banished, and all men placed in pos session of their divine birthright of perfect health. This would indeed be the millennial day when

"Each wrong thing would be righted, The whole world would be lighted As Eden was of old.'

In theology, the weal of man's soul was the not be a contented nor a progressive being with the origin and destiny of his soul an unknown ions formed upon insufficient evidence, and | felt that he had the right to think, act and de-Still it was a noble concept that led man to therein made. consider his soul as worthy of special attention, and may be considered the third side of man's being in which there was the desire for full possession of his natural rights, for sound health, and a soul at peace with all the world through its conscious relationship to its source, and its hope for a future existence.

The ideals of law, medicine and theology are in every respect worthy ones. Few of the men and women who follow these professions know anything of these ideals, nor do they attempt to live up to them. The lawyer lives and so much to promote just and equitable settle ments of people's differences, as he does to egg on their quarrels in order that he may add to for those who advance this idea do not look to his fees thereby. The right of any case is seldom considered by the opposing attorneys. To win the suit is the main object of each one of is supposed by his patrons to have a complete them. Prominent lawyers have been heard to remark that their consciences never inquired they gave their attention. Their first duty was to their client, and they must bend their energies to the task of securing a verdict in his favor. Murderers, thieves, robbers, rapists and other criminals have been, and are to day, being set at liberty through the clever manipulations of the law by their attorneys. The rights of men have long since been lost to sight, and the rights of the attorneys to fill their own pockets out of the quarrels of their fellowmen is now the main desideratum. Of course there are some conscientious men in the legal pro-Women have been heard to remark that fession, but they are few in numbers, hence the exceptions prove the rule.

In medicine the ideal of restoring man to normal health that he may be happy is now no many physicians. The multiplication of human ills has been a godsend in a financial sense to the modern disciple of Æsculapius. The aim They are the worst of harpies, for they prey | now seems to be not to effect immediate cures, but to experiment upon innocent human beings in the interest of so called medical science ostensibly, but really in the interest of surgeons by the score have refused to visit the sick and afflicted, even though their extremity was great, until large fees have been placed in differing only in degree, and never in kind. It their hands or the same guaranteed to them. In not a few instances they have actually developed new diseases in their patients in order that they might note the effect of the same method to develop mediumship is that of the upon the ailment with which the sufferers were already afflicted. To-day these men of medicine are given the legal right to poison the bodies of healthful men and women, ostensibly pro bono publico, but in reality for the sake of the dollar, and possible future financial profit that may accrue from said poisoning. Professional ettiquette has grown into such prominence as to induce some physicians not to relieve suffering, on the ground that it would be unprofessional to do so, so long as the patients were under the care of brother practitioners.

> In theology, the ideal of man's determination to solve for himself the mystery of exist- tality.

was qualified to make intelligent use of it. | honorable men and women have a divine right | ence, the whence and the whither of life, has long since been forgotten by those who are worshippers of opinions and followers of ous tom. Instead of seeking to prompte the welfare of the soul through cheerfulness, vivacity sence of the sex-treatment in the service ren- and kindliness, the desire of many seems to be horror from the propositions made to them by that which would lead to peace or content pretended healers and masseurs. To our mind | ment. It is now the aim of those who pose as it is far better to endure years of physical pain, men of God to folst opinions, traditions and ceremonials upon the world, rather than to instil a wholesome desire for mental and moral man. No one was ever oured of an organic dis- improvement into the minds of their listeners. ease by any such ignoble process. Mediumship | Instead of fostering the idea of man's conscious realization of his own divinity, of knowledge kind; they should be cherished, and forever of his own desting, and of his ability to unfold kept pure and bright. Spirituality is the sole his spiritual powers, these men, who have asmeans to that divine end, while sensualism and sumed to be the spiritual leaders of the people, insist upon faith, upon hope, and upon the saving power of the blood of the martyr of Calvary's mount. To-day, and for centuries, they have restrained and constrained, oppressed and depressed, overawed and fettered the people through fear and ignorance, in order has grown into an almost scientific system, to exalt themselves in power, for the sake of with passage of centuries, and some there are monetary profit and the plaudits of sycophant followers. To-day, these pretended divines, medicine and theology. The inventions and many of them, care nothing for the spirit weal discoveries of men have led to legal enact. of men; they only are desirous of exalting ments to determine the rights of the public their church and of filling their pockets with gold. To-day, the pulpits are bribed by the soul was to evolve a system that would give press, and the soul-needs of humanity are In view of the foregoing facts, it would seem

to us to be a logical necessity, as well as conclusion that every man should be his own lawyer, his own doctor, his own theologian, or priest. With a proper knowledge of right economics man requires no lawyer to make capital out of his quarrels, no doctor to grow rich out of his ills, and no priest to filch his money through his fears. By a thorough knowledge as to be able to find his own in their good. and in his daily living exemplify the jurisprudence of the soul, "Equal rights for all, and special privileges to none." By an intimate acquaintance with his own physical form, he can determine the natural relationships and functions of all bodily organs, and so regulate his habits of life as to obviate the use of drugs of all kinds, and to be so in command of his own mind as to produce a state of perfect health. By a perfect knowledge of his physical self, he can absolutely prove the source of all life, and know for a surety his own immortality. He can then rise above his fears, conquer all doubts, dispel all gloom, subdue all hatreds, banish all unholy desires, and thereby realize his own inherent divinity, the powers of his own soul, and truly live the real life—the life of the soul. Spiritualism in its fullest and best sense, when rightly understood, and truly lived, makes man his own lawyer, doctor, and priest, and leads to the abolition of the office of middleman in all of man's dealings with his fellowmen, and with his God.

Treasurer Mayer's Offer.

The generous Treasurer of the National Spiritualists' Association is receiving words main consideration Granted his just rights on of commendation from the spiritualist press earth, coupled with perfect health, he could throughout the nation. We hope all Spiritualists will be influenced by the same generous spirit and meet him dollar for dollar with enquantity. He reflected upon the fact of life thusiastic zeal. Up to date we have received itself, studied his own and his neighbors' char- in pledges and cash nearly two hundred and the world. In her home she was the centre, acteristics, and earnestly strove to find the fifty dollars. One hundred dollars of this sum the heart and animating spirit of the house causative principle that started the first wave | were offered by a gentleman in the State of upon the sea of being. He entered the field of | New York, while the balance represents nearly speculative thought, voiced many strange opin- or quite fifty persons. If all States will do as well as the State of Maine, in due proportions, gave them to the world as authoritative truth. the entire fifteen thousand dollars will be in This led to a hardened system in which man | sight ere the convention is called to order Oct. 17. We appeal to the readers of THE BANNER cide for his brother, and paved the way for war to re-read Treasurer Mayer's ringing words, and discord for myriads of ages among men. and then act in harmony with the suggestions

Many Spiritualists are poor in purse, but some are quite well to do, and a few are wealthy. No one of them is too poor to afford fifty cents, yea, even one dollar each for this noble purpose. Those who fear that the endowment of the N.S. A. with the amount stipulated by Mr. Mayer, will detract from the charity work, can rest assured that the establishment of that fund really gives the only true opportunity to genuine charity work in this nation. No one can be helped unless there is something to help him with. A plethoric treasury means enthrives upon societary discords. He aims not larged opportunities for doing good. Therefore, Spiritualists of America, if you want the hungry fed, the naked clothed, the sick healed, local societies strengthened, reforms established, and growth stimulated, you should at once contribute to this Home Fund of the N. S. A. Now is the time to act! Send in your donations, and induce your friends to do likewise. Every dollar will be refunded in case into the moral right of any question to which | the requirements are not met in full, hence you can make your pledges and donations in perfect safety. Who will be the first to respond?

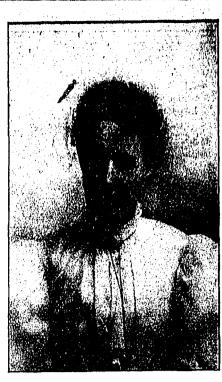
Dr. Paul Gibier.

This eminent scientist and versatile writer made Boston a brief visit during the past week. He was a welcome caller at THE BANNER sanctum, and made the workers there much more cheerful by his kindly and instructive words. He is the well-known author of "Psychism," an excellent work pertaining to psychic science, that should be in the home of every progressive Spiritualist on both continents. Dr. Gibier is the efficient head of the Pasteur Institute in New York City, and manager of a fine sanitarium for consumptives, near Suffern,

Our thanks are extended to that fear less champion of the cause of Truth, Prof. W. M. Lockwood, for two copies of his excellent pamphlet, "The Spiritualism of Nature." just received at this office. Prof. Lockwood is a thinker in every sense of the word, hence has a right to emphasize the trite sentence, "Let thinkers think." This pamphlet should be in the hands of all enlightened Spiritualists.

The love of seeming mystery, and the awe inspired by the study of the mysterious, often lead many well-intentioned persons to practice deception in order that they make a greater impression upon those with whom they hold converse. Abolish mysticisms, avoid all strange confidences, shun all vague promises of coming marvels, and mankind will be much happier, wiser, truer and better for it.

Science holds the royal scepter that rules the universe of mind, and is keeper of the keys to the citadel of wisdom. Spiritualism is the twin of Science, and holds in her hands the key that unlocks the gate to the stronghold of knowledge, and has sole power to demonstrate to man his conscious Immor-



Mrs. Emily T. Lepper.

The news of the departure of this devoted friend and servant of Spiritualism was a shock of painful surprise to the thousands to whom she had ministered in days gone by. Few outside of her nearest of kin knew that she was ill until she had really taken leave of earth. For more than forty years she had been a willing instrument in the hands of the spirit forces to relieve suffering humanity through the healing of their mental and physical ills. She possessed rare inspirational powers, and frequently voiced the sentiments of advanced spirits to those who were ready to receive them on earth. In all her public career Mrs. Lepper was true to the trust reposed in her, and never in any way was her grand mediumship questioned. She knew the angels, and they trusted her even as she trusted them. Faithfully and well did she work their will; well and faithfully did they stand by her. That trust begets trust, as love begets love, proved true in her case.

She loved Spiritualism with all the ardor of her noble soul, and she was never so happy as when she was doing something for the good Cause. She possessed exceptional powers as a magnetic healer and clairvoyant diagnostician, and she conscientiously sought to exercise the same for the good of the sick and afflicted of earth. Many of the cures wrought through her agency were almost marvelous. Money considerations were always last and least with her, while the health and prosperity of her patients, the good of the Cause and the advice of the angels were her main incentives to action. In 1881 and 1884 she did much for the writer of these lines in several series of treatments, that resulted in restoring him to health. It is not too much to say that Mrs. Lepper and her guides kept him in the form. To him and to hundreds of others she was a ministering angel, indeed a second mother, and will be sadly missed.

She was a firm believer in the principles of pure Spiritualism, and labored earnestly to promulgate the same. She hated fraud and chicanery as much as she loved truth and honesty. Her "Lincoln Band" and its noble work show forth the effects of her influence upon hold. Three noble sons, three devoted daughters, and a loving husband are left in the form to mourn her earthly loss. They know where she has gone, and the road over which she has journeyed is perfectly familiar to them. Spiritualism is their staff of support, and it does not, will not fail them. Mrs. H. E. Lepper was and is a benefactor to humanity. Truly has she lived, and nobly has she won her reward. Thousands loved and honored her while in the form, and she is doubly dear to them now, a loving mother, a faithful wife, a tender friend, a noble woman, a true medium, has gone to her home in spirit-land. The earth has been benefitted by her life, and heaven is richer through her seeming death. Peace be with her and her loved ones!

The Peabody educational fund yielded eighty-five thousand dollars interest last year. which sum was expended in the South for the education of the colored race. It has made the same record annually for more than thirty years. If this immense income has been wisely expended, no doubt it has done much good. If it has helped to educate the negroes into idleness and vice, then it has resulted in injury. Judging by the present tendencies of the negroes it would appear that many of them need regeneration as well as enlightenment.

Spirituality is the name of the avenue that leads to man's soul. Egotism is the name of the road that leads to the abode of selfishness. Too many choose the latter in journeying through life, and then wonder why they are so unhappy. Spiritualism is the signboard that points and the guide that leads to the highway of the former, hence is a true friend to all of the children of men.

The first forward step that will be taken by the scientists of the world will place them in the field of psychic phenomens, where they will bring order out of chaos in systematizing, analyzing, and classifying the facts they will there find. Speed the day, O angels, when this progressive step may be unitedly taken by the thinkers of the age.

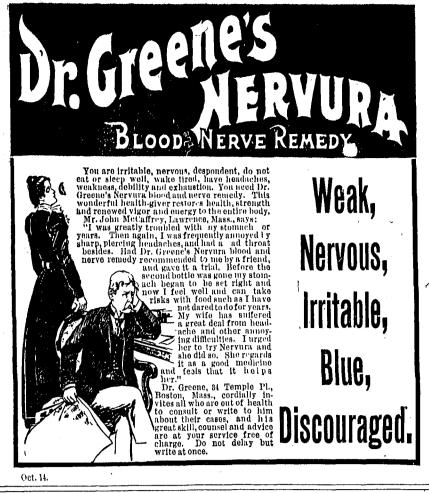
In far too many homes the demons of Intrigue and Deceit are made welcome guests, while the angels of Trust and Confidence are kept outside of the door. Spiritualism, when rightly lived, excels the former, and makes the latter the guardian angels of the house-

Stubbornness is often considered by those possessing it as strength of will, firmness of character, whereas it is really a most humiliating confession of mental weakness and gross ignorance. Spiritualists should ever seek to eradicate it from their natures in toto.

Home life is made most perfect when there is perfect frankness between husband and wife. "Reciprocity" should be the watchword in every household. Without it civilization will go backward; with it the race will advance rapidly toward perfection.

Love is the endeavor of the soul to do for others, while Lust is the attempt of the body to kill the soul.

Few of us seem to recognize that friendship, love and happiness, are dependent on the small amenities of social intercourse, as great mountains are built from tiny mica flakes."



(Continued from first page.) sweet sounds. It is hoped the time will come when all who aspire to take part in this branch of our service shall have a thorough training with the emotions and intellect in elocution, as well as in vocal culture—that they may be taught among spiritualizing influences of the untold power of song to give Spiritualism's blessings to the world in consolation, intellectual supply and in the unfolding of the spiritual nature beyond any other on this side of life. If in our endeavor to systemize this factor and make it an integral part of our work we but reach its technique, and only imitate others, we will fall far short of what is given us by angel hands to accomplish. Spiritualism contains within itself an example in every department of its work for the world to admire and follow and should take the lead in everything that is progressive, elevating and spiritual. Grand Rapids, Mich.

May Have to Treat with the Pope.

Something may soon drop in Italy which now exists as a state without a constitution. That is to say the Cabinet, headed by General Pelloux is governing in defiance of the provisions forbidding a censorship of the press and protecting the right of public meetings which are ambedded in the Statuto, or fundamental organic law. The republicans have naturally drawn from this act of usurpation the inference that the monarchial system has broken down. and General Ricciotti Garibaldi, who aspires to lead them, has defined the program which he would follow. What he proposes is the cooperation of republicans with the numerous Catholic voters, who heretofore have held aloof from the ballot box, for the purpose of substituting for the Savoyard monarchy a Federal republic, under which, he says, the interests of strove for the right as she perceived it, and left the Papacy would have at least a better chance of being furthered than they have now.

The violation of the Italian Constitution committed by the Ministry now in power startles patriotic Italians, not because it is unprecedented, but because it is applied to rights which are universally recognized as lying at the root of popular self-government. The Statuto which was granted to his subjects in 1848 by Charles Albert, King of Sardinia, and which remains the Constitution of the Kingdom of Italy, contains no provision for the emendation of itself. It was, for some time, supposed that any changes in it would have to be made by a constituent assembly; but gradually an opinion gained ground that the political institutions of Italy, like those of England, could be modified by the ordinary process of legislation. Such a modification has been effected. The fact is the Italian tension to day is more menacing than the French tension. The King | tures for proof texts, again illustrating the of Italy may yet have to treat with the Pope. -The Evening Journal.

Notice.

The last two Sundays in September Mr. L. Colburn spoke in Bartonsville, Vt.; first two Sundays in October in Saxton's River, Vt. In the latter place there is quite a renewed interest in the Cause of Spiritualism.

Mr. Colburn held two interesting circles at

Bellows Falls, Vt., and a number of others in this locality. People in this vicinity look eagerly forward to his return. All are much idek to Dorcas. The creed of the Spiritualists pleased with him and his mediumship. He will spend his winter months in Massachusetts. Chester, Vt.

No man or woman of the humblest sort can really be strong, gentle, pure and good, without the world being better for it, without some-body being helped and comforted by the very existence of that goodness.—Phillips Brooks.

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for a dressmaker, or that it should be done when our obsequies are attended.
The return of the spirit of the dead to this

world is a distinctive article of the Spiritualist creed. There is nothing uncanny about celestial communication if anybody is conscious of sharing it. It is a matter of consciousness, as some affirm, of an affluent and spiritual imagination, say others.

The impostures of cranks and spirit-rappers have rendered folks incredible; but there is comfort for many in the consciousness that the next world is in closer touch with this world, the invisible with the spiritual than the self-absorbed materialist fancies. If the principle of sympathy is universal—and sympathy is to the immortal life what the law of gravitation is to the physical universe—then we can see that the federation of the universe is as close in the heart and head as in the trunk and limbs. Indeed there is no doubt that Newton reconstructed theology more than Butler, and that Huxley's spiritism is as scientific as the Rochester knockings were spurious.

The half truth, which is the worst form of a

lie, must chase and find its remainder in soi ence. All uncanny and superstitious, as well as all purely subjective and speculative creeds, will be reconstructed, until all that finally stands will stand to reason. The wandering Thomas cat of Pharaoh probably does not have Pharaoh's soul in keeping; but there is more than a presumption in favor of the Darwinian theory of descent and suprived theory of descent and survival.

That love not hate is the ideal of progress, is as true to social as to Christian science. There are not two kinds of science. We see the world progresses in the ratio that commerce and peace supersede robbery and war. Hate and race-prejudice are barbarism; love and race-affection are civilization. Hate makes fiends, where love makes friends. The trouble is that so many people continue to be jingoes six days in the week, while on Sunday they sing the Doxology as loudly as the last trump.

-The Evening Journal, Lewiston, Me.

Bogus Interviews.

There is scarcely a limit to the mischief that a careless or unprincipled newspaper "interviewer" can do when he is let loose, and is allowed to rattle around in the paper that employs him. Many who follow that industry take a pride in "using no notes and recording the interview entirely from memory." If they would even do that, and faithfully, it might not be so bad; but many of them use a lack of memory instead, and some of them a very poor quality of imagination.

Such people have the power of doing a great deal of harm; for the papers for which they write-some of which have good reputations and much influence—are virtually represented as youching that the interview took place as

Thus, when one of the Vanderbilts was made to consign the general public to perdition, so tar as he cared, it was of no account that he denied it, again and again; a reporter understood or remembered it as published, and that particular Vanderbilt has always since been credited, or rather debited, with the remark.

Thus when Dewey was quoted by an interviewer as saying "Our next war will be with Germany," the sentence was copied and recopied, both in this country and that of the Kaiser; and the result could not be otherwise than an increased strain upon the relations between the two countries-even when the re lasting impression upon the public mind in mark was disavowed.

Mrs. Emma Hardinge-Britten.

In the transition of this gifted woman Spir-

itualism loses one of its most influential and

elequent advocates. She made a deep and

America during her stay on this continent as

an advocate of the new and unpopular doc-

trine of spirit-return. She was a scholar, ter-

ribly in earnest, full of enthusiasm for the

cause she had espoused, and determined to

force the truth upon an unwilling world.

Nobly did she fulfil her mission; grandly was

her work performed. With voice and pen she

of honor of the world. Her earth-work is over;

void in our ranks that never can be filled,

while the world of spiri; has one more noble

soul added to its list of those who have been

As Others See Us.

MAINE SPIRITUALISTS AND THEIR CREED.

The Spiritualists have just closed a camp-

meeting in this State and have used the Scrip-

prolific universality of the Bible, from which

proof texts may be cited for very many dissen-

tient beliefs, as might be expected, since de-

tached sentences out of their connection as

often mutilate as verify the intention of the

writer. But it is also true that as the Bible is

the history of the human conscience and soci-

eties evolved from theocracy, we should natu-

rally expect to see all shades of belief embod-

as enunciated from Scripture by the Maine

1. A universal principle of life diffused or

2. Truth, the revelator of life, the gleaner of

4. Eternal progression, the sublime destiny

5. Spirit return, as demonstrated by multi-tudes of evidence over all the earth.

6. Sympathy, by means of which better con-

ditions are established for man on earth.
7. Love, the lever by which man is lifted to a higher and holier estate upon the earthly

These planks are not unworthy or incredible. Everybody knows that life, or the tendency to organic growth, is in evidence so far

as our experience extends, and it is credible that this boon is not vouchsafed this little planet and denied the balance of the universe.

It is possible that there is no life but mush-

rooms on the moon; but Mars is probably a

livelier planet. It is in evidence that there is life at the north pole, and the latest science

affirms and is trying to prove that life is insep-

arable from all matter.
To say that truth is the gleaner of wisdom is less scientific than to say that a fellow who is

true is a gleaner of wisdom. Of course the

more true things a fellow knows, the less a lie he is likely to be if he handles the truth honestly, A lot of us, however, handle the truth bunglingly; a lot of us use edged tools who were

brought up on pickaxes; but a sincere seeker after truth is a splendid fellow-sinner. The trouble with many of us is that we form a sub

jective view of truth, start out with a creed and then hunt for confirmations. This ten-dency makes us creed-makers instead of life-

Jesus never put the cart before the horse.

Few men are candid enough to hunt for facts

which tend to upset their mistakes as zealously

as they hunt for data to confirm traditional

opinions. This is why most creeds are more

evolved by death than by life-by the passing

of the conservative and the conservant acces-

That immortality is the divine inheritance

of the race, is confirmed by science which

shows Paul to be correct when he assumes the

eternity of matter and mind in spiritual em-bodiment. Eternal progress is the correlative of eternal dissolution. It is not credible that evolution should have begun when Eve inquired

sion of the progressive.

differentiated throughout the universe.

Spiritualists, is as follows:

wisdom.

race.

henefactors to their fellow-men.

There is nothing more useful in the domain of newspaperdom than an accurate, intelligent and honest reporter of the world's actions and sayings-nothing more misleading and dangerous than a careless and malicious one.-Every-

Queer Facts About Money.

There are 119,900,000 old copper pennies somewhere. Nobody knows what has become of her name in a conspicuous place upon the roll them except that once in a while a single specimen turns up in change.

her labors are ended; she rests from her toil. A few years ago 4,500,000 bronze two-cent After the storm comes the calm of nature in pieces were set afloat; 3,000,000 of these are repose. The soul has conquered the storms of still outstanding. life, and a spiritual calm is now hers. She has There are 3,000,000 three-cent nickel pieces

scattered over the United States, but it is very earned her rest, and enters the realm of the rarely that one is seen.
Of 800,000 half cents, which correspond in spirit conscious of the fact that she has the love and gratitude of every true Spiritualist value to English farthings, no one has been reon both continents. Her departure leaves a

turned to the Government for recoinage or is held by the Treasury.
Congress appropriates from \$100,000 to \$150, 000 yearly for recoining the undercurrent sil-

ver coins now in possession of the Treasury. These are mostly half dollars, and are not circulated because there is no demand for them. At one time the stock of them amounted to The money set aside for recoining is not in-

tended to pay for the cost of the minting, but is required to reimburse the Treasury of the United States on account of loss in weight which the silver coins have suffered by use. This loss amounts to \$30 on every \$1,000, and

it has to be made good in order to set the treasurer's account straight.—Ex

SPECIAL NOTICES.

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SPIRIT Miessage Department.

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

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

To Our Readers.

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

Report of Séance held Oct. 5, S. E. 52, 1899. Introductory Talk by Sunbeam.

It has sometimes seemed as though there was no especial significance to be attached to these messages, only as they reached the people for whom they were intended. But if one could have clear sight and see with what avidity the opportunity is grasped by old and young on the spirit side of life to not only make their messages clear and definite, but to express their idea of what they have found. more attention would be paid to each message as it is read. It is significant that these people express various opinions and see things in va rious lights, giving utterance to thoughts differing one from the other. It shows not only continued existence, continued desire to return, and continued life for those still embodied, but also the continued power of individual expression. These people are not under one special head, but have liberty as well as life-liberty to go forward examining as they

MESSAGES.

please evidences of their existence here and

liberty to express it in their own individual

way. While this may seem of little moment to

people, to me the very thought of individual

life continuing after this life seems of vast im-

portance, not for the purpose of sermonizing

and laying down any special plan of life here,

but simply to say that character and individu-

alized action live as well as personality.

The following messages are given through one of Mrs. Soule's guides, Sanbeam.

Charles Wood.

Here is somebody named Charles Wood. He says: "How do you do, friends, for indeed I can call you friends, as this was my religion when I was here. You have heard from church folks, and you have heard from skeptics, and perhaps this is a good time for a good honest Spiritualist to speak a word to you. I came from California. I went there when they first started out to have a Spiritualist colony, and I thought perhaps I would have my hand in the pie, but I could not seem to go ahead very much, and then I got sick, and then I came over here, and it was a day of rejoicing to me, whether it was to anybody else or not. I want to say that to-day Abbie comes with me Everybody who knew me knew who Abbie was. She came over after me as though she could not stay without me. I always told her that if I went first she would come trotting after me, because somehow she could not get along without me, and so here she is. To day instead of letting me come along and say my little say, she had to come too. She says: 'Well, I am just as much interested in it as anybody. God bless all Spiritualists as well as all other people.'''

Henry Wickoff.

Here is one from Denver, Colo. He is a gentleman, well dressed and he knows it. He is well educated, too: "Yes," he says, "I was interested in political affairs, and I find that interest follows me into spirit life. I thought the minute I died I should shake off all responsibility, and would not care what happened to the people with the same sort of care that I have now; but I find every movement that comes up I am just as much interested in as I was then. Really I think it a pleasure to continue our interests as well as our lives, for what would continued life amount to anyway if we did not hold our continued interest in our friends.

Charles Barnaby.

This man is rather small—a little shorter than an ordinary man-and rather slight. He wears a tall hat and is dressed up as nice as can be. He says: "They always call me 'Dapple Barnaby." He comes from New York City: that was his headquarters, but he used to travel around a good deal and was known in quite a number of different cities. "I made some little fad of Spiritualism, but never came right out and out and said I believe in it. I believe I was something of a medium myself. I have a great many friends and relatives left. because I have not been gone very long. It was somewhere about 1885 that I took my departure."

Freddie Hildreth.

Here is a baby-a small child-brought and put right in my lap. It is a little boy. There is a lady with him. Freddie Hildreth is his name. He passed out with the measles, and he came from Waltham, because I seem to want to go right there with him. His mother is still in earth-life and his father, too. He would be three or four years old if he had lived in earth-life. His grandmother is with him, and she says: "I am anxious for him to be brought up in the knowledge that he can come, because I think it will help him over here as much as it will help the people to whom he comes."

Flora MacVicars.

This one, Flora MacVicars, I think had consumption, because she is so very weak. It is all she can do to stand here; she holds on to the chair and then reaches out to some of the other spirits to support her. She says: "I do so want to get to my mother. I came from Pittsfield. Mass. My people are just beginning to look into this subject. They do not know much about it, but my mother is still borne down with grief. If I could get to her I could tell her that I am conscious of every word she has spoken to me since I went. She goes apart by herself and speaks to me, and cries out to know if I cannot make some reply. It is so

hard when I want to, and yet cannot impress her that she must go where it is possible for me to go. It is a pleasure for me to stand here and tell her that little Jennie is with me, too. Little Jennie passed out a long time before I did, but she was the first one to meet me. My mother's name is Sarah and my father's is John."

Jim Clark.

And then as quick as can be, as though he had pushed her aside, there comes here a big boy about fifteen years old, and he is just a fat, strong, boisterous boy. He says: "Any room for boys in this place? They used to say that when I went to heaven I would have to keep quieter than I did when I was here, but somehow I have n't found the place yet. Perhaps I have got in the wrong place, I don't know, but I make just as much noise as I want to. My name is Jim Clark. Shout it as loud as you want to; I feel as though I would like to. My father's name is Jim, too, but they call him Mr. Clark. My mother's name is Annie, and they live down below Camden.

Mary Floyd.

This is a lady I should say about sixty-five years of age, medium height, medium weight, blue eyes and gray hair. Her name is Mary Floyd. She comes from Manchester. She says: "My father and mother are both with me, but I was a working girl there. I tried to take care of them before they went to the spirit, and I got all used up myself; but I have a brother there, named John, in Manchester, N. II. You will hear from me because I am still remembered in that place." She does not make any special plea that they answer her, but she seems to be sure that they will. "Oh, how I hated that place! It seemed as though my soul was worn out of me, and that my body was threadbare, so could not hold it any longer, and I came over here; it is a much better country to me. To some people it may not be, but to me it is better to be here with my father and mother, whom I love very much and whom I can now help, and can feel that I have time to breathe." She worked in a mill there, and she says she is only one of many they are having better times now than they did when she was there.

David Chambers.

Here is a man who says his name is David Chambers. He has a big nose, and is short and has a round, full face. He says he is a Boston man. "Why not give me just a word? All I want is a chance to say that I got through all right without any stopping places anywhere; choice array of facts on "Mr. Dawbarn and had an idea I might stop over in purgatory; but I did not, you know; I sailed right on, straight through. Purgatory is all bosh; it is here as much as anywhere. You can go anywhere when you have a ticket to get there." He seems to want to tell where he lived. It is up in the North End, but not far from South world, as its papers allow Mr. Dawbarn to use Boston-over in that direction, but not way their columns in order that he may criticise over. He was a teamster.

Lena Barrows.

sometimes thought when I have heard my unknown to the medium and the sitters. father and mother talking about me that they thought the best one died, and the others were | tions that memory consists only in a series of left. Perhaps if I had been left I would have vibrations, that very few spirits come back to been just as bad as any who are still there. mortals, and that those who do, give such in-Aunt Rebecca comes with me. She wants to send word to my mother, whose name is ing, that when a medium and a spirit commune Augusta Barrows. She says: "Tell her that both are abnormal, and that clairvoyance is a she remembers when they used to live in Con. | limited, twisted affair, inferior to a physician's necticut-it was a long time ago, when mother diagnosis. These assumptions are shown to be was a little girl; and then they moved away to pessimistic and materialistic, and are answered Rhode Island."

Richard Sharp.

had a store: it looks like a big store. He says it was not as big as some of his competitors, but was big enough for him to manage, for he never wanted anything under him that he to real Spiritualism, which deals directly with could not see himself personally and know the spiritual faculties-veneration, spiritualhow everything was going. He did not want | ity, hope, ideality, etc., which have for their wanted to see himself what was being done. He says now that it was a great mistake. If he were here now he would trust to people under him and would sit on the box and drive. He came from Oberlin, Ohio.

Cora Anderson.

This one's name is Cora Anderson; she came from Columbus. It seems as though she knew this last spirit and came with him. She says: 'Oh, dear! so much pain I had before I went that it was really a relief for me to go. I have a child in earth-life, and I would like to reach him. His name is Ralph, and he is only a little boy. He needs a mother's care so much that I wish I could get to him. His father does not seem to understand him, he is such a sensitive child. The father's name is Alfred Anderson. If he could only understand that the child does really see me at times I think he would have more patience with him. A change is coming into that family that will make it seem very necessary for me to stand close by with guardian care over my little Ralph.

Alice Freeman.

Here is one Alice Freeman. She is about twenty-two, I should think. She is bright and strong, and says her name before she was married was Parker-Alice Parker; but she married a man named Freeman, and it seems after she had been married a little while she passed to the spirit. Her father's name was Marshall, and they lived out West, because she comes from quite a ways-Sioux City, Idaho.

Wesley Palmer.

This spirit gives the name of Wesley Palmer. He says he came from near Berwick, N. H. He passed to spirit life very suddenly, and it seemed as though he was blown up to the spirit. "I would like to go to my brother John and tell him to be careful how he handles pitchforks; he will know what I mean. He has been kind of careless lately."

GETHSEMANE.

BY STEPHEN BARNSDALE.

'T's Gethsemane's hour! The darkness and the gloom Fall on thy spirit Like the chilly tomb; But this bitter anguish Ne'er will come again; Soon will come the brightness. Like sunshine after rain.

A Letter from Abby A. Judson.

NUMBER NINETY TWO.

To the Editor of the Banner of Light:

Your issue of Oct. 7 contains an unusual amount of very interesting matter. Besides your yearly report as President of the N.S. A., presenting as it does, not only the work of the Association, but the relations of Spiritualism to the leading events of the nation and of the world, and the synopsis of the work of the Secretary presented by the faithful Mrs. Longley, there is much other matter that appeals to the spiritual sense.

When we read a paper that claims to be an organ of Spiritualism, we do not expect nor desire to meet therein a presentation of merely spiritism, and the BANNER OF LIGHT has ever been faithful to its promise and given us what tends to develop the soul nature of each. The distinction between Spiritualism and spiritism is well put by Silas Boardman, in his reply to W. J. Bulger's "Question." He likens the latter to the foundation of a house, and the former to the building itself. The house could not stand without a foundation, and yet the foundation is wholly useless unless it support a building.

Mr. Boardman goes on to say that Spiritualism is the exemplification of right living. Had this ideal been adopted and put in practice by all who claim to be Spiritualists, the truth we claim would be acknowledged by all to lead the whole civilized world. But alas! the large majority have been easily satisfied with the phenomena of spiritism, and have left works of humanity, and the development of individual character, to the church. The phenomena form the external foundation, but Humanity and Spirituality must form the superstructure, if we build a house worthy to become a home for the human soul.

Nothing, to our mind, can surpass the extract from Hepworth entitled "The Soul at Rest," on page six of the same issue. He describes such a soul as being at rest, not because it is indifferent, but because its life accords with moral and spiritual law, and says one must admire such a soul to the very verge of worshiping it. Whether we name this fountain of moral and spiritual law God, with Mr. who seem to be working their lives away; but Hepworth, or whether we call it Infinite Soul, matters not an atom. Words are unimportant. It is the thing in itself that signifies. Doubtless Mr. Trine lays the same foundation for rest and for successful exertion in "At one with the infinite."

> This whole issue of THE BANNER is extraordinarily interesting, but page eight is preeminent, as it contains not only Mr. Boardman's article just alluded to, but Mr. Babbitt's Spiritual Conditions," and a most practical and heart-reaching little piece by C. A. E. G., modestly entitled "Home Thoughts."

Dr. Babbitt begins by directing the attention of your readers to the fact that Spiritualism must be the most tolerant system in the their own cause. He points out Mr. Dawbarn's mistake in thinking that because a spirit has his memory clouded in seeking to come through Here is a spirit whose name is Lena Barrows | certain mediums that all memory of the past She is very sweet and nice. She says: "They must escape the spirit himself. He ignores the often say the best children die earliest; but I | fact that the same spirit does through another do not think it is always so, though I have medium give details of his earthly life wholly

Dr. Babbitt disproves Mr. Dawbarn's declaraferior ideas that they are rarely worth heedconvincingly and at length by his scientific and article he claims that through Mr. Dawbarn Here is a man named Richard Sharp. He he sought to clinch some of his arguments by stating that Modern Spiritualism was started by the spirit of a murderer, yet our materialistic friends have reached only a half way house Oct. 7.

We note that Mr. Ernest S. Green, in his able spiritualistic publication, The Harbinger what he thinks Mr. Dawbarn really meant in Lis enunciation of his views. He says that when communicating have no clear memory except in rare cases; but that he does not deny spirit memory of earth-life. But in Mr. Dawbarn's "Startling Limitations," published in The Progressive Thinker, March 4, 1899, he says that "death destroys all memories of earthlife." He illustrates by saying that "if Durant murder Blanche Lamonte, he can carry with him no memory of that act," though "his vibrations are still those of a murderer, and he is in harmony with every thought of murder in the universe.''

This is plain language and cannot be misunderstood. To say that he meant something else is quite useless. Mr. Dawbarn has a very clear head between certain well defined limitations; he has the power of expressing himself in clear, pointed language, and he certainly has the courage of his convictions. Many of his articles proclaiming and explaining his views have been published in your organ and in The Progressive Thinker. These views have been given by him with no uncertain sound, and it is by what he has himself said that he will be judged.

Turning now to "Home Thoughts" and the lessons it inculcates, the writer gives a remedy to make home happy, and she lays the sin of of omission at the door of many a husband. Many a toil-worn wife sinks into despondency, and in some cases into infidelity, because her husband has ceased to manifest love for her. He meets activity in the outside world, where his social instincts are satisfied. She administrations. Among the foremost of seemworks alone at home, except that her little dependent ones are with her, and anticipates the surly, austere man when evening shall come. If she knew that love would enter with his footsteps her whole day would be sweetened. But long experience with him tells her that she must expect a stern and clouded brow. harsh or morose words, and no appreciation of the hard work she has done or the appetizing supper she has provided. He tells her nothing

and when he has satisfied his hunger is at once swallowed up in his paper.

follows: "An affectionate adieu as you went your way to business; a kiss and a kind word now and then instead of an oath, an hour's conversation occasionally, are all in harmony with the poorest man's pocketbook, and would show that a confiding spirit existed, as was

intended by the marriage vow." I am familiarly acquainted with a family here in Arlington, and will present a little picture of their home. They live in a rented house, and the husband's work in New York requires him to leave home at six in the morning and to return about eight in the evening. His young wife has three little girls-the oldest four years, and the youngest eight months. She does all the work of the family, including the washing and the sewing. I have never heard her speak one impatient word, though when she puts down one little child and picks up another who cries to be held, she says it hurts her side. She is not a strong woman, and the children are often ill.

The husband's health is poor. He is a constant sufferer from dyspepsia, and at one time was unable to work for four years. He has good pay now, but is crowded with intense work by severe employers. He hopes soon to pay up the debts contracted by the illness of all of them, by previous movings and by business failures of employers. He is a man who always works if he can stand. He will work at something, and work at an unremunerative job till he can get a better.

Many persons think dyspepsia an ample excuse for being cross. This man is never out of pain, and has weak, sinking spells, but he is always kind and pleasant. There are kisses when he goes in the morning, and kisses when he comes back at night. He often brings home some little tidbit, as a stick of chocolate, which the little ones get out of his pocket. How glad he is to get home, and how glad they all are to have him come!

All day his wife is working and planning for him and her children, thinking how hard he is working, and what she can prepare for his supper that will taste good but will not hurt cannot leave her little ones. The two older of it. Once in a while she admits a little visitor to play with them.

These good, hard-working persons are not too poor nor too busy to care for their dog. He was a little puppy when they took him, and is now a St. Bernard of great size. He is chained, but has a part of the yard and plenty of exercise. His master, who is a skilled mechanic, has his chain fastened to a double wire arranged on a double pulley. The ring of the chain slips along the wire, and he runs about with great freedom and comfort. The wire is one of those galvanized wires prepared to use for a clothesline.

There is seldom a day that I do not go to see this family. Though church people, they are Spiritualists, read "The Bridge," and follow ts teachings.

Yours for humanity and for spirituality, ABBY A. JUDSON.

Arlington, N. J., Oct. 6, 1899. Answers to Questions GIVEN THROUGH THE MEDIUMSHIP OF

W. J. COLVILLE.

QUES.—[By Herbert Solomans, Philadelphia] Will you kindly explain the true work of the guardian angel said to accompany each individual? Is there but one or are there many guardian spirits? Does the principal guardian angel ever leave the person's side during his earthly career? If this principal chief guardian is absent will he respond to a call from his guardian is absent will be respond to a call from his charge in time of sudden trouble or peril? How is a person to know that this angelic being is at his side? Does the same guardian who follows—or leads—the individual remain with him till the final transition or death? Are the terms "guardian angel" and "guide" synopymous? There are many who do not understand this matter and who would be grateful for the neaded integrated. grateful for the needed information.

Ans.-By the guardian angel who never leaves the individual during the entire course intuitive opponent. In the latter part of the of a life on earth, we mean that parental soul or overseer of the welfare of the individual now incarnate who stands in just the relation to one under parental supervision which the word guardian properly signifies. It is by no means desirable to put a strained geographical interpretation upon spiritual language with a view to making it appear that in a local sense the guardian angel is always, as it were, at the to trust to any heads of departments, but central idea the essence of religion itself. But elbow of whoever may be a ward of that angel, we refer our readers to Dr. Babbitt's article in and further, it is not necessary to believe that full, to be found on page eight of your issue of one angel has only one charge on earth. Angels are those who by reason of having had certain experiences in expression are now particularly qualified to act as guides and overseers to some of Dawn, as well as elsewhere, tells his readers | who are now undergoing experiences similar to those which they have already undergone.

> The very idea of the possibility of telepathic what Mr. Dawbarn really meant was that spirits | intercourse between kindred minds on earth suggests truly the means whereby spiritual beings can communicate with their friends and charges apart from the necessity of close exterior proximity; but though it is ever true that those who are spiritually related can hold intercourse superlocally with each other, the conditions of existence in the spiritual life are such that whenever affection or strong desire reaches out to a certain place there the spirit goes with the velocity of thought untrammelled. The guardian angel is so perspicuous. and understands so thoroughly the purpose for which the soul is embodied on earth, that the angel takes of necessity a widely different view of earthly matters from that usually taken on earth itself. If you are in trouble your guardian angel knows why, and can therefore comprehend the trying situation as you cannot. This enables the guardian angel to be a true guide and director, a capable counsellor and trustworthy teacher; but, as in the case of parents and preceptors on earth, they cannot lawfully so control the actions of those committed to their oversight that children can be allowed to gain no real experiences of their own. The guardian angel would not be fulfilling a true and helpful mission were such a spirit to perpetually carry you instead of assisting you to walk alone.

We find many imaginary difficulties in connection with this most interesting subject, which are far from genuine stumbling blocks in the path of the sincere student of spiritual ing perplexities is the fact that despite guardian angels people are continually falling into error and disgrace. Why could not or did not the angels prevent a certain calamity is a frequent outcry.

Two answers can be given to the above question. First, This material world is intended as a seminary and a workshop; it is indeed a laboratory in which students are gaining experience by actually handling elements and and when he has satisfied his hunger is at once swallowed up in his paper.

The antidote offered by C. A. E. G. is as they are far from seeking to prevent you from the interval of the control of the co of what he has seen or heard during the day, making chemical combinations according to

gaining your knowledge in your own way, are distinctly aware that they once attained theirs as you are now obtaining yours. Second. A guardian angel, though truly a guide is never a "control," and as many people choose to live temporarily in a state of outire devotion to external sense, they therefore turn away from the guardian angel and become blind and deaf to all exalted spiritual presences, so that should they in a moment of dire extremity suddenly call upon the angel whose very existence they have grown accustomed to completely ignore, though there is no unwillingness on the angel's side to render palpable assistance, the chronic obtuseness of the one on the earthly side renders the proffered angelic aid very nearly undiscernible.

But as there are always two sides to a life's experience-frequently called subjective and objective-it often occurs that though there is no cognition on the physical side, there is acknowledgment on the psychical, and some irterior blessing is received in answer to a genuine aspiration, even when no external help seems to have been rendered.

It must be obvious to the reflective mind that if it be allowed that there are such beings as guardian angels, they are living in an altogether super terrestrial state, where they necessarily view matters from a totally different standpoint than that of earth; it is therefore not possible to logically account for their behavior apart from some knowledge of their feelings and condition. Earth experiences cannot appear from above as they appear from below, and those who have encountered and overcome cannot take the sad or pessimistic view of earthly tribulations ordinarily taken by those who are now in the midst of the deep waters of affliction. The guardian angel is far wiser than those guides who are drawn around you from the sphere or state which is but one degree removed above your present spiritual whereabouts, because no spiritual entity can fulfill the duties pertaining to the effice of guardian angel without having passed through all those lower degrees which intervene behim. She works early and late. Home is her tween the first and the highest rungs on the paradise. She very seldom goes out, for she ladder of attainment—the foot of which is firmly planted on the exterior earth, while its ones play in the yard, but they never go out summit is in that celestial region which marks the highest degree of experience connected with this particular planet.

As to how any one can know of the presence of the guardian angel, a consideration of this problem would involve a complete dissertation upon ways and means of spiritual perception. However, it may be truly said that whenever there is some special message or warning given by the angel, a thrill passes through the inner organism of the recipient of these tidings, and though it does not always follow that the receiver knows who the sender is or whence the message comes, the end is served when the impression is made and acted upon. The guardian angel remains with the charge as a guide and overseer, not only till physical dissolution ensues, but until the angelic state is reached and you who have been helped by angels, yourselves become angels.

Don't Worry.

Never was there a truer remark than this, recently written by a physician: "Worry kills more people in America than all the ills to which flesh is heir." The old proverb says "care," which is only another name for worry, "once killed a cat." If worry can extinguish the nine lives of a cat, it is a far easier task to extinguish the one life of a man, especially as men have infinitely larger capacities for worrying than cats.

In one direction the faith curers and mind healers and Christian Scientists are on the right track. The relation of the mind to the body is more intimate than is generally ocnceded, and of all the manifestations of the mind worry is the most mischievous. It is the poison to enjoyment, and enjoyment is one of the prime objects of life and blessings of nature. No man can live the life he was intended to live who worries. It ruins the disposition, sours the temper, darkens every prospect, kills the imagination, saps the vital force, and ends by producing conditions which ultimately kill the worrier. It is the most insidious and dangerous form of pessimism.

Care, Hood says, drives nails into your coffin, but "every grin of laughter draws one out." and Hood was a living illustration of the truth of what he wrote. If worrying did any good, if it in the least altered one's personal equation, there might be some excuse for it; but in this world what is to be will be, and no amount of fretting can change the everlasting verities. The only outcome is weakened nerves, disordered stomach, refractory liver, clouded brain and settled melancholy, ending in conditions against which materia medica itself is power-

In an ideal world every child would be first taught not to worry, and thus avoid that distortion of the imagination and sickliness of fancy which head the train of life's ordinary infelicities and recruit new ones all along the road. While we are not disposed to accept many of the teachings of Christian Science, and must insist that pain is pain wherever found, and that mind is not always superior to matter, and that when a man is sick he is sick, and if not taken care of will die, yet to the extent that it is inculcating cheerfulness and banishing worry it is doing a good work. The functions of life were intended to be pleasurable, and yet the only sad thing in the world is man. Nine-tenths of this sadness comes from sickness, and many tenths of this sickness comes from worry, which deranges life's processes and undermines the strength of the body, leaving it the victim of disease. To no people in the world is the advice "don't worry" more applicable than to the American. They are environed with "fret and stew," when what they need are rest and recreation and the capacity to erjoy.-Campbell's Illus. trated Journal.

One who is true to his own heart-convictions never yet found Nature and the Soul of Nature faithless.-Marion Enterprise.

Our duty lies, not in regrets, not in resolutions, but in thoughts followed by resolves, and resolves by actions.—Ex.

Passed to Spirit-Life.

From Antwerp, Ohio, Oct. 4, 1899, IDA CHAMPIAN OB-WALT, aged 28 years 10 months and 18 days, daughter of MR. and MRS. R. B. CHAMPIAN.

The deceased was a believer in Spiritualism from child-childhood, often seeing the departed loved ones near her bedside, and the day before she passed away she told the friends she could see the angels hovering near, and they had come to take her away. Norae E. Chatterton.

A Spirit's Letter to a Friend.

Dear Friend: It is some time since I addressed you, but I assure you that I do not forget my earthly friends, although a dweller in the spiritual world. Often, very often, I think over the pleasant meetings held in Saratoga, for it was there that most of my spiritual work was done.

One seldom realizes when dwelling upon the earth, the labor they may have accomplished. But now I see that I did do a work that will never be undone.

It gives me great pleasure to know that there are those in the spiritual cause who are stanch and true, and none more than yourself and dear husband, though you may not be able to express it to the world in the way you would be pleased to do, were it within your power. But never mind, truth lives, and there are many who will continue in the good work, when all of the old pioneers like yourself and husband have crossed the narrow river. Nar row stream indeed, it is. Just see how easily I return and influence you to write a few thoughts. Nothing new; only to revive anew the dear friendships of other, and to some, better days. Not at all. All days and all ages are of great importance to those who have experienced in their time that which seemed wonderful and new, to others there will be that which will be to them of equal importance. I often return to the old town, because I had interests there that seemed of some value to me, though not to others. The few friends and relatives remaining are not many, but they have my best wishes, and the tenderest of love that I can well bestow or manifest in any way.

I fear some may not understand, but I would like to send them all love and good wishes in this memorable year, which is and will be of great importance to earth's children. The spirits from on high know and perceive much that is taking place on the earth plane. And beside they are greatly interested in the affairs of earth, for they have (most of spirits) near and dear friends still inhabiting the lower sphere, as it is called. But to me it is not low or high, but my birthplace, that I hold in reverence. Would you now, or any one, care less for your early home because removed to such a distance that it might not be available to visit it as often as most of mortals would like to do? Spirits are only men and women transformed into spirit life by leaving behind the flishly habiliments of earth that are of no value to the spirit longer, and, unencumbered, can soar to such lofty heights of spiritual development as they seek for and desire with sin-

cerity of motive. I am happy, and enjoy a heaven such as I behold. To me it is heaven indeed, for nearly my whole family are here with me—at least all of my own children.

I sometimes wonder within my mind if my talk ever made any impression upon the minds of those persons I occasionally addressed (through the promptings of the spirit) on the subject of Spiritualism, which was always dear to my heart.

It is difficult to tell, and persons you are not en rapport with cannot understand as readily as those whose thoughts have been awakened, as it were, by that light which comes from heaven direct—or, in other words, by that law which proves to be correct—those in sympathy with each other always seem to understand more readily. I discover what the other comprehends. And so through the law of attraction, if in no other way, the souls in sympathy are in unison.

I took a great deal of pleasure—and to me it was a great delight-to always hold a Spiritual meeting on all occasions and at all times, if it were possible. And I made it convenient to do so. I have never regretted it, and am more than satisfied with the results thereof.

Nothing would deter me, stormy or any kind of weather. My friends can all testify to that. I do not say this in a way to flatter myself in the least, but to prove the old adage correct— "Whatever your hands find to do, do it with all your might," and it will bear fruit in that harvest that is sure to come. Oh! if every one could understand the im-

portance of spiritual growth, methinks there would be none that would hesi ate to investigate the truth and know for a certainty and for themselves that immortality is a reality, and not such a mythical uncertainty as it really is to many persons, if they will but acknowledge the truth. But fear of what the world at large and one's friends may say, keeps their mouths shut and their ears closed, believing that they are not the only ones in the same dilemma, and that the chances in the future will be equally as good for one as another.

Not so: every one must work out for himself, sooner or later, life's problem, "To be or not to be." They should all feel that assurance and have that satisfaction dwelling within the soul, that there is a future of equal and of as great importance as the present in which they are dwelling, and should, if possible, have positive proof, so that the mind may be satisfied and at such ease that they can trust their future into the hands of a Divine Providence, realizing that the Creator of all things has provided for His children in every stage of life throughout an eternity. PETER THOMPSON.

Mr. Thompson formerly resided at Saratoga Springs, where he was a prominent Spiritualist, and his many friends there will realize that the above is from him in the spiritual world.

A Thought Suggestion.

To the Student, Mystic or Seer, a Magazine Article of Many Pages-To the Reader, it is Whatever You Find that Will Bring to Life Rtsponsive Thought.

BY C. E. CHANNELL.

Did you ever meditate over the character and life of the man Jesus and compare it with your own, or others, and try to find a reasonable answer as to Why the difference? If so, the following thought a iggestion may help the seekers for truth:

Man in his material wishes, lives with and controls material things for his material desires. When the man wakes from his material sleep and begins to see the spiritual law working in the material world, begins to master his material desires by holding them in subjection, to advance within himself his spiritual power, will he, as he grows in the spiritual, become the master of the inert spiritual forces, the same as the material man masters the inert material forces.

oped, and the spiritual laws of the material forces are comprehended, will the spiritually developed man become the living exponent of the natural laws pertaining to the spiritual world, with power over all inert spiritual en-

vironments.
When any man has mastered that law will he be a teacher to make clear to us the spiritual laws in the natural world as well as the natural laws in the spiritual world, making law or nature the true exponent of itself by man revealing himself to himself in his active spiritual power over the inert spiritual forces.

The man Jesus became master of the inert spiritual powers of mastering the selfish and material designs within himself. The two in-ert forces, the spiritual and material, entwined within each other, serving the supreme and active spiritual force through which he lived

in active cooperation.

Living as he did in his material environment surrounded by the active spiritual forces drawn to him by his noble ideals and true living, he became the master of the inert forces, and could make them active and subservient to his spiritual power or knowledge. To him it was a natural law, although to us a so called miracle or incomprehensible. The same as an educated man leads and instructs an ignorant man; to one it is a natural law, to the other incomprehensible.

incomprehensible. The power of selfishness, pride and egotism

environment, and seek for knowledge and truth to guide us in comprehending the active and inert forces which open or close the door of our spiritual evolution?

DEATH UNTO LIFE.

I saw Life coming toward me.' Then she passed
With sintle supernal.
Men, looking after, said: Lo. Death!" But I—'
Lo. Life eternal!"
—R. R. Bowker, in October Century.

OUR MOTTO

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CONTENTS.

- Dedication. Analysis.
 Chap. I.—Matter, Life, Spirit.
 Chap. II.—What the Senses Teach of the World and the Doctrine of Evolution.

 Selection Matheds of the Study of Man, and its
- Doctrine of Evolution.
 Chap. III.—Scientific Methods of the Study of Man, and its Results.
 Chap. IV.—What is the Sensitive State?
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CONTENTS

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BOSTON, SATURDAY, OCTOBER 21, 1899.

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nce Armstrong, Clerk. 17 Leroy street, Dorchester, 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.

Malden Progressive Spiritualists' Society, Masonic Building, 76 Pleasant street. Meetings every Sunday at 7 P. M. Wednesday, 8 P. M. Win. M. Barber, Presi lent Mrs. Rebecca Morton, Sec'y. A cordial welcome is extended to co-workers in the cause of progressive Spiritualism. BROOKLYN.

The Advance Spiritual Conference meets every storday evening in Single Tax Hall, 1101 Bedford Avenue, bood speakers and mediums always in attendance. Beats ree. All welcome. Mr. G. Delerce, President; Mrs. Alice free. All welcome. Ashley, Secretary.

The Woman's Progressive Union of Brooklyn holds meetings every Sunday afternoon and evening, at 3 and 8 o'clock, and social meetings every Thursday evening at 8 o'clock, at Hall 423 Classon Avenue, between Lexington Avenue and Quincy street. Elisabeth F. Kurth, Pres't, Banner of Light for sale at the Hall.

308 Tompkins Ave., near Gates Ave.—Miss Chapin, Blind Medium. Meetings Sunday and Friday evenings. Spirit Messages and other Phenomena. Admission free. Collection taken.

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 OF LIGHT on sale.

Local Briefs.

BOSTON.

met in Dwight Hall, Thursday afternoon and evening, Mrs. Ida P. A. Whitlock, Second Vice President presiding. The "boiled dinner" served at 6:30 r. M. was pronounced both excellent and abundant. The evening meeting was called promptly at 8. Mrs. Whitlock opened with a few brief remarks, and then presented Mrs. Sarah A. Byrnes, who gave a fine address in her usual effective manner. She was then informed of having been elected an honorary member of the society. Brief remarks were made by several others, which with good music closed a very interesting meeting. Oct. 12 a corn chowder was served at 6:30 P. M. At 8 P. M., election of officers for the year. C. M. M., Rec. Sec'y.

W. Scott Stedman conducts a class in psychical research, Wednesday evenings at 8 P. M., 73 Grand street, Winter Hill.

At Boston Spiritual Lyceum, A. C. Armstrong, clerk, Sunday afternoon, Oct. 15, the lesson for the older groups was, "How Does Mankind Gain Wisdom?" Many interesting answers were given. Subject for little ones, "Mottoes." A new departure was the introduction of a five minute essay on current events. Mr. J. R. Snow presented an able paper on "Heroes and Hero Worship." Those taking part in the songs and recitations were Harry Gilmore Greene, Alisa Hatch, Willie Sheldon, Messrs. Steadman, Morse, Tay. Question for next Sunday, "Is Praying Begging in Disguise?

The Ladies' Lyceum Union-Mrs. William S. Butler, President—opened its doors to members and friends Wednesday evening, Oct. 4, and a large number availed themselves of once more sitting down to the bountiful spread that had been prepared by the matron, Mrs. Carrie Turner, and her assistants. All seemed to be glad to get home again, and look forward to a very pleasant season for the members of the Union. After the supper the hall was cleared, and the opening for the evening meeting was made by the ever popular speaker, Mrs. Sarah Byrnes, who very feelingly spoke of the truths of Spiritualism and the great and growing need we have of pure and honest workers in the Cause, that to her it was a religion to be proud of, and she should stand by it, as she ever had, to the end. She told how her mediumship came to her, and it was more than interesting. There were short speeches from Mr. James of Lynn and Mrs. Lamson, Mrs. Fisher, Mr. Harold Leslie, Mrs. Willis Milligan, Clara Weston; May Burdette and Mr. Milligan furnished music; Miss Mattie Milligan and Miss Dora Hillings, recitations. Mrs. W. S. Butler.

The regular meeting of the Ladies' Aid Society was held as usual at 241 Tremont street Friday, Oct. 13, with the President, Mrs. M. E. Allbe, in the chair. The evening was devoted to a social, as this was Dewey night. We miss the face of our good Vice President, Mrs. A. F. Butterfield. Next Friday we will hold public circle at 3:30 P.M. Mediums' night next week, Oct. 20. Special talent expected. Whist party the night of Oct. 27. Come one, come all. Carrie L. Hatch, Secretary.

Sunday was a beautiful day, and as early as 10:15 A. M. the people began to gather at Berk-eley Hall, and when Pres. E. L. Allen and the speaker, Mr. F. A. Wiggin, stepped upon the platform at 10:45, nearly every seat in the hall was taken. The exercises of the morning opened with congregational singing, in which everybody present seemed to join with a will. Introductory remarks and invocation by the speaker followed, after which Mrs. Pearl, who is delighting the people here, sang very beautifully "The Lord is my Shepherd." Then followed Mr. Wiggin's lecture. His text was taken from the saying of Emerson: "All the men in the world cannot make a statue walk.' The lecture was one of Mr. Wiggin's very best and he received many a hearty hand-shake and congratulation at the close of the services. The lecture was supplemented with a grand seance, and concluded with another selection by Mrs. Pearl, and Prof. George Schaller as accompanist. Mrs. Milton J. Rathborn of New York was in the audience, and her many friends extended to her a hearty welcome. In

ler and Mrs. Pearl furnished delightful music. Mr. Wiggin delivered a fifteen-minute talk, during which he was twice compelled to await the applause which greeted his remarks. Mr. Wiggin concluded the services of the day with wiggin concluded the services of the day with an hour's teance. It was one of the most in the theoreting and successful teances ever held in this place. In absence of your regular correspondent, Mr. J. B. Hatch, Jr., who is on his way to Chicago to attend the Annual Convention of the N. S. A., the above is submitted by W. B. M., Sec'y pro tem.

Commercial Hall, Mrs. Nutter, Conductor,-Morning circle was very interesting and well attended. Mesdames who took part through-out the day: Nutter, Weston, Dade, McLean, McKenna, Knowles, Ratzel, Ott, Fisk, Mrs. Butter of Lynn, Smith, Millan, Messrs, Krasinski, Clark, Tuttle. Capt. Balcom.

The Children's Progressive Lyceum No. 1, The Children's Progressive Lyceum No. 1, Mrs. M. A. Brown Conductor. Mrs. Wm. S. Butler Guardian. Meetings every Sunday morning at 11 A. M. On Oct. 15 the lesson subject was "Our Duty to Spiritualism"; for the little folks, "Faithfulness." After the lessons, the following members rendered songs and recitations: Mr. Arthur Wallis, William Hope, Harry Greens May Ruydett Mahal Clark Mrs. Harry Greene, May Burdett, Mabel Clark, Mrs. M. A. Brown; remarks by our President, Mr. Wm. A. dale, M. D. C. B. Yeaton, Sec'y.

Odd Ladies' Hall, 446 Tremont street-Mrs. Guiterrez, Conductor.—Sunday, Oct. 15, circle opened by Mr. Pye; afternoon by Mr. Whittemore; evening, Mr. Hayes. Those taking part: Messrs. Thompson, Graham, Ibell, Turner, Cohen, Hersey, Drs. Huot and Brown, Mes-dames Davis, Smith, Webber, Drew; musical selections, Mrs. Dodge; coem, Mrs. Fisher; song, Mrs. Zinn Mosia. Next Sunday, Oct. 22, Memorial Service for Mr. Eliott. All his friends will be welcome. We shall also remember Mr. Cobb, Dr. Heath, Mr. Marston and Mrs. Blythen. *

Home Rostrum meetings, Sunday, 11 A.M. Conference circle, Mrs. Gilliland, Conductor healing by Mr. Lothridge; messages by several 7:30, praise service; remarks by A. S. Howe, "Our Philosophy," followed by many accurate messages. Mesdames Woodbury and Erickson, and Mr. Farnum, assisted in giving proof of continued life.

First Spiritual Church Oct. 15, services morning, a ternoon and evening. Those assisting were Mesdames Tracy, Wilkinson, Ryan, Fish, Ott, Ackerman, Baker, Hill, Davis, Shelden, Hanson, Middle, Words, Carlton, Sheldon, Bishop; Mesdames DeBoise, Proctor, Hill, Baker, Marston, Emerson Johnson, Howe, Corlies, Dr. Blackden. Song service in the evening by congregation and other talent.

Massachusetts.

Deliberative Hall, No. 56 Pleasant street, Malden Spiritualist meeting Sunday afternoon at 2:30, conducted by Mrs. M. A. Moody and Mrs. Emma F. Whittier. Praise service, re-marks and musical selections by Prof. George H. Ryder. Inspirational address by Mrs. Moody, messages from "Starbright," Mrs. Clara L. Fagan; lesson on "Heroes," particularly Admiral Dewey, by J. R. Snow; psychic descriptions by Mrs. Borden of Winchester; remarks and benediction, Mrs. Whittier. BANDER OF LIGHT subscriptions solicited copies. NER OF LIGHT subscriptions solicited, copies for sale at the Hall.

The Progressive Spiritualists' Association, Lynn, Delia E. Matson, Sec'y, held services Sunday, Oct. 15, in Providence Hall, 21 Market street. Those taking part in the afternoon and evening services were Mesdames Matson, Bird, Quaid, J. B. Bird and Dr. Furbush. Subject of lecture by Mrs. Bird "Sympathy." Music, Miss Anna Cross. Next Sunday, Oct. 23, T. A. Jackson speaker and medium. Jackson speaker and medium.

First Spiritualist Ladies' Aid Society, Stone ham, Mass., O. U. M. Hall, opened meetings Thursday, Oct. 12, at 4 P.M. Cordial welcome to new President, Mrs. Emma F. Whittier, and Vice-President, Mrs. F. L. Danforth. Supper at 6:30, as usual. Very good attendance. In the evening we had a social and formed a circle, our home talent assisting in messages and delineations. Kind invitation to friends

The Brockton Society Sunday, Oct. 15, speaker and medium, Mrs. Belle Robertson of Boston, Mass. Oct. 22 we shall have with us Mrs. H. A. Baker of Salem, Mass.

The Arthur Hodges Spiritual Society, Lynn, held services at Templars' Hall, Oct. 15. A fine and appreciative audience greeted Mr. J S. Scarlett, who was the speaker and medium. Mrs. J. P. Hayes rendered appropriate music. Mr. Scarlett's theme in the afternoon was, "Progression the Watchword of the Present Hour"; in the evening, "Soul." After each lecture he gave an excellent séance. All messages said to be correct. Next Sunday Mrs. Hattie C. Webber of Boston will lecture and with progression with the Harvey will like the seasons. give messages; Mrs. J. P. Hayes will sing.

Fitchburg, Mass.—Dr. C. L. Fox, President Mrs. Dr. Cate of Haverhill spoke for the First Spiritualist Society Sunday, Oct. 15, to large and attentive audiences. The two interesting addresses were followed by many spirit mes-sages, readily recognized. Miss Howe skillfully rendered several piano selections. Mrs. L. A. Prentiss of Lynn, test medium, speaks for the society next Sunday.

Broadway Progressive Spiritual Society Lawrence, W. Holroyd, Cor. Sec'y, opened its meetings for the coming season most auspiciously Sunday, Oct. 8 The platform was filled by Mrs. Effie I. Webster of Lynn, who delivered a splendid discourse and gave most excellent messages. Both afternoon and evening services were well attended.

Malden Progressive Spiritualist Society .-Malden Progressive Spiritualist Society.— Large attendance Sunday evening, Oct. 15. Invocation, J. W. Cowen; Scripture reading, and address by the President, subject, "The Treasure Within a Treasure"; audress and messages, J. W. Cowen; address, Mr. Warner. Mrs. Jones sang most sweetly "Where the Beautiful Waters Flow." Mr. Jones' piano selections were highly appreciated. He will be with us for the season. Our Treasurer will pay street car expense to any co-workers assisting at our meetings Sunday or Wednesday evenings. We urge all of our friends to take our friend, the BANNER OF LIGHT. MRS. R. MORTON, Sec'y, Masonic Building, 76 Pleasant street.

Cadet Hall, Lynn Spiritualists' Association -J. M. Kelty, President.—Sunday, Oct. 15, we had with us Miss Blanche Brainerd of Lowell, who, after a short address, gave a large number of very accurate messages; she also answered written questions very satisfactorily. Singing in charge of Pres. Kelty. Next Sunday Mrs. Effic I Webster. Sec'y.

First Spiritualist Society, Salem, J. E. Hammond, Sec'y.-Meetings were held afternoon and evening of Oct. 15 at the hall, 201 Central street. The speakers were Mr. and Mrs. Prentiss of Lynn, the latter a good medium. Attendance very good.

The Spiritualists of Woburn held two sessions in Mechanics Hall Sunday, Oct. 15, which were well attended for the first meeting of the season. Mrs. Gilliland of Boston gave two very interesting addresses followed by mes-sages. She will be with us again very soon.

The First Spiritualist Society, Lowell, John Banks Sec'y. Sunday, Oct. 15, Mrs. Nettie Holt Harding lectured and gave convincing messages. Mrs. Davis soloist.

Helping Hand Association of Spiritualists, Haverbill, Mass., Mrs. S. S. Ham Cor. Sec'y.— A large and appreciative audience convened Sunday, Oct. 15, to listen to the instructive discourse delivered through the mtdiumship of Mrs. Geo. A. Libby of Haverhill, followed by convincing messages. A written message through the hand of Mary A. Blake, also of Haverhill, was read and applauded.

New York.

First Association of Spiritualists.—Sunday, Oct. 15, a large audience assembled in the afternoon, and were well repaid, for Miss Gaule fairly excelled herself in the number and accuracy of her spirit messages. They were truly marvellous, and wrought comfort to many sorrowing hearts. Miss Clare's musical selections were well worthy of mention and charmed her the evening a very large audience assembled, and promptly at 7:30 Pres. Allen and Mr. Wig-gin appeared upon the platform. Prof. Schal-fection of harmony. Next Sunday afternoon

and evening Miss Gaule will be with us, and during the week. We wish her all possible success in connection with the National Convention at Chicago, to which we also send best wishes. M. J. Fltz Maurice, Sec'y.

Brooklyn.-The Advance Spiritual Conferonce held an instructive meeting on Saturday morning, 14th inst. at Single Tax Hall, 1101 Bedford Avenue. Meeting opened with poems; solo by Miss Elsie Campbell, followed by an interesting address on the "Evils of Vaccination," by Mrs. Moorhouse; Mrs. Sherman of New York then gave a scance, showing the power of spirits to write independently on slates. Mrs. Tillie Evans will give the opening address next Saturday evening. Mediums to follow.

GEO. A. DELERKE.

a At the Woman's Progressive Union, Sunday Oct. 15th, Mr. Baxter took for his afternoon subject, "The Development and Demands of Spiritualism." The day was perfect, the audience good. In the evening, solos by Mrs. Seiber, Miss Dikema; a scholarly address on "Principles Underlying the Spiritual Philosophy," showing that Mr. Baxter has lost none of the vim of former years. Many descriptions follows. vim of former years. Many descriptions followed. MRS. N. B. REEVES.

Oct. 22 Miss Abby Judson will speak for our society morning and evening, when it is hoped that the many friends of this earnest and gift ed woman will be present to give her greeting and encouragement. Belle V. Cushman, 224 East 39th street.

Other States.

Portland, Me., Orient Hall, Mrs. M. A. Brackett, Sec'y.—Sunday, Oct. 15, the society was creditably served by Mesdames De Lewis and Redlon. Every effort is being made to encourage home talent.

Providence Spiritualist Association, David C. Buffinton Sec'y. Dr. C. W. Hidden lectured Sunday, Oct. 15. Subject in the afternoon "Dewey Day in Boston." The evening discourse was on the "Human Aura." A class in Spiritual Science, Dr. Hidden, Chairman, meets a one o'clock in the hall. There are between twenty and thinty members. twenty and thirty members.

Charles Hoffman started, about four weeks ago, a German American society for Spiritual-The society goes under the name: "The First Society for Spiritualist Science of Jersey City Heights, N. J." Scances are to be held every Sunday at 3 P. M. Private Developing Circle every Tuesday and Friday night at 8 P. M. All the respectable mediums living in New York, Brooklyn or Jersey City are invited to assist to propagate the Spiritualist science among the German or German-American peo-

Sunday, Oct. 1, Mr. Dorn, Newark, N. J., held a test scance at 173 New York Ave. Jersey City Heights; will conduct another séance at the same place on Sunday, Oct. 15. As Mr. Dorn is going to Chicago and we are without a medium, we kindly request respectable mediums to call on our circle. Please send word to Charlie Hoffman, 173 New York Ave., Jersey City Heights, N. J.

The First Spiritual Church of Baltimore, resumed meetings in the Hall, North Howard street, on Oct. 1, Mrs. Walcott serving as usual. During last year, two from our flock, Mr. Fickey and Mrs. Brumfield passed on ward to the Eternal City, and 'though missed in the form, are with us in spirit, and aid and strengthen the Secient reliable transfer. strengthen the Society, which has ever stood firm in principle and philosophy.

1919 Edmondson Ave. M. I. CHILD, Sec'y.

During the week between Sundays Oct. 8 and 15 W. J. Colville delivered several fine lectures in Peace Union Hall, 1305 Arch street, Philadelphia, which were very well attended. He also gave several valuable lessons in Spiritual Science at 129 North 10th street. On Sunday evening, Oct. 15, Mr. Colville lectured to an overflowing audience in the hall of the Cir. cle of the Divine Ministry, 131 Fifth Avenue, New York, which was the first of his farewell course of lectures in this country. The subject of the lecture was "Divine Science the World's True Regenerator." The speaker forcefully insisted that all such well meant endeavors as those constantly put forth by Peace Societies, Temperance Unions, Social Purity Leagues, etc., etc., succeeded only to the extent that they were rooted in a truly noble and thoroughly optimistic view of the essential nature of humanity. As streams rise no higher than their sources, so it will be useless to expect of human beings attainment beyond what is contained within their essential character. We cannot alter but we can educate; we cannot change the type but we can evolve out of it the best which it contains; therefore environment, both psychical and physical, may be justly regarded as prompter and stimulator of human life. The subsequent lectures announced for Oct. 16, 17, 18 and 19, were purposed to further expound the spiritual philosophy of life here and now as well as

lectures announced for Oct. 16, 17, 18 and 19, were purposed to further expound the spiritual alphilosophy of life here and now as well as in the hereatter, and to afford opportunity for questions and answers on the varied aspects of spiritual therapeutics, now so prominently before the world.

Bridge ort, Conn.—Dr. G. C. Beckwith Ewell has just closed an interesting six weeks' course of lectures here, occupying Sunday evenings. Thursday afternoon a question class, and the evening devoted to advanced students in occult and spiritual science. He has left us with newly awakened aspirations, akin to nature in springtime. Our spiritual sensibilities have been aroused, our souls fed from the fountain of inspiration above us, and we feel a fresh stimulus to recognize our immortal selves, and to act, live and work conformably to our divine origin and destiny. The lectures have been plain statements of practical, scientific basic principles, simple and natural. The laws of unfoldment or growth under the law of attraction and revolution, the principles of "bis braining" of "concentration" governing life have been foroiby illustrated, and the last lesson of the course, under the subject "From God to God," was a grand epitome of human possibilities and responsibilities, which made one stand in awe of himself and universal law. The BANKER, of Balker, St. Balker, S

Atlantic Transport steamer Nenominee Saturday, Oct. 21. All letters should henceforth be addressed, care Mrs. Lewis, 99 Gower street, London, W. C. The London Spiritualist Alliance has secured

Mr. Colville's services for Friday evening, Nov. 3 (his first appearance in England since 1897). Light has largely announced the meeting, and much is expected from the classes to convene at 99 Gower street.

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

Dr. G. C. Beckwith-Ewell commenced a series of scientific lectures, delivered daily, at Philadelphia, for two weeks, from Oct. 15. Address, 3041 Susquehanna Ave.

Mrs. Sadie L. Hand, speaker and test medium, may be addressed for engagements at 68 East Newton st., Boston, Mass. W. Scott Stedman has open dates after Oct. 22. So. cieties wishing to engage him will please address W. Scott Stedman, 73 Grant st., Somerville.

For Indigestion Use Horsford's Acid Phosphate.

Dr. Gregory Doyle, Syraouse, N. Y., says:
"I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue it."



Awoke in His Coffin.

On Aug. 5 Juan Gonzales, aged fifty, living at Tres Esquinas, Montevidio, and the father of a large family, was certified to be dead by the doctor who examined him, and preparations were made for his funeral in the Buceo cemetery. On the following day, just as the undertaker's man was closing the coffin, the "corpse" sat up, and in a surprised voice asked: "What is this? What are you going to do with me?" The people present were so frightened that some ran out of the house, while many ladies fainted; but the man who was to screw the coffin down had the worst fright of all, and dropped the lid on the floor in astonishment. After a few seconds the "dead" man, failing to understand what was occurring, shouted, "What the deuce is this? Am I mad, or has something serious hap pened?" His wife and eldest son gently explained the matter. He then looked round, saw he was actually in his coffin, with the four lighted candles at the corners, but did not seem very much surprised, simply remarking in Spanish, "My God! if I had only slept a little longer I should have been buried alive," He was at once put to bed, and another medical man was sent for, who pronounced his case to be a curious instance of catalepsy.—New-port (Isle of Wight) Times.

Another Use for Asbestos.

The latest production of the Glenwood Foundry is a range which surpasses in rare beauty, richness of design, novel and model improvements any cooking range ever made. Nobody ever dreamed that the new asbestos oven could make such a difference in baking, or thought of the bright idea of lighting the oven. The oven grate may be adjusted at several different heights, just a little way from the oven bottom or nearly to the oven top, giving the oven almost twice the room of other ranges. The broiler door swings downward entirely out of the way of the hand that holds the broiler, removing that old danger of burning the knuckles

The ash pan is very large and roomy, having a strong, well balanced handle for carrying, and is most carefully fitted to the hearth on all sides, which prevents that distressing nuisance of ashes falling around the sides and accumulating beneath, always experienced with a loose fitting pan. The Glenwood Oven Heat Indicator registers the heat so plain and accurate that even the experienced housekeeper soon learns its value and depends on it en-

There are so many good things about this range, perhaps the best have been left unsaid. Why not write to the Weir Stove Co., Taunton, Mass., for their illustrated booklet (mailed free) of the latest Greenwood Range, or call on the Glenwood dealer and see for yourself the range that has all the best modern improvements, the Glenwood Home Grand.

Passed to Spirit-Life,

From her home in Portsmouth, N. H., MARGARET JANE MOULTON, aged 79 years.

Eminent in her devotion to principle and loyal to Truth, she will be remembered for the strength of her personality. She lived through many years in the light of Spiritnalism with the companion who survives her. Two years since they celebrated their "Golden Wedding."

Release came after many weeks of waiting, and when, at length, the Angel of Change touched the tired eyes with sleep, he left the impress of youth, in the radiance of peace, on the features of clay.

Spiritual services were held at the home, largely attended by relatives and friends. Mr. Jewell Boyd, a noted tenor, of Boston, rendered several selections in song, one of which was "Passing Out of the Shadow." The writer officiated.

LIST OF SPIRITUALIST LECTURERS. To If there are any errors in this List, we wish those most interested to inform us.

C. FANNIE ALLYN, Stoneham, Mass.

MISS MAGGIE GAULE, Druid Hill Ave., Baltimore, Md. MRS. A. M. GLADING, Box 62, Doylestown, Pa.*
J. C. F. GRUMBINE, I718 West Genesee street, Syracuse, N. Y. T. GRIMSHAW, Onset, Mass.
MRS. S. E. HALL. 12 Burrell street, Roxbury, Mass.
MRS. S. E. HALL. 12 Burrell street, Roxbury, Mass.
MRS. S. ADIE L. HAND, 68 East Newton et., Boston, Mass.*
LYMAN C. HOWE, Fredonia, N. Y.
MRS. H. G. HOLCOMBE, 66 Acushnet Av., Springfield, Mass.*
MRS. L. HUTCHISON, Owensville, Cal.
W. A. HALE, M. D., 252 Columbus Av., Suite 4, Boston, Ms.*
MRS. NETTIE HARDING, 14 George st., E. Somerville, Mass.
ANNIE C. TORRY HAWKE, Louisville, Ky.
DR. C. H. HARDING, 9 BOSWOTH Street, Boston, Mass.
MRS. M. J. HENDEE ROGERS, San Francisco, Cal.
WALTER D. S. HAYWARD, 764 Macon street, Brooklyn, N. Y.
M. F. HAMMOND, Station A, Worcester. Mass.*
MOSES HULL. 359 Normal Avenue, Buffalo, N. Y.
GEORGE B. HOLMES, Grand Rapids. Mich.*
JENNIE HAGAN JACKSON, Ft. Worth, Texas.
ABBY A. JUDBON, Arlington, N. J.
MRS. EMMA JACKSON, Acushnet, Mass.
O. P. KELLOGG, East Trumbull, Ashtabula Co. O.
J. W. KENYON, Onset, Mass.
G. W. KATES, Rochester, N. Y.
MRS. ZAIDA BROWN-KATES, Rochester, N. YD. M. KING, Mantua Station, O.
F. L. KING, Care BANNER OF LIGHT, Boston, Mass.
MRS. MARY C. VON KANZLER, Fulton, N. Y.
MRS. R. S. LILLIE, Lily Dale, Chautauqua Co., N. Y.
MRS. R. A. LOGAN, 1137 East 20th street, Oakland, Cal.
MRS. NAGON, H. Worth, G. Wester, Calland, Cal.
MRS. N. B. LAKE, Cleveland, O.
MRS. H. S. LAKE, Cleveland, O.
MRS. B. S. MAGON, 40 Loomis street, Onkas.
P. C. MILLS, Edmonds, Snobomish Co., Wash.
J. J. MORSE, 26 Osnaburgh St., Euston Road, London, Kng.
HATTIE O. MASON, 80 West Concord street, Boston, Mass.
P. C. MILLS, Edmonds, Snobomish Co., Wash.
J. J. MORSE, 26 Osnaburgh St., Euston Road, London, Kng.
HATTIE O. MASON, 80 West Concord street, Miwaukee, Wir.
REV. J. H. MAO EL'REY, Trainer, Pa.*
MRS. ELLA WILSON MARGUANT, San Bernardino, Cal.
MRS. L. A. COPFIN'NILES, Middleboro, Mass.
MRS. EMMA M. NUTT, 614 Jackson street, Milwaukee, Wir.
THOS. G. NEWMAN, 1

MAY S. PEPPER, 1082 Eddystreet, Providence, R. I.*
THEODORE F. PRICE, Cape May, N. J.
PROG. W. F. PECK, 3005 Magazhe street, 8t. Louis, Mo.
CARLYLE PETERSILEA. 209 So. Bradway, Los Angeles, Cal,
MRS. MYRA F. PAINE, Lily Dale, N. Y.
DR. G. A. PERCE, Lewiston, Me.
MRS. MYRA F. PAINE, Lily Dale, N. Y.
CALEB PERNITISS, 55 Shepard street, Lynn, Mass.
MRS. BELLE R. PLUM, 80 Myrtle Avenue, Brooklyn, N. Y.
CALEB PERNITISS, 55 Shepard street, Lynn, Mass.
LOE F. PRIOR, 38 Wooster street, Hartford, Conn.*
C. W. QUIMBY, 30 Everett street, Everett, Mass.
HELEN L. P. RUSSEGUE, 95 Farmington Av., Hartford, Ct.*
MISS JENNIE RIIND, 1084 Washington street. Boston, Mass.
FRANK T. RIPLEY, Care BANNER OF LIGHT, Boston, Mass.
WILLIAM WELCH REEN, 7TICAMBS.
MRS. CORA L. V. RICHMOND, Rogers Park, Ill.
MRS. TILLIE U. REYNOLDS, 1637 6th Avenue, Troy, N. Y.*
F. H. ROSCOK, 151 Broadway, Providence, R. I.*
MRS. K. R. STILES, 43 Dwight street, Boston, Mass.
F. W. SMTHI, Rockland, Malue*
FANNIE H. SPALDING, 333 East Main st., Norwich, Conn.
MRS. M. J. STEPHERS, 402 A Street, S. E., Washington, D. O.
J. S. SCARLETT, 35 Brookline street, Cambridgeport, Mass.
MRS. ABWIE E. SHEETSI P. O. BOX 833, Grand Ledge, Mich.*
MRS. MINNIE M SOULE, 79 Prospect st., Somerville, Mass.
MRS. NELLIE M. SMITH, 12 Summer street, Cleveland, O.
MRS. CA. SPARGUE, 416 Newland Avenue, Jamestown, N. Y.
E. W. SPRAGUE, 456 Newland Avenue, Jamestown, N. Y.
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E. W. SPRAGUE, 456 Newland Avenue, Jamestown, N. Y.
E. W. SPRAGUE, M. D., cor, Grace and 6th sts., Chicago,
MRS. JULIA A. SPAULDING, 352 Penn Avenue, Seranton, Pa.
GILES B. STERBINS, 107 Henry street, Detrolt, Mich.
J. H. SEVERANCE, M. D., cor, Grace and 6th sts.,

*Will also attend funerals. N B. If any bames are omitted from the above list, they will be gladly inserted as soon as the Editor is notified of

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