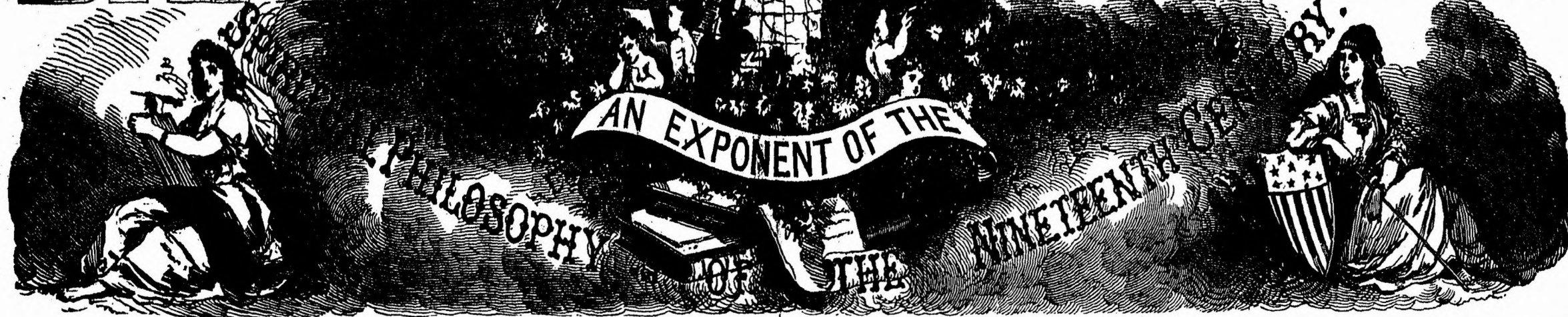


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## THE ANGEL OF HOPE.

I build my home in the hearts of those  
Who sit in the shaded ways.  
I flash a sign from the sunset skies,  
From the last of the gloaming rays.  
And the west grows dear and beautiful,  
And the trembling hands grow strong,  
And the locks of gray are gilt with gold,  
And the whisper of a song  
Breathes o'er the troubled sleep of age,  
And the morning seems not far,  
And I write a word of hope and love  
On the face of yonder star,  
And the sleeper turns with a far-off smile  
In the dreams of long ago,  
And he stands again with the loved and lost  
'Neath the witching mistletoe,  
And the wedding bells come back for him  
From the grave long sodden o'er,  
And the songs of distant seraphim  
Float from the farther shore.  
This is my message—here my home—  
An ark—a place of rest,  
For the lips that cheer and the hands that heal  
Are the lips and hands most blest!

—William B. Chisholm, in New York Home Journal.

## Ego Beyond Death.

BY CHARLES DAWBARN.

The success of the explorer depends upon his proper equipment for the task before him. It is well that the student reader should now examine to see what he has gathered as equipment for his proposed investigation of Ego in spirit life.

We have asserted and proved that intelligence and energy are associated with the most minute speck of matter of which we can conceive. Its selection of certain companions and rejection of others would alone satisfy every independent thinker that intelligence is necessarily active in that little speck, just so far as conditions will permit. And as intelligence, matter and energy are all there is to God, atom or man, we recognized Ego as personified in every atom. So much is clear, and without possibility of dispute. But when we have left the single atom far behind, and have found it grouped into a one cell life, there is a yet more marvelous exhibition of this truth. Each cell contains "protoplasm," or "first form," as it is called. It also contains a nucleus with marvelous properties of its own, marking it as the home of a powerful intelligence. That is to say, it exhibits in full force the combined intelligence of the atoms of which it is composed. The scientist tells us a tale of this cell life more interesting than the most popular novel, which always uses love as its key note to attract the reader. One of these cells is a young gentleman. Here is another cell which—by nature if not by art—is posing as a young lady. Each cell contains protoplasm and a nucleus. It is a case of legal matrimony without any church blessing on the ceremony. In 1875 Oscar Hertwig watched the honeymoon, and his observations are now confirmed and accepted as facts. His experiments were made on the egg of a sea urchin. He perceived that a single cell from the father (spermatozoon) unites with the single cell (the egg) derived from the mother, whereupon the male nucleus blends with that of the female. The necessary protoplasm is then supplied from the egg mother, and we now have a single cell endowed with the marvelous property of producing another cell. This it does by division, and in 1887 Van Beneden made a most remarkable discovery, also abundantly confirmed by subsequent observers. When the male and female nuclei are approaching each other they resolve themselves into a number of little rods called "chromosomes," of exactly the same number and shape in each. At first there are thus two independent groups of these chromosomes. Presently each chromosome splits lengthways down its middle into two equal halves, which separate, and each mates with one of the other sex. They then divide equally into two new cells. There are no odd numbers. It is always ten, twelve or twenty, or some even number of these blended chromosomes, so that each of the cells gets its exact quantity and quality for its own coming process of reproduction.

Those who want to trace these windings and family commensals yet further, are referred to a most interesting article in the *International Monthly* for July, 1900, by Prof. B. Wilson of Columbia University. My object in introducing this illustration of microscopic life in its beginnings is to enforce my assertion of the dominance of individual and collective intelligence at every step of Nature's process. And yet further, I claim that intelligence cannot be active without consciousness, although, of course, the particular form of consciousness manifested through brain may not be present. But the one who knows without brain is, we may be sure, conscious of what he knows, also without brain.

Having thus marked the presence of intelligence and consciousness at every step of life's processes, we discover a most serious fact which must now be taken into consideration. We said in "The Size of Man" that Ego's powers necessarily reach from limit to limit of his possible vibrations. And in our last article we watched him at work in life below that of man, with an energy and intelligence born of his divine origin. He is the same Ego everywhere within his limits, but in this life below that of humanity he is gathering experiences amid vibrations which Homo cannot consciously wield or direct. There is evidently no possibility of free mental communication between lower forms of life and humanity. We discover that this lower life divides into distinct personalities, each personality consisting of experiences unshared by others save as united in Ego himself. This is a most important fact to be held in remembrance, since if Homo can-

not exchange thought with those below him, by what natural process may we expect him to intelligently communicate with a higher life manifesting amid such different vibrations to his own that it has become a new personality? This is a serious and important question, which the student reader must meet and answer.

We have accepted Creation as composed of intelligent Egos, blending into the numberless forms that together constitute the universe, with its infinite material phenomena. We find Homo claiming to be the most advanced and important unit in this Creation, and we recognize that no other form has evolved or is manifesting his powers. He has become master of his surroundings to a greater extent than any of the other units in earth life. His reason, however imperfect, is vastly superior to that of any other form; and in these later years he has been persistently questioning nature, and discovering forms of energy by which he could still further ennoble his manhood. From the beginning of history Homo has been seeking to know something of his own past, and what awaits him in the future. At every era such questions have been answered by ignorance, and the answers then formulated as theology. This was inevitable. His ignorance was itself the embodied knowledge of the era in which he lived, and therefore, to him, it always appeared to be truth. Every step he gained had to be founded on his discovery of facts which could be verified as truths. And at last some of his discoveries actually contradicted his old beliefs and threatened his theology. For a time the priesthood always fought the new discoveries, but invariably ended by embodying them in the old teachings. In this manner theology has been gradually advancing to a higher level as fast as Homo himself grew more manly. Theology was, so to speak, a science of man's unknown past and equally unknown future. It presented facts that it claimed to verify. Creation, it declared, was the act of a personal God. All nature proved it. That death was the gateway to heaven or hell must be true because the same personal God said so. The strength of this theological science has always consisted in its claim that it was the only reasonable explanation of life's mysteries. If the man who doubted came to grief, that was, of course, the act of this same personal God.

After ages of religious quarrels, of persistent questionings of theology, and anxious search for an absolutely true religion, a cloud appeared upon the horizon. Men were born who did not trouble their heads about any form of theology, but commenced to search the sky, the land, the ocean, and write down anything new they discovered. Almost the first discovery of these men was that the earth was only a planet, and a very small one; in fact hardly a noticeable speck in the great universe. So small in fact, that only a personal creator with a microscope could be sure it was actually in existence. This threw a most serious doubt on the claim that the Creator had actually spent thirty-three years on this speck of a planet, trying to save its inhabitants from hell, and, for the most part, without appreciable success. But the sky searcher was only seeking truth, and not at all intending to attack theology. It was the discovered fact which made the priest uncomfortable. And at every step of modern progress it has been discovering facts which have exploded old beliefs. We have already noted a few of such discoveries relating to life below man, and the proved presence of universal but individual intelligence grouping itself into form. That such facts do not fit into the creative assertions of the old theology is not the fault of the facts, but the misfortune of the inspired revelation which had denied them. There are no intelligent men and women of to-day whose religious belief is as narrow and limited as that of their ancestors. The very churches are to-day altering or suppressing their old creeds or expressions of belief, to harmonize themselves with the newly-discovered facts. Such has been the result of discoveries that could be verified again and again till it was absurd to deny them. So man's original inquiry as to his own past is at last in a fair way of receiving something of an intelligent answer. We must remember it is only ignorance which falls back upon so called "revelation." That which a man knows he does not need revealed. Man has been asking questions, and by his own discoveries has been answering them for himself, therefore he is ceasing to seek or to ask for revealed truth.

So much has science done toward answering man's question concerning his own past, but the spirit of inquiry which seeks information concerning the future of the human race is not so easily answered. The telescope, the microscope, even the spectroscope and the X ray cannot follow a man after he is dead. Science can tell us much of manhood before it is born, but after a funeral the most learned student can only return to his laboratory and his chased microbes, without a word of comfort for the mourners. Months or years before birth and during mortal life science could more or less shape and ennoble manhood, but its knowledge and power were exhausted at the crematory. The learned brotherhood accepted this as a fact without dispute, and therefore roared with derision when a whisper ran round the world that the buried man was not as dead as he had been supposed to be. The scientist was not disinclined to investigate, but he could not find an instrument such as he was accustomed to. When he has himself made a discovery, he has called in his neighbors and shown them that with a similar instrument, and in another laboratory, they could each repeat the experiment. But the only instrument by which this asserted new

discovery could be authenticated was a human sensitive, who was by nature utterly incapable of satisfying conditions demanded by the man who was seeking truth in the old approved way. These sensitives were themselves untrained in any scientific school, so naturally mistook phenomena that belonged to the abnormal side of the mortal for intercourse with spirits. Clairvoyance, telepathy and the psychometric sense were offered as certain proofs of spirit return, and so accepted by enthusiastic but equally ignorant crowds. Another great obstacle to scientific investigation was that it was almost impossible to get absolute verification and identification of any returning spirit. Even granting that it might be a case of genuine spirit return, the intelligence would make contradictory statements through different sensitives, and could rarely exhibit a satisfactory control of the human instrument he was using.

In a word, the evidence that satisfied the untrained investigator that his loved one had returned, was rejected by these adepts in evidence as unsatisfactory. They did not necessarily impute fraud to the sensitive, but invented a new word which left that question open. Evidence was said to be "veridical" if it could be proved true, and "anveridical" when open to serious doubt.

At last certain students combined. They formed themselves into a society which should receive, gather and weigh all asserted cases of the abnormal immortal life. Through their efforts the Society for Psychical Research has done a work worthy of science, and has already proved that the normal mortal has powers and faculties practically unknown and unclaimed before. The officers of this Society have taught their fellow members to distinguish real evidence, and to reject every reported phenomenon that was not carefully substantiated, and if possible by several witnesses. This Society has been welcomed and aided by men and women of great intellectual gifts, but determined to take nothing for granted, nor permit an assumption not really warranted by the evidence. When facts are reported and found worthy of belief the Society has done its part, and leaves its members to believe or reject inferences and conclusions.

So the explorer finds a great work already done in the realm he would explore. Just as the sun is now proved to be hurling its coronal flashes out into space, so is every mortal outstretching his form-limit, and wielding faculties unknown on mart and exchange. These faculties are such as have been rarely recognized as ever belonging to mortal man, and have been viewed with suspicion all along human history, unless credited to the gods. It has been a real advance when the Society for Psychical Research has thus, to a great extent, reduced these faculties to the law and order which dominate the commonplace experiences of every-day life.

The first result to the intelligent believer in spirit return has usually been to shake his belief, and make him doubtful of the evidence which had converted him. Or realizing that the return of his loved ones was doubted by others as intelligent and more experienced than himself, he has kept silence, and deemed his communion too sacred for public discussion.

All this should be of great interest to the student-reader. The very extension of mortal faculty so demonstrated invites him to explore and see if it extends upward and outward to vibrations amid which immortal man may dwell and manifest.

It is obvious that the intelligent student-reader will not be satisfied with phenomena which cannot be discussed and investigated, because sacred to himself alone. It is useless for explorers to collect striking but solitary cases of phenomena which, not having been verified by experts in evidence, will be viewed with suspicion by every trained mind. So, for our present purpose, it will be quite sufficient to examine and analyze the experiences recorded in "Proceedings of the Society for Psychical Research of February, 1898," and succeeding numbers, in which certain phenomena are accepted as veridical by its numerous and influential members.

We are there introduced to a sensitive who has for many years been guarded, protected, and supported by officers of the Society, who have satisfied themselves that she has never attempted or practiced any deceit. Her powers have been exercised under the most favorable conditions, but always subjected to every possible scientific test. Certain intelligences, speaking or writing through this sensitive (Mrs. Piper), have welcomed these conditions, and have apparently endeavored to satisfy the scientific requirements by acceding to every reasonable request. For the purpose of the present explorer it matters not what effect has been produced on the minds of officers or members of the Psychical Research Society, either as denial or belief in the supra-mundane source of the phenomena under investigation.

Mrs. Piper's chief control purported to be a Frenchman, who had practiced as a physician in his native country during his earth life. I may say, in passing, that Dr. Phinuit, as he calls himself, has failed to give any satisfactory evidence that he is really a deceased human being. Much less has he established his claim that he was a French physician, unless the first qualification of a French doctor be almost total ignorance of the French language. He cannot even offer proof that he has ever studied anatomy, physiology or therapeutics. He has, however, apparently satisfied the officers of the Society that he is an intelligence apart from that of Mrs. Piper, but all else remains very uncertain. Still for several years he has often astonished visitors by giving them re-

markable tests in the name of some deceased friend. In 1892 a young man, who had been interested in these investigations, suddenly passed out by an accident, and four weeks later became prominent as an invisible visitor at the séances of Mrs. Piper. The sensitive, however, continued to be dominated by Phinuit, as a sort of Commander-in-Chief, who still did most of the talking. It was not long before Phinuit was startled by discovering that the hand of his medium had been writing while he himself was using her vocal organs and talking with his customary unlearned pomposity. The writer was, or purported to be, this young man, now known as George Pelham, who it seems had promised Dr. Hodgson, the master of ceremonies at these séances, that if he died first, and found himself still alive, he would "make things lively" in proof of that interesting fact.

There are herein two most important points to be noted by the student-reader. The first is that Phinuit did not at first know that the hand of the sensitive was writing while he himself was talking. The second and yet more startling assertion is that George Pelham did not himself know he was writing. The exact words of the careful and experienced Dr. Hodgson are these: "It would seem, moreover, that until instructed in some way, the quasi-personality that guides the writing is unaware that he is writing." The apparent explanation in the mind of the Doctor is that the intelligence merely thinks his thoughts through the hand of the sensitive.

Messages from others than George Pelham were presently written through this hand, and it was not long before the other hand was also used. There were thus three independent intelligences expressing themselves at one time through the one mortal organism. There certainly seems no reason, from the standpoint of these experiments, why each finger and toe, and down, if you please, to each hair on the head, might not thus embody the thought of the visitor, however imperfectly it might be able to express it.

It is such facts as these, never recorded and rarely observed by the unscientific investigator, that are all important to the equipment of the intelligent explorer, as we shall presently discover. But we are not going to ramble all over the ground thus charted by the society, and call ourselves explorers. Those who wish to examine the record of the experiences which have gradually convinced the skeptical Dr. Hodgson, the clear-headed F. W. Myers, the society's president, and many other members, that "spirit-return" is the most rational explanation of their experiences, can study the published "Proceedings" for themselves.

We must remember there are two very distinct questions to which these investigators were seeking replies. One was, "Have we any proof of spirit-return?" The second concerned the identity of the returning spirit visitor. To our scientific friends the question of identity seemed all important, as involving a direct answer to their previous doubt of human immortality. Yet to us, as explorers, this question of identity will demand our investigation from quite another standpoint. Herein is involved the whole question of the existence and permanence of spirit memory.

As a most interesting illustration, throwing light on this subject, which has aroused so much comment and fierce opposition from certain of my critics, the student should note the apology by George Pelham as made to a sifter. It seems that a gentleman present claimed acquaintance with spirit George, but was not recognized. He then recalled himself to recollection by some mutual experiences. It was then that Mr. Pelham apologized for his forgetfulness, giving as his explanation that he would have remembered such incidents when he first passed over, but was "further away now."

I will here, for the present, leave the student-reader to ponder over that apology and explanation, that he may realize its importance to the explorer.

San Leandro, Cal.

## Forgiveness.

BY AUGUSTA ADAMS.

In the hunting-ground of all hearts are arrows from the hand of Truth. If I go blinking to the Sun of Life, what may I see? The Devil poisons me a way to step his tune, and I, forgetting all the light, go marching blindward to I know not what. The steps to altar near the shrine of Love have casket of my hidden gems, and I to wear must be the princess of all graces.

Forgiveness is my potion spelled in fire on my hidden sky. I may go riding down the days and lack this majesty, but sure it is, I ne'er can ravel beauty from the gardens of all Love till I have measured hearts with those who know me as the steel that never bends.

Tented am I for but a night on these fields of Time, and it were safe to point my flagstaff with the colors that know no sky but Love's. The unforgotten ever speaks in this my hearing of the Silence, and I should print no words that may go crying down the still eternities to flout me with their presence. Harbor of all-rest can ne'er be found while these do cry the far-off time when I did court their littleness.

It is no use to direct our steps to the woods, if they do not carry us thither. I am alarmed when it happens that I have walked a mile into the woods bodily without getting there in spirit.—Walking.

## A Living Relic of Pre-Historic Times.

BY PAUL F. DE GOURNAY.

We pride ourselves upon the high degree of civilization our race (the white) has attained. The human intellect has received a new impetus. The nineteenth century—especially the last half of it—shows a record of wonderful achievements, so bewildering that we have come to think the last veil is being torn by science, and Nature shall no longer have any secrets for us. This is the age of mind, and the optimist sees the dawn of the age of spirit already breaking, when the unseen shall become visible to all, the unknown world be as one with ours.

A bright hope, this, comforting and inspiring, a dream of unsurpassed sweetness, but, it is to be feared, only a dream. We think we may read the future, that which is not yet, and our eyes cannot pierce the heavy mist which hangs over the abyss of the past, where the has-been slumbers. What bright hopes, what admirable achievements, what virtues, vices, errors and crimes lie buried in that dark abyss, a confused mass which all our science cannot sort so as to learn their true history! If only psychometry could be given fragments to read! But what can psychometry do with the dust of ages?

The mind is appalled when it dwells upon the mystery of the past, and the painful doubt arises whether our boasted civilization also is not destined to swell that heterogeneous mass, adding another puzzle for the ages to come. Science, always dealing with matter, has long ago attempted to clear the mystery. Geology, delving into the bowels of the earth, has determined approximately the age of the world. It has calculated the time of the various upheavals the globe has experienced, the epochs when life in its diversified forms appeared, the time of man's advent and the rudimentary proofs of his progress. It has told us when man used stone implements, when he learned the use of metals, when he sought shelter in caves, and when he built him a house. Of primitive man's moral nature, of his mental development and spiritual aspirations, geology could tell us nothing.

Archæology came on later, but did not, could not take up the task where left off by geology; it sought material data to complete half-known facts, and dug up the ruins of ancient cities and tombs, stone witnesses of a lost civilization. The gap in the history of man between the time determined by geological discoveries and that brought to light by archæology is, and must remain, as vexing a mystery as Darwin's "missing link" in the origin of man. Still, archæology has done and continues to render invaluable service to the student of man's past. The buried ruins of ancient cities have told their true story; here correcting an historical blunder, there confirming the truth of what had been thought a fable.

The sands of the Egyptian desert have been raked up and the tombs of the Pharaohs have given up their dead. Buried with these royal mummies was their written history. These records embracing fifty centuries, give names and dates which enable the historian to reconstruct the history of whole dynasties. Numerous specimens of the potter's art, of the lapidary's and jeweler's craft, of the painter's and sculptor's genius, were found in the tombs, and go to prove a state of civilization which rivals ours, and is far superior to the present civilization of Egypt. Asia and Africa are enriching European museums with their archæological treasures. America, also, has preserved silent witnesses of the past. But, if we know something of ruined temples of Mexico and South America, despite of the fanatic savagery of the Spaniards who destroyed their records, we have, in the ruins discovered in Yucatan by Dr. Le Plongeon, relics as puzzling as the Egyptian Sphinx, and we know no more about the Mayas than about our North American mound-builders and cliff-dwellers.

It is a curious incident, that while science is trying to make history out of the stone and metal relics of a forgotten past, a people should be found who may claim the title of "pre-historic," for they are ignorant of the use of metals, an ignorance geology attributes to a very remote period of man's history. It is in the extensive central region of Brazil, in the little-known province of Mato-Grosso, this interesting discovery was made by the intrepid German explorer, Dr. Von den Steinen, who, during the past twenty years, has traveled through Japan, Mexico, South America, New Zealand and the Polynesian archipelago. On reaching the basin of the Chingu, in the very center of the province, he found some small tribes of aborigines, or Indians, as the original tribes of the New World are erroneously called, living in peace far from and ignorant of civilization. Contrary to all expectation, he was most kindly received by these "savages," and dwelt among them long enough to study their primitive ways.

These tribes, four in number, have each their distinct characteristics, their customs, talents and peculiar tastes. Each has its special industry or occupation. The Bakairs weave hammocks and necklaces of white shells. The Nabuacos string necklaces of red shells, and their utensils of ornamented gourds are much in demand. The Menitakus's specialty is pottery, in the manufacture of which they excel. The Trumais grind axes of stone and cultivate tobacco. A commerce of barter and exchange between these tribes, who have no knowledge of money, results from this peculiar diversity of pursuits.

Continued on Fifth Page.



# THE HAUNTED GARDEN.

BY MARY KNAPP.

In pleasant garden slowly;  
The dusk draws close on;  
A cool breeze tells the roses  
Their lord, the sun, has gone,  
And the lilies fold their whiteness,  
While the roses bloom alone.

Down where the boughs are drooping  
And making darker shade,  
Light footsteps seem to hasten—  
Light footsteps of a maid;  
Yet no form casts a shadow  
Or darkens in the shade.

The roses, bent and drooping,  
Swing back—if fingers light  
Had gently touched their blossoms,  
A maiden's fingers white,  
S would the fragrant flowers  
Sway in the path of night.

But no feet tread the pathway,  
No hands the rose-branch holds,  
All lonely sleeps the garden;  
Gone is the sunset gold,  
And in the dusk and dimness  
Strange shadows faint unfold.

In a forgotten summer  
One loved this garden bright;  
She used to come at evening  
To bid her flowers good-night  
And touch them softly, loving  
Red rose and lily white.

That loving heart is silenced  
And feels no more of pain,  
Yet a soft shadow flitting,  
Like a remembered strain,  
Might tell the flowers that loved her  
At eve she comes again.

## Training of Children in Harmony with Divine Science.

BY W. J. COLVILLE.

As no subject can possibly be of greater moment than the education of the rising generation, we deem it a matter of supreme importance to voice in no uncertain tone whatever we feel to be essential to the health, happiness and prosperity of those little ones who are quickly growing up to take active part in the great drama of the world's incessant life. "Train up a child in the way he should go, and even in old age he will not depart from it," is a well-known Bible maxim, and among household proverbs few are better known than "As the tree is bent, the twig is inclined." In these two ancient sayings we have a complete summary of thought concerning the vital question of education in early years, which are the most impressive years with most, if not all, of us.

All our readers are probably familiar enough with Plato—or if not with Plato, then with Emerson—to feel pretty well acquainted with the foundation theory in the deductive school of philosophy. Emerson says: "The soul is mature in the infant," and uses many other expressions in many of his essays, proving that he agrees with Lessing and other deep thinkers on the educational problem, that environment has no creative power, though it certainly can and often does call into expression latent faculties which it is the province of subjective as well as objective modes of education to arouse. The first thought which strikes many a teacher of youth concerns the always vexed question of heredity, which is now receiving something like the attention it deserves, though there is yet great work to be done among those who lag far behind the orbit of modern science, and yet vaunt themselves as thoroughly scientific in all their theories and conclusions.

The eminent European scientists, notably Weissmann in Germany and Lombroso in Italy, have thrown much clear light on the limits and nature of hereditary transmissions. Weissmann has said that all vices indulged by parents tend to weaken "germ plasma," and children are born with less resisting power when parents have been vicious than when they have lived lives of exemplary virtue. Lombroso, the famous criminologist who treats all crime as disease, resorts to the very methods pursued by Mental Scientists who teach and practise the theory of repeated suggestion. Prof. Elmer Gates, the eminent Smithsonian professor whose laboratory at Chevy Chase, near the beautiful city of Washington, is one of the wonders of the world, insists that repeated suggestion can result in an entire reconstruction of brain and we have every reason to believe that this fearless demonstrator's unceasing experiments are furnishing mankind with information of priceless value concerning the training of the young; particularly useful are Prof. Gates' ideas and methods when brought to bear upon dull or refractory children who remain unreached by the common methods yet in vogue in schools and homes equally.

Among the many noble services rendered to humanity by that ardent lover of children, Chas. Dickens, no greater service was rendered than that fearless showing up of barbarity in popular tales which everybody read all over England immediately upon their publication. The barbarisms practised in the special schools of Yorkshire which Dickens held up to world-wide execration, were practised to an equal extent in many places besides. Dickens aroused public sentiment against the abuses leveled against children, just as Elizabeth Fry aroused public feeling in opposition to atrocities practiced upon prisoners. We may happily say that such abuses as were common fifty years or even less ago are now practically defunct in public institutions. Schools and even penal institutions have been wonderfully improved of late, but it cannot be truly declared that because severity has been relaxed and cruelty in many places totally abolished that the ideal has yet been attained in matters educational.

The modern child often rules the parents, and is so port, insolent and overbearing that *enfant terrible* is a truly appropriate title for the bombastic caricature of maturity which has largely taken the place of the meek, repressed and oppressed child who was made a martyr to Puritanical domination. It may truly be said in these days of seemingly over-rapid progress and too intense excitement that children display such amazing precocity at a very early age, that it is not possible to exact from them the same measure of obedience and submission to parental authority which was exacted in the old days when children were kept back at an age when they were now pushed forward. The old commandment, "Honor thy father and thy mother," becomes difficult to obey in cases where parents are ignorant, tyrannical or even weakly good-natured.

The writer remembers a delightful interview with a learned professor of archeology in London some years ago. Provided with a letter of introduction to a most distinguished scholar who spent much of his time copying and deciphering hieroglyphics in the British Museum, it was only natural that one who visited so august a personage should feel great surprise at coming suddenly upon a merry-hearted man in early middle life playing leap-frog with a little boy on the drawing-room carpet in a handsome house in a fashionable part of London, especially after having been ushered into that drawing-room by an imposing man in stylish livery. This good professor was a man of wealth as well as learning, and had married into a rarely aristocratic family. His wife was, however, entirely at one with her good husband in all matters pertaining to the education of their son and heir, and heartily approved of the elder brotherliness of the parent who never attempted to control but was always implicitly obeyed. We all admire the sentiment of the familiar song:

"Speak gently, it is better far  
To rule by love than fear;  
Speak gently, let no harsh word mar  
The good we might do here."

But though we admire, do we practise the precept, or do we on the whole fairly realize what it is to rule by love, and therefore to have our desires fulfilled in our respective households? Insubordination is an evil, but it is corrupt fruit of a bad tree and banishment is useless to condemn insubordinate children when they for the most part are only carrying out suggestions made to them by elders who are supposed to be in a sense superiors, at least in knowledge and experience.

"Come, let us reason together, saith the Lord," is a delightful text, suggesting, as it does, the true method of education in a nutshell. Reason is the distinguishing pride and glory of the human race; therefore, whoever seeks to win and hold the affection and respect of others must be a reasoner. We all reverence genius and bow willingly before heroes whom we believe to be wiser or braver than ourselves. Real merit requires no meretricious advertising, nor can it stoop to coercion of the weaker as a means toward its own advancement. Genius is everywhere sovereign—it rules because it can; without attempting to govern, it carries all before it by simple force of its own mightiness. The highest genius is displayed in the words found in the Sermon on the Mount, "Resist not evil (or him that is evil), but overcome evil with good." Return good for ill, render blessing in exchange for cursing, and all similar gospel precepts, embody the very quintessence of highest wisdom, but, though they are preached all over Christendom, they are very rarely practised by Christian professors, and that is one of the chief causes for the present decay of ecclesiastical influence and the neglect of so called religion prevalent among the youth of to-day. Attempts are being made in Australia, as well as almost everywhere else, to force theological lessons upon children in State schools, and, wherever the attempt is made, wrangling results, and the cause of true religion is made to suffer.

It is insisted upon by antiquated theologians and their belated followers that there can be no sound ethical or moral lessons supplied to the young unless they are founded verbally upon the Bible and bolstered up by other religious exercises, which must of necessity prove highly distasteful to many parents, however welcome they may be to others. Every fearless thinker needs to strike out boldly for freedom of conscience, and resent so as to prevent every open and insidious attempt to enforce the fallacy that moral training is dependent in any sense upon theological dogma. In the public schools of Germany, where three distinct kinds of theology are taught by accredited official representatives of the three leading cults—Lutheranism, Catholicism and Judaism—anything but happy results follow from the entrance into secular schools of pastor, priest and rabbi. The priest-instructed child often says to the Protestant, "You are a heretic," and the Protestant retorts, "You are a Papist," while both varieties of Christians are often ready to read the Jew with the insane old war cry, "You are a Christ-killer," and possibly once in a while an impetuous Jew replies, "You are an idolater." It is not possible to bring children up in public schools in any such manner without fostering a hateful spirit of persecution, which not infrequently blazes forth in disgraceful scenes of outrage, culminating in that hideous atrocity known as anti-Semitic agitation. Ethics do not need to be taught in any sectarian spirit, and, as proof of this, one has only to consider that every respectable citizen desires his children to be brought up honest, truthful, and considerate of the welfare of their neighbors in all particulars.

It is not however in the school so much as in the home that the benign influence of sound moral training is most completely felt, and as many years are often passed at home before even a Kindergarten is entered, the teacher of spiritual science needs to emphasize the importance of the very earliest home influence more than ought beside. It is an undisputed saying that influence is more powerful than either precept or example, and this is by reason of the not always well-digested fact that people are far more powerfully influenced by silent mental currents than by all the external methods employed to capture attention and compel regard. The professor already alluded to in this article had so perfectly gained the respect and confidence of his little son that there were actually no secrets kept by the boy from his father, nor was there ever the slightest absence of respect in the child's demeanor. "Honor thy father and thy mother" is an excellent text for a sermon to children, but when a parent's meeting is in progress the preacher would do well to select such a motto as "Parents, make yourselves honorable in the eyes of your offspring."

We instinctively love the lovable, honor the honorable and esteem the estimable; it needs no force to make us yield obedience where reverential affection reigns supreme. One of the chief defects in modern training is the great lack of sincere esteem felt by juniors for seniors, and the seniors are certainly most at fault or this could not continue. All very young people are hero-worshippers; all love ideal characters in romance or on the stage, and even though their idols are largely built of clay, they go on worshipping them until completely disillusionized. It is for parents and teachers to make themselves more nearly ideal and thereby transfer to themselves the adoring affection of their children, instead of allowing themselves to appear either as relentless ogres or weakly good-natured incompetents who can, to use a common metaphor, be twisted easily around one's fingers by means of a little coaxing. This is clearly a period of reaction, and during an interregnum many strange phenomena appear. The child ruling the parent is an unlabeled anomaly at all times, but it is an outcome of the too severe restraint imposed upon childhood in days not very long departed, and it cannot be denied that this wide and rapid spread of common school education has had much to do with the pert insubordination of the *fin de siècle enfant terrible*.

Mental scientists are called upon to face facts, not to balk them. Evasion is cowardice; we must conquer if we would reign. Punishment is barbaric, though correction is indispensable to public and private safety and order. Discipline, a word from the same root as disciple, properly means an educational agent, anything by means of which we gain instruction. It is said that the mother of America's first President was a very strict disciplinarian, but George Washington would never have loved and honored his mother as he undoubtedly did had she been a spoiled or a virago, nor would he have respected her as he grew to manhood had she been one of those weak, nervous (mis-called nervous) women who shrink at the appearance of a mouse, and an attitude *en de cologe* as an antidote to headache directly there is the least noise in the house, especially in the children's quarter. It sounds brutal to say it, but you cannot love your mother because she is your mother, and you certainly cannot love your father because he is your father.

Marie Corelli has truly said in her memorable letter to Cardinal Vaughan called forth by his attack on Prof. St. Geo. Mivart, that the Christ, as represented in the gospels, laid very little stress on physical relationships. Quite true; but in that fact the Roman Catholic devotion to Mary receives no set-back, because a son's regard for a noble mother springs not from the fact of blood relationship, but is an outgrowth of the lovely character of the mother whom he adores. To endorse the ultra Protestant view of some sentences in the attitude toward one's mother which derives anatomical yet Protestant, equally with Catholics, display the noblest affection to their own mothers in many distinguished instances; so do agnostics and all who pay no special heed to any religious text-book or to the declarations of any ecclesiastical synod.

Nature is stronger than creed in every one of us; our affections cannot bow to the line of any circumscribed theory of affection, for if love be not spontaneous it is artificial; and false love is no love at all, except in hypocritical appearance. Even deference, which falls immeasurably short of warm affection, is impossible without sincere respect, and it is difficult indeed to respect any one because he is in a certain office or on account of any bond of physical relationship, even the closest. It may be rank reverence in some cases to pet it, but the fact remains that office-holders cannot be long re-

spected unless they glorify their office. In trumpet tones the words should be resounded, THE INCUMBENT GLORIFY THE OFFICE, NOT THE OFFICE THE INCUMBENT. If parents, teachers, overseers, superintendents of works and all other persons in authority do but make themselves truly honorable, their power and influence will be so deeply and so widely felt that insubordination will be unknown in the next generation. As well might the anointed Canute command the waves of ocean not to wet his royal feet while he remained seated close to the incoming tide, as any parent or teacher of to-day seek to put back the hands on the dial-plate of modern progress. Neither children nor employees can ever be made again the submissive and thoroughly subservient sycophants which goody-goody literature informs us they once were and still ought to be; but anarchy is not the only possible outcome of the modern independent spirit, revolutionary though it may appear, for there is steadily and rapidly working a new leaven in the social or gaumism, which is surely tending not to a final catastrophe when all order has been overthrown, but to a new perception of order and to a far more intelligent respect for law than has ever known under the old régime.

It is impossible to evade the question which confronts religious and secular teachers everywhere alike, viz.: What can be done and what must be done to save the Church from desuetude and the State from anarchy? There can be no piece-meal work which will prove finally effectual; half-way reforms are sure to prove abortive. The issue to be confronted is one of the gravest moment, and it must be faced unflinchingly. Who am I, or who are you, that your or my commands should be blindly obeyed, and ourselves accepted as divinely commissioned legislators? Moses could only address the people of ancient Israel effectively when he breathed the majestic, daring words, "These are the commandments of the Eternal." If you analyze the Decalogue you will find that the ten great Sayings are truly divine principles, the ethical precepts which form the basis of all noble action. Some people try to keep nine commandments instead of ten, and the one most generally discarded altogether is the tenth, which is the great metaphysical precept, "Thou shalt not covet any thing that is thy neighbor's." They who say to children, "I will punish you if you transgress my commandment," are only encouraging duplicity in those over whom they are exercising control. They, on the contrary, who proclaim the Law as from a modern Sinai and exclaim, "God punishes transgressors," are on ground which is absolutely incontestable, provided they make it plain that they mean that God's law is the changeless order of the universe, not the variable caprice of some irritable human being.

The question of introducing theology into public schools must of necessity engender discord, because there are so many varieties of theological speculation that must upon the world as infallible revelation. Ethics teaching does not rest on dogmatic theology of any sort, nor does anything that is worthy to be included in the phrase "pure and undefiled religion." Swedenborg's celebrated axiom, "ALL RELIGION HAS RELATION TO LIFE, AND THE LIFE OF RELIGION IS TO DO GOOD," lifts religious training entirely out of the theatre of contention by positing it in a realm where creedal strife can have no play of action. We are all sufficiently agreed upon cardinal virtues and their contradictory vices to formulate a code of morals acceptable to all lovers of integrity, but the people at large are not agreed as to how these moral principles can best be carried into practice.

No good end can ever be served by getting as far away from our neighbors as possible, and hurling anathemas at practices we rightly disapprove, but while some of our contemporaries may honestly believe to be at least permissible and possibly laudable in certain cases, Corporal chastisement has often been justified on the plea that unless one exhibits force over an unruly child no obedience to reasonable commands can be secured. It is said that monkeys which are supposed to resemble human beings more closely than any other type of animal, are brought into submission by flogging, but often can be disciplined in no milder way. It is frequently contended that horses, dogs and other useful and domestic animals can only be "broken in" by cruel usage, therefore it is argued that brute force is a necessary factor in the work of educating animals. The same fallacious argument is often applied by parents ignorant of a higher law than fear, to the case of unruly children who cannot be "made to mind" unless they are cowed into unwilling obedience at the point of the rod.

If those who arrogate to themselves the hideous task of enslaving their offspring would but consider a far humbler and wiser course of action, disobedience would not be so rampant as it is to-day. Strong-willed children are often particularly affectionate; they display in large degree all such heroic virtues as courage, loyalty to friends, and every other excellence associated with a strong, fearless temperament. Concerning such children the proverbial sentence does indeed forcibly apply: "Train up a child in the way he should go, and even in old age he will not depart therefrom." In Proverbs we also find the source whence the mutilated adage has been derived, "Spare the rod and spoil the child." There is positively no literature whatsoever that seems totally incapable of perversion to base ends, and certainly the Bible has been disgracefully dealt with in this direction. Without either scholarship or reason a text is entirely wrested from its original meaning, wrenched from all contexts and made to teach any abominable doctrine its perverter may seek to justify.

No texts have fared worse at the hands of mutilators than those just quoted. The word "rod" is used in the twenty-third psalm in connection with "staff." "Thy rod and thy staff they comfort me" is one of the best known passages in the entire Psalter. Does any one associate comfort with a birch rod, a thick stick in the hands of a bully, a cat-o'-nine-tails or any other invention of barbarism? Well may civilization bow before the sublime ethics of those sages of the Talmud who poured forth invectives against all who neglected the education of their children, and in that sense neglected to apply the righteous rod of correction; but the rod as anything other than a measuring line was far from the thought of the mild teachers of righteousness, who ever insisted that to train a child in the way he should go was to so instruct him while yet young and pliable, that he might grow up to be a faithful and valuable member of a civil as well as of a religious community. Another text which has been bent to suit the needs of the ten may display some distinct aptitude for a definite sort of work for which none of the brothers or sisters have any marked qualification. With or without phrenological, chiropodical or astrological aid, a discerning tutor of youth can easily see in what direction the child's inclination is most decidedly turned, and it will be well for all to remember that natural inclinations are not base, nor should be thwarted; only perverted inclinations are vicious, and these need not to be crushed but diverted into righteous channels. To watch a child at play and even when engaged in so-called mischief, to acquaint one's self with many valuable suggestions which make that child's education far easier than it otherwise could be for all who undertake to promote it.

One of our earliest acquaintances in London was a lady of rare benevolence and deep insight into childhood's necessities. This truly

praiseworthy woman—Mrs. Georgina Weldon—devoted her handsome home and considerable income to the work of training orphan children, many of whom she literally picked up in street, and so reared them that they became capable of giving, under her efficient direction, excellent entertainments in a room of a good neighborhood. One of Mrs. Weldon's chief measures was to turn the destructive tendencies of children into constructive channels, first allowing them to tear up all the rags and paper they wished to destroy, then teaching them to collect all the scraps which were scattered upon the floor, put them into bags, sew these bags up, and finally use them as cushions, pillows, and other serviceable articles. Such a system, carried out in detail, would soon convert destructive tendencies into reconstructive agencies, and, while permitting the fullest and freest possible play of all natural emotions in the human animal, direct those lower impulses into high and useful channels.

At the expense of frequent repetition of fundamental axioms, the public educator is compelled to reiterate with tireless persistency the great central truth on which all true educational practice is built, which is none other than the doctrine of the essential goodness of all that enters into the human economy. The prophets whose burning words are a large part of the priceless heritage bequeathed to us from past ages, never whined and whimpered over innate depravity or original human sinfulness. The weak sentimentalism which deprecates the badness of the human race is a nervous substitute for the glowing eloquence of those seers and sages of antiquity who lifted up their voices with strength and cried aloud to a transgressing people to return to the way of righteousness. Back to your original, oh ye people; ye must retrace your wandering steps; you have departed from your true self and have perverted your naturally legitimate inclinations.

Such was the burden of the prophet's message in days of old, and such is the cry of the seers of the present hour. The dogma of human depravity, in which multitudes of children are steeped from infancy, can have but one effect upon the reflecting mind, and that a most disheartening one. False theories have held before the mental vision of the race a gloomy picture of abject sinfulness, from which there can be no rescue unless supernatural aid intervenes to save man from the inevitable consequences of his naturally fallen state. Can there be a worse picture to hold before a child than "born in sin and shapen in iniquity"? Truly the fifty-third psalm contains the quoted plaint, but if it be a psalm of David, composed after he had committed murder and adultery, it may be fairly regarded rather as a plea of self extenuation than as a doctrine to be universally proclaimed concerning the nature of mankind. Heredity may be mentioned in that psalm, and the folly of a mother before her son's birth may have surrounded the babe while yet in the matrix with tendencies to perverted courses. Truly it may be said in many instances, that because "sour grapes" have formed the diet of parents prior to the birth of children, those children have early shown that their teeth have been set on edge, to use the expressive Bible metaphor. Oliver Wendell Holmes was not astray when he declared that a century or more before a child's birth, that child's education might commence.

In another lecture we intend to discuss the hereditary question *in extenso*, but in this discourse we confine our statements to what can be done with the child already born, even though handicapped with adverse hereditary tendencies. It is certainly humane to see in childish peccadilloes the upspringing of ante-natal seeds of error, rather than to fiercely condemn as deliberate sin every departure made by a child from the strict line of integrity, but granting that criminal tendencies are diseased tendencies, and that criminology ranks with pathology in the list of sciences, the educator must look below the dark environment of psychic stain and see the real human being bright and beautiful beneath.

Not only have the excellent women belonging to Jewish Sisterhoods in New York and other great cities found that even in the worst districts of a great metropolis, children can be taken from gutters and brought up as respectable and useful citizens; but the world over is the same blessed fact being revealed to all who approach little ones expecting to find the good within them. What possible benefit can accrue from calling a child "bad," though you may be perfectly justified in speaking of a naughty action. People who set themselves up as Sunday School teachers, or who officiate as Class Leaders in Lyceums, should certainly know enough of Spiritual Science to cause them to desist from calling children names which they would permit no one to apply to them with impunity. Suggestion is far more powerful than any of us know it to be, and this is a truth which all wise doctors are coming rapidly to understand. If I suggest to you that you are bad, I am doing what in me lies to deprave you by giving you a reputation to live down to, whereas when I tell you you are good, I am giving you a reputation to live up to. I cannot and will not say that a wrong action is right, or that a false statement is true, but I can when officiating as a teacher correct an error most decisively while attributing it to the ignorance, not to the malice of the perpetrator. Why should I preach a golden rule with my tongue and live down to a rotten rule in my conduct with those younger and less well-instructed than myself?

The Golden Rule can be stated in all its fullness in both positive and negative terms. Negatively it reads: Thou shalt not do anything to another which thou art unwilling another should do to you. In that form Confucius taught it to the Chinese. Positively stated it must read: Thou shalt in all thy dealings with thy neighbors do unto them the precise thing that thou desirest them to deal with thee. Children can indeed be brought up to understand the reasonable equity of so sublime and all-inclusive a precept, though they cannot understand the contradictory dogmas which are often forced upon them as necessary to believe. A child's innate sense of justice is so keen that a rigid code of honor is frequently upheld in nursery or schoolroom by the children themselves without any prompting from their elders. It is to this sense of justice we must appeal if we are ever to see peaceably settled the numerous disturbances which arise first in households and then spread themselves over entire countries.

We speak eloquently at conferences in favor of peace and arbitration on an international scale; we discuss hopefully the ultimate disposition of Alsace and Lorraine in a manner which will fairly settle the long-time vexed question of France and Germany; but too often we totally neglect the first great effective step which needs to be taken to prepare for a universal pacific consummation, viz., the education of little children in the principle and practice of conciliation and arbitration. No sooner is a child old enough to double up his fists and menace his young companion, than the parent or guardian should step in between the youthful belligerents and call upon them to submit their case to arbitration. The arbitrator in every instance must display strict impartiality, hear both sides fairly, and give a decision the rectitude and reasonableness of which can be made apparent to both.

It will, of course, take far more time, ability and patience to pursue this kind and honorable course than to continue in the old blind alley of punishing and coaxing; but the result will more than repay all the energy expended in the process. Spiritual Science is for the child before it is for the adult, and also for the adult before it can be for the child; by which we mean that if children are to grow up useful, happy men and women, they must be led instead of driven, and in order to lead them aright, their elders must be instructed in the path of wisdom. There is absolutely no limit to the influence which can be exerted for a child's good by one who loves him truly and whom he loves sincerely in turn.

A complete revolution of the educational system will certainly be one of the crowning glories of the twentieth century, and it is for those who are in the vanguard of reform to start the good ball rolling along its glorious way. Wherever the affections of a child are enlisted, silent mental treatment can be most effectively given, and in the giving of silent treatment precisely the same mode of reasoning and even language should be employed as

in the delivery of a verbal message or the giving of oral treatment, which is also much to be commended.

Education is going on continuously, when we are asleep, as well as when we are awake; it is, therefore, of the highest importance that a home's atmosphere should ever be free from all discordant emanations and completely saturated with all that is pacific and sublime. The easily led child, who quickly falls into temptation and catches whatever may be in the air, is particularly susceptible to psychic influence exerted by the unspoken thought of the parent or friend who stands nearest to that child in sympathy. Let us all remember that far above all overt acts is the mighty influence of spiritual force, which, though unseen, can never be unfelt. We are helping to educate each other continually, by night and by day, and as every thought held concerning another constitutes in some degree a mental treatment, the opportunity is unremittently offered to every one of us to continually work in active concert with the Eternal Power that ever makes for righteousness.

## Timely Topics.

BY ALEXANDER WILDER, M. D.

The Medical Sentinel states that there are twice as many persons studying in the so-called schools of mental healing, faith cure, Christian Science, and the like, as in all the medical schools in the country combined.

We can conceive of two reasons for this: One is the "raising of the standard of instruction," as it is called. This consists chiefly in spreading the medical course over so many years, and in making it so expensive that students of moderate means are, as it is intended, driven from engaging in medical study. The trend of the times is to recruit the medical ranks henceforth from the sons of the rich, and to make it an aristocracy above the "plain people."

The other reason lies in the medical legislation. Several of the States have statutes making the practice by any of the methods mentioned a penal offense, punishable by fine and imprisonment. Hence, those who desire treatment by these methods—and their number is increasing—must learn to minister to themselves, or by interchange of good offices, so that the physicians whose services they desire may be able to escape prosecution, which is only persecution. Let the ball roll.

The reports from Morton county, Kansas, to the State Board of Health, show that there has not been a physician within the boundaries of the county for a year, nor a case of sickness requiring the services of a physician.

This reminds one of the account given by the late Mr. Thomas A. Hazard. When at Saratoga many years ago, he overheard a conversation between Dr. John W. Francis of New York, Dr. Abraham Hun of Albany, and a third from Montreal, equally eminent. They were discussing the utility of the practice of medicine. They agreed that in many important cases, physicians had been of vast benefit, but that, as a whole, the people would be better health and live longer on the average if the practice of medicine did not exist.

What would the Age of Chivalry be if the chivalriers had resorted only to the brutality, filthiness and coarseness of their contemporaries? The wearing of underclothing unwashed till it fell to pieces; the utter lack of soap; the eating with fingers; the drunkenness and foul-mouthedness that drove women from the table at a certain point, and so inaugurated the custom now continued merely as an excuse for a cigar.—Ford.

Most people can prove to themselves what they wish to prove. The successful orator is always the man who imposes his frame of mind on his audience. Many of the greatest speakers suggest first.

The late Dr. Oliver Wendell Holmes tells us that when James and Thomas converse there are six talkers. First, James as James thinks he is, and Thomas as Thomas thinks he is. Secondly, James as Thomas thinks him, and Thomas as James thinks him. Finally, there are James and Thomas as they really are.

It is a curious whim, and at times diverting, that men professing the love of learning should take pains to employ a terminology which the common reader or hearer cannot readily understand. They seem to have taken Bunsby for a model, and to esteem a phraseology with a profundity consisting chiefly in its obscurity and unmeaningness. Acknowledging in words that education is essential to the public safety, they actually, from affectation or some more ignoble motive, seek thus to obstruct the communicating of vital and important knowledge. They cannot be said to emulate the example of the sun, who holds his seat among the brightest stars, but grudges not to bestow his light and warmth upon the humblest one that lives on the earth.

Richard Steele summed up the difference between the Roman Church and the Church of England, that the former was infallible and the latter never wrong.

There is no more terrible ordeal of courage than passive waiting.

I am always doing one and the same thing. I am reading one and the same book. It is an infinite or perpetually continuous book of the world, of life, that no one finishes, and of which the wise can decipher but a few pages. I read it at any page that presents itself, by fits and starts—upside down, no matter how! I never stop. The greater the melody is, the more frequent the interruptions; the more persistent I keep on upon this book in which we are always in the middle; but the profit of it all, is that I have read it open in all sorts of different places.—Sainte Beuve.

Culture seems to have enhanced the miseries as well as the delights of the human race. The men who build gorgeous temples never go thither to worship, and the workman who constructs the palace does it for another. The very culture that makes men skilful is attended with conditions that render their talents almost their misfortunes.

New York is full of temptations to those who want to be tempted.

Most persons can die well, but fewer can live well.

Methinks a certain polygamy with its troubles is the fate of almost all men. They are married to two wives: their genius (a celestial muse) and also to some fair daughter of the earth. Unless these two were fast friends before marriage, and so are afterwards, there will be but little peace in the house.—Letter.

In love and friendship the imagination is as much exercised as the heart, and if either is outraged the other will be estranged. It is commonly the imagination which is wounded first, rather than the heart—it is so much the more sensitive.—Love.

It is bad to be sad; it is good to be glad. When men are nearer to the heart of things, the brighter will ever dawn and sadness will be swallowed up in gladness.—Marion Enterprise.

Ideals are sometimes wild, or too far beyond the real. If the ideal is too far away the real will be deformed. If the purpose is good, the life will likely be contented, peaceful and happy.

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### Qui?

Life is said by many of earth's wisest sons to be only that which each mortal makes it. If this be true, then the larger and fuller the activities of man in the mental, moral and physical realms of being, the more truly is he living and making something of worth to himself out of that living. The idea that it will be all the same one hundred years hence to each and every man, no matter what he does, is wholly erroneous. That mortal who makes no effort to keep step with the onward push of events, even though he may be possessed of a fair degree of health, is really mentally and spiritually dead. Foss, the gifted modern poet, says:

"If you find a man who's satisfied,  
 You find a man that's dead."

This couplet exactly describes the condition of the man who claims, with self-assertive satisfaction, "It will be all the same a hundred years hence."

Unfortunately for him, and for all of his class, he will exist even after the lapse of a century. Existence is a part of Infinity; hence is infinite in duration, even as is Infinite Life, from whence all existence is derived. Man, therefore, by using or by neglecting to use his present opportunities, advances or retards his existence in days that are to come. If there were no records kept, if thoughts were not indelibly stamped upon the pages of memory, if the unripened fruits of aspiration and ambition were lost as they are destroyed by the frosts of adversity, then indeed might it be claimed that it would not matter what one did to-day so far as his standing one hundred years to come is involved. But, fortunately for himself and for his fellowmen, he cannot escape from the effects of his own causes. His life endures forever, and he must meet the consequences sometime, somehow, and in some way.

If he would have everything the same with himself one century to come, then he has work to do to-day in order that he may make it so. He cannot exclaim, "Eat, drink and be merry, for to-day we live and to-morrow we die," as so many mortals are prone to do, and settle the question of his every-day duties. He will be brought face to face with himself many times during the passage of a century, and will be permitted to see just what he has made of his earth-life, and forced to realize how much he has lost through the wanton neglect of golden opportunities. He will be compelled to read in detail the completed record of his earthly pilgrimage; he will be confronted by his every created thought; he will see hanging upon his soul-tree the fruits of aspiration and ambition that fell to earth in an unripe state. He will then realize in full the stupendous fact that he did not do his best to make a clean and perfect record of his intents and purposes while in mortal form; that he failed to turn from the thoughts of ill aloft in the psychic ether around him; that he did not nourish and protect the tree of mortal existence as he should, in order that its fruit might ripen well and be of service here.

It behooves all men to utilize every passing moment both in thought and action, that life

on earth may be made the means of soul growth and intellectual advancement for all time to come. Inertia is the gospel of death; actively means life to the body, the spirit and the soul. He who prefers to drift idly with the tide of events, who makes no effort to use the ore of enterprise that intelligence has placed in his hands, will find a awful destiny awaiting him as he journeys over the century concerning which he spoke so flippantly. Every wasted moment, every neglected opportunity, every shirked responsibility, every failure to do his best, will be placed before his startled soul-gaze as haunting spectres of what he might have been. He will find himself face to face with himself. Well may man shrink and tremble when he looks upon the counterpart of himself and sees himself as he really is. The lazy man will perceive that there is something more than physical ease, or quiet repose, to be sought in earth-life. The selfish man will find that others are of equal value with himself, and that no one man in the world of soul-realities has the right of primogeniture over another. So will each defective class find itself mirrored as it really is, and be shown the possibilities of earth-existence, when the veil is lifted, and soul is face to face with soul.

What is to be the destiny of those who failed to make life on earth all it should have been, is a matter of no little moment to all sentient beings. Are they to continue in a state of non activity, or will they be awakened to a realization of their own inherent soul possibilities? Will they remain in a purgatorial state until they have redeemed their past misapplications of energy, or will they retrogress until they reach the state of the monad of intelligence, then to be absorbed into the Lake of Infinite Life, and once more propelled into mortal expression to work out the Karma that is theirs? One thing is certain—they will soon become conscious of the fact that inactivity cannot long obtain, hence progression or retrogression must needs be their state. Purgatory will be theirs so long as it is required to awaken them to a sense of their own necessities, after which they will elect which road they are to take. Some may follow the line of least resistance, and take the road that requires no mental or spiritual action on their own parts. If they do, their goal is the state of the monad, and their destiny is absorption into the ocean of life from which they were drawn. Those Christians who follow the leadership of their ministers, their lawyers, their doctors, their social magnates, have simply chosen the line of least resistance by permitting some one else to do their thinking for them, that they may inertly drift on with the tide.

All such will have to pay the penalty of their neglected opportunities to the uttermost farthing. They will find that Justice is never satisfied with the sacrifice of some one else for their mistakes. They will go backward in the scale of being until their Higher-Selves recall them as monads, to be once more sent forth to find progression's upward road. All possible experiences must be theirs ere they can attain unto the heights of wisdom. How many times they must assay the journey will depend upon the closeness of their touch with the Soul-Selves that send them forth. Ultimately, however, through self-exertion, through unselfish effort, they place the Soul at the wheel of the life-ship, as the only pilot in whose hands the precious cargo of existence is really safe. Their misused moments, years and centuries can only be reclaimed by the suffering that comes from violated law. If mortals would avoid the pain and suffering attendant upon the application of expiation's law, they must grow wise and good in soul by using every moment to some advantage for the good of those who need aid, and for their own advancement in love of the good, the true and the beautiful. When they do this, they will be of service now, and will make the achievements of those who live one hundred years hence of far greater worth to mankind. Men live for Eternity, not for Time, hence it does matter how they spend the fleeting moments of to-day, if they would produce the right effects one hundred years hence.

### Spirituality.

The power and purpose of Spiritualism are revealed in the lives and characters of those who have accepted its teachings. If men and women are not made better by its demonstrations of fact, then they owe it to themselves to let it alone. If they seek it for idle amusement, as the curiosity of the hour, then they are not mentally qualified to appreciate its true meaning, and should be urged to turn their attention in other directions. Spirituality comes from other sources than mere professions of belief in spiritualistic phenomena. There must be an accompanying change for the better in the lives of all who claim to be Spiritualists ere the outside world can judge impartially its value as a moral force in society. Spirituality comes from the soul, and does not depend upon extraneous phenomena for its immediate origin. Phenomena may awaken it to outward possibilities, but it nevertheless is a fact that all improvement, mental, moral and spiritual, comes from within.

Phenomena should therefore be cherished as the forces that challenge and arrest attention, which, when properly directed, never fail to lead man to the richly laden granaries of spiritual truth. To be a Spiritualist, man must be spiritual; to be spiritual, man must live from within, obedient to the command of the soul. So long as the attractions of society, the blandishments of wealth and material pleasures dominate him, just so long will he be unable to appreciate Spiritualism in its best sense. In stead of forcing our spirit-friends to deal with the trivialities of material things, their counsel should be sought for the purpose of gaining more light upon the subject of soul-growth. Spirits are not so much concerned with the question whether their friends on earth should eat duck, beef or chicken for dinner, as they are with the work of adding to the sum total of the mental, moral and spiritual wealth of their loved ones.

Spirits are neither omnipotent nor omniscient. Many of them have broader visions than the people of earth, from the fact that they are disenthralled of their fleshly bodies, and possessed of those that are less opaque. They can, therefore, give beneficial advice upon spiritual things, but it is far more to the credit of every man or woman to determine, by the wise use of will-power, just what the physical body shall or shall not do. If mortals would be benefited by Spiritualism, they must live the life of the soul, and through its activities reveal to the world its beneficent influence upon them. The power of Spiritualism to make them broad and tolerant in their views, just in their judgments and appreciative in perceptions, can only be revealed through

their acceptance of the leadership of the soul. The purpose of Spiritualism is and ever has been to make its votaries realize that they are immortal beings now as much as they ever will be, and that they must allow their souls to dominate their thought-lives in all essential things. In short, the purpose of Spiritualism is to spiritualize mankind, hence man must permit the influences of the soul to throw around him the X-ray of spiritual truth, through which he may be led to find the source of spirituality and truly know himself.

### Haunted Houses.

"All the houses where men have lived and died are haunted houses," says Longfellow. The gifted poet did not mean haunted by baleful influences, but by the spirit presences of those who had dwelt beneath the roofs of the homes of which he was speaking. A house that has served as the dwelling place of mortals for a full century cannot be otherwise than haunted. This is especially true if only the descendants of the one who built it have dwelt within its walls. There are memories associated with it that serve to recall the spirit forms of all its inmates, on special occasions, to its fireside hearth. Some there are, indeed, who cannot break away from the influences that bind them to their earth-homes, hence remain in darkness until some good friend aids them to escape from prison. Others are held to their old homes by the very tenderness of the memories they have of what transpired there when they were in the form.

Psychics have intuitively sensed the influences connected with buildings, even as they do the presence of exorcise spirits. A sensitive endowed with the power of clairvoyance will exclaim "This house is haunted," upon entering an old dwelling. Of a truth he speaks wiser than he knows in giving utterance to those words. He sees the spirit forms flitting to and fro, passing silently through the various rooms of the house, and thinks only of the influence of those spirits upon himself. He seldom thinks to determine the cause of their being there so constantly. It is better by far for the exorcise spirits and for the inmates of the home in spirit form that there should be a mutual understanding between them. Too often the invisibles so work upon the sensitive natures of some of the inmates as to lead to unpleasant results. It is not too much to say that disease might be transmitted in this way from generation to generation.

If household ghosts are to be effectively laid, then no home should be occupied unchanged longer than one generation in time. It would even be better to build anew when the younger element takes the reins of power. In any event, complete renovation is as essential to spiritual health as cleanliness of person in and about the house is to physical health. Old houses are about as perfect transmitters of so-called hereditary diseases in families as is the lightning-rod of electricity. In order to change the current, there must be a change of the causes. It is interesting to a thoughtful clairvoyant to watch the gliding phantom forms within the walls of an old house. From the Puritan ancestor down to the recently-departed babe, he can see the line of connection and frequently ascertain what they want. Some are agitated because of the changes time has wrought, and are longing for the restoration of things as they knew them. Others are grieved over their departure from earth ere they had completed their work, while many were simply on a visit to their old home. If they could be questioned, and reciprocal relations established, no doubt the majority of these visitations could be made profitable. Misapprehension and fear, however, too frequently exert a baneful influence upon mortals and help to perpetuate many physical ills. To make haunted houses of service spiritually is the mission of earth's psychics. Mortals can only learn by experience, and experience can only be gained by endeavor. If every man would endeavor to know himself as a Soul-being, the lessons of houses, lives and events would soon be revealed to all.

### Sanitation.

So much is being said upon the subject of sanitation, it may not be amiss for a few words on the same subject in these columns. Physicians are always very anxious about the health of the "dear people," and are constantly suggesting certain restrictions by means of which the people will be compelled to follow their advice, or conform to the rules they prescribe. Vaccination for smallpox, diphtheria, consumption and other diseases is urged by tongue and pen, and pitilessly enforced by law. Despite the law and the theories of the doctors, diseases of all kinds continue to flourish, and the people are compelled to submit to the edicts of their medical masters in order to keep themselves sick for their doctors' special benefit. The physicians are ever urging sanitary reform, and begin at the top of the tree to remove the Uvas of which they complain.

They suggest restrictive medical legislation, and urge their claims with such vehemence and pertinacity upon State Legislatures as to succeed in obtaining a monopoly of the right to treat the sick. Boards of health are created ostensibly to inquire into the sanitary conditions of their respective communities. In a vast majority of instances these health (?) boards have been more concerned with the enforcement of the medical laws than they have with the cures of disease. They find themselves treated with no little coolness when they begin to pry into the private affairs of their immediate neighbors. Not wishing to lose their official positions, they oftentimes quietly shut their eyes to conditions that ought to be removed for the good of the individuals involved, as well as of the community at large. If an epidemic appears suddenly, they may have a spasm of reform pass over them, only to relapse into their former innocuous activity.

If men and women would conserve health conditions, they must engage in educational work on all occasions. Boards of health will shut their eyes to the nuisances of pigsties, slaughter-houses and the like so long as the people fail to interest themselves in the work of reform. Typhoid fever and other devastating diseases will flourish so long as the atmosphere and drinking water of communities are polluted by carrion and generated poisons. The scourge of New England, consumption, will continue to slay its thousands so long as men and women submit to tyrannical attempts to legislate it out of their blood. Consumption may be hereditary, but we venture to assert that there would be fewer cases by far if New England homes were properly ventilated, and out door and in door cleanliness were insisted upon at all seasons of the year. In farming communities, there is no excuse for breathing vitiated air, nor is there any valid reason why

slopes, table refuse, sour milk, etc., should be thrown out beside the kitchen and dining-room doors to attract the flies whose very presence indicates that something is wrong with the atmosphere.

Men are permitted to wander at will over the lawn, while heaps of rubbish, and decaying vegetables are left to contribute their full quotas to the work of breeding disease. If boards of health would really serve the people, they should set to work to secure the removal of all offal, garbage, and other disease-producing causes from the premises of every citizen. Each household, be he a farmer or a mechanic, should be taught that health can best be sustained by the application of the law of cleanliness, rather than that of medical monopoly. It costs no more to keep the pigs and hens in their proper places than it does to permit them to roam at will over the farm. It is far more to one's credit, and adds not a little to the value of his possessions, to keep all refuse out of sight, and to see that the same is effectively destroyed. The doctors would do far more for humanity if they were to cease their efforts to compel people to support them, and devote themselves to the work of urging the gospel of cleanliness upon the communities where they reside. People need more education in sanitation and less drugs—more real liberty of enlightenment and less dependence upon the dictum of those who assume to be the arbiters of human destiny. When doctors' laws are abolished, and health-education substituted, we shall have the best kind of sanitation that can be found on earth.

### The Maine State Spiritualist Association.

The Spiritualists of Maine will hold their fourth annual convention in City Hall, Bangor, Oct. 6, 7. The officers are planning to make it the most attractive and successful gathering of Spiritualists that ever convened in the Pine Tree State. It is probable that reduced rates will be obtained on all railroads for the days of the Convention, either one fare for the round trip, or one and one-third fare according to the number in attendance. Hotel and boarding-house rates will be very reasonable, hence the matter of expense is reduced to the minimum for all who attend the meeting. An excellent musical program is being prepared, while the speakers and mediums will rank with the best among the Spiritualists of the nation. There is no valid reason, save that of ill-health, why every Spiritualist in Maine should not attend the Convention. The trip will not be an expensive one, and the enjoyment derived from the meetings will be worth many times the cost. We hope the readers of **THE BANNER** in the State of Maine will one and all attend the Bangor Convention. "In union there is strength, and in cooperation there are many opportunities for good." Join the State Association, and see if our words are not founded in fact.

### The N. S. A.

Many queries are afloat with regard to the suggestion of making the sessions of the National Conventions biennial instead of annual, as they are now. There are good arguments on both sides of the question, and we feel that the delegates to the Cleveland convention will deal with the matter in a statesmanlike manner. The proposition to make any person who will pay one hundred dollars into the treasury of the N. S. A., a life member of that organization with the right to vote upon all questions, is of far greater importance than biennial conventions. Life membership, for a money consideration no matter how large it may be, is thoroughly undemocratic. Our columns are open to those who wish to discuss this question *pro and con*.

### The Minnesota Convention.

Our Minnesota brethren should not forget their third annual State Convention to be held in the Unitarian Church in Minneapolis Sept. 7, 8, 9. It will be a very interesting gathering, and will present many matters of vital importance to the people in attendance. The platform attractions are many, and include the leading lights in Spiritualism. No Minnesota Spiritualist should fail to attend this great convention. He will regain in mental and spiritual power many times the expense to which he will be put to attend this splendid meeting. Minneapolis ought to be filled with the haphest citizens of the "North Star State" throughout the convention.

Hon. John Hooker of Hartford, Ct., has given the reading public a work of rare merit in his charming "Reminiscences." His references to Spiritualism are of exceptional interest to Spiritualists, for he does not hesitate to give credit where credit is due, and relates his experiences without fear or favor. The book deserves a large sale, and should be in the library of every progressive thinker. Orders may be sent to this office for copies of his excellent work. Price, \$1.50. Judge Hooker is the husband of Mrs. Isabella Beecher-Hooker, the well known reformer and advocate of the higher Spiritualism of the age.

We ask all Spiritualists to so broaden their views of life that they will be able to recognize the right of an honest difference of opinion between friends on the great questions of the day. No Spiritualist can afford to be a bigot for his own soul's sake. In politics, religion and social life, each individual owes it to himself to be true to his convictions of right and justice. He who condemns his neighbor because he is a Republican, a Spiritualist or a reformer, is as intolerant as were Alvah and Torquemada in their palmist days.

The gospel of Kindness should be proclaimed by men and women of intrepid souls throughout the world. It means "On earth Peace, good will to men," and should be impressed upon every life. There can never be too much love in the world, and the application of kindness always calls love into existence. Hence kindness is preferable to anger, and love is to be desired above all things else.

The people of the United States have never yet petitioned for protection from quack doctors. In every instance the physicians of the old schools have been the petitioners for this kind of class legislation. They pretended to be anxious about the welfare of the people, but their anxiety never went beyond their own pecuniary interests.

That woman is richest who strives to make the soul the reflector only of that which is good and true. Out of Truth and Goodness comes the Beautiful, which ever seeks to adorn the soul with the wondrous garlands of love.

Read the notice of J. B. Hatch, Jr., in another column, with regard to the grand excursion to the Cleveland, O., Convention, Oct. 10, 17, 18, 19, and then write him for particulars. One thousand New England Spiritualists ought to attend the Cleveland Convention. Now is the time to plan the trip. If you join Mr. Hatch's party you will have a good time, and will never regret your outlay.

Man should ever seek wisdom to create, strength to sustain and beauty to adorn the temple of his soul, within which he really dwells. This he can only do through spiritualizing every fibre of his being by the all-pervading light of Truth.

The purpose of life is action—the aim of life is perfection. Let every action be so conceived in love that perfection of being may come toward rather than recede from thee, O man, if thou wouldst be truly happy and soulfully blessed.

Man never is, but always to be blessed," some one has said. Spiritualism affirms and proves that man can and will be blessed, if he will but live right and do right. When he permits his soul to guide, guard and counsel him, his life will be one continuous blessing to himself and to all with whom he associates.

"God's finger touched him, and he slept," affirms a writer. "The Angel of Life called him, and he awoke," says Spiritualism. The soul lives forever, and can always be trusted to enlighten its child when given the opportunity to do so. The Soul-Self of man ever calls him up higher, and makes him conscious of his own Godhood.

The woman who seeks to do right and faithfully endeavors to make others happy is a greater benefactor to the race than all of the military heroes of the ages, combined with all theological divines, ever have been or ever could be. Right makes might, and happiness adds to the world's store of soul beauty.

Love is the heaven-sent messenger of Peace to remove from man's mind the disturbing influence of Distrust and Doubt. She banishes Hate by her sunny smile, and turns Suspicion into Trust by the influence of her truthful thought.

Infinite Life fills all the Universe with light and love. Man, as the child of the Infinite, should fill his soul with sufficient light to enable him to perceive truth, and with sufficient love to so relate himself to his fellows that he can live with them in peace throughout all time.

The Future is learned only by those who wisely live the Present, guided by the lamp of experience that the past has placed in their hands. So live then, O mortals, that every moment may be filled with the creation of a noble thought, or the outworking of a noble deed.

That man is most blessed by Spiritualism who seeks to become worthy to associate with angels through the purification of his own nature, rather than by endeavoring to drag the angels down to do his work for him.

Make thy thoughts pure and thy words true, and thy life noble, if thou wouldst be happy on earth, and at peace with thyself hereafter.

### A Testimonial to Hudson Tuttle from Charles Dawbarn.

I have just finished reading Hudson Tuttle's "Arcana of Spiritualism," out of print for many years, but now somewhat infused with thoughts and opinions nearer to date, and reprinted for the benefit of the modern student of Spiritualism. I may claim to have read every word of it, for I have read it aloud page by page, and evening after evening, to a little home gathering of critics and students.

Its author was born into a useful mediumship, and has lived a life worthy of his manhood. He has not turned aside in almost half a century, during which he has been the mouth-piece of intelligences representing the high-water mark of spirit return and honest mediumship.

The "Arcana of Spiritualism" should not only be on his shelves, but carefully studied by every thinker who would probe the facts and fancies interwoven in modern revelation through inspired mortals. The author gives full value for the dollar and a half, which sent him to Berlin Heights, Ohio, will, by return mail, bring back the book.

Of course, there is much to be written and said after the utmost has been told through any one mind, and some of us are striving to make yet further advance. But even to such the book furnishes a solid foothold for reference, study and instruction.

I take this opportunity to personally thank Mr. Tuttle for both his teachings and example through so many years of unselfish, and generally unremunerated, labor for spirits and mortals. Sometimes he and I do not look even at an acknowledged truth from the same standpoint; and I fear I have often grieved and wearied his noble soul by my habit of groping in the dark corners of modern revelations and routing out unnoticed facts. But, all the same, I feel sure he knows and understands my personal appreciation of both his manhood and his mediumship. It is in that spirit I invite the reader to make an early purchase of this very useful work, which, in its author's opinion, is the culminating effort of his life.

San Leandro, Cal.

Holding himself as a servant of humanity, and his powers as held in trust for the common good, man will seek opportunities of active personal service. He will take part in such social and political movements as his best judgment approves, testing each by love and justice, those being the two great aspects of Brotherhood in practice. He will be careful that his life is not a burden on others, but will faithfully render back in work all that he takes for support. He will, as far as possible in our complex system, avoid making himself partner in oppression or injustice, and will try to understand his relations with those of his Brothers who provide by their labor any of the means of his subsistence. In choosing his line of service he will have regard to his capacity, his knowledge, and his opportunities, and will work in public movements, in private benevolence, with pen, or tongue, or hand, according to his powers. One good rule he may follow: never to give up any kind of social service, unless it be to take up some heavier task; the ordinary work of political or social reform, or of philanthropy, should only be renounced in favor of some more tollsome and imperative duty, not in favor of ease and selfish pursuits.—Mrs. Besant.



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## SPIRIT

## Message 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 seeking 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.

These circles are not public.

## To Our Readers.

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

In the cause of Truth, will you kindly assist us in finding those to whom the following messages are addressed? Many of them are not Spiritualists, or subscribers of the BANNER OF LIGHT, hence we ask each of you to be a missionary for your particular locality.

Report of Séance held Aug. 2, 1900, S. E. 53.

## Invocation.

In confidence and humility we gather this hour with the hope that something of the serenity of our existence and our being may be brought into the lives of the struggling ones. Not to those who rest in ease, who have power, who have strength, would we come at this moment, but to those who are weak, to those who are afflicted, to those who are aspiring, who are reaching out for help, to those who come with all the power and strength possible, and bring to them the sweetness of the assurance of continued help in the time of need and trouble. When the heart cries out in distress, when the eyes look out through tears, then it is the spirit's mission to breathe softly a benediction of love and peace. And in this spirit we would come, asking that the gates may be opened wide and the fullness of life therein be let in upon us all. Help us to be strong, to give and to receive help, to be brave to go forward with what ever ability we may have, understanding that the light must some time shine in upon us and illumine even our darkened ways. Oh, bless and keep us all, and make us find our common purpose in common love and understanding of each other. Amen!

## MESSAGES.

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

## William Carpenter.

The first spirit that comes to me is an old man about sixty years old. He is short and stout. His hair is thin and light, and he is quite bald. His eyes are blue, and his skin is fair and red. He walks right over to me with a little smile on his face, and he says: "Well, this is my opportunity. I have been looking forward to it some time, and felt that if I ever could come, I would be more definite than some others I have known. Yet, when I come, it just seems as though all my thoughts were wool-gathering, and I have a little difficulty in explaining much that I have to say. My name is William Carpenter, and I came from Orange, Mass. I have many friends left there, who will be glad to know that I came over all right, and that I am interested in whatever goes on among them. I was not much of a hand to talk about people that I was fond of, but rather made an effort through my acts to prove to them that I did like them. I was one of those men who had a great fondness for all sorts of animals, loved horses particularly and dogs pretty good. The domestic cats I really had not much use for, but anything that was outside that showed intelligence seemed to me as much a part of the great plan of life as I was myself, and I took pleasure in seeing how clean and sleek and well cared for they could be. I particularly want to say that this is a world where those creatures are, just as much as in the life in which I have lived, and this gives me pleasure. I should have been unhappy if I could not have found horses and dogs and creatures as I used to have them at home. I found the other day that it was quite possible for me to see into the conditions of those who were left, even though they were unaware of my coming, and that was a surprise. I walked into the house, saw the hand-made carpet that I used to think was so nice, and saw George, sitting there just as he used to, reading away and never heeding that one was near to him who had been in his life. Please say to Andrew that it is all right; I understand now better than I ever did before, and shall be glad to be of any use; he knows what I mean."

## Frank Williams.

Now I see a tall young man; I should think he was about twenty-eight years old. He is very light, long, sandy complexion, blue eyes, and rather long, thin hands and arms. He stands here so soberly, as though he felt the full importance of his coming and speaking correctly this afternoon. He says: "I want so much to get to my mother. I have tried so many times to give some word of comfort, and yet every time have failed, and it seemed to-day that I must, or else give it up until she came over to me. My name is Frank Williams, and I come from Somerville, N. J. My mother has been seeking for some message, and she has said if I could come and give my name that she would be content. I am sure that when I have given this much she will seek more, and I shall be able to prove my identity to her. I have felt if I could only tell her that I am so much better, that everything about me seems to be in a better condition than when I passed away from her, she would be happier over it. And tell her, too, that the little boy she lost so long ago is with me; that he is as happy in coming as I in bringing him with me. I want to speak to my father; he does not know about this, and would think it was all nonsense if he heard of it. Yet I have a great desire to speak, and to tell him the time will come when he will understand that the boy he lost is not lost, but is near to him."

## Gertrude Vinal.

Here is a lady; I think she is about thirty or thirty-two years old. She has brown hair, dark eyes and round face, and she comes along so quickly, as if everything she did was in that little quick way and manner, and says: "Oh, please don't hurry me now. Although I have this quick little way, that is something which went with the physical body, and to day as I come I take on the old wasted condition, making it almost impossible to speak as I want to. My name is Gertrude Vinal, and I came from Sacramento, Cal. While it seems a long way to come to give a message, it seems but a short way to me. Somehow, in looking over the earth from the spirit, distance is lessened

and space is almost unknown. I do not know a thing about this, except what comes to one naturally, believing that it must be possible somehow to get to one's own. And so when I come to-day it is to say that it is my first attempt, and the one I want to get to is Charlie; I am hoping that he will see this and know how glad I am to be able even in this plain way to express something to him. He is such a busy man; it seems as though his life is wrapped up in material problems; yet I know if he could once get his interest turned this way he would find very much that would help him even in the solving of the problems that are his. Tell him that I have never lost a day since I left him, but that every one of them have been both bright and dark—bright with the knowledge that I could see him and know him, and dark with the knowledge that he cannot respond to my call. I shall strive always, until I have attracted him, to make known to him my presence in his life and in his work."

## Willie Knight.

Now comes a young man about twenty-two; his eyes are dark blue, and his hair is black. His brows are heavy and his face is thin. He is about medium height, rather square shoulders, and stands as though he had a great deal of assurance. He says: "My name is Willie Knight. I, too, am anxious to reach my mother, and her name is Mary Knight; she lives in Cambridge, Mass. I want to tell her that if she will try in another direction she will find what she is after. She has lost something, and it seems to her that somebody ought to make it plain to her. I can, if I can only get to her. She is quite a medium herself, but has not the least idea of it, nor of what it means. So I thought perhaps if I sent her a message she would become interested to unfold herself in the light of the spirit, and then the way would be open to me. My grandmother is with me, and she has my aunt Lucy; they both send loving greetings to her, and tell her that whether she believes this or not, they are influenced to go on, and by-and-by to prove it in some other channel."

## Jenny Walker.

A spirit comes by the name of Jenny Walker. She speaks the name before she comes herself. She is eighteen years old, has light brown hair, blue eyes, and fair though pale skin. She lived in Portland, Me.: "I have tried so many times to make myself known, but there was no way to get where I wanted to. I went out of life very suddenly, in fact, so suddenly that it seemed hard for me to collect myself and find out what had happened. I had very many friends, and I want to say to them: 'Don't go to the cemetery so much—just think I am at home; although it is a beautiful place there, my spirit grows tired, and I would rather be at home with those who have been dear to me. There has been a letter sent to my people within the week, in which some questions were asked about me, and it was very hard for them to answer. I only say this to show that I know how things are getting on at home.'"

## Julia Carr.

Now I see the spirit of a woman about forty years old. She is rather stout, and matronly looking; her eyes are dark brown and her hair is gray—it was very dark, but is streaked with gray, and just combed plain—pushed back from her forehead and done in a moderately high way behind. She folds her hands together, and says: "You are looking at my hands? Well, they do look as though they had seen hard work. I could not have gotten along as well as I did if I had not had help from the spirit. My name is Julia Carr. My husband died before I did, and that left me with responsibilities and so much care that it was really a comfort to me when I was able to step over into the spirit and see him. His name is Robert Carr, and we have a boy living—Edward; he lives in St. Louis, Mo., and I am sure he will see this or hear of it and be glad to know that I have come."

## Sadie Graham.

This is a young girl about twenty-five. She has medium complexion, but she has reddish brown hair, and it is caught back in great big waves from her forehead. She is plain and strong looking, and she laughs as heartily as though everything that was worth laughing at all was worth laughing at with all your might. She says: "Well, my name is Sadie Graham, and I want to go down to Paris, Maine, that is where I came from, and I want to say to those people down there that it is quite evident to them that the spirit can come because they have been having raps and manifestations in that place, and they will not have a cessation of them until they have recognized them and discovered what it is that is wanted. No spirit or body of spirits would come back to give manifestations unless there was something that they wanted to transmit."

## Verification.

To the Editor of the Banner of Light:

Though very ill, I feel in duty bound to respond to one message that came through Mrs. Soule in your issue of Aug. 25. The spirit gave her name as Maria Harris, which was my poor old mother's name, and Ralph is my son. The message is correct, and I recognize it as such. We lived in Chelsea when mother was with us, so you see it would be very natural to come to Chelsea, although she has come to us here on several occasions. Concerning Ralph, he has changed his place of business, and has been very much discouraged of late, which tallies with her being so anxious to reach him.

I hope you will accept this response, though it be in a crude form, as I am weak, and find it somewhat difficult to pen these words. I will drop a few lines to Mrs. Soule as soon as I am a little stronger, as she is the one who needs responding to to encourage her in the noble work she is doing.

W. S. HARRIS.  
177 Mountain Ave., Revere, Mass.

When I can express a moral in a word, a discourse in a sentence, a poem in a paragraph, I will outlive the literary productions of others; and when I can turn my thoughts within, scan my motives, measure my efforts, and find no scar, no blemish, no weaknesses, physically, morally, or intellectually; then I will scan and measure others, talk of their irregularities, preach of their sins, and bid them wash and be clean. But until I can do this, I will see, not harp on no evil in others, keep silent as to their weaknesses; and aspire to a better being, and seek only to tune my thoughts and feelings to the harmonies of the spheres.—E. C.

## Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND THIRTY EIGHT.

To the Editor of the Banner of Light:

"God is the father of all; all men are brethren," said Jesus of Nazareth. "The world is my country; to do good, my religion," said Thomas Paine. These two remarkable sayings, uttered by men nearly two thousand years apart in the history of the world, bear the same stamp of catholicity and of universal love.

The spiritual Jew, who uttered the first, suffered a cruel death, because he rose superior to the bigotry of his countrymen; and those who assumed his name have shown down the ages since but little of his liberality, his toleration and his boundless love. The philanthropic American who uttered the second, was often misunderstood during his earth career; though truly devout, was called an atheist, and has been persistently vilified since his death.

There are two main causes of the separation—the aloofness between individuals, between classes, between nations, and between races. One of these causes is selfishness, the other is ignorance; and out of ignorance are born distrust and fear. The old man who is credited with making the prayer, "God bless me and my wife, my son John and his wife, us four and no more," is a type of those who selfishly desire to hoard up every gift, earthly or heavenly, for themselves alone.

This sort of exclusiveness is in part the product of ignorance. It is an ignorance of the fact that more good comes as a whole to an individual or a family by communicating one's good things to others; and, by an exchange of good will, being more profited than by keeping wholly to one's self. But so complicated and varied are all human relations that in some cases, when persons and nations have dealt much with outsiders, they have suffered so greatly that they have secluded themselves. China has pursued a policy of this kind, and it is a policy into which she has been led by circumstances. Two thousand one hundred and fifty years ago, she built a wall twelve hundred miles long, and manned it with a million soldiers to keep the marauding Tartars out of her country. Fifteen centuries later, the Tartars under Genghis Khan broke through the wall, annexed northern China, and extended their sway from the Sea of Japan to Europe. One of this Khan's successors annexed Russia, and Kublai Khan made Peking, with which recent events have made us so familiar, his capital.

These Tartar conquerors were terrible. One of them had a pyramid erected of ninety thousand human heads, another built up two thousand rebels into a tower with mortar, and the founder of the Empire destroyed five million persons in building it up. China has always dreaded these invaders, but they have had to accept their rule of and on, the present royal family being Manchurian Tartars. Her worst enemy now threatens her from the west in the form of Russia. After the Russians had submitted to the Tartars for two centuries, they regained their independence, and, like a giant ananconda, they have swallowed Tartary, and now propose to subject China herself to the process of deglutition.

On the east, the sea has helped China to seclude herself, but the maritime nations, led by warlike Germany, commercial England, glory-loving France and half-dazzled America, have encroached upon her coast. "The old sea-wall," they cry, "is down." China hopes for justice tempered with mercy from these nations. From Russia she knows that it will not be possible to obtain either.

We were saying in the first place that selfishness and ignorance keep individuals and nations apart. Sometimes we should like persons well if we only knew them better, and the conditions that hem them in. Mountains and waters often keep States in hostile relations. The natural barriers keep them from knowing much about each other; they mistrust one another, and the mistrust grows into enmity. It was so between France and Spain. Amid all the changes in European politics, these two nations have never fused into one. It is all ways so with England and the rest of Europe. The English Channel keeps them apart, and though she once ruled two-thirds of France, that rule was but temporary. The chopping seas of the Channel and the seasickness attendant on crossing the straits of Dover have kept England safe from the rest of Europe. Even Napoleon did not invade England, though he at one time planned to do so. He could cross the Rhine and the Alps, the Pyrenees and the Vistula, but he led no forces across the English Channel.

The ocean used to be a great divider, but it is not so now. The merchantmen went first, the steamer followed, and now if troops are needed, even in China, they are readily shipped from England, Germany and the United States.

At the present juncture, Russia is in a declared state of war against China, and China must bear arms against the Russian bear on her track. The savage cruelty of Russian soldiers to defenceless women and little babies in China, her unprincipled attack on the east gate of Peking in the early morning, when all the allies had promised to wait and go together, and her far-reaching determination to swallow up China, as a preliminary step to getting everything else, make Russia a foe to be dreaded by all. She wants the earth, that's all.

If a royal Bengal tiger had become a man-eating one through drinking human blood, we would think it right to destroy him. We should not feel that we broke the law of love by doing so. On the same principle, I think the nations should combine against Russia. I believe that an earnest combination on the part of all could keep her under control without going to war. But this cannot be done while Germany sides with Russia in order to keep England down. There is one power that is keeping the war spirit alive in the world, and that is Germany. China does not want to fight, but is forced to do so to keep Russia from tearing out her vitals. England does not want to fight; she wants to carry on her business as the great commercial nation of the world. France does not want to fight; she only wants to hold up her head in honor among the other nations. And I am sure that we Americans do not want to fight; we surely have quite enough to do at home to save our republic from the greed of capitalists and from drifting into imperialism.

It is only Germany that wants to fight, and I wish it were possible for her and Russia to have it out together, without involving the other nations in the fray, and without making poor China the battleground of the combat, and the meed of the victor. When I say this, I do not mean that I want to have Russia and Germany fight; I do not want anybody to fight. I hate

war. What I mean is that if Russia and Germany want to fight with any one, I hope they will fight it out with each other. And would that they could have the plains of Siberia or the desert of Sahara for their battleground, so that they would not hurt anyone but each other or themselves.

China is blamed, and with reason, for duplicity in her dealings with foreign nations, but there is a reason for this. She is in the condition of a family attacked by burglars or robbers. The marauders ask one of the family where the silver is kept. She says it is in the sideboard of the dining-room, when she knows it is in the bureau in the front room up-stairs. A robber asks the son where his father is. He tells him he is hiding up garret, when he knows that when the interloper steps into the hall he will receive a bullet in his head from that father's good pistol. In circumstances like these, we can so easily blame this family for duplicity in its dealings with the robbers.

It is just the same with China. Whom can she trust? Who is there that is not trying to get something out of her? Can she trust England, when that power went to war with her because she forbade the traffic in opium? The righteous Lin saw that opium was ruining many of his countrymen who were willing to pay any price for it, and England forced them by war to receive it into the country because the trade was lucrative.

Can China trust Russia? She can trust Russia just as the mouse can trust the cat, or the lamb can trust the wolf. Can she trust Germany? She never heard much of Germany till of late, and if Frenchmen have been her informants, she has not heard much in her favor. What she has begun to know of Germany shows her that she has everything to fear from that power, whose policy has for its underlying principle the old Roman motto, which the wolf applied to the lamb, "Might makes right."

Can China trust America? She seems inclined to do so, and we earnestly believe that though we may make mistakes, yet our main wish is to do right by her. But in our willingness to see justice done to this ancient power, who trembles to see the old Tartar wall and the old sea wall falling about her and leaving her unprotected against the robbers and the marauders of the world, let us aid her by our counsel and by our influence, but let us not be drawn into any war, either against China or about China.

At peace with the world, let us of America devote ourselves to the task of developing our own industries, of educating our children and the foreigners who come to make their home with us, being mindful to introduce all needed reforms into our own government, and into the application of the laws that are just, and not foolishly extend our hands to acquire realms beyond the seas. By such a course, the decaying members of the body politic will receive new life, and the American nation will continue to be the refuge of all peoples, and the home of the world.

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

Arlington, N. J., Aug. 24, 1900.

## What Is the World?

In one sense, our world is one of the many revolving through infinite space. Mathematicians have estimated its distance from the sun, accurately calculated its revolutions, determined its form and size, weighed its mountains, and measured its waters. Geologists, patiently digging away down into the foundations of the earth, are from time to time bringing up detached portions of the history of the old past. They fill us with astonishment as they repeat the stories of the wonderful changes that have for ages been silently going on in this strange old world of ours.

We shudder as they picture the terrible convulsions that have rocked and rent this trembling earth. Mineralogists have searched for its hidden treasures, have gathered them into their crucibles, tested them, and assigned them their values. Chemists have analyzed the soil, have weighed its elements and noted their proportions, have watched the mysterious changes going on in the great laboratory of nature, and have given to mankind the established laws of nature's God. Meteorologists, though unable "to bind the viewless wind," have revealed many of the secrets which for centuries had perplexed the human mind and eluded its curious search. Botanists have studied all the forms of vegetation, arranged them into classes, and brought order out of confusion. Where the unaided vision could see only a shapeless mass, by the aid of their instruments they have discovered the perfection of beauty. Naturalists have explored forests, scoured the plains, penetrated the most hidden recesses, brought up the inhabitants of the deep, and brought down the light-winged fowls of heaven. Ever on the alert for some new object, ever pursuing in the hope of more light, they add a chapter of absorbing interest to the world's tireless investigation and search for truth and knowledge.

With these creations around us and a God-like intelligence within, we are all left to build up our own world, or make the world to us what we will. It is possible for one to pass the time without putting forth a single effort to make the little world in which he really lives beautiful. Ignorance so darkens the windows of the soul, that there is no clear outlook on the works of nature. The world to him is a place in which to dig, to eat, to sleep, and at last to die.

Intelligence draws on all the resources of nature for material with which to build up its own world of thought. The mind, with unyielding purpose and earnest labor, draws from all it meets something it makes its own. So, with increasing interest and unwearied zeal, it creates a world of thought and beauty, its own world, in which it dwells. One creates a world of gloom—skies hang heavy with portentous clouds. Cold, chilling winds, chilling damps and biting frosts speak only death. Mildew gathers on his food, and sorrow is mingled with his drink. Thorns wait on his heavy footsteps and the offensive odor of noxious plants make foul the murky atmosphere. The serpent hisses beneath his feet, and the raven croaks above his head.

By his side another, with cheerful countenance and hopeful heart will make a world of gladness—skies of tender blue, in which smilingly rears the bow of promise, and through which the genial sun, father of light and life, looks down. Flowers unfold their beauty to his beams, and yield their perfume to the wooing winds. Song of bird and brook ripples on the ear, and quiet vale and breezy hill echo the gushing music of his own glad heart. If thorns spring up in his path, he destroys them. If

clouds hang above his horizon, the glowing sun touches them, and instantly they are turned to floating masses of orison and gold. His world may have cost years of patient labor, but, as we behold it, we can but feel, "He has his reward."—Marion (N. Y.) Enterprise.

## Good Deeds.

BY FRANK OSBORN LYNCH.

An old-time saint being asked why he gave all his time to doing good, made answer, saying:

"I shall pass this way but once. Any good thing, therefore, that I can do, or any kindness I can show to any human being, let me do it now; let me not defer it nor neglect it, for I shall not pass this way again."

Phillips Brooks, that great and good man, said shortly before his death: "I fancy that the thing which we shall look back upon with the greatest satisfaction at the end of life, will not be the opportunities for self-culture and self-advancement which we have enjoyed, not this nor that pleasure, but the thing that the mind will seize upon at the hour of death will be the kind deeds it has done."

There are many things in the world that everybody can do, but here is something which everyone can do. We cannot all do the same things, perhaps, but there is not one of us but can do something to make the lives of those about us happier and pleasanter.

It may be but the giving up of one's seat in the street car to some poor tired girl who has stood behind a counter all day, and who is thankful for the few minutes' rest thus afforded; or, it may be the giving up of the pleasant chair that we were sure to have with some young friends, to go to read to some poor invalid who has very little pleasure or joy in life here; or, the price of an evening's entertainment, given toward feeding a family in want.

We do not always stop to think what might be the consequence of such little acts of kindness as these. The "Good morning!" "I am glad to see you!" often makes the whole day brighter for some one, and surely we can all give these. Try it, young friends, and you will find that not only will you bring pleasure into the lives of others, but you will be benefited yourselves by the efforts you make.

It often happens that little seeds of kindness sown in this way, spring up and bear much fruit in ways we never conceived of.

Peace Dale, R. I.

## Woman.

Yes, in going away from nature's path, the path which leads to the blending and focalizing the rays which form true home circles, and growing true home relations, woman is the greater transgressor, and, as a result, the greater sufferer. Love, not blending in wisdom, seeks of itself to become independent, away from the wisdom principle in the one with whom it should ever seek to become in sweet accord. Woman's thoughts, feelings, emotions, sympathies, are too much scattered, too much awakened in the congregations, in social gatherings; enlisted too deeply in her own promiscuous attractive power. She hungers and thirsts, and instead of seeking to develop and grow a oneness with the wisdom principle, a oneness which can only give rest, peace and satisfaction to her nature, she seeks to gather grapes from thorns and figs from thistles.

But light dawns. Nerves are finer, love deeper, and a consciousness of forming true, central, spiral circles, is opening. Life within is being recognized, and the chaotic masses are slowly but surely focalizing, individualizing and forming central suns of blended love and wisdom, around which and from which all real joys flow. Women's lives, individually and collectively, alone, are failures. Woman's great sympathies go direct to the sores of life. Superficial, sensational leaders, and well-meaning reformers work through her sympathies. And every sigh thus awakened for individual and national ill takes a ray from the wisdom principle, and weakens the base where conscious life begins and where the foundation for good or ill is laid. One ray taken therefrom renders discord more likely and harmony less certain.

## Know for Thyself.

Knowledge is real or superficial, it is put on or evolved. Knowledge evolved is real, that which is put on is superficial.

One cannot truly know because another does; the individual being itself must be tuned of itself, for itself and by itself. To know because it is written, or because a Bryan or a McKinley says so, is no knowledge that will raise your strata of consciousness a hair's breadth.

The difference between the sayings of McKinley and Bryan is, one says as the people know, the other as the people do not know. McKinley and his party realize the present better conditions of the people; Bryan and his party realize only calamity. One sees brightness; the other darkness.

The ideas of one weaken the common people; the ideas of the other strengthen them.—Ex.

## Passed to Spirit-Life.

From his home, 312 East Whitesboro street, Rome, N. Y., on Saturday evening, Aug. 25, 1900, from a complication of diseases, Mr. GEORGE M. REMINGTON.

Mr. Remington was well known and respected by a large circle of friends in the community in which he had lived for nearly thirty years. Born in Keyville, N. Y., Oct. 3, 1868, when quite young his parents, Joseph F. Remington and Mrs. Sabrina G. Remington, removed to Yorkville, N. Y., where all of his early life was passed. A machinist by trade, for many years he was employed by the R. W. & O. R. R. in this city. He leaves a wife, Mrs. Hannah H. Remington, and two sons, H. M. Remington of Denison, O., and E. W. Remington of Hilton, N. Y., and five grandchildren; also a sister, Mrs. W. K. Goodrich of New York Mills, N. Y. Mr. Remington was a very earnest believer in and follower of Spiritualism, which was a great comfort to him in his declining years, and the same faith is now a comfort and solace to those whom he left behind, not to mourn his inestimable loss, but to rejoice with those who loved one already at home over there at the birth of his soul in a father from darkness to light, from this our shadow land to the glorious reality of the Master's work perfected.

From Ipswich, Mass., Mr. JOHN MURRAY COLWELL suddenly, stricken by lightning.

He leaves a wife, son and daughter, also an aged mother, to mourn his loss. He was an honored and respected citizen, a Grand Army man, he also belonged to the Order of Red Men. He was beloved by all who knew him. May he watch over his loved ones as in earth life. Services conducted by the writer.

MRS. A. E. CUNNINGHAM, of Boston.

From her home in Worcester, Mass., Mrs. HARRIET E. BALLOU.

After many years of suffering she is free—still living, though by many called dead. She has been a believer in spirit communication since the transition of a loved daughter some years ago, for whom she ever mourned. We trust she has greeted her over there, and that her soul is rejoicing. May those left behind still realize her loving ministrations! Dr. Conrad, with the writer, spoke words of cheer at the funeral.

HAROLD W. HILDENBURN.

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



Spiritual Organization.

BY C. F. COLE.

The thoughtful individual may stand upon the heights of human experience, whose oraggy steepers are illumined by the steady glow of the light of history, and take an interesting and instructive lesson, if in the proper mood to receive it.

The great drama on the stage of time is divided into many and varied acts. The changing scenes are startling in their nature and purpose. That which seems most to have engrossed the souls of men along the march of human progress is religion—either Pagan, Jewish or Christian. All phases of religions, from the early dawn of human aspiration to moral excellence, have matured and died of moral infirmities inherited from preceding systems.

All religions founded by mortal man have the germs of moral death deep in their foundations. The keen and clear vision of intellectual research have found the defective supports which could not sustain the pressure and strain of modern scientific investigation. All religions based of their divine origin. Yet they have fallen into hopeless ruins when touched by the hand of modern science. None were entirely devoid of truth. None were free from the contamination of human selfishness. A commingling of the gold, the silver, the iron and the clay characterized them all.

In the latter part of the nineteenth century, when the world was submerged in the darkness of materialism, and the orthodox church was pregnant with bigotry and sectarian pride; when her field of action was the scene of party strife and widespread division concerning the doctrines of the Bible—the infallible guide—at that time (1848), the spirit world, through the instrumentality of two inexperienced and innocent little girls, opened the way between the mortal and the immortal planes of existence. This new departure received the appropriate name "Spiritualism," which is a system of philosophy that teaches mankind the facts relative to the spiritual nature. It stood in the world some years without a rival, but its enemies in the church were legion. As revealed from the realm of spirit by those who were once mortal, its mission was, and is still, that which should commend it to all peoples: "The complete cultivation and development of man, physically, intellectually, morally, spiritually. The birthright of every human being is happiness, which will be gained by a perfect comprehension of the laws and conditions of physical and spiritual existence." This proclamation went forth to the world as "On earth peace, good-will to men." It laid hold upon the interior selfhood of thousands of noble men and women, and "mighty works were wrought at the hands" of its honest advocates. Rich spiritual gifts were developed among the people. The power of the unseen world was in their midst, but like other systems of religion which had preceded it, there came to its domain men and women who were dominated by undeveloped spirits, who sought only to make merchandise of the truth.

Had the people at that time appealed to spirit power, and by consistent conduct attracted to their aid exalted intelligences who would have prevented the "leaven" of unrighteousness and fraud from affecting the cause of truth, our record would be far more presentable than it is now. Spiritual development of the latent forces of the soul requires as a prerequisite in the individual, harmonious conditions in body, soul and spirit. This places the individual in a receptive condition, and gives the spirit forces a clear stage for the display of their powers. If this be true in the individual, how much more effective it would be in an assembly of people who were in harmony?

If the individual passes under spirit-control, can we say that he or she is free? Is he not dominated by a power acknowledged to be superior to him? If a spirit, or a band of spirits, can control and direct the mental energies of an individual and thus present the loftiest and purest themes of wisdom, love and peace, why is it not reasonable to suppose that Spirituality be directed as a power by Congress of spiritual intelligences? The spirit forces would be centralized, and concentrated as a focus of power from which would radiate the light of truth.

Our Mother Nature and Father Spirit have decreed that we cannot dispense with the organized system of domestic rule. There must be a recognized head in all well-regulated families. Is there no federal or central government in the world of spirits? Is a realm of intellectual chaos? Does each individual spirit act in accord with its own tastes and capacity, regardless of superior powers? If we were organized under spiritual laws, as they stand revealed to us upon the pages of our inspired literature, recognizing the power and presence of immortal beings who are on the plane of pure thought and intelligent activity, there could be no place for discord, more than in the individual, and harmonious action and purpose would of necessity be the result.

As a people are we really awake to the great responsibility which rests upon us as a people? Fraud perpetrated upon the inexperienced is often passed with a shrug and a smile, and the victim is pointed out as one who lacks the penetration of the investigator of "forty years." Are we defending our borders from the ravages of fraudulent "mediumship," which is sapping the foundations of our best interest in the cause of truth? Is it not a fact that the mediumistic faddlings, the halting, wayward voices, the mercenary pirates, infest our cities and attend our camps with a greed for the dollar depicted in every line of their animal faces? This class of persons, and they are quite numerous, present their indignities, and often a "Blue Book" "test." They are sought after, idolized, caressed, and remunerated liberally for their doubtful, if not fraudulent, manifestations.

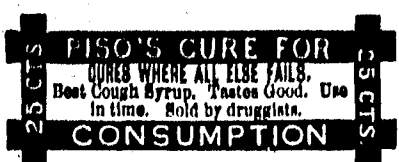
The seers and the sages, the pioneers in the cause of truth, are not sought after unless they give "tests," and a long list of them is required; yea, "tests" are now demanded. Is it any wonder that we are weak in our defense of the honor of our Cause? Is fraud beyond detection by the spirit forces which inspire our purest and best mediums? No! But who will support and stand by the honest exposé?

"The grain of mustard seed" (spiritual truth) planted by spiritual power in 1848, has taken deep root in the field of human thought and has grown to a tree of vast proportions. No plant or flower in the kingdom of flora is so rare and beautiful as is this spiritual "Rose of Sharon," this "Lily of the Valley." It germinated in the atmosphere of sectarian hate. Its first tender buds were pinched and chilled by the unyielding dogmas of a bigoted clergy. Clubs of scorn and of heartless and brainless division were thrown into its branches by the hand of hypocrisy and cowardice. But its tender roots were watered by the tears of the noble, pure and good of mankind. The central sun of spirit-being shed its genial rays of warmth, of love and life upon it, and exalted spiritual powers have guarded its inner life from the assaults of its enemies, and it stands to-day like the fabled "ash of the Norsemen, whose roots are deep in the earth, but its branches reach into the heavens above."

The true and gifted mediums, and there are many, are in possession of a talisman of rare value and of irresistible power, in the presence of which the earth and sand would shrink and shiver, and thus expose the trickster and over-credulous, but generous people, providing that exalted spiritual power presided over our convocation.

How long, O Spiritualists, will we remain as a rope of sand, a broken-down defense, without coherence or uniform action to stay the oncoming tide of error and fraud, which bears the outer semblance of spiritual mediumship? There is but one remedy within our reach that will prove effective if our philosophy is based upon fact—which none will deny. Thorough organization is our only hope to save the honor of the Cause of Spiritualism. Local, State and National Associations, based upon spiritual laws, recognizing the power and prudence of spiritual intelligences cooperating with the purest and brightest minds, with souls developed and illumined by the spirit powers, and loyal, truth-loving men and women who love the truth.

Douglas, Mich.



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Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 8, 1900.

From the N. S. A. Home Office.

Dear Mr. Editor and Friends:

Notice of the forthcoming Convention at Cleveland in October is in constant mention in the good BANNER, but I wish to draw attention to the necessity of those who propose attending the same to apply for railroad tickets on the certificate plan at their respective stations in time to give the agents opportunity to procure them if they are not kept on hand. Also to urge all to buy certificate tickets in preference to traveling by any other plan, that we may have the full number for the signature of the special railroad agent who will be at the Convention.

The Forest City House is a beautiful hostelry where the guests receive every attention and comfort, and the attendants at the Convention will be pleased at its selection as headquarters during our session there.

The special rates of two dollars a day each person are a great concession, which we appreciate. The Convention promises to be one of the grandest if not the grandest ever held by the National Association.

AMENDMENTS.

Proposed amendments to the Constitution and By-Laws of the National Spiritualists' Association, to be acted upon at the eighth annual Convention in Cleveland, Ohio, Oct. 16-19 inclusive, are as follows:

Article IX, by substituting "Biennial" in place of "Annual Conventions," thus making the Convention meet every two years instead of annually.

Amend Constitution by adding: "Any good Spiritualist paying one hundred dollars into the treasury of the National Spiritualists' Association shall be entitled to a life membership in the Association, with a right to vote in all of its business transactions."

Amend Constitution: "To allow honorary or lay members the privileges of delegates; also that provisions be made for five-year members, with Convention privileges, for the sum of twenty-five dollars."

Article XI, Section 2, of the By-Laws, by inserting after "local associations" the words "holding State charters."

The Mayer fund still needs a thousand dollars to complete the ten thousand when the pledges are paid. We trust the friends of organization will see to it that this sum is forthcoming by Oct. 1. Also that the friends who have pledged will send in their dues as soon as possible, that we may receipt for the same and square the accounts on our books. We are steadily receiving donations and cheering letters, but we need the aid of all who can and will give to help this Cause along.

We have several hundreds of the little booklets of poems, before mentioned, to be sold at twenty-five cents a copy for the Home fund. All who see these booklets are pleased with them, and are sure to purchase a copy.

The few photographs we have of Katie Fox, to be sold at fifty cents each, are of herself and two boys. One of the sons has passed from earth; the other, Ferdinand, still lives. He was a medium when a babe in the cradle, at which period communications were received through his mediumship.

One letter recently received with a donation to the Home fund, is from a veteran Spiritualist in New Hampshire, from which I quote the following: "I was ninety-two years old the third of this month, July, and have taken the BANNER OF LIGHT from the first number printed to this time, and will as long as I am on this side of life." Such staunch and true Spiritualists are the "Old Guard" of our Cause, whom we should reverence and admire.

For some reason the rumor has gone among some of the Camps and our workers, that the National Spiritualists' Association is not friendly to mediums, and to mediumship. I wish to refute any such charge. The National Association of Spiritualists and its usefulness are based on the bedrock of mediumship. With of course condemning fraud in the name of Spiritualism, and at the same time uphold MEDIUMSHIP, and are the friends of the humblest as well as the more renowned medium, at all times. The proceedings of the next convention will show that the N. S. A. and its constituents are first, last and always friendly and helpful to mediums and to the grand work that they perform for humanity. Nor does the N. S. A. assert, or in any manner insinuate, that ninety nine per cent. of so called mediumship is fraud. It holds that there are thousands of good and worthy mediums doing a valuable work in this country alone, and while it deprecates the element of trickery that has crept into our ranks, and desires to see it eliminated, it by no means seeks to crush or to malign honest effort to spread the truth and to bless humanity, by the proof of immortality.

With kindly and loving greeting toward all from the Home Office.

ARY T. DINGLEY, Sec'y N. S. A.  
600 Pennsylvania Ave. S. E., Washington, D. C.

Lake Brady, Ohio.

Aug. 28.—The name of Mrs. Marion Carpenter, the well-known inspirational singer, attracted an unusually large attendance to the spiritual meetings here, Cleveland, as usual, furnishing the largest excursions. Mrs. Carpenter is a small, slender woman. Her ordinary voice is soft and musical, even in speaking; but when she closed her eyes and "went under control," her tones were heavy and mellow, as she announced herself a resident of the spirit world, referring to her own personality in the second person. She refuted the Darwinian theory of evolution, declaring that souls were all perfect in themselves, but the crude conditions of life did not permit their full manifestations in the body. Said she: "Darwin estimates a million years are required for one to make a man of himself, yet we have men to-day who can make monkeys of themselves in five minutes." Her lecture was full of profound philosophy, interlarded with witticisms. She followed her address with spirit messages.

Mr. E. W. Sprague also lectured yesterday, giving a very forcible address in the interest of spirit phenomena as proof of life beyond the grave. Mr. Sprague says he and his wife sat together every evening for six years, during which time they received proof positive of the existence of the spirit world and its inhabitants. He gave many interesting incidents from their own experiences. Mr. Carpenter also gave messages.

Aug. 29.—The season here is rapidly drawing to a close. Tents are coming down and many of the cottages are being vacated. Still every train brings new arrivals and a large influx is expected to witness the closing exercises, which will be held next Sunday.

The last meeting of the Womans' Lake Brady Association was held Tuesday. Treasurer's report was ninety eight dollars for the summer's work, which was turned over to the treasury of the general fund.

A masquerade ball was given Tuesday evening. The variety and oddity of the costumes were remarkable, considering the meagre amount of material to be found at a summer resort.

E. W. Sprague gave one of the best lectures Wednesday that we ever heard on Lake Brady Camp grounds. It was replete with practical advice for this life as well as the life to come.

Mrs. M. McCallin of Cleveland, who has been employed by the W. C. T. U. and other societies to lecture on health topics, is now giving a course of illustrated lectures on health, maternity and kindred topics to the ladies of the Camp.

The various phases of phenomenal mediumship are still well represented on the grounds and mediums report good business.

The last entertainment of the season was given Friday evening by the Lake Brady Dramatic Club. They produced a new version of "My Friend from India," introducing Theosophy, Hypnotism, fun, fads and frivolities.

Mrs. McCASLIN.

Queen City Park.

Sunday, Aug. 25, was one of the most oppressive days ever experienced at Queen City Park, but we had good audiences all day, considering the weather. Mrs. Webber spoke in the forenoon, and gave descriptions of spirit friends which were generally recognized. She is a new speaker on our platform, and spoke in an acceptable manner, convincing her hearers of her earnestness and fidelity to truth.

Mrs. Byrnes gave the last address Sunday afternoon, and though suffering from a severe cold and sore throat, gave an admirable discourse, which made a deep impression on the audience. Her lectures this season have been unusually fine, and we trust we may hear her many times before she puts off the mortal for the immortal.

A lecture called the "New Pagan Play" was given in the hall Sunday evening by the Rev. J. J. Lewis, who has just returned from witnessing it at Oberammergau, as given by the peasants in that remarkable village among the Bavarian Alps. Mr. Lewis gave an interesting description of the scenes he had witnessed there, and his views of the play, taken on the spot, were exceedingly clear and beautiful.

The following evening we had another entertainment of the same nature; some very fine moving pictures were exhibited, also scenes in New England, British Columbia and the Rocky Mountains were thrown upon the canvas. A large audience greatly enjoyed these exhibitions both evenings.

Mrs. Tillie U. Reynolds arrived from Lake Pleasant Tuesday evening in a down-pour of rain, but as cheerful and pleasant as usual. Mrs. Webber lectured Tuesday afternoon and gave delineations at the close of her address; several were recognized. Wednesday afternoon we were addressed by Mrs. Reynolds, whom we are always glad to welcome to the Park. Her first lecture was a pleasing and instructive one, and the descriptions she gave of spirit friends who were present among the audience were very acceptable to all who received them.

Mrs. Emma Paul, one of the old Vermont State speakers, is visiting at the Park this week. She has not been with us for two or three years past on account of ill health. Mrs. Paul is well known as a speaker and has given many fine lectures on our platform in years gone by. We are glad to see her well and hope to hear from her before she leaves us. Mrs. Webber spoke again on Thursday afternoon, and though the audience was not a large one they seemed deeply interested in what she said.

The Park is thinning out, many friends hurrying home for the opening of the schools next Monday. Soon the season of 1900 will have passed, and we shall know it no more. Let us improve the few remaining days while we are together.

T.

Vicksburg, Mich.

The camp-meeting held at Fraser's Grove, Vicksburg, Mich., closed on Sunday, Aug. 26, after a four weeks' session. We had as speakers A. E. Tisdale, O. A. Edgerly, Mrs. Marion Carpenter, Mrs. Carrie E. S. Twing, Mrs. Georgia Gladys Cooley and Mrs. May Cecil Lincoln.

The detailed report has already been sent you, giving an account of the work of our speakers up to the 15th of August, so I will simply report what has taken place since that time.

Aug. 16 was designated as "Temperance Day." The discourse was delivered by Mrs. Twing, and was greatly appreciated by our people. Mrs. Twing also occupied the platform Aug. 17 and 18. Aug. 19, in the morning, Mrs. Gladys Cooley, of Chicago, lectured and gave messages. This was Mrs. Cooley's first appearance on our rostrum. We can truly say that the audience was charmed by the sweet eloquence of her discourse, and satisfied by the sterling quality of her convincing messages.

The guides of Oscar A. Edgerly also lectured Sunday morning. His discourse was considered a masterpiece of eloquence, logic and instructiveness. In the afternoon, A. E. Tisdale, that embodiment of eloquence, delivered the address. Mrs. Cooley's engagement concluded on the 22d. In all, she gave four discourses.

Aug. 23, Mrs. May Cecil Lincoln, of Buffalo, N. Y., gave her first lecture at our camp, giving the closing lecture on Sunday, 25th. Judging from Mrs. Lincoln's work here, we consider her a gifted worker.

While the numbers in attendance have not been quite as large as last year, still we consider our camp a success in view of the work that has been accomplished. Mrs. M. E. and R. C. Conger have done a good work in their classes, as has also Mrs. Lincoln in her class of Occult Science. Joseph King, the materializing medium, has satisfied many during the meeting. We owe a word of praise to Mr. J. W. Troxell, the manager of our grounds, for the excellent work he has done in keeping everything neat and orderly; but above all do we credit the success of our camp to the tireless efforts of Miss Jeannette Fraser, who is really the prime mover in every good work accomplished here.

REPORTER.

Chesterfield, Ind.

The Chesterfield Camp Meeting was brought to a close Aug. 26, at eight o'clock. The camp was opened July 19, and in every way was the most successful of any camp-meeting in the history of the Camp-Meeting Association, which was organized ten years ago.

The attendance, especially on Sundays, exceeded all expectation, the largest audience being estimated at ten thousand, and the smallest five thousand.

With one exception, the mediums gave excellent satisfaction. Among the prominent trumpet mediums may be mentioned A. A. Finney, George Runyan, Mrs. Ropp, Mrs. Miller and Mrs. Vestal. Mrs. Lottie Herbine was the only slate-writing medium who remained until the close. Mrs. Jacobs having returned to her home some time ago on account of poor health.

Mrs. Lynn, Mrs. Moon and Mrs. Dr. Pierce were the clairvoyants. In Mr. Finney's séances the sitters conversed with spirit friends in their mother tongue—French, Welsh, German, or whatever it might be. Many converts were made, and Spiritualism elevated to a much higher plane in this region by reason of the camp-meeting just closed.

All the speakers acquitted themselves in a manner highly creditable to each and to the Cause of Spiritualism. Moses Hull, E. A. Tisdale and Mrs. Carrie E. Twing were the first on the program. Mrs. Twing and Mr. Tisdale were new speakers at this camp. It is enough to say that both served the association in an acceptable manner. Mrs. Twing was especially effective in her manner of illustrating her subjects.

Oscar A. Edgerly is another lecturer who spoke here for the first time. He is an able trance speaker. Geo. P. Colby and Mrs. Moore have delivered a good many lectures during the Camp meeting. Mr. Colby has been here three weeks. He is a fluent speaker and gives brief talks and readings under control of the Indian chief Seneca, and Seneca is good. Mrs. Dr. Mendenhall, a materializing medium, should also be mentioned.

The Association is now out of debt with a couple of thousand dollars in the bank.

J. A. W.

Temple Heights.

To the Editor of the Banner of Light:

The Camp Meeting at Temple Heights, Me., was a success both spiritually and financially. Mrs. H. D. Barrett, Dr. Dean Clarke, Mrs. M. J. Wentworth, Mrs. Sadie Hand were the speakers. Mr. Barrett's work is always greatly enjoyed. Mrs. Whitlock could not fill her engagement, so the society sent for Dr. Dean Clarke, who has recently returned from Paris. His discourses were very fine, and the most oracular were more than pleased. We trust he will be kept busy while East, as his services tell for the advance of Spiritualism.

Knox, Me. M. J. WENTWORTH.

An Invitation to Women

All the world knows of the wonderful cures which have been made by Lydia E. Pinkham's Vegetable Compound, yet some women do not realize that all that is claimed for it is absolutely true.

If all suffering women could be made to believe that Mrs. Pinkham can do all she says she can, their suffering would be at an end, for they would at once profit by her advice and be cured.

There is no more puzzling thing than that women will suffer great pain month after month when every woman knows of some woman whom Mrs. Pinkham has helped, as the letters from grateful women are constantly being published at their own request.

The same derangements which make painful or irregular periods with dull backaches and headaches, and dragging-down sensations, presently develop into those serious inflammations of the feminine organs which completely wreck health.

Mrs. Pinkham invites women to write freely and confidentially to her about their health and get the benefit of her great experience with the sufferings of women. No living person can advise you so well. No remedy in the world has the magnificent record of Lydia E. Pinkham's Vegetable Compound for absolute cures of female ills. Mrs. Pinkham's address is Lynn, Mass.

Three Letters from One Woman, Showing how She Sought Mrs. Pinkham's Aid, and was cured of Suppression of the Menstrues and Inflammation of the Ovaries.

"DEAR MRS. PINKHAM—I have been in bed a year. Doctors say I have female weakness. I have a bad discharge and much soreness across my ovaries, bearing-down pains and have not menstruated for a year. Doctors say the menses will never appear again. Hope to hear from you."—Mrs. J. F. BROWN, Holton, Kans., April 1, 1898.

"DEAR MRS. PINKHAM—I received your letter. I have taken one bottle and a half of your Vegetable Compound, and used two packages of your Wash, and feel stronger and better. I can walk a few steps, but could not before taking your Compound. I still have the discharge and am sore across the ovaries, but not so bad. Every one thinks I look better since taking your Vegetable Compound."—Mrs. J. F. BROWN, Holton, Kans., Aug. 13, 1898.

"DEAR MRS. PINKHAM—I think it is my duty to let you know the good that Lydia E. Pinkham's Compound has done me. After I took three bottles, menses appeared, and I began to feel stronger and all my pain was gone. Yours is the only medicine that ever helped me. I am able now to work around the house, something I did not expect to do again."—Mrs. J. F. BROWN, Holton, Kans., Jan. 25, 1899.

Three More Letters from One Woman, Relating how She was Cured of Irregular Menstruation, Leucorrhœa and Backache.

"DEAR MRS. PINKHAM—I am suffering and need your aid. I have pains in both sides of the womb and a dragging sensation in the groin. Menstruation irregular and painful; have leucorrhœa, bearing-down pains, soreness and swelling of the abdomen, headache, backache; nervousness, and can neither eat nor sleep."—Mrs. CARRIE PHILLIPS, Anna, Ill., July 19, 1897.

"DEAR MRS. PINKHAM—I want to thank you for what you have done for me. When I wrote to you I was a total wreck. Since taking your Vegetable Compound, Liver Pills and Sanative Wash, my nerves are stronger and more steady than ever before, and my backache and those terrible pains are gone. Before I took your medicine I weighed less than one hundred and thirty pounds. I now weigh one hundred and fifty-five pounds. Your medicine is a godsend to poor weak women. I would like to ask you why I cannot have a child. I have been married nearly three years."—Mrs. CARRIE PHILLIPS, Anna, Ill., Dec. 1, 1897.

"DEAR MRS. PINKHAM—I did just as you advised me, and now I am the happy mother of a fine baby girl. I believe I never would have had her without your Vegetable Compound."—Mrs. CARRIE PHILLIPS, Anna, Ill., Jan. 27, 1899.

Proof that Falling of the Womb is Overcome by Lydia E. Pinkham's Vegetable Compound.

"DEAR MRS. PINKHAM—When I wrote to you some time ago, I had been suffering from falling of the womb for many years without obtaining relief. Was obliged to wear a bandage all the time; also had bad headache and backache, felt tired and worn out. After taking six bottles of Lydia E. Pinkham's Vegetable Compound and four boxes of Liver Pills, I discarded my bandage and have not had to wear it since. I am entirely cured."—Mrs. J. P. TROUTMAN, Box 44, Hamilton, Ohio.

"DEAR MRS. PINKHAM—For nearly two years I was unable to work. I was very weak and could not stand on my feet but a few minutes at a time. The doctors said I had falling and inflammation of the womb. I began to use Lydia E. Pinkham's Vegetable Compound, and after using five bottles I feel like a new woman."—Mrs. P. N. BLAKE, Confluence, W. Va.



Spirit Art a Phase of Materialization.

The camp season at Lily Dale is closed. Much thought has been awakened and many found evidence for the first time that settled doubts and comforted hearts. Margaret Gaule touched many hearts with the quickening of the new life by her messages. Allowing liberally for possible deceptions practiced by some platform mediums (all human developments are liable to be tainted with deceptions), there is a wholesome sphere of genuine, honest phenomena in this as all other phases of mediumship, and I think it is a common verdict of the audiences who witness Miss Gaule's work that she belongs to that sphere. A platform medium who simply gives names at random, to be recognized by any one, or no one unless something more accompanies them, can hardly be called a "test medium," for such are in no sense tests, since any one who has no conscience to respect can get names, dates and localities ad libitum, without help from the spirit world. But when a medium points out strangers in the audience and locates spirits beside them, gives a detailed description of personal characteristics and appearances, incidents in past life, the relation they sustained to the persons addressed, also numerous details of family history, the recipients acknowledging all true and testifying that the medium is an entire stranger to them, and that this is their first experience and the first time they were ever at a spiritual meeting, what can a fair-minded critic conclude? For one, I accept such facts as evidence, and am thankful that we have a liberal supply of such mediums.

Amant the remarkable work of the Bangs Sisters and Campbell Brothers, the wonder is, to one familiar with the facts, that doubt can be entertained. But when we remember that there are millions who yet believe in a flat earth, deny the plurality of worlds, and who never saw an electric light or a trolley car, never heard of the telephone and would not believe in though a thousand witnesses who have seen and used it attest the reality, the wonder ceases.

My friend Thomas Davidson, from West Virginia, with his wife, had a sitting with the Campbells, and got a beautiful picture of their son, in spirit life, which they assured me was an excellent likeness, true to life; and that there was no picture of this son present, nor on the camp-grounds at Lily Dale, and that the mediums had never seen him nor his photograph. Miss Devore from the same place has seen an enlarged picture of this young man at their home in West Virginia, and she also testified that the picture executed in Mr. and Mrs. Davidson's presence, while they saw it develop on the canvas, is an excellent likeness of their son. Facts are obstinate. What can the savants do with these? To deny them is weak in face of the overwhelming testimony of competent witnesses.

A lady who had seen our picture of Maude, and heard our account of the séance that produced it, told me she had always been skeptical about it. She did not question our sincerity and truthfulness, but it was so wonderful and seemed to her so impossible that she had thought we must have been deceived in some way; though, taking our statement as given, she did not see how we could have been deceived. About two weeks ago she and her mother got a picture of her sister, and saw it reported on the clean canvas as I saw those reported in THE BANNER OF SEPT. 1. She doubts no more. Whether the picture be a perfect likeness of her sister or not, I do not know, for I never saw her; but that it was created before their eyes by some process unknown to any earthly artist, and is the work of exanimate intelligences, she now has no doubt, and she no longer suspects that we were deceived.

We know that no incarnate being touched the canvas while our Maude's picture was growing on the clean white page; and that it is the same canvas that I selected and marked is certain, for all the marks are on it yet. I have witnessed hundreds of materializations, some of which I am very sure were real and all they purported to be. Others were less certain, and open to question, though the preponderance of evidence was in their favor, while others were manifestly frauds, and some of them clumsy at that. But I am thoroughly convinced that materializations do occur, and that, too, of a very substantial character, possessing for the moment about all the physical qualities of any mortal. But no materialization I ever saw is, to my mind, so wonderful as the magical art productions that grow upon the white, clean canvas in presence of the Bangs sisters, which stay as permanent materializations, to be examined and criticized at leisure in all kinds and degrees of light.

It is the certainty of this phenomenon that gives it superior value. If there were a single point in our experience in getting Maude's picture that implied a possible trick, it would blight the whole. The conditions and methods are as distinct and distant from any and all kinds of legerdemain, as the aurora borealis is distinct and distant from the glow-worm.

LYMAN C. HOWE.

Local Briefs.

BOSTON.

Temple Honor Hall, 591 Massachusetts Avenue, Cambridgeport, Mrs. L. J. Akerman opened her meetings Sunday evening, Sept. 2. After the usual exercises, the following mediums took part: Meadames Douglas, Pye and Banks. Mr. Graham made a few remarks, after which Mrs. Akerman gave many messages, blindfolded-all recognized. Good music by Mrs. Pye. Indian Council, Sept. 23.

Commercial Hall, Mrs. Nutter President. Sunday, Sept. 2, morning circle opened with singing, reading and invocation by Miss Brehm. A goodly number were in attendance with very harmonious conditions, every one receiving a message from some spirit friend. Mediums taking part: Meadames Gilliland, Howe, Dade, Nutter, Peabody-McKenna, Woodbury. Mrs. Dr. Wilde read a beautiful poem entitled the "Rainbow Bridge." Dr. Saunders made some good remarks, also Mrs. Carbee, Messrs. McKenzie, Baker and Jackson. Recitation from Mrs. Piper. Mr. Arthur McKenna.

Odd Ladies' Hall, 46 Tremont street, Sunday, Aug. 26, for attended meetings through out the day. Those assisting: Mrs. Little, Pres. of Newport Spiritual Society; Meadames Gutierrez, Johnson, Thomas, Erickson; Messrs. Hersey, Hall, Taylor, Gilman, Cohen, Britton, Wood, Thompson, Bowman and others. Meetings every Sunday; Mrs. Gutierrez, Pres. BANNER OF LIGHT for sale at door.

New York.

The first meeting of the Woman's Progressive Union, Brooklyn, was held Sunday P.M., Sept. 2, our President, Mrs. Kurth, in the chair. After some well-chosen and timely remarks, Mr. J. Homer Altemus followed with loving messages from departed friends. Despite the very warm weather, a large audience was present at the evening session. Fine musical selections were rendered, also a short talk by Mrs. Kurth. Singing by Mr. Altemus drew around him many spirit-friends anxious for recognition. Mr. Altemus will be with us during the remainder of this month, and others during the season. Mrs. N. B. Reeves.

Other States.

Providence—Sunday, Sept. 2, we opened our meeting with Mrs. E. B. Ross as speaker both afternoon and evening. We hope to have her

again soon. Next Sunday meetings at 2:30 and 7:30. Sept. 16 and 23 we shall have as speaker W. Scott Steadman of Somerville, Mass.; Sept. 30 and Oct. 30, Mrs. Bruce of New Bedford, Mass. D. F. Buffinton, Sec'y.

Spiritualist Camp-Meetings for 1900.

The reader will find subjoined a partial list of the localities and time of sessions where the convocations are to be held.

As THE BANNER is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope the MANAGERS will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the PLATFORM SPEAKERS will not fail to call attention to it as occasion may offer—thus cooperating in efforts to increase its circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

Camp Progress, Mountland Park, Upper Swampanet, June 3 to Sept. 30.  
Natick, Conn.—June 25 to Sept. 8.  
Los Angeles, Cal.—Sept. 2 to Sept. 20.  
Colorado Camp, South Boulder Canon, July 1 to Oct. 1.

Marshalltown, Ia.—Sept. 2 to Sept. 16.  
Etta, Me.—Aug. 31 to Sept. 9.  
Madison, Me.—Aug. 31 to Sept. 9.  
Summer Beach, O.—Aug. 26 to Sept. 9.  
Sycamore Grove, Los Angeles, Cal.—Sept. 2 to Sept. 30.

BROOKLYN, N. Y.

The Woman's Progressive Union of Brooklyn holds meetings every Sunday afternoon and evening at 3 and 8 o'clock; Lyceum Sundays at 2, at their hall, 423 Cass Ave., between Lexington Ave. and Quincy St. Elizabeth F. Kurth, President.

WORKS ON HEALTH.

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