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Written for the Banner of Light OUR LOVED ONES NEVER DIE.

BY BELLE BUSH.

They live! the loved companions of the heart, Though hidden from our view. And oft the blessings that their smiles impart, Our faltering steps pursue.

We feel their presence as a living light About our pathway shed; And oft we hold, in watches of the night, Communion with the dead.

Our dead! We call them so, forgetting Our loved ones never die, But live where love, no buried hopes regretting, Looks on a cloudless sky.

They weave about our hearts a golden chain; They beckon us with shining hands to come, Unterrified, across death's dusky plain, And give us promise of a brighter home.

They whisper peace to us when grief and pain Call the wild tempest of our passions forth; hey sing to us a sweetly soothing strain. And teach us lessons of divinest worth.

We 're ne'er alone. In sorrow's darkest hour They walk with us and whisper loving words, That drop into our hearts with soothing power, Waking to music its most silvery chords. There is no winter in their friendship dear;

No dreary Autumn to our hearts they bring; Though flowers of Summer fade and wither here. Their love knows only a perpetual Spring.

It buds and blossoms on the tree of life, And heavenly zephyrs bear its breath away, To where we wander on the shores of strife, And we look up and greet the perfumed day.

They walk with us-the loved of other days-Unseen, it may be, by our mortal sight; They tread the airy paths where morning strays, And talk with us in dreams by day and night.

Why should we droop, then, 'neath our load of care, Or falter in the path we're called to tread? Have we not strength the martyr's cross to bear? With such high fellowship what need we dread? Seminary, Belvidere, New Jersey.

## Measures which will help to make the Spiritualistic Movement Capable of Satisfying the Highest Needs of Humanity.

Address delivered at Onset, Mass., Aug. 23, 1897, BY REV. T. E. ALLEN.

[Conclusion.]

Another matter of great moment that merits the atten tion of the National Association is the attitude of Spiritualists toward Christianity. There has been a vast amount of destructive work on the spiritualistic platform. Figuratively speaking, some lecturers have not left one stone of the Christian Church upon another. Some of this work was necessary. The basic theory of the Catholic Church is utterly at variance with the spiritual birthright of the soul, and however useful it may be to men and women in a condition of religious childhood, there are multitudes for whom its ministrations would be mockery and a bondage. The old-fashioned Protestant theology, with its irration-

al doctrine of the Trinity, its magical atonement and its infallible Bible, has lost the confidence of great numbers. But what then? Does that prove that every stick of timber in the Christian Church is rotten and weak, and utter ly devoid of supporting power? By no means. There have been superficial thinkers amongst the speakers who have declared that humanity does not need a theology. I challenge any one who holds such a view to make his case

From one point of view the law of spirit-communionwhile substituting knowledge for belief upon some points with many-simply knocks one or more partitions out of the universe as we conceive it. The great questions-Is there a God? What is his nature? What is his relation to man? How is the will of God revealed to man? What must man do to be saved? How can the kingdom of heaven be established on earth?-these questions, and many others belonging to the domain of theology, confront the Spiritualist to-day, just as they have pagan priests and philosophers and Christian theologians for centuries, and the whole human race since its advent upon earth. The a new religion, the facts do not sustain such a view. knowledge that man survives death, and that there is a law that renders it possible for spirits wiser and better than any in the flesh to communicate truth to mortals, does not do away with the necessity each one is under, from the very nature of life and its responsibilities, of facing these questions and seeking satisfactory answers to them.

Again, even if we could be assured, in some incomprehensible way, that we had truth in chemically pure chunks handed down to us from the angels, or even from God himself, that would dispose of a part only-a minor part at that-of the obstacles to be overcome in putting into human souls what is needed to transform them into angels of light! The more difficult part is to break the fascinations that hold energetic souls victims to low and false ideals, and to persuade these and myriads of souls in a state of indifference and spiritual lethargy, to become lovers of and seekers for truth, looking within for the touchstone which shall be their separator of truth from error, you using your touchstone and I mine. Given love of truth, and reliance upon our faculties, there lies before us the great work of assimilating a universe! Who shall set a time limit to this operation of developing and sustaining an immortal soul whose normal food is truth?

The touchstone to which I have referred, the thing that determines whether we accept or reject something new presented to us, is found in the store of truth we already possess, and in the state of development of the faculties which connect us with the universe and which elaborate the materials they supply.

In order that a man may make a good rate of progress, it is necessary that we should do what we can to equip him for the battle of life, temporal and eternal, before we thrust him out to be henceforth independent. It is precisely at this point that we come to the parting of the

type says, "Look to the present; look about you; look to he intended, to mean to persuade Christians to receive the spirit-world." In his reaction against tradition, he | Spiritualism, I consider the statement a good one. goes to the very extreme of individualism, and wrongly assumes that the religious teachings of mankind before the Rochester knockings are of no use whatever to him, that they might just as well be blotted out entirely!

What should we think of a young man entering a scientific school who said, "Do n't teach me anything discovered before 1848"? We should say, should we not? "Young man, you are very short sighted. With all of your reverence for the latest moderns, and contempt for all who went before, wisdom was not bottled up in heaven till the days of your grandfathers! There were many who lived before them to whom you can profitably go to school. Nay, unless you submit yourself in a childlike spirit to their instruction, we cannot impart to you the latest results of sci ence, for they are mostly based upon observations made and laws formulated before the date you set."

- Can it be said that the case is otherwise in religion and ethics, those departments of knowledge which more especially occupy the attention of the religious leader and the preacher? No. I insist that the parallelism is complete. I insist that it is just as important for one who is conof truths already in the world, in order to properly cut and polish the touchstone within, to which I have referred, as it is to the scientist to study the scientific discoveries of the past. Does this necessarily mean saying good by to all reason and common sense? Does it mean the acceptance of dogmas upon the mere say-so of any one else? No,

True, there is prevalent in the Christian world an irrational bondage to tradition, a disposition to accept teachings because they are recommended by leaders occupying certain seats of authority, the individual refusing, on account of lack of development, to apply the proper tests for himself. But the battle for Christian freedom has actqually been fought and won. The leaders of the Liberal Christian movement, and some outside of it, insist that the Bible is not an infallible book, that it must be studied and interpreted in the same manner as any other masterpiece of ancient literature. No Ingersoll and no critic glorying in the name "infidel," and gloating over inconsistencies in the text and disagreements between science and the Bible-no such iconoclast has equalled some of the avowedly Christian scholars in the minuteness of their knowledge of the Bible, and in the logical force and conclusiveness of their destructive criticism.

It is chiefly, however, when we come to the constructive. side of religion that the two classes of men differ. The he had no knowledge of such matters, and was profoundly former reason, apparently, "See! we have shown that there are errors in your infallible Bible. It is plainly your gether." This argument, however, proves too much. The as the only begotten son of God same reasoning, applied to the text-books of science and to the whole treasure-house of human knowledge, would consign wheat and chaff alike to destruction. Against such a procedure I must protest in the interest of humanity. There have been false and degrading doctrines taught by Christianity, so-called, by those who, in the eyes of the world, were the accredited exponents of genuine Christianity. If what they taught was the real Christianity of Jesus Christ, I should not blame the iconoclasts mentioned for insisting that Christianity has outlived its usefulness, and that intelligent men ought to take up arms against it, or, better still, put something else in its place.

But the real Christianity is not what it has been represented to be, and it is only through the gradual moral and intellectual evolution of Christian countries that the corruptions and accretions are detected and stripped off. bringing us nearer and nearer to the true spirit and teachings of Jesus of Nazareth. Universalism helped to purify Christianity when it insisted upon the final redemption of all men as a substitute for the dreadful doctrine of eternal damnation. The Unitarian movement ranged itself on the side of progress when it taught the unity of God, and the supremacy of reason in religion. Where, now, shall we place Spiritualism? Shall we say that it is a new religion, or, viewing the matter in a philosophical spirit shall we recognize and confess that it is a reformation of Christianity? In my judgment, we are forced to do the

Spiritualists-probably without exception-claim that Spiritualism is taught in the New Testament. What is this assertion if not an admission that Spiritualism is an integral part of Christianity, as it was expounded by Jesus and the apostles? And if it was so taught, how can we justify the claim that it is a new religion? We must frankly confess, I think, that while it would be agreeable to the feelings of many Spiritualists-some of whom have revolted against the doctrines of the churches, while some have never belonged to any church-to say that they have

Nay, further, I maintain that from the standpoint of the religious strategist, the new-religion idea is a great mistake. Say to the Christian, "Here is a new religion; I would like to have you examine it," and he may reply, "I do not care to do so, for I believe that Christianity is the final and universal religion." Say to him, on the other hand, "Yes, I grant the transcendent value of Christianity as expounded by Jesus Christ; but primitive Christianity has been corrupted, and it is therefore necessary to restore the original Christianity, to separate the later from the earlier elements, and to reaffirm those truths which have been dropped out in the conflict of the ages," and he will reply, "If it be true that Christianity has been corrupted or weakened, I grant the necessity of following the course you urge." Then say to him, "The movement known as Modern Spiritualism shows that there are truths which were taught by Jesus, and which are almost universally ignored by Christians to day," and logically you have established a claim upon his attention which—though on account of prejudice or from other causes some individuals may never heed while in mortal form-is nevertheless so pertinent, so placed across the path of religious evolution in its steady advance toward primitive Christianity, that the scouts of the Christian brigades cannot continue indefinitely to ignore it.

It is not alone for the purpose of making the acceptance of Spiritualism easy to Christians-valuable as that isbut it is in the interest of the highest welfare of Spiritualists themselves that I take this stand. For, if it be true, as every Spiritualist believes, that Christians would be benefited by accepting the truths of Spiritualism, it is also true-though not so fully recognized-that Spiritualists will be benefited by a full and ungrudged recognition of the truths of Christianity. A friend said to me years ago, "I want to Christianize the Spiritualists, and spirituways. For the Spiritualist of the we-need-nc-theology alize the Christians." If we interpret "spiritualize," as In speaking thus, I claim—and there are special reasons

The following are some of the reasons why Spiritualists

ought to recognize the truths of Christianity: 1. Because Spiritualism, reduced to its lowest terms, and limited to the truths that man is immortal, and that spirits can and do communicate with mortals, is not broad enough

to cover the religious needs of man. 2. Because Spiritualists, having grown up in a Christian environment, and receiving teachings largely from spirits who grew up in the same kind of environment, and who continue to reverence the spirit and teachings of Jesus, it is inevitable that the teachings added to phenomenal Spir itualism to round it out into a full orbed religion, should be taken very largely from Christianity.

3. Because Spiritualism as a religion would necessarily be defective without the universal truths contained in Christianity.

4. Spiritualists ought to recognize the truths of Chris tianity because, at the lowest estimate, they regard Jesus as a medium. It was pointed out early in this address that the moral and spiritual elevation, and the truthfulness and accuracy of communications, depend upon the moral, cerned for his own and humanity's welfare to study the intellectual and psychical culture of the medium. Now, no religious discoveries of the past in order to avail himself one questions the high moral character of Jesus. The Spiritualist will readily grant, too, a remarkable development of psychical power. As for the third element, the intellectual culture, it can be said that it may well have been greater than is commonly supposed. Very little is said in the New Testament about the life of Jesus previous to his entry upon his public ministry. While one or more passages are sometimes quoted to favor the view that Jesus was not what would be called an educated man, still, at thirty years of age sufficient time would have elapsed to have permitted of a considerable degree of intellectual

> In the first volume of his work upon "Primitive Chris tianity" recently published, Dr. Joseph Rodes Buchanan states, upon the authority of communications which he be lieves to have been given by the apostles, that Jesus had traveled in Egypt, Persia and India, that he was more or less familiar with several languages, and that he devoted considerable time to the study of occult science. If these and other statements are true, Jesus must have been a well-educated man.

"The early fathers of the church knew," says Dr. Buchanan, "of the traditions concerning the absence of Jesus from his home when he was supposed to be studying occult science in other countries, but it suited their purpose to suppress any mention of it, as they wished it to appear that ignorant of occult science-a man of unlettered mind, beheving that this would prove to the world that his wonder duty, therefore, if you love truth, to throw it away alto | ful manifestations were simply given him by divine power

Now it happens that thousands of Spiritualists listen in a receptive and reverent state of mind to the mediumistic utterances of speakers from their platform for the reason -many times solely for the reason-that the speaker is the mouthpiece of a spirit. If, then, the value of teachings depends upon the stratum of spiritual life tapped by the medium; if this, in turn, depends upon the moral, intel lectual and psychical development of the medium; and if it be true, as it certainly is, that few, if any, of our speakers equal Jesus in these particulars, and that none, very probably, exceed him, then it logically follows that the Spirit ualist, reared in a Christian environment, and caring for his own and humanity's welfare, ought to stand in a receptive and reverent attitude toward the teachings of Jesus There has been a glaring inconsistency in the theories and practice of many Spiritualists in this matter.

5. The dependence of the value of teachings from spirit sources upon the culture of the medium, as claimed and illustrated in this address, furnishes another reason why Spiritualists ought to recognize the truths of Christianity namely, because it is the part of wisdom to avail ourselves of all genuine useful knowledge accredited to us by the standards of judgment trusted by the representative men of our time or verified by experience. The best intelligence of the age affirms that there are truths of universal validity in Christianity. Some of them-the law of love, for example-may fairly be said to be so clearly demonstrable as to be beyond any reasonable doubt.

These universal truths are needed to guide conduct, t make us better men and women, and as articles in the constitution of that kingdom of heaven toward which the faces of prophets and seers have been turned for ages. They are needed as the instruments and means of culture and discipline to raise our psychics to that high level of moral and spiritual unfoldment where they shall become veritable lighthouses, radiating the light from electric lamps fed by high spirit-intelligence over the dark waters of human life. They are needed to cultivate in our psychics that purity of affection, thought and conduct, which alone can insulate them from the influence of the

lower orders of spirits. They are needed by you, by every one of you, to enable you to try the spirits and the teachings themselves in ly exceed five hundred. order to determine whether they are of God, whether they make for the higher or the lower life. They are needed by every one of you because it is wholesome and necessary to cultivate reason and perception through the physical senses, as these are natural means through which the soul receives saving truth-for large numbers the sole recognized way-and because they are for all necessary stepping stones to other forms of perception. They are needed because to the reasonable, but natural man, they come vested with a higher authority, having been sifted by the thought and experience of thousands, than the present utterances of a medium, character often unknown, whose peculiar powers-peculiar because not consciously experienced by this natural man-are far less real and tangible. They are needed as the foundation upon which to build higher, and because truths spoken by mediums to-day can have no greater value than truths handed down through

For all of these reasons, then, I recommend that the National Association shall appoint a committee to consider the advisability of adopting the Bible, or the New Testament, or Dr. Buchanan's revision of the New Testament, as the text-book of Spiritualism, said committee to publish its report in the spiritualistic journals on or before the first day of February or March, in order to permit a thorough discussion of the whole question in those journals and on the platform, by Spiritualists all over the country. I further recommend that a resolution embodying the de- Lowell, Mass. cision of the committee shall be presented for adoption or rejection at a special meeting to be held in Rochester next 10, 1897, stating that Victor came home to Canada to die, June, in connection with the Jubilee:

why it is true in my own case-that, in common with Unitarian preachers. I have no superstitious reverence for the Bible. It is, however, the book to which we must go to study the teachings of Jesus and the focal point of Christian literature. Beyond this, it can become, in fact and in the eyes of the world, a bond of union between Spiritualists and Christians, the most effective gateway for the mingling of the two, to the advantage of both. This is a very important point.

As individuals, we need to have a radicalism that is recentive to all new truth and a conservatism that retains all old truth. We do not destroy the constructions of genius because somewhere and somewhen we hope to so unfold that our own brains and hands can conceive and execute works of equal merit. No, we use them as means of enjoyment and of cultivating our own powers. Why should we do otherwise with the illuminations of religious genius, because, for sooth, its vision may some day be ours? I tell you that if you refuse utterly to avail yourself of the visions of others, as a ladder up which you may climb, the higher illumination will never be yours-or if it is, it will be long delayed-because such use is the very condition, the disciplinary process, of a growth that will fit you to receive them!

A few words about a creed. A creed as a barrier to admission to a spiritualistic society, or a church of the spirit, we do not want. A creed as a declaration of the truths generally believed by Spiritualists, and of the purposes for which the National or a local society is organized, is a necessity, if the higher Spiritualism is to be made a greater power in the world. The Unitarian denomination has been over the same ground. The following story well illustrates the case at issue: A man, driving past the Unitarian church in Meadville, Pa., the seat of the Unitarian Theological School, inquired of his companion, "What church is that?"

"The Unitarian church," was the reply.

"What do the Unitarians believe?" To this the wag responded: "Prof. Huidekoper is the

only man in town that knows, and he won't tell.' It was not until September, 1894, that the Unitarian National Conference nailed its flag to the masthead by adopting unanimously this creed:

"The Conference of Unitarian and other Christian churches was formed in the year 1865 with the purpose of strengthening the churches and societies which should unite in it for more and better work for the kingdom of God. These churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man."

. The preamble to the constitution, as amended at the same meeting, reads: "The conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

Now, I venture to assert that no Spiritualist who feels the need of growth and culture, who denies that wisdom was born in 1848, who knows the freedom given to the reason in Unitarianism, and who possesses the intelligence to perceive the legical force of the arguments made in this address, will find anything objectionable in either this creed or preamble! In fact, this simple Unitarian creed could wisely be incorporated bodily into the creed of the higher Spiritualism as a digest of the contribution of Chris-

If a longer experience than Modern Spiritualism has hadfor the American Unitarian Association was founded in 1825, and a period of disorganization preceded that-has culminated, only three years ago, in a creed which excludes no one who sympathizes with its spirit and purpose, but tells the world where Unitarians stand, why may not Spiritualists wisely follow their example? I think they can, and I think that one of the glories of the coming Jubilee of Modern Spiritualism ought to be the adoption then and there-if, indeed, it is not done at the Washington meeting-of a creed, or declaration of principles and purposes, if you prefer, that will tell all inquirers what Spiritualism is.

How much more I should like to say that cannot be uttered in one brief hour! Standing with Bellamy near the end of the-twentieth century, I see a new and yet the old religion dominating the lives of the most enlightened men and women of Europe and America. I see the leaders of thought in religion, science, politics, in all departments, believers in Spiritualism, blessed by its truths-blessed far more than are we to-day-yet prizing, because too valuable to be lost, the universal truths taken from Christianity, but finding expression, also, more or less completely, in all of the higher religions that now hold sway over the minds

NOTE.

The statement made in THE BANNER of Sept. 11, that the American Psychical Society had at any time as many as five hundred members, I find to be incorrect; but the maximum circulation of its organ, The Psychical Review (now no longer published), did slight-[T. E. A.]

## What Is It?

To the Editor of the Banner of Light:

If not invisible intelligence, will some of your kind readers inform us? In a small private circle in Medford, Mass., composed of Mrs. R-, Mrs. N-, Mr. John Clark of South Boston, and the writer, on Wednesday night, Sept. 8, 1897, Mr. Clark, who makes no great pretense to mediumship, said: "I see a man in a clearing in the woods, rather tall, and I think he is looking for partridges! He throws up both hands and falls backward, his chin having. been blown off."

Mrs. R-says: "I knew the man fourteen years ago in Canada. A neighbor of mine was out hunting partridges in that clearing, and was found as described. The result of the inquest was 'accidental death.'"

"No, it was not, as there was no smoke coming from his gun," said the medium. "There is a short man in the woods, a friend of his (he has on a double-breasted coat or reefer), that did the shooting-did it through jealousy."

Mrs. R--- says that was a good description of a chum of his whom he was promoted over in the mill, but no one blamed him for his friend's death. Shortly afterward he left his job, giving as his reason that Frank always stood by the machine, and he could not stand it, so he moved to

On Sept. 13, 1897, Mrs. R--- received a letter dated Sept. and confessed to having killed Frank for his position.

I. C. MACKENZIE.

# Aiterury Pepartment.

# LOOKING GOD IN THE FACE.

THE STORY OF THE POOR.

Written Expressly for the Banner of Light,

BY MARY T. LONGLEY, M. D.,

Author of "Outside the Gates," "Nameless," "When the Morning Comes," "Only a Step," Etc.

CHAPTER VII.

A POETESS IN POVERTY LANE. . Nobody knew why it was called "Scrap Iron District," but such it had been from the begin-

ning of its history.
"Scrap Iron District" in the city of comprises the poorer quarter, in which the lower half of Congress street, with several other streets and innumerable alleys, including Blossom Lane, are situated. It is herethat the poorest of the poor do congregate, and in this district the "sweating" system operates to the fullest extent. To be sure, some of the streets and alleys are more cleanly and respectable than others, but even these bear the mark of squalor and poverty, while the trail of the serpent is over them all.

This section of the city has now and then a tenement house of brighter aspect than its nelghbors, and once in a while one who passes through its streets comes upon a cottage that shows some pretension to neatness and thrift

on the part of its inmates.

It is to one of these cottages that we have now to turn in pursuing the fortunes of the characters with which we have to deal; and now, as we enter the open door through which the odor of mignonette, from a box of the growing plant in the window, strays, we find an air of comfort and neatness manifested. throughout the dwelling which even the sight

of its poverty cannot dispel.

It is a tiny cottage—only three small rooms, plainly furnished, comprise its area—but it suffices for the accommodation and home-life of the two women who dwell within its walls. Before noticing these women let us first take an inventory of the dwelling and its appointments. Through the open door we step directly into the front, or sitting room, and observe that it has two windows, the tiny panes of which shine as clearly and brightly as water and the polishing cloth can make them; these are curtained with dotted Swiss, which is looped back with ribbons of palest green, giving an air of dainty freshness to the room. The box of mignonette upon the sill of one window, and a white flowered geranium upon the other, add to the attractiveness of the scene. The floor is scrubbed white, and a few small home-made rugs lay upon it. A caneseated rocker and four chairs to match, a tiny hair-cloth sofa, a round table, covered with a white cloth that has been gracefully worked in with green sprigs, upon which stands a round lamp and a few books, a little stove, through the glass door of which may be seen the glowing coals when a fire is absolutely essential, and three tiny engravings, with a collection of photographs upon the papered walls, comprise the furnishings of this sitting-room of the Widow Eaton and her daughter Elizabeth. Just beyond is a small bedroom, furnished with a fairly comfortable bed, covered with a corn-colored spread, a bureau and two chairs, a small stand, a mirror, and the portrait of a soldier in his garb of blue, the latter being the supposed likeness of the husband and father, whose earth life had ebbed away on the battlewhose earth life had eboed away on the battle-fields of the South, when his little daughter was but a babe of three. She is a woman of twenty-two now, and although she has no re-membrance of the gallant soldier-father, who laid down his life at his country's call, she cherishes his name with reverence, and believes that the faded portrait, done by an indiffer-

In the rear of the house is a tiny kitchen, from which opens a pantry, within which is kept a modest store of crockery, shining tinware, and other necessary utensils. In the kitchen, which serves as dining-room as well, is only a table, covered with a white cloth, three chairs, a stool, and a small cook stove.

which she could never part.

Such is the home of the two women whom we are now to introduce our readers. A home immaculately clean, and, in spite of its humble appointments, plainly the abode of refinement and peace.

The widow Eaton is a tall, slender woman of perhaps fifty years, with dark hair thickly seamed with gray, large brown eyes, that look careworn and dimmed, as with perhaps much straining and weeping, and with a pale, thin countenance, that yet bears the aspect of one whose spiritual life may be serone.

Mrs. Eaton must have been graceful once, although she is now bent, as one must be who is racked with pain and a distressing cough She is comely still, in spite of her pallor, comely with that nameless aspect that one who. lives in the world, but is not wholly of it, ac-

The widow has seen better days, but for years life has been a struggle with her. She has reared her daughter to enjoy books, pictures, and the beautiful in nature, giving her a good public-school education, and doing the best she could for the girl until, when the latter had reached the age of sixteen, the mother's health had failed, and Elizabeth had retired from school to enter a shop at a weekly

wage of six dollars. The widow's small pension of eight dollars per month, together with the little money she insisted on earning at needle work, in spite of her failing health, sufficed to pay the rent and purchase fuel, and the earnings of the daughter went to provide food and such necessary articles of clothing as had to be secured from time to time, and yet the mother and daughter in their frugal abode had seen hours of rare happiness, such as perhaps more aristocratic dames had never known.

Elizabeth Eaton is a pleasing young woman of medium height, slender and graceful in figure, with oval face of an olive tint, with large hazel eyes, shaded by sweeping lashes of gold en brown. Her head is shapely, and crowned with a mass of nut-brown hair, that waves back from her low, broad brow. There is something wholesome about the girl, although the tinted spot upon her cheek tells of inherited disease; somothing wholesome of mind and soul that does one good who looks upon her. Her voice is pleasing and low, with a sweet tone that soothes, and all the appearance of Elizabeth is one of tranquillity and light. There are such dainty and refined creatures in the world, and sometimes, God alone knoweth why, they become linked to souls of lower birth, who cannot appreciate their worth until they have slipped from sight.

Elizabeth was a born singer, and music welled from her little throat and heart, even in her early childhood days, as naturally as it does from the breast of a woodland bird.

She was a poet, too, and sometimes, when engaged at her tasks in the shop, sweet, rhym ing words would sing themselves into her soul which in after hours she would commit to pa per for her own recreation and for the delight of her mother's heart.

And now it is evening. The little light is glowing on the stand; the rocker is placed beside it for Elizabeth to occupy, while her mother rests upon the sofa and listens to her daughter's voice as she reads the little ballad which she has just penned, after a long and fatiguing day in the shop. It has been a moist and drizzly day, and the evening is dark and wet, so that the lighted room, the scent of growing plants, and the cozy fire-glow give an air of welcome as we enter, un een, to listen to the poem which Elizabeth reads. It is

MY BEACON STAR. I cannot wander from the light, And toil in darkness vast and deep;

I cannot stumble through the night, When other eyes are closed in sleep;' I cannot, aimless, roam, and far, For lot I have my Beacon Star.

Though heavy sorrows round me surge, And storms o'erspread the silent sky; Though life may breathe a requiem dirge, And hope and promise swiftly fly; Though p in and toll my comrades are, I have my glorious Beacon Star

To guide me on my upward way,
And lead my soul to realms of light;
It shineth ever, day by day,
And glimmers through the duskiest night;
No torture can my spirit jar,
Away from thee, my Beacon Star.

I cannot delve in sinful shame, I cannot delve in sintul sname,
I cannot rust in idle sloth;
I must be seeking place and name,
Where comes no eating, preying moth.
Forever shines for me, alar.

To spur me on, my Beacon Star. I cannot lose thy radiant beam, O Star of Love! O beauteous One, I see thy golden arrows gleam

More brightly than the summer sun,
And this I know, that, near or far,
Thou art my guiding Buscon Star.

She paused, glanced at the flushed face of he mother, who had been listening with eager interest, and then, setting her words to music all her own, that seemed to ripple from some invisible lyre in her breast, sang the verses through in sweetest melody.

Scarcely had the last tone died away when a rap at the door was followed by the entrance of a large, rather burly, but good-natured looking man of perhaps forty years of age. He held a covered basket in his hand, which he set upon a chair as he doffed his hat and shook

"Good evening, ladies," he said; 'good-evening. I had an idea that you might be lonely this wet night, and I made bold to drop, in on my way home, and to bring you, maxm -bowing to the widow, who had risen to re-ceive him-"a few fresh eggs, a glass of jell, and one or two other things from the store, that I thought you might relish, as I've heard you have a poor appetite, and you're not over-

This was Joseph—commonly called "Joe"—Parker, a warm-hearted, kindly-disposed man, who kept a small grocery not far away, and with whom the ladies had done some trading. He had met them a few times at a neighboring mission meeting and at a Sunday-school con-cert or two, where Elizabeth had sung for the children. He had been made acquainted more thoroughly with the young woman, whose musical voice thrilled and attracted him.

Joe was something of a singer himself, with a bass voice that Elizabeth liked to hear, as it joined in the hymns that were sung at the weekly Friday evening meeting at the mission service, where the poor, the lame and the halt were wont to meet and to worship according to their conception of God.

Joe Parker was a widower. His wife had been dead six years-a woman of but little talent in the broader lines of intellectual ability, but a good and thrifty housewife, who had aided her husband to gain his little store and become established in the world; a woman who had seemed to answer to his needs of years, when Mrs. Eaton had more money than know how to keep them. Somehow money she has since seen, is a gem of perfection, from would slip away from him, though he was neither dissipated nor extravagant; but people had a way of wheedling Joe out of his savings, of asking loans, or pretending to help him to well-paying investments, of presenting bogus claims, or in other ways keeping him drained of any surplus money, so that, if big, clumsy, warm hearted Joe contrived to keep his foot ing and to pay for his stock as it accumulated, without laying a dollar aside for a future day, he counted himself in luck.

At the invitation of the ladies, Joe seated himself and opened a conversation with the widow, glaucing now and then at the daughter with perhaps more of admiration than her mother received, until at length he said:

"That was a pretty thing you were singing when I came up the road, Miss Elizabeth; may ask if it is something new? I don't remember hearing of it before.

He had been a kind neighbor and a good friend to her ailing mother, and Elizabeth was grateful to him. Something in his burly frankness always reminded her of a great, good na tured, Newfoundland dog, and in spite of her-self, and the incongruity existing between her and him, she found herself liking the man.

"Yes," she replied in a hesitating tone, "it is a new little ballad I have just learned, and I feel I have scarcely done it justice yet."

Then the mother, in her pardonable pride

over her daughter's poesy, had to explain that this was an original composition, rendered that day for the first time, and Joe had to beg for a repetition of the entire song, that he too might enjoy the pleasure of complimenting its fair author upon her work.

And the song was rendered again, this time the notes taking on a deeper harmony from the deep bass tones of the man, whose quick ear and correct sense of time and tune made it easy for him to "vamp on," as he called it. After this the mother urged the two to sing for her the dear old hymns of her girlhood, "Rock of Ages," and "A Charge to Keep I

She had not been able to go out at night for some time, and she missed the mission meetings, with the deep, earnest words and petitions, and the enthusiastic singing of their worshipers, and so she was very glad to have , and unite in singing with her own Parker call

beloved "Beth. They complied with her request, followed by a half hour of general conversation in which the man retailed the news of the day; he then arose to go, making his adieus with a more graceful air than one would expect from such a character.

The basket which Joe left behind contained, besides the fresh eggs and jell that he had mentioned, a pat of new butter rolled in a white cloth, a small bottle of spiced cordial, and some fruit, all of which would prove on the morrow, and for days to come, a tempting addition to the fare of the invalid, whose appetite was very delicate, and for whom Beth insisted these dainties should be alone reserved.

CHAPTER VIII.

A HEROINE IN REAL LIFE.

The snows of winter have passed, and the balmy breath of Spring has come. Out in the open country fields and meadows the grass is luxuriant and vivid in emerald hue as it absorbs the splendor of the sun, or drinks in the delicious moisture of dewdrop or shower, while myriads of golden blossoms and daisy faces gem the wayside and lanes.

Even in the city a new breath of sweetness sweeps through its upper portions, where there is breathing space between the houses and cleanliness in the open streets where the favored children of fortune reside; but down in the lower districts, where poverty and hunger stalk, no precious gleam and promise of springtime beauty, no hint of comfort and joy are

Of course the very poor are glad that the terror of winter is gone, and that instead of shivering in their hunger and rags they can live out of doors to a great extent, without and store were open to them with generosity

Yes, the widow is an invalid now beyond dispute; the needle work of other days has been abandoned, even the simple household duties have been given up to the willing hand of her "Beth," who has for weeks tidied the house at morning, and arranged everything possible for the comfort and convenience of her beloved mother while she is absent at the shop, for the invalid can only feebly move from the little bed room to the sofa or rocker in the sitting-room, where she remains, occasionally changing back to her bed, during the hours that her daughter is away. As yet the latter has remained at her daily work; the wage is small, but she must earn it, or greater suffer-ing will come to the one being she holds most dear. As for herself, she cares but little; it does not occur to her what will be her lot if her work is given up, but sometimes she thinks with terror of the effect upon her mother if she has to remain from the shop to attend to the needs of that beloved parent, and thus be deprived of the little that she can earn.

Until now she has managed very well, by running home at the noon hour and spending lunch time in caring for the beloved one, snatching a hasty bite or two of bread and whatever she happened to have while doing so; but as the weeks roll on, and the invalid grows more and more helpless, the brave girl feels that this course will not suffice So she makes arrangement with the twelve year-old daugh ter of a poorer neighbor to spend a portion of her time at the little cottage, that the invalid may not be left too much alone. For this service, Susie Blake, who is a faithful girl, receives the sum of fifty cents per week, and although it is such a pitiful sum, it makes quite a hole in the meagre earnings of the patient worker, who would gladly pay out any amount to secure comfort for her dear, uncomplaining mother, would her purse allow.

The neighbors are sympathetic and kind, and one or another of the women is sure to come in during some part of the day, and do what she can in caring for the woman who is slowly sinking in vital force and power. They are an humble, untutored class, ignorant and crude in many things, children of poverty, toil and suffering, but they have kindly hearts, and Elizabeth is grateful to them for all they do. She has been a help to them, too; for in former days, when more of leisure had been at her command, she had shown some of the mothers how to cook and sew, to the better comfort of their families, had brought practical knowl edge of domestic management to their homes, and had taught the children many things from her own mentality, so that they could all bless the day when she first came among them. As for Mrs. Eaton, she had been a helper, too, in for ner times, and had set the poorer women in her neighborhood an example of neatness, thrift and patience that had blossomed out in their own efforts to accomplish like results in their homes.

In the week evening meeting of the mission and in the Sunday school, Elizabeth had been a useful worker, whose sweet singing and spiritual words had carried comfort and light to many hearts.

This was not a sectarian institution. It had no creed, no formulas of faith to confuse or bind the troubled souls that sought its door. It was simply a little religious gathering of devoted spirits who felt the need of some higher ministration than the streets could give, and who came to be spiritually fed with the helpful, comforting words of such quiet and unos tentatious persons as the good old "Father Cleveland," who came among them from his own home of moderate circumstances in an other district. A gentle, kindly, spiritually-minded old man, who loved humanity, and sympathized with the hungry and the unfortunate and hed compassion for the erring. tunate, and had compassion for the erring, who came to these people because he loved companion and helpmeet, and for whom he mourned sincerely when she died. His was not an energetic nature, born to win earthly beth he had found a valuable assistant, and character had been brought to him even from among the poor, for there is refinement and modesty and intelligence to be found at times even in the lowliest parts of the earth. Joe Parker and his singing voice had proved by no means the least of these helpers, and the mis-sion was doing an incalculable amount of good in the slums, for it was situated on Congress street, but a stone's throw away from Blossom Lane, and only two blocks away from the cor-ner where stood the humble little cottage of Elizabeth and Widow Eaton.

Sometimes a chapter from the New Testament was read at the mission service, and the simple, helpful life work of the Nazarene, who went about doing good, and whom the com-mon people gladly heard, was enlarged upon. At other times, the reading of little poems and ballads, rich in their very simplicity and heart melody, were read or recited by one or the other of the assistants, commented upon, and taught to the eager listeners, that they might weave them into their thoughts during coming days; the singing of tender, little hymns that all could understand, making up a large part of each service, and sometimes, those who were willing to speak would relate in simple words parts of their own experience, for the comfort or guidance of others who

dared not speak. The dissolute and the vicious of "Scrap Iron District" never came to these meetings, but even they held dear old "Father Cleveland" in respect, and whenever his benevo-lent face and venerable white head appeared among them, ragged caps were doffed and ribald speech was hushed, while his pleasant greeting was received with right good will For who could refrain from respecting the good old man, whose words and precepts were always those of love and never those of cant, and were illustrated by practical deeds of worth in spending all of his substance, save that which sufficed for his own frugal subsistence, upon the sick, the suffering, and upon

the little children of want in this lowly place. But we must return to Elizabeth and her work. Susie Blake had done very well in looking after the widow, with the help of the woman who "looked in" now and then "to lend a hand." The half-dollar a week the lend a hand." The half-dollar a week the child thus earned kept her in shoes and other needful things, and was an immense help in the little family to which she belonged; but there came a time in the balmy month of May, when it became obvious to Elizabeth that her mother needed the constant presence and frequent attention of her own loving self, and that her work in the shop must be given up.

In view of this necessity there was nothing to be done but to solicit sewing work to be taken home, and our friend succeeded in this, so that she could be at her mother's side, and at the same time do something toward keep

ing the wolf from the door. But it was coarse work and poorly paid; jackets of roughly woven cloth, that had to be made by hand for a few cents each. Work as hard as one might, the most skillful could complete but four of these in a day, and perhaps, by working into the night a fifth might be finished, at the expense of shattered nerves and

aching brain. But bread must be secured and other neces sities found; the beloved mother must be kept from becoming a burden on the city, and so the faithful one toiled on, showing only a brave face and cheerful tone to the anxious mother, who felt and understood the heroism and love

of her devoted child.

The pension of the widow would continue while she lived, and this would more than pay for rent if they moved to smaller quarters. Elizabeth was reluctant to do this, for her mother's sake. She could not bear to think of taking her into two narrow, illy ventilated, badly-lighted rooms of a noisy, dirty tenement house, for the sake of saving two or three dol lars a month, and so she redoubled her efforts to earn a scanty pittance, while her own health failed, and the foundation of disease was laid

in her own delicate frame.

the misery that December and its train brought to them, and so, in a way, they enjoy the coming of the apring, not knowing by experience of the greater comforts which affluence brings.

The winter has been a severe one to Elizabeth who carly and late she has tolled at her post in the shop, her heart filled with anxilety over the poor, suffering mother, who has continued to grow more feeble, until she could no longer perform the tasks she had been wont to do.

Yes, the widow is an invalid now beyond dispute; the needle work of other days has accepted his gifts for the beloved one with trembling speech and tearful eye, while the occasional basket of helpful cheer that good Father Cleveland brought to her door was received with a whispered blessing upon the holy

man.

Spring warmed into summer, and summer glowed in burning heat on toward its close. The invalid was restless now; she sighed for cooling streams and shady lanes, for fruit and flowers, and the days of childhood's joys. Sometimes she wandered a little and babbled of her early wedded life, dreaming that she had returned to its happy hours as a contented bride, In these days Elizabeth grew wan and thin A scarlet spot glowed in her cheeks and a bril liant light gleamed in her fathomless eyes. Sometimes as she stitched away by her mother's bed, a sharp pain in her side contracted her features and almost stopped her breath. She found her work lagging, she could not ply her needle swiftly now. Three jackets, even by sewing into the night, were all that she could finish now, and for these three garments only thirty cents would be received.

This is no fancy sketch we are writing for the amusement of a careless throng, but the veritable story of the poor, wrought out from their own heart-beats of misery, and life-blood of toil, and the experience of Elizabeth in earning but a pittance for her day of ardu-ous labor is but one instance of the thousands of cases of women and girls who are daily grinding away their lives in making shirts and jackets at a dime apiece, and "overalls" for five cents each.

"Alas for the rarity Of Christian charity Under the sun!"

Joe Parker, watching the course of events in the Eaton household, knowing that unless a change for the better was soon made in the condition of the two women, the daughter as well as the mother "would not be long for this world," and feeling his heart go out to the former in a manly affection, at last "plucked up courage," as he expressed it, to offer his hand in marriage to the object of his anxiety and love.

"It is not much I can give you," he said deprecatingly; "I'm not refined and handsome like you deserve to have your mate; I'm clumsy and rough; but I love you, and will do the best I know to make you happy, Lisbeth"—he had come to call her by this soft contraction of her name by hearing it often in gentle tones from good old father Cleveland's lips, and in her gratitude for his many kindnesses she had not resented it, though at first it seemed strange to her, but now she accepted it as a matter of

course.
"I will do everything for your mother, poor lady; she needs a strong man to look after her and lift her about—you 're too delicate for that and one who can purvide what she needs. You see she's likely to stay some time yet, with good care, an' I know we can both do for her better if ye are my wife. The rooms over the store have been empty this two month—there's five of 'em—an' they can be fixed up all com-fortable an' cozy like. There's good air about the place, bein' so near to the burnt district" an area that had once been burned over, and which had not been built up again with tenement blocks, thus leaving an open space over which the breeze from the river blew in refreshing gales-"we can fix up the best and largest room for your mother, an' you can cook for her an' wait upon her to your heart's con-tent. I'm not a rich man, but I can make a livin' for you without your workin' at sewin' or anything, an' you can give your time to your

mother, and—and to Joe, if you like, for he's heart-hungry, an' lonely, too."

And so he went on, growing in eloquence and fervor quite surprising in one of his build; but love is full of tender graces, and sends its power into human souls with such bewitching skill that even the humblest grows radiant beneath

At first Elizabeth hesitated; she could not answer him then; he must give her time to think, to decide, to talk it over with her mother, should she be "herself," although she well knew that the mother would plead for a favorable consideration of this proposal from a lover's heart. And so he promised to wait—a day, a week, if need be—but urged that the answer might soon be given. The following morning found Mrs. Exton in good mental condition, for she had slept well despite the wakefulness of the daughter at her side, and when the household duties were finished, Elizabeth sat by the bedside and told of the suit that had

been pressed upon her the day before.
"My daughter, do you love him?" queried the mother, softly patting the attenuated fingers that lay upon her own.

"As a friend, yes; as a husband, a life-com-panion, I do not know. I have questioned my heart, but it does not respond as decidedly as could wish; but I respect him. I am pleased to see him when he comes, and regret to have him go. We have many things in common, and those that we do not touch upon I am sure I could forget. I really do not know, mother dear, whether I love him or not." "I am sure you do, my child; you are pleased

to have him call, and regret to have him go. These are indications of love, or at least of a sentiment that will grow into love. You respect him, and have many things in commonthis is well. Beth, he is a good man, and unselfish in seeking your hand. Do, dear, if your heart does not object, look with favor upon

'Marmsie, I will, for his sake and for yours' -with a tender kiss upon the invalid's brow-'I will become his wife!" [To be continued.]

Written for the Banner of Light. WHAT IS DEATH.

Some one has asked me what I think of death. I judge by that you mean the flight of soul From this crude garment, so by mortals prized. On wings of light to seek its native goal. cannot understand who coined this word-Its definition stagnant, inert, lacking life. find no place wherein such state exists. But matter everywhere with force is rife.

The highest knowledge we have ever gained Points to an Oversoul, a wondrous Head. A Fount of Wisdom, whence our lesser souls, Like gleams of sunshine, outward have been shed We come forth, guided by a Master's hand, Tossed here and there upon a restless sea, Perhaps in quiet haven rest to gain our strength, Then start again to solve the great To Be.

But I deny that life makes no advance. Soul, leading matter, ever onward moves. The casket, gross, returns from whence it sprang, The jewel, which you tell me Death removes, Is transferred, that its lustre may be shed Among its kindred souls till such appointed time The Master Workman's hand once more resets The gem in other casing and in other clime.

We cannot locate Soul, nor yet its wondrous source; This is a matter far beyond our ken; Write history of these sister-worlds about us, over head-

From whence they sprang, their age, and when Their light will dim. Then I will try and solve The problem which you gave me, deeming I Have garnered sheaves of wisdom in a few shor years,

Not gained by angels in the azure sky. We only know that Life in cycles ever moves;

Its birth the Oversoul alone can tell. How many times the soul hath been encased in form I cannot answer, for "He doeth all things well." So, when you ask me what I think of Death, There is no Death. A beauteous angel band Takes the freed soul from out its prison garb,

And bears it onward to as native land. FRED L. HILDRETH.

Spiritualism: What it In, and Why it Should be Organized.

An address delivered at the Convention of the California State Spiritualist Association in San Francisco, Cal., Sept. 8, 1807, BY WILLIAM EMMETTE COLEMAN.

It has been devolved upon me to present, on this occasion, a few thoughts upon "Spiritualism: What it Is, and Why it Should be Organized." What is Spiritualism? Is it a science, a philosophy, or a religion? or is it, virtually, all three of these? In the first place, Spiritualism certainly is a branch of nineteeeth century science; it forms an integral part of the Neo-Psychology of the day. Its myriad mystic phenomena of unique and transcending import have engaged the attention of many of the leading scientists of the world, and are now being most carefully investigated, and as a consequent are being scientifically demonstrated and verified by the London Society for Psychical Research. In its phenomenal manifestations Spiritualism is one of the most important and far reaching sections of psychological science.

Next, as a philosophy, Spiritualism, in its highest phases, is all comprehensive. The farextending sweep of the Harmonial Philosophy embraces the totality of being; reaching from the highest heaven, the great central sun of the spiritual universe, down to the most infinites-imal atom vibrating in rhythmic harmony in ethereal space-a philosophy inclusive of God and man, of heaven and earth, of angel and mortal, of lowly, boorish peasant, and of choir-ing, enwrapt seraph. Interblended with this philosophy are the phenomena of Spiritualism, neither being possible without the other. Like spirit and matter, like body and soul, each forms an integral part of the other, as it were. The Spiritualist phenomena, how wondrous have been their might, majesty and power during the last half century! Penetration into the nethermost parts of the earth, the tiny rap, and its attendant phenomena of trance and inspiration, of clairvoyance and clairaudience, of psychography and materialization, have taken captive by the million the sons and daughters of earth. Good and bad, rich and poor, learned and illiterate, scientist, philoso-pher and peasant, men, women and children too, of every clime, of every station in life, of every nationality and hue, all have acknowledged their truth, their excellence.

Is Spiritualism a religion? Some say yes, some say no. I say, most emphatically, yes. As a system of thought and action, it includes every point covered by the word "religion." Its teachings embrace a consideration of the being and nature of God, the nature of man and his duties to his fellowman, the immortal-ity of the soul, the origin, nature, and destiny of the soul or spirit, the being and nature of the future life, and of the rewards and punishments, both in this world and in the spiritual worlds, the existence and character of heaven and hell, the nature and utility or inutility of prayer, and other religious exercises and ob-servances, the supremacy of the most exalted moral code-these and much more of cognate nature constitute Modern Spiritualism. If these are not a religion, then I should like to know what a religion is. Spiritualism has its Sunday services, like other religions, in which are sung religious hymns, and, in many cases, prayers are offered. Its societies ordain men and women as ministers of its gospel, under State laws, who solemnize marriages and perform other ministerial functions. It is classed as a religion in the census reports of the as a religion in the census reports of the United States, Australia, and other countries, and in official and encyclopælic publications generally. Personally, I know that Spiritualism has been my religion for nearly forty years, and I shall die an out-an-out Spiritualist in religion, and nothing else.

As a religion, Spiritualism emphasizes the inherent Divinity of Man. Instead of a vague, lead only deity for removed from earth in

shadowy deity, far removed from earth in some remote heaven, the religion and the philosophy of Spiritualism are centered in the God of Nature, whose highest expression and In every leaf and bud, in every stream and cascade, in every hill and vale, is our God expressed, but, most of all, in Humanity, the highest outcome of Deific Manifestation. n man we behold on every side. Children of God are we all; all bear the impress of the divine signet. A germ of Deity is centred in the soul of each one, constituting him or her heir to the glorious heritage of immortal life.

We see, then, that in its widest and best sense Spiritualism comprises within its amplitudinous folds all of religion, of science and of philosophy. The three it unites in one; indeed, these three constitute the immortal trinity of deific truth. They are the three sides of the Universal Prism, the three forms of manifestation of the one great primal, original substance of things.

Should Spiritualism be organized, and, if so, why? Primarily it should be organized just because it is a science, a philosophy, a religion. Throughout the world the sciences, philosophies and religions are organized. Without organized and cooperative effort, what would the sciences, philosophies and religions of the earth amount to? What would they accomplish for themselves and for humanity? To accomplish any lasting result, to secure any permanent and definite end, any system of thought must be organized. From the inception of Spiritualism, in 1848, to the present, it has been through organized effort that much of its success has been attained—that is, through local organization. "In union there is strength" is a trite truism; and Spiritualism, like all other systems of thought and endeavor, needs the practical materialization of this principle if it would subserve the best in-

terests of humanity.
Spiritualism, we are convinced, embodies certain great truths, important truths, distinctive truths, unique truths - truths not found in practical objectivity in other philosophies and religions. We are also convinced that the world needs these truths; and our Spiritualism teaches the brotherhood of man -that it is our imperative duty to assist our brothers and sisters on earth in all possible directions. As Spiritualists, then, we should do all we can to propagate the truths of Spiritualism, to extend its sphere of usefulness and beauty among earth's benighted children. The world is hungry for the nutritious spiritual bread of which we are partaking. To aid in the work of propagandism, to spread the gospel of spiritualistic truth, organization is needed, both local and national; yea, and international, too. And all this in time will

Another potent reason why organization in Spiritualism is required is that it is much needed for purposes of protection—protection from foes both within and without its ranks. Demonstrating, as it does, the irrationality and untruth of much that forms the essence of the church creeds of to-day, the honest adherents of those creeds, and the dishonest ones, if such there be, naturally are antagonistic to Spiritualism. Antagonism to Spiritualism is also engendered through the ignorance of non-Spiritualists as to its true character. Many persons are misled about Spiritualism by the folly and knavery of many who call themselves Spiritualists. The knaves and fools in Spiritualism are really its worst enemies. The conduct of silly, weak-minded persons calling themselves Spiritualists, and the rascality of many socalled mediums (some of whom are wholly pretenders, totally devoid of any mediumship whatever, while others really have some mediumistic or psychic power, which they supplement with persistent and systematic fraud both kinds have flourished for some time, and do still flourish in California), the folly and the knavery of the silly and the fraudulent in our ranks, work incalculable harm to true Spiritualism. They cause many worthy persons to believe that Spiritualism is all of a piece with these actions—that there is nothing true or good in it; that its honest adherents are all foolish, hoodwinked dupes, and its mediums are all rogues and tricksters.

To counteract the antagonism to Spiritualism, em wating from its ecclesiastical enemies,

[Continued on sevent's page.]

CONDUCTED BY MRS. J. S. SOPER

SPECIAL REQUEST.

Will Conductors of Lyceums throughout the United States send to this Department an outline of their method of conducting their Lyceums, as applied to the younger Groups?

#### Happiness: A Mosaic.

[From the French.]

There dwelt once at Rochecorbon a cooper whose name was Leroux. Every morning he arose at break of day, ate his well-prepared breakfast, kissed his wife and baby boy, and went away to his work. He walked along the banks of the Loire till he reached the coopers' yard at the end of the great bridge of Tours.

The coopers were a merry set of fellows. They loved to sing lively songs as they prepared the hoops and staves which should contain the good Touraine wines, the famous St. Avertin, or the precious Nicolas de Borgneil, which smells like viclets. But Leroux did not sing with the rest. He rarely smiled. He looked often at the fine great houses beyond the river, which lifted their slate covered roofs high in air. On Saturday he pocketed his week's pay, without pleasure, thinking the his week's pay, without pleasure, thinking the while of the stream of gold that flowed daily through the wickets of Lafitte, the great banker of Tours.
At supper time he was silent and absent

minded.
"What is the matter, Leroux?" his wife

would demand. would demand.

"I am not happy," would be the response. "I want to be rich and happy. I am miserable."

"What have you to complain of?" the wife would ask. "Am I not a good wife? Is it possible that you do not love me any longer?"

"Oh! yes; I love you," in a very indifferent tone.

tone.
"And are you not proud of the boy? The little angel! He is nearly two years old now. See how rosy and healthy he looks!"

"Yes, 1 see."
"We really have much to be thankful for. Is n't this a nice lodging? To be sure, it is hollowed out of the solid rock, and has some resemblance to a cavern. But we have a nice door, and a fine, large window. It is not a

palace—"
"Far from it," interrupted Leroux.
"But we have fine, fresh air up here in summer, and in winter the apartment is so warm that it does not cost so much for fuel. And

that it does not cost so much for fuel. And then we do not have to go up stairs to a chamber or down stairs to a cellar. And flats are so fashionable!" laughed Mrs. Leroux.

But Leroux did not join in the laugh with her, and there was a moment's silence.

"You earn good wages, and get them every week," went on Mrs. Leroux. "We live well, and are able to lay by something for a rainy day. We have almost five hundred francs laid by. We need nothing: we can help those who are poorer than ourselves. And there is our garden!"

"Ah! the garden," said Leroux.

"How beautifully things grow in it, thanks to the nice soil that you have wheeled up! And it is of just the right size; for if it were almost five hundred frances laid by. It is great discouragement. The journey was at length accomplished. He arrived one lovely sunset hour. And how great was his joy when he saw from afar the hillieide and the little garden!

He wearily toiled up the hill. As he approached the door, a cry of joy moved him to the depths of his heart; and his wife ran to throw herself in his arms.

"You have got back at last, dearest! I thought you would never come! But how dreadfully you look, Leroux! Have you been sick? I felt sure that you must be, you were gone so long. You must wash, and put on some

"Ah! the garden," said Leroux.
"How beautifully things grow in it, thanks to the nice soil that you have wheeled up! And it is of just the right size; for if it were larger we could not keep it in such nice order.

And the how loves to play in it and nick the And the boy loves to play in it and pick the flowers; and there are always roses enough blossoming out of his reach, so that you can put a half-blown one in your buttonhole, and

"That is well enough," said Leroux impatiently, "but that is not happiness."

"Happiness?" said Leroux's wife. "Do you know what you want or where it can be found?"

"No. That is just the trouble."

"No. That is just the trouble."
"Ah! well, why not find out, if you desire it

The next morning he dressed in his best clothes; he put on his Sunday coat and his new hat. He even put a half-blown rose in his buttonhole. But he did not pluck one for his wife nor one for the boy.
"Where are you going?" asked Mrs. Leroux.
"I am going to find out about happiness."

Leroux went to the village priest.
"Tell me, father," he said, "where I can

find happiness."

"My son," said the old man, raising his eyes,
"happiness is in heaven."
"That seems far off," said Leroux; "I want

to know about happiness here."
"Happiness here?" said the priest, "who knows it? One may win it for the hereafter only by laboring and suffering in this valley of

tears which we call life. "That happiness I shall certainly possess," said Leroux to himself, "for I work hard enough here. The priest is perhaps too old to know about happiness here; I will go to the schoolmaster. He is young, and very learned,

Leroux went to the schoolmaster.
"I want you to help me," he said, "and tell
me something that I cannot find out for my-

self."
"Very well," said the schoolmaster, "I have a book that tells what everything is; I will look it up for you. What do you wish to know about?"
"Happiness. What is happiness, and where

The schoolmaster got his big book, and turned the pages till he found the place he

sought.
"Happiness," he read from his book, with an important air, "is a mosaic, made up of little

"A mosa-mosa-what?"
"A mosaic."

"And what is that?"

The schoolmaster turned to another place in his book, and read, "A 'mosaic': a combina tion of many little stones."
"Does that mean," asked Leroux, "that I must get some little stones if I wish to be

Apparently," said the master, who had

never read that part of his book before, and did not feel quite clear as to its meaning.
"What kind of stones?" asked Leroux.

"I do not know."

"Does n't your book tell?"
"Undoubtedly, if I only knew just where to

'I will find the stones," said Leroux. And he went away.

As he returned home he picked up all the little stones he could find by the roadside. He filled the pockets of his coat, the cown of his hat; and he tied up as many as he could in his handkerchief.

Having reached home, he seated himself at the table, and put the stones upon it. He arranged them in order of size, and examined them carefully, and then considered critically his own feelings. He felt no especial happi-These are not the right kind of stones,' he thought. And he flung them by the handful out of the open window beyond the little garden over the parapet. Mrs. Leroux looked on in silence; but little Pierre laughed aloud to see the pebbles dancing and bounding down

the rocky hillside into the Loire. "It is not the stones about here that bring happiness," thought Leroux.

The next morning, instead of going to work, he put on his best clothes, and his thick shoes.
"Where are you going?" asked his wife.
"In search of happiness," was the answer.
"Will you find it soon?"

"I hope so; but perhaps I may not come back to night."

Leroux set out, taking half of their earnings with him. His wife made no objections, but smiled a loving adieu; and holding Pierre in her arms, they kissed their hands to him as he went down the hillside. But, when she put the boy down to go about her work, she did

not sing as usual. Leroux walked all day, but found nothing new in the way of small stones. Toward night he met a traveler, and asked if he knew where he met a traveler, and asked if he knew where some little stones different from those in the this movement will be supplied with full in-

"Climb that hill, and you will soon come to a quarry," said the stranger.

The angular bits of stone scattered about in The angular bits of stone scattered about in the quarry did not seem the right thing to Leroux. He walked on and on, looking everywhere, but found nothing of value. He searched day after day, picking up bits of andstone and silex, examining them, and flinging them away. And as he grew no happier, he began to wonder if the schoolmaster had not been mistaken. had not been mistaken.

walking on, Leroux finally arrived in the mountain region. There are many kinds of stones to be found among the mountains. He found red rocks, with blue veins, striped onyx, amethysts embedded in gangue, rock crystals, sparkling minerals, and sheets of mica shining like silver.

"These must be the stones," thought Leroux. He attacked the rocky masses with ar dor. With nervous arms he embraced rocks

dor. With nervous arms he embraced rocks as large as he could clasp, and strove to tear them from their places.

One watching him would have said that he was waging a fruitless strife with the insensate mountain. For days he tarried and la bored, wearing himself out, and tearing his hands, and all in vain. He had not the tools nor the skill necessary to tear away the gems from their rocky fastnesses. Those that he had obtained were battered and injured by his rude blows.

At length he gave up his search in despair. His money was gone, and his clothes in rags. His coat showed at the wrist, the elbows, the back, rents that the rocks had notched out or the clinging briers had made. His hat, wet by countless showers, and dried by the hot sun, was shapeless; and the soles of his shoes had become so thin that the rocks hurt his feet. Disappointed by vain efforts, exhausted by

fatigue and privation, in his loneliness and weariness Leroux felt that he would like to lie down and die. But, if he were to die, death would be sweeter with Marie bending over him and Baby Pierre beside him. He had meant to go back to them when he was rich and happy, and share with them. He suddenly determined to go home as he was, without further delay. Then only, from the time it took him to return to the little home on the hillside, did he realize how far he had strayed

gone so long. You must wash, and put on some clean clothes, and by that time the stew will be ready. Do you smell it?"

Yes, he smelt it-the delightful, appetizing

odor diffused by the steaming kert e
"And happiness," said his wife. "Did you
find it? Have you brought it back with you?"
"No; I have not found it," said he. "An!
if you only knew how I have worked and suffored!" At this instant little Pierre's voice made itself heard.

"Oh! papa! See! Pitty yocks!" And Ba-

by Leroux, taller, larger, stronger and more rosy than ever, ran to his papa, grasping in each dimpled hand one of the tiny pebbies from the Loire, with which his papa had bordered the garden walk.

At the sight of the baby's eagerness, and his wife's smiling face, a sudden light illuminated Leroux's mind. He drew his wife with one arm to the wooden seat beside him; with the other he gathered the baby boy to his breast. Ah! fool and blind that I was!" he cried; "the little stones and happiness were here!"-S. G. D., in Christian Leader.

## Young People's Spiritual Institute.

Encouraging progress is being made toward the development of young people's Spiritual Institutes, and will soon be of interest to Spiritualists everywhere. It is to be an auxiliary to the regular societies of Spiritualists, local, State and national, and is to be to Spiritualism what the Y. M. C. A. and Christian Endeavor Societies are to the Orthodox Church. The Young Men's Catholic League is also a potent factor of the Romish Church.

The Spiritualists sadly need to encourage young people to interest themselves in their Cause. Our societies are mostly composed of elderly people, and there is very little interest in anything else than tests of spirits and their ability to produce phenomena. Young members of the great majority of Spiritualist families take no interest in the local Society meetings. At least I have observed this in thousands of instances. Some remedy is needed-

it is an emergency. The proposed Young People's Spiritual In stitute will be thoroughly organized and will be ecoperative. As an adjunct to the local Society it will build the public interest, although the Institute will meet every Tuesday night for members only. But the Institutes will hold public meetings if desired, and can do the entire local work if no public Society exists. Every public local Society should see that an

Institute under this system is at once formed The development of a Children's Lyceum will more surely follow when the Institute has secured the interest of the young men and women. It is this class the Lyceum needs for officers and leaders in order to create success. It is not children that are usually found wanting in Lyceums, but Leaders and officers. The social interests of spiritual societies are at a low ebb because young people are so sadly prominent by absence.

All these things can be remedied and developed by the Spiritual Institute, and its special work will be for social and psychic develop ment.

The objects of the Institute are stated in the Articles of Association as follows: "To assist in the development and support of Spiritualism as philosophy, science and re-

To hold meetings for our mental, spiritual and social culture, and for our psychic development and the exercise of psychic powers, and to assist the sustenance of public societies of Spiritualists in the propaganda of Spiritual-

To meet as a fraternal body of young people for the culture of social intercourse and mutual interests, not conflicted by interfering asso ciations and public prejudices.

To assist in spiritualizing the youth of both sexes and all classes, that the coming race may be continuously made better mentally, morally and spiritually.

We shall seek to control, by rental or erection, rooms or buildings wherein to hold spiritual, literary, psychic and social meetings and entertainments; to have a library and readingrooms, séance-rooms, gymnasium, and other appurtenances that may be conducive to our

interests, mental, moral and physical."

The membership shall be of both sexes over twelve years of age, but no officer of a local In-

stitute shall exceed fifty years. formation and a copy of the Articles of Assoc

ation when they obtain twelve persons willing to form an Institute. Fraternally, G. W. KATES.

Rochester, N. Y., 55 Comfort street.

## The Haverhill Lyceum

Opened for another season, Sept. 5, with a full at tendance. The children seemed more than glad to meet again. We he pe to grow in numbers and in all good graces the coming year.

The Lyceum has received a most beautiful gift from the spirit world, a picture in pastel from the artist (in spirit). George von Hough, through the mediumship of Mrs. R. Annie Swift, of Haverhill. The artist tells us the picture of the Indian is one of the Lyceum band, and that, of course, makes it of greater value to us all. Good indges of such work have pronounced it a very fine tulug. Mrs. Swift is used in an unconscious state for this work, and has done several very beautiful portraits in oil as well as this in pastel and one in crayon.

On Sunday, the 12th, we had another full school and some new members with us. Our exercises were interesting, and, among other good things, this poem from our Treasurer, Mr. Edwin Whitehouse, was much enjoyed:

In realms above our mortal gaze—

In realms above our mortal gaze-And yet so very, very near— Are spirit-friends, who, we uld guide our ways, As time rolls on from year to year—

Our increasing band, the Lyceum. With keen perception and tender care, Into our midst they gladly come, Their high aspirations with us to share.

Their presence here is often felt And seen by not a few. Ten from our banners their faces melt, But not to say a last "adleu." We have another evidence to prove (Which has come to us without a call), The unseen force, the work of love, In the piece of art upon the wall.

Through mortal hand to us is given
This glorious proof our souls to lift
To grander thoughts, to an earthly heaven,
As it comes through the hand of our Sister Swift.

Then let us ever with grateful heart Receive these toxens as they are given, And to the angels of earth our love impart, As well as to angels that may be in heaven.

Yes, let us remember, one and all,
That the world to us is peering,
With the eye of a critic, on the large and small,
If from these principles we are ever found veering.

Language is weak, but the Soul can rise
Far above all this earthly condition,
And drink in the grandeur this picture implies,
And thus help our sister to proceed on her mission.

For thoughts are things, though not expressed In tones of thender or music low, And through their vib attons we may be impressed Of the attainments in this life, as onward we go. H. E. JONES, Assistant Guardian.

#### Children's Progressive Lyceum No. 1

Met, for the first time this season, in Red Men's Hall, 514 Tremont street, Sunday morning, Sept. 12. Considering that it was early in the season there was a very good attendance, and as there was, not any lesson subject to be discussed, the time was given to son-surject to be discussed, the time was given to general remarks from those present. Our planist not having returned from his summer trip, through the kindness of Miss Stella Churchill we were pro-vided with music for our singing. There were be-tween thirty and forty present, and a contribution of

\$2 26 was taken.
It is to be hoped there will be a revival of interest in the Lyceum work during the coming winter, and parents will see that their children are brought or sent to the Lyceum, that they may be instructed in the religion of their parents. These who have this Lyceum in charge will do their utmost to carry it on

in a tru'y educational way. The most advanced methods will be used:

Those which will make the child think for himself—we do not approve of anything that appreaches a catechism, yet at the same time would give our hearty support to a National system of education—that which would bring a unity of effort among all Lyceums. It could be arrived at by a systematized and graded list of subjects to be discussed in every Lyceum all over the recountry on the same date. I just throw out this thought for the present. Will be glad to rear from any one on the subject, and I will then write more in detail.

MRS. J. S. SOPER, Superintendent.

## New Bedford, Mass.

The New Bedford School of Progress held a very successful session in Pythian Hall, Sunday, Sept. 12, when the following program was given:

"Opening hymn," Brightly Beams our Father's Mercy"; Invocation by the Condreter; Roll call; Musical reading, "Be Kind to Each Other"; Golden Chain recitation. "The Conduct of Life"; Reading by members; Hymn, "Scatter Seeds of Loving Deeds"; Silver Chain recitation, "The Presence of Angels"; Marching and Calisthenies; Practice of new hynns, when one of the scholars was controlled, and gave a very good test, closing a very harmonious session with the Doxology.

Belle S. Thompson, F. C.

RICHARD RIDING, Clerk.

## The Boston Spiritual Lyceum.

Sunday afternoon, Oct. 3, at 1 P. M., this Lyceum will reöpen for the season of 1897-98 in Berkeley Hall. As heretofore, on opening Sunday, the Jesson-hour will be devoted to social greetings and the formation

of the several groups for the season's work.

Believing that the future welfare of Spiritualism demands that our children should become acquainted with its fundamental principles, we invite all parents who are interested in Spiritualism to bring their children to the Lyceum, and ccoperate with us in maintaining a school for their spiritual education and uneldment. A. CLARENCE ARMSTRONG, Clerk. 17 Leroy street, Station K.

## Indianapolis, Ind.

Ollah Toph writes: The Indianapolis Lyceum of the First Spiritualist Church will celebrate its Anniversary Sept. 26. Delegations from neighboring cities will be invited. Mrs. Marie Carpenter of Detroit is speaking for us. Moses Hull will be here two nights. The Church is prosperous. We held conference meet-ings through the summer, and sustained interest. The yceum has good workers. Other societies hold meetings regularly Indianapolis, Sept. 14, 1897.

Answer to Puzzle in last Banner-Grape.

#### A Letter from Abby A. Judson to all who Feel Interested in Her Welfare.

DEAR FRIENDS: This letter is written in apology to all those whose kind letters to me are done up in packages, labeled with their name and the date, because I am unable to answer them, and to explain my long silence in the newspapers, and why I am not engaged in any public work.

In the latter part of January, 1896, my beloved brother, for whose sake I had come East in 1894, had a stroke of paralysis, affecting his whole left side, and on Feb. 28 I removed him from an Insane Hospital, after an incarceration of thirty-two years, to my little hired rooms in Worcester, Mass.

Just before taking my dear brother home, on Feb. 19, 1896, I fell from the top to the bottom of a long flight of stairs, striking with the full force of the impetus gained on the top of my head. For several weeks I suffered distressingly at the base of the brain, and it was during this time that I filled my lecture engage-ments in Worcester, Haverhill and North Scituate. Recovering from the head pains I foully hoped to suffer no more; but alas! the results were destined to be more serious, and took the form of cataracts in the crystalline lens of

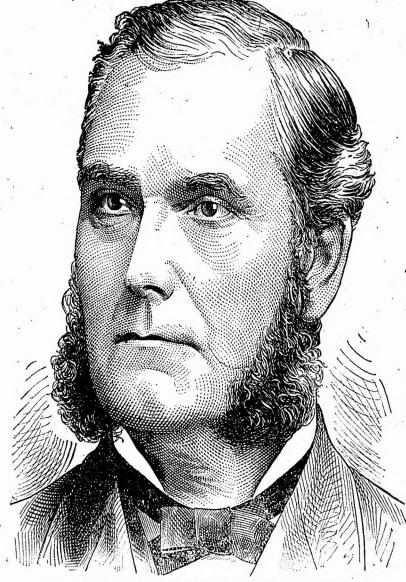
both eyes. Ordinary cataracts are induced by advancing old age, take a number of years to develop, give no pain, are removed without difficulty and the sight is soon restored with properly adjusted glasses. It was quite different with the cataract of my left eye. It developed in days later spasmodic contractions set in, that caused the wound to reopen, and the newly formed aqueous humor to flow over my cheek, and an inflammation set in, which deferred the adjustment of the glasses, and which makes the glasses useless, and the eye nearly useless until another operation can be performed on it. This cannot be done until the right eye be an occasional letter for me, and read to me ready for the removal of its lens. This may about the Queen's Jubilee, the Klondyke, the ready for the removal of its lens. This may

take place early next winter.

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MEMBER OF CONGRESS H. HENRY POWERS, EX-JUDGE OF SUPREME COURT.

No other medicine in the world is recom-1. Here, for in tance, is the recommendation mended so highly, so strongly and so earnestly for the people to use Dr. Greene's Nervura by and by so many well-known and prominent people as Dr. Greene's Nervura blood and nerve and Chairman of the Committee on Pacific

whose word is always the very essence of truth mediately use Dr. Greene's Nervura. and who recommend the weak, nervous and Congressman Powers says. suffering to use Dr. Greene's Nervura because wonderful medical discovery.

shall take the place of weakness, prostration in their opinion. and despair among the people, and they publish the marvelous facts of their own cures, over their own signatures, that the common people everywhere may know that to take Dr. Greene's Nervura blood and nerve remedy means to be restored to health, reinvigorated, rejuvenated, | well-known Dr. Greene, 31 Temple Place, revitalized, with new hope, renewed powers, Boston, Mass., who can be consulted free by energies and ambitions.

remedy. It is recommended to the sick by al- Radroads, Member of the Committee on elec-most everybody, as the surest cure. It is tion of President and Vice-President, and who recommended everywhere as the greatest of all for sixteen years before taking his seat in Conhealth restorers. It invariably gives strength gressawas Judge of the Supreme Court. He to the fired, over worked and worn-out body, has also been State Senator and Speaker of the It makes pure, rich, vitalized blood and strength. Vermont House of Representatives. Surely ens and invigorates the nerves of those who are, there can be no higher testimous in favor of a nervous, nerve-weakened and nerve-exhausted, remedy than the personal words of so distin-Then, too, look at the standing of the people guished a statesman and eminent a judge, and who recommend Dr. Greene's Nervura blood we doubt not that his testimonial and encourand nerve remedy as the greatest and grandest aging recommendation to those who are out of of medicines. They are our foremost citizens, health to use Dr. Greene's Nervura, will result men and women occupying high places of honor in the cure of everyone who reads these lines, and trust and known to everybody, people for his advice will certainly influence all to im-"I have found that Dr. Greene's Nervura

it cured them, because they have absolute per- blood and nerve remedy is a most valuable sonal knowledge that it is a sure restorer of tonic, toning up the system and producing a health and strength, and because they wish the condition of refreshment and buoyancy after public to have the fu'l advantage of this truly long continued mental strain. I have heard it spoken of in terms of high appreciation by They desire that health, strength and vigor many responsible witnesses, and fully concur

H. HENRY POWERS." Get Dr. Greene's Nervura blood and nervo remedy at once and be cured.

Remember that this worderful cure is a physician's prescription, the discovery of the the people, personally or by letter.

I gave my last lecture in May of that year. June 17 I took the sole and entire charge of my insane and paralyzed brother, and continued this exhausting though most comforting labor till Feb. 8, 1897, when he rose from his bed of harrowing pain to that brighter region where pain can never come. During the last six months of his life I fed

him every morsel as he lay flat in his bed, and never once did he fall to say, "Thank you, dear," or, "Thank you, darling," when I prepared to feed him. Our strong and watchful angels drove away obsessing spirits. Through my instrumentality his reason was restored, his rare intellect gave tokens of its pristine brightness, and his last distinct words spoke his love for me. Alone with him I gave the last tender ministrations to his expiring form, closed the unseeing eyes and tenderly washed the de serted tenement of clay, while his enraptured spirit was enfolded by his parents, and borne away to rest sweetly for a while, until he could become prepared to enter on the activities of spirit-life. I have since seen him in spirit, and am often cheered by his loving presence. My brother being safe, I could now pay atten-

tion to my left eye, which became entirely blind the same month, and was operated on, as before stated, last May. I remained for ten weeks under the surgeon's care, three in the hospital and seven in the home of dear Mr. and Mrs. Milton Howe, well known to all Worcester Spiritualists. The operation was performed by Dr. John C. Berry of Worcester, Mass., and during the subsequent weeks of pain and a malarial fever, his skill, his judgment and his no ble sympathy made me always glad that my choice had rested on him. Pecuniarily he was also very kind, as he performed the critical operation for only two-thirds, and the subsequent treatment for one-half, the usual fees. A medical missionary and head of an eye hospital in Japan, he remembered that I was a missionary's daughter, and he was very good to me.

Many have shown me kindness that I can never forget. When writing "The Bridge Be-tween Two Worlds" my weight had reduced from one hundred and forty to one hundred and five pounds, I remember the tears our brave Mrs. Lillie shed over my enfeebled condition. I remember noble Helen Stuart-Richings's visits to my brother and myself, her taking my garments home, and setting tedious stitches that I could not see to set, and her singing songs to him "like an angel from heaven." I remember the loving letters that both these women, and many other friends, both in Spiritualism and in the churches, sent me after only one year; it pained me constantly. Its his transition. I remember the visits and gifts removal in May, 1897, gave me much pain. A few to my brother of many kind friends in Worcester, and I use this general letter to thank one and all, and to explain my silence and the cessation of my public efforts for the cause of Hu-manity and Spirituality.

I am staying with different friends far and near, in different places, who set darning stitches for me, read my letters to me, write movements of our lecturers, and other news. To return, my headlong fall took place Feb. The right eye is always dimmer, and I am

19, 1896. I took my brother home Feb. 28, and | awaiting the time when its lens can be examined, and the other eye operated on again. As I have not lectured for fifteen months,

and may never be strong enough to lecture again, and am therefore almost wholly dependent on the sale of my books, I earnestly hope that my friends will interest themselves in extending their sale, and thus aid not only me, but the Cause we love. My address is always Worcester, Mass., and the letters are at once forwarded to me wherever I may be. And wherever I go I take a box of my books with me, so that I am at all times and places ready to fill orders for books. My books can also be obtained from the BANNER OF LIGHT and The Progressive Thinker, as these two papers get them from me, and keep them constantly on hand.

I trust all who read this letter, who know me, and especially those to whom I owe a letter, will kindly take this as a personal one from me. This is the best I can do now, and though now under a cloud, my heart goes out in love and sympathy to all. I derive so much comfort from my consciousness of the near presence of disembodied ones, and from my trust in the beneficence of the Infinite Power of the Universe, that I long more earnestly than ever to speak and write on these subjects. But I must bide my time, and remain, as always, Your true friend, ABBY A. JUDSON. Worcester, Mass., August, 1897.

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Oct. 10.

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# Banner of Fight.

BOSTON, SATURDAY, SEPTEMBER 25, 1897. ISSUED EVERY THURSDAY MORNING FOR THE WEEK

[Entered at the Post-Office, Boston, Mass., as Second-Clas

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Fred. G. Tuttle Treasurer. Fred. G. Tuttle.....Treasurer. Harrison D. Barrett......Editor.

Matter for publication must be addressed to the Editor. All business letters should be forwarded to the BANKER OF LIGHT PUBLISHING COMPANY.

#### TWO DOLLARS PER YEAR.

The management of the BANNER OF LIGHT , has reduced the subscription price of the paper to Two Dollars per year former price \$2.50).

We trust that Spiritualists everywhere will cooperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1897, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and the practicality materially enhanced, and the Cause which this paper has so long defended and upheld greatly strongthened.

#### The National Anti-Spiritualistic Convention.

Our readers will find a brief report of the proceedings of the above-named Convention by their zeal. They felt that their cause was on our eighth page, from the able pen of Bro. just, and hoped for outside aid that never Moses Hull. The perusal of this report should convince every Spiritualist that this body of religionists means business. Mr. Hull was on their time of need, and deliberately aided the the ground, and found evidence enough to convince him; that a general attack on the part of the Christian Church is to be made upon Spiritualism. It means a long, bitter fight, and, on whose banners victory will perch, will depend upon the efforts the Spiritualists make to defend their religion. The Spiritualists have been in a state of apathy so long that it will take vigorous persecution to rouse them from their lethargy.

It is well that the first note of alarm has been sounded... The fight against Spiritualism cannot be begun too soon. It will solidify the are Christians, should have the privilege of spiritualistic body as nothing else can, and cause the people to stand on both the offensive and defensive. They will turn the eye of careful scrutiny upon their own ranks first, in order to discover their weak points. As soon as they are found, they will seek to strengthen them, that they may present an impregnable front to the enemy. One of the weakest points in our armor as a people is the fraudelement in our midst. It has been nurtured by the over-credulous, and protected by honest Spiritualists in the name and for the sake of mediumship. It has had its price, and many Spiritualists have paid dearly for their experiences in connection with it.

It has a strong following to-day. It is asserted by those who are in a position to know the facts that it is backed by a strong secret organization, whose sole purpose is to enable its members to dupe the public for the sake of gain. It is no wonder that this terrible condition of things has given rise to an opposing body whose declared purpose is to destroy mediumship and Spiritualism. It will be better for Spiritualism to have the work of housecleaning done by Spiritualists themselves. If left to others, the paint will be rubbed off with the dirt. Genuine mediumship could take care of itself, if it were not forced to compete with the counterfeiters. As it is, all mediums are adjudged to be alike by our opponents, and the innocent suffer as well as the guilty. If this National Anti-Spiritualistic Association will but cause the Spiritualists to draw the line of demarkation between the true and the false, it will have served a good purpose.

The Spiritualists will find the lack of harmony among them another very weak point in their armor. Persecution will have a tendency, we hope, to do away with this unhappy condition. Those extreme individualists, who claim to have nothing in common with their the rear ranks by the progressive thought of the age. The people will see, when under the fire of the enemy, that "cooperation is life, and competition is death," hence will rally as one man in defense of their sacred rights. The sindividualists will find that altruism is better than the selfishness they have clung to so tedelusion that they were developing their higher selfhood. To-day individualism, as accepted by many Spiritualists, is only another name for selfishness.

movement is the lack of systematic organiza- | States, and we are positive that no endorse- | speakers have long argued that such action | Oct. 1.

themselves in the local, State and National cor of the National Spiritualists' Association. an estate of thousands! The enemies of Spirdollars where Spiritualists will not raise three hundred cents from the same number of people. The former prove their devotion to their religion by deeds, while Spiritualists prove theirs by mere words, and too often by bitter quarrels amongst themselves.

The remedy is to be found in a closer union of all our people. The fraudulent forces can be routed by no other means than organization, while the National Anti-Spiritualistic Association, the Legislatures and other opposing bodies can be met in no other way. It is. therefore, the duty of every society of Spiritualists to join the National Association, and to be fully represented therein at the coming Convention. Every Spiritualist should make a special effort to attend the Convention in person, to lend his influence in favor of purging the ranks of all fraud, and the closing of the same for offense and defense against all enemies. The National Anti-Spiritualistic Association has influence and wealth behind it. It has come for destructive work, and it can only be defeated by the united efforts of all true Spiritualists. Spiritualism is a sacred treasure that has been entrusted to our care by the higher forces. It will remain in our keeping only so long as we prove ourselves worthy to be its guardians. It will then be given to those who can and will work with the angel-world in its endeavors to bless the race We can prove our devotion to Spiritualism at the present hour by heeding well the signs of the times, and rallying as one to the support and defense of the truth as we see it.

#### The Turko-Grecian War.

A treaty of peace has been signed by the representatives of Turkey and Greece and the war between those nations is now at an end, It was of short duration, and was a triumph for the Turks almost from the outset. The Greek troops gained some temporary advan tages in a few of the first engagements, but soon lost all, and more than all, to the victorious Turks. The little kingdom put up a plucky fight, but the odds were too great, and she was vanquished. The Greek soldiers proved them selves to be worthy descendants of their patriot fathers who followed Marco Bozzaris, and other gallant leaders, in their struggle for independence three-quarters of a century ago.

The Turks had the advantage in everything. They had a splendidly-equipped and thorough ly disciplined army; they had access to large sums of money from citizen bankers of the six great European powers, and they had skilled generals at the head of their troops. The Greek armies were well officered, but they lacked the skill that experience had given their opponents. They had little or no capi tal, and the money given by Greek citizens at home and abroad was not sufficient to put them into a condition to cope with their form idable adversaries. They also lacked the numin their love of country, and splendid courage.

and rushed into an unequal contest misled. came. The six great powers of Europe, Chris tian in name, forgot their Grecian brethren in "unspeakable Turks" in their warfare against Greece. This was done in spite of the outrages committed upon Christians in Crete and Armenia, who were left to the tender mercies of the Turk, whose barbarous deeds have so long shocked the so-called civilized world. The loans of the Rothschilds to the Turkish gov ernment were of more concern to England and Germany than were the lives of tens of thousands of Christian people.

Greece's cause was just. She claimed that the inhabitants of Crete, five sixths of whom governing themselves, instead of being compelled to submit to the rulership of a very small minority of Mohammedans. For a cause far less just than this, England has waged many a war, but left little Greece to stand alone as the champion of right against such fearful odds. Had England and the other great powers of Europe done their duty, the atrocities wrought by the Turks in Crete and To Advance the Interests of Spirit-Armenia would never be repeated.

As it is, Crete remains under Turkish rule; Greece is vanquished, and there is no one to stay the red hand of murder in Armenia. War is wholesale murder, and is ever to be deprecated. But the cause of Right sometimes demands the sacrifice of human life. The battles of Crete and Armenia for freedom have cannot be dismissed without discussion. Many only been postponed. They will be fought in the future until the people of those oppressed agree fully with him in two respects, viz countries are truly free. In the meantime, peace has been restored to the Peloponnesus, and the six Great Powers of Europe have the satisfaction of knowing that, while they have ples. not sold the Lord of Heaven for money, they have yet sold thousands of helpless men, women and children for the gold of the Rothschilds, to preserve the "integrity" (?) of their patible, with the spirit of progress. That respective nations! Gold is King, and human life is as nothing to that potentate, now in possession of every civilized nation on the and is only the prejudiced opinions of fallible earth. The people are not yet wholly enslaved, and when they are aroused, they will be as a unit in their demand for freedom for every child of God.

#### The Milwaukee, Wis., Spiritualist Society.

ing Spiritualist Society in Milwaukee would any one person or set of persons to the posihold no meetings during the coming season. tion of dictator as to what men shall think, We are pleased to learn that such is not the fellow-men, will find themselves relegated to case. The Unity Spiritualist Society holds premises, there are strong arguments on his ministered unto by such able speakers as Hon. L. V. Moulton and Geo. H. Brooks.

It is true that a self-styled medium is operating in Milwaukee, and has drawn large audiences, probably affecting Unity Society to some extent. He claims to be endorsed by the estimable value of an upright life, and cognate naciously for many years under the pleasing President of the National Association at Wash- principles. It is possible to combine these ington, and answers to the name of Bates. It opinions in such a way as to give the largest so happens that the books of the National Spiritualists' Association show no such person as men, yet state to the world in a succinct and Bates registered there. Personally we know definite manner what Spiritualism really The third weak point in the spiritualistic of no medium by that name in the United stands for. Many of our ablest writers and Mr. Eben Cobb will open meetings there about Hall, 514 Tremont street.

try to save even ten thousand dollars to their be endorsed by it. Unless they carry official some general statement before the world? Cause. Less than three hundred dollars have papers, duly signed by the President and Sec been sent in to defend the Babe will, covering retary, and properly scaled, it would be well to give them a wide herth. Of course, we are than limited their field of usefulness. They Itualism can secure three hundred thousand referring to those whose careers are not known to the general public.

We gladly correct our mistake in regard to the work in Milwaukee, and congratulate our friends there upon their firm stand for right and justice. The legally incorporated societies usually prove to be the only stable bodies in spiritualistic work.

#### The Maine State Convention.

The State Spiritualist Convention held in Augusta on the 18th and 19th insts. was a grand success in every particular. A constitution in harmony with that of the N.S.A., after the Massachusetts pattern, was adopted, and a very able Board of Directors chosen to manage the business affairs of the Association for the year next ensuing. Rev. A. J. Weaver of Old Orchard, the President, brings to his new office a mind richly stored with spiritual knowledge, and a zealous interest in the progress of the spiritual movement that could well be emulated by all Spiritualists in the State. The Vice-Presidents, Mr. A. H. Blackington of Rockland, and Mrs. Sadie Jordan Clifford of Waterville, are enthusiastic Spiritualists and ardent advocates of organization. They will do the Cause good service in their

The Secretary, Mrs. Viola A. B. Rand of Hartland, and the Treasurer, L. T. Waterman of Dexter, are Spiritualists of many years' standing, who have long advocated a State Association in Maine. No mistake was made in electing them to the important positions they are so well qualified to fill. Hon. G. T. Stevens of Augusta, the first Director of the Association, is a lawyer of distinction in the State, and the present efficient Judge of Probate for Kennebec County. He will prove a veritable tower of stren th to the Association. All members of the Board are men and women of standing in the State, who are loyal Spiritualists at home and abroad. With such leaders Spiritualists is certain to make a safe voyage into the harbor of success.

It was one of the most harmonious gather ings it has ever been our privilege to attend. Not one inharmonious note was struck during the entire Convention, nor was the element of jealousy at all prevalent among the people. The official positions sought the men and women to fill them, and there was no under-handed wire-pulling used to secure personal preferto their State Convention to organize a working Association, and, knowing what they wanted, they worked together with a will until they accomplished their object.

What we say of the Maine Convention is also true of the Conventions in New York, Texas and Ohio. Harmony was the watchword at all of those great gatherings, and the idea of unity was the dominant thought among all of the people present. This is an bers of the Turks, but they made up for this augury of good omen for Spiritualism. If Spiritualists realize the weakness of individualism, and the power of cooperative effort, we may safely conclude that Spiritualism has a bright future before it. The people feel that they must unite to conserve the genuine spiritual phenomena, and to weed out the counterfeit. They wish to be known as factors in the reforms of the day, and realize that they can only become such through systematic organization.

Four strong State associations organized under the auspices of the National Association make it apparent to all that the Spiritualists of America are alive to the duty of the hour. and thoroughly in earnest in their endeavor to discharge the same in a conscientious manner. Rhode Island will have formed a State organization before the assembling of the National Convention in Washington. Tennessee, Pennsylvania and New Hampshire are ripe for organization, and they will soon be in line with their sister States. Let the good work go on, for there is need of union in all directions for the sake of reform. Our zealous opponents will find us in fighting trim, ready to meet them in the defense of our rights as citizens, and for the advancement of the religion of hu manity, our beloved Spiritualism.

# ualism.

With the present issue, Rev. T. E. Allen closes his excellent essay. It is rich in suggestion and replete with wholesome advice. He has liven the entire body of Spiritualists something to think of, and raised issues that of his points are well taken, but we do not the adoption of the Bible, or any other work, as a text-book for Spiritualism, and the put ting forth of a creed or a declaration of princi-

To take the Bible, or any other book, as a text from which to teach Spiritualism, appears to us to be rather incongruous, if not incomthere is truth in the Bible, and high spiritual ideals, we do not deny; yet it is full of errors. men. This is true of nearly all books, hence to take any one book as the guide for Spiritualists and investigators of Spiritualism, is to exalt one man's views, or the views of a few men at most, to a position of supremacy not warranted by the inherent value of any one of them. All books contain truth, hence we feel that it is better for all liberalists A short time since we published a statement to be truth-gleaners from all religious systems, upon good authority to the effect that the lead- and from all books as well, than it is to exalt say or do. Still, reasoning from Mr. Allen's regular meetings every Sunday, and is being side, and we wish to give full opportunity for

their presentation to the public. The adoption of a creed, or declaration of purposes or statement of belief, is far different. All Spiritualists agree as to the facts of spirit communion, eternal progression, the infreedom of thought in regard to religion to all

tion. If the Spiritualists would but enroll ment was ever given him by us or by any offi- i was an absolute necessity on the part of Spir-Itualists. In order to obtain a standing in the Associations, no power on earth could prevail The Spiritualists of the United States will courts of this nation, some statement of prinagainst them. If endowments could be s.- find it to their advantage to correspond with cipies is positively required. Such being the cured, even now there would be no difficulty; the officers of the National Association in re- case, is it not well, as Mr. Allen suggests, to but as it is, the Spiritualists seem unwilling to gard to all speakers and mediums who claim to consider the point with great care, and place

The Unitarians have been compelled to do

this, and in so doing have rather increased now stand for something definite, and can prove the same to the world. It may be that the Spiritualists will find it advisable, as well as profitable, to follow their example. Creeds, to our mind, have always been stumblingblocks across the pathway of progress, hence we have felt that it would be detrimental to Spiritualism to put forth any set, determinate statement of belief. We recognize the necessity of securing and maintaining a standing before the courts of the country, hence we feel that some declaration of principles should be made that will put the judges in possession of the salient points for which Spiritualism stands. Further than this we are not prepared to go. We are willing to be convinced that a creed is a necessity, but at present we consider the Scotch verdict, "Not Proved." the only one we can render.

At an early date we shall publish a symposium of reviews of Mr. Allen's paper, trom many of the ablest representatives of Spiritualism. As soon as they have all been received, our readers will be given the benefit of their thought. An impersonal discussion of princi ples is always educational, and we feel that Mr. Allen has opened a field of thought hitherto unexplored even by many Spiritualists. It would be well for all of our platform speakers to acquaint themselves with Mr. Allen's views, in order that they may be able to reply to all questions that may be asked concerning it. Mr. Allen's essay will soon be issued in pamphlet form, and placed on sale.

The Rhode Island State Convention, to be held in Providence Wednesday, Oct. 6, at 2:30 and 7:30 P. M., is the next attraction for New Eugland Spiritualists, especialty for residents of Rhode Island. Every lover of liberty, as well as every devoted Spiritualist in that State, should attend the coming Convention. It will have much to do with shaping the fu ture of spiritualistic work in Rhode Island, hence every Spiritualist should take a deep inat the helm, the Maine State Association of terest in this important assembly. A State Association of Spiritualists is an absolute necessity in every State in the Union. The Spiritualists in New Hampshire are the only ones in New England who are behind the times in this respect.

The Spiritualists of Augusta feel that the recent Convention has done much to remove the stigma cast upon Spiritualism by the exposure of a bogus medium in that city two ment. In brief, the Spiritualists of Maine went | years ago. The dignified presentation of the phenomena and philosophy of Spiritualism always carries weight, but it takes only one Webster to undo the work of a dozen true and tried workers. The Cause will now progress in Augusta, but all Spiritualists should be on their guard against all Websters, Kings, Thomases, and other unprincipled knaves who are doing more to destroy Spiritualism than has ever been done by the combined hosts of Orthodoxy.

> We learn that Mr. Victor Wyldes, a trance speaker and psychometrist from Eng Bay and Lake Champlain. land, is now located in New York City for at On entering the grounds one is impressed land, is now located in New York City for a short time. He visits America for the benefit of | with the absence of all signs that place such a tests. He is open to platform engagements for the weary traveler. the time being, and may be addressed at 232 West 46th street, New York City, in regard to the same.

There are two kinds of discontent-discontent with one's own achievements and discontent with the achievements of others. The former acts as a spur to man to improve his own conditions, mentally, morally and socially, while the latter breeds distrust, laziness and decay. The one leads to realms where proother to depart forever.

No contributions to the Labe will defense fund have been received this week. Are our people growing lukewarm? Less than whose duty it was to receive contributions expenses of a trial that will cost four or five times that amount. Let us not be weary in the trest in this truly humanitarian cause, that well-doing. Send in your dollars, friends, that the Home may be endowed and made ready Spiritualism may be properly defended before for our worthy poor. the court. Now is the time to act, as the case may be speedily called.

The expected heir has arrived in the home of the Duke and Duchess of Marlboropportunity to send another portion of his millions to foreign lands, in the form of a generous gift of ten or twenty millions to his grandson. Dukes come high, but, so long as there are American millionaires to buy them, we presume they will remain in the market at the present high prices.

Dr. Dean Clarke did yeoman service at the Maine Convention, and has been requested to continue his labors in the "Pine Tree State" for an indefinite period. This he is willing to do at reasonable rates, and he will be pleased to correspond with the Spiritualists of Maine in regard to missionary engagements. He is a scholarly speaker, and a credit to the platform of Spiritualism. His address is 56 Bedford street, Boston.

Mrs. Cynthia H. Clark of Boston was an indefatigable worker for the success of the State Convention in Maine. She devoted all of her time to the good work, and sought to labor for the good of all rather than for her individual welfare. She should be given steady employment by our Maine friends.

Mrs. Nettie Holt Harding, the wellknown test medium, is taking a brief vacation among her many friends in the State of Maine. She was a general favorite at the recent State Convention there, and is always made welcome by the good people of her native State.

Our readers will do well to notice with care the announcement of the grand excursion to the National Spiritualist Convention in Washington, D.C., published in another column of this issue. Every Spiritualist should attend the National Convention.

Hollis Hall, 789 Washington street, Boston, is being renovated and decorated, and

#### Mrs. W. S. Butler.

A private letter has just been received by a lady in Braintree, Mass., from Lady Shoffleld of London, Eng., a friend of Mrs. Maggie J. Butler. The following brief extract speaks for

"It is with the deepest regret and sorrow, both on my own part and that of our evolutionists in England and France, that Mrs. Maggie J. Butler was obliged to return to Boston immediately on her arrival in England—in fact, by the very steamer by which she came hereon account of the severe illness of her husband. Great preparations had been made by her friends, both in London and Paris, to receive this gitted medium. Friends whose lives have been unfolded by her clairvoyance have left her feeling comforted and uplifted, knowing that God is floating their barque beyond the grave to light and love.

#### Dr. Mary J. Wright.

Word comes to us that this popular doctress is at present confined at Grace Hospital, New Haven, Conn., suffering from a complication of diseases. Her friends will understand why her correspondence is not attended to. The best wishes of all who know her go out in warmest sympathy for her prompt recovery.

We learn with sincere regret that James G. Clark, the poet of the people, has suffered a second relapse, and has little or no prospect of recovery. He is one of whom the Spiritualists of the world may well be proud, and their sympathy should go out to him in his hours of suffering in no small measure. His long illness has completely crippled his resources, and it is a good time now to send assurances of good will in the form of generous orders for his published poems. This is not charity; it is simply justice, for every person will receive double the value of the money expended in perusing every one of his poems. He may be addressed at Pasadena, California.

A mistake of one figure caused THE BAN-NER to announce the arrival of Mr. E. W. and Mrs. M. H. Wallis of England in this country exactly one year earlier than they had planned or intended. They will reach the United States Sept. 18, 1898, one year hence, when they will receive a hearty welcome from their spiritualistic brethren in America.

Ma As we go to press, we are in receipt of a letter from Susan S. Smith, of Victoria Lodge. Bermuda, containing five dollars for the defense of the Babe will. A few more generous donations of the same pattern as Mrs. Smith's, and a vigorous defense is assured for Spiritualism, as well as the rights of Spiritualists, before the courts in Washington.

office on several occasions last week. She will soon return to California, to resume work in San Francisco in connection with Mrs. J. J. Whitney, the gifted California psychic.

Mrs. R. S. Lillie, the well-known lect

urer, was a welcome guest at THE BANNER

Attention is called to the advertisement of J. E. Lippincott, on our fifth page.

Dr. L. Freedman, the Australian healer, is located in Boston for a few weeks.

## Queen City Park Camp

Is an ideal spot on the shores of Shelburne

his health and mediumistic powers. He spoke | commercial value on Spiritualism, and a feelin Adelphi Hall, New York City, last Sunday, | ing of harmony and restfulness seems to perand followed his discourse with psychometric vade the atmosphere and take possession of

It was my privilege to spend several happy days at this charming place, and enjoy the hospitality of Dr. Smith, President of Queen City. The doctor does much to make the visitors and campers enjoy their sojourn at the Park. This year he had two fine spans of horses there, and scarcely a day passed that they were not in use, taking parties to drive.

Every one at the Park is social, and the visitor very soon feels at home. Quite a number of Montreal people are regular campers at Queen City Park. As a rule, Montreal people are social and courteous; one gentleman in particular, who is an able boatman, makes gression never ends, while the other leads to himself very agreeable to all visitors by taking retrogression and despair. Welcome, then, the discontent that betokens progress, and bid the them the pleasure of a row on Lake Champlain.

Veterans' Day at the Park was rather quiet, it being the last of the season; but ten persons kindly contributed a dollar each, which was gratefully appreciated by the representative three hundred dollars are on hand to meet the and memberships. It is to be hoped that during the coming year all camps and societies, as well as individuals, will take an active in-

## Veteran Union Basket Picnic,

Held at Waverley Home, Sept. 11, was another success. Seventy persons were present and ough. W. K. Vanderbilt will now have an had lunch under the trees. Hot coffee and tea were made in the house and served to the picnickers.

About two o'clock the spiritual meeting was held in the parlors. The exercises were opened with singing by Mrs. Lovering, Mr. Huxley and Mr. L. W. Baxter, "Oh, Wait, and Murmur Not"; the opening address, by Dr. N. P. Smith, Chairman; remarks, Dr. William Lowe; recitation, Miss Odlum; remarks and tests, Mrs. Hardee; tests, Mrs. Charter; remarks and tests, and tests Mr. Onimby: remarks Mr. Snow of and tests, Mr. Quimby; remarks, Mr. Snow of

Through the efforts of Mrs. Russell, a contribution of twenty dollars was taken to buy kitchen and dining room furnishings. There will be another picnic in the near future.

THE BOSTON SPIRITUALIST TEMPLE WILL open its meetings in Berkeley Hall for the season Sunday, Oct. 3. The speaker on that date will be Mrs. Helen Stuart-Richings. The committee have also engaged the celebrated Ladies' Schubert Quartet to furnish the singing. This quartet created quite an interest at Lake Pleasant the past season. They are singers of superior ability, and are an attraction rarely met with in a Spiritualist meeting. This quartet will sing at the morning and evening meetings.

The committee have also engaged that wellknown pianist, Mr. Fred Watson, who will give a piano recital before each meeting. Spiritualists, give the Board of Directors your support and they will give you the best that can be had. Remember the date of opening, Sunday, Oct. 3, at 10:30 A. M. J. B. HATCH, JR., Sec'y.

THE FIRST SPIRITUALIST LADIES' AID SO-CIETY will open its meetings for the season of '97 and '98 at 241 Tremont street, on Friday afternoon and evening Oct. 1; supper will be served at six o'clock. This is the fortieth season of this Society, and the opening should be a large one. Come, and bring your friends. UARRIE L. HATCH, Sec'y.

THE LADIES' SPIRITUALISTIC INDUSTRIAL Society meets Thursday, Oct. 7, at Dwight

C. M. MANNING, Sec'y.

## Reports of Meetings, being of local interest only, Camp Progress, Mowerland Park, should be made as brief as possible, that justice may be done the general reader.

MEETINGS IN BOSTON.

Children's Progressive Lycoum-Spiritual Sunday School-meets every Supday morning in Red Mon's Hall, 514 Tremont street, at 10% A. M. All are welcome. Mrs. J. S. Soper, Superintendent.

Dwight Hall, 514 Tremont Street.—The Ladies' Lyceum Union meets every Wednesday afternoon and evening; supper at 8½ P. M. Mrs. M. A. Brown, President; Mrs. Abile Thompson, Secretary.

Appleten Hall, 9½ Appleten Street—Paine Memoral Building, side entrance.—The Gospel of Spirit Return Society, Minnie M. Soule, Pastor, will hold services every Baturday and Sunday at 2½ and 7½ P. M.

Elysian Hull, 820 Washington Street.—Meetings Bundsys, 11½ A. M., 2½ and 7½ P. M.; Wednesdays, 3 P. M.; Fridsys, 3 and 7½ P. M. Mrs. A. R. Gilliland, Jonductor.

Eagle Hull, 616 Washington Street.—Meetings at 11, 2½ and 7½ Sundays. Dr. W. H. Amerige, Conductor.

Hiawatha Hall, 841 Trement Street (near Ellot street).—Meetings Sundays at 11, 12½ and 7½ P. M., also Wednesdays at 2½ P. M., for speaking, tests and readings Edwin H. Tuttle, Leader.

The Boston Psychic Conference and Facts Meetings, every Sunday evening, at the Woman's Journal Parlors, 3 Park street. L. L. Whitlock, President. Harmony Hall, 724 Washington Street.—10% A.M., 2% and 7% P.M. Tuesday and Thursday afternoons at 2%. N. P. Smith, Chairman.

Commercial Hall, 694 Washington Street.— Meetings Tuesdays and Tuursdays, at 3 r. a. Sundays at 11, 2% and 7%. Mrs. M. A. Wilkinson, President. Good Templars Hall—I Johnson Avenue, Charlestonen Dist.—Sunday, Wednesday and Friday evenings, and Friday atternoons. Mrs. E. J. Peak, Chairman.

Brighton.—The Occult Phenomena Society holds meetings every Wednesday at 8 p. M., at 32 Foster street. D. H. Hall, President; Mrs. Greengrove M. Chapman. settled speaker and medium.

Grand Army Hall, 573 Massachuseits Avenue, Cambridgeport.—Sundays, 11 A. M., 2½ and 7½ P. M. Mrs. L. J. Akerman, Conductor.

Temple of Honor Hall, 591 Massachusetts Avenue.—The Progressive Thought Society holds meetings every Sunday, morning, afternoon and evening.

LADIES' LYCEUM UNION held its first meeting of the season Wednesday evening, Sept. 15, in Dwight Hall, 514 Tremont street. There was a large number of ladies present, and after the cordial shaking of hands, our President, Mrs. M. A. Brown, called the meeting to order. Every one was anxious to get to work again, and the ladies had many new suggestions to make relative to work and entertainment, and if all are acted upon we will have not only interesting meetings but profitable as well. Quite a number of new names were proposed

for membership, showing how very popular the L. L. U is getting to be. We would be pleased to meet all our friends each Wednes-day afternoon and evening. We have a very large hall, well lighted. There will be something of interest each Wednesday evening. Supper is served at 6:30

Next Wednesday night is whist night. Banner of Light on sale afternoon and vening. Abbie F. Thompson, Sec'y.

ELYSIAN HALL ASSOCIATES.-A correspondent writes: Morning circle well attended, and full of spirit power. Remarks and tests by Messrs. Hillings, Quimby, Marston, Norse, Turner, Peterson, Coombs, Eliot, Mesdames Gilliland, Carleton, Powderly, Rich, Abbott,

Evans and several others. All recognized.
Afternoon session.— Song, "My Mother's
Hand," sung and composed by Nellie Carleton, our organist; remarks and recollections, Mrs. Smith: tests and remarks, Mr. Quimby tests, Mrs. West, who conducted session.

Evening.-Thoughts on Spiritual Phenomena, Mrs. Gilliland; talk on astrology, and several illustrations, some of which were wonderfully correct, by Mr. Coombs; tests, Mrs. Robertson, Dr. Huot, Mesdames Rich and Gilhland Mrs. Dodge gave an account of her recent trip. A very interesting and instructive ses-

BANNER OF LIGHT always for sale.

HIAWATHA HALL .-- A correspondent writes: Sunday, Sept. 19, the three sessions were replete with spirit power and of a nature to convince the skeptical. The remarks bearing on Spiritualism, its progress and results, were excellent. The tests and readings were clear and concise, and nearly all recognized. Those who kindly took part were Mrs. J. A. Woods, Mrs. E. R. Brown, Mrs. J. E. Davis, Mrs. J. Peak, Mrs. M. Peuney, Mrs. N. Thomas, Mrs. M. Knowles, Mrs. S. Gough, Dr. C. E. Huot, Walter Rollins, E. H. Tuttle; songs, Mr. Peak; musical selections, H. C. Grimes. Thanks for the beautiful flowers placed upon the table. BANNER OF LIGHT for sale Sundays, also Wednesday afternoons.

## MEETINGS IN BROOKLYN.

The Woman's Progressive Union holds meetings every Sunday afternoon at 3, and evening at 8 o'clock; Lyceum at 2 o'clock; social meetings every Thursday at 8 o'clock; supper at 6 4, at the hall, Walsh's Academy, 423 Classon Avenue, between Lexington Avenue and Quincy street. Mrs. E. F. Kurth, President.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings South Tenth street. Meetings Sunday evenings, So'clock, Good speakers and mediums. Mrs. M. Evans, President.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1188 Bedford Avenue. Good speakers and mediums always in attendance. Sears free. All welcome. Herbert L. Whitney Chairman; Mrs. Frances M. Holmes, Secty.

Fraternity Hah, 863 Bedford Avenue, near Myrth-Avenue,—Meetings Sunday at 8 P. M. Sunday School at 2 P. M. Mrs. L. A. Olmstead, Medium. Speakers and lect-urers regularly provided.

The Church of the New Spiritual Dispensation meets at 108½ Madison street on Wednesdays at 8 r H. Dailey, President. Mrs. F. M. Holmes presides. The Fraternity of Divine Communion holds its meetings at Arlington Hall, corner of Gates and Nostrand Avenues, every Sunday at 7% P.M.

Spiritual Society of Associated Missionaries holds meetings every Sunday, 3 P. M., at Arlington Hall, Gates Avenue, corner Nostrand Avenue. Thought, philosophy and fact from our leading volunteer workers. Mr. Wines Bargent, Conductor.

Jackson Hall, 515 Fulton Street.—Mrs. L. A. Olmstead holds a Spiritual Class every Wednesday at 3 p. M.
639 Myrtle Avenue.—Mrs. B. R. Plumi conducts a meeting every Sunday at 3 and 8 p. M.

THE FRATERNITY OF DIVINE COMMUNION. -A correspondent writes: The occasion of the dedication of the Fraternity of Divine Com munion, at Arlington Hall, on Sunday evening, Sept. 19, was most enjoyable, and one long to be remembered alike by believers and un-believers. The capacity of the hall was tested to the utmost, and the Fraternity's handsome home was still further beautified by abundant floral offerings, generously donated by mem-bers, friends and well-wishers.

A large white and gold banner of artistic de sign, the gift of their worthy Treasurer, Mr. Samuel Stodder, for the first time filled the space at the rear of the platform, and declared the principles upon which the Frater-

nity is founded, Truth, Purity and Love. From its first meeting the Fraternity has been especially favored with volunteered mu-sic, both vocal and instrumental, elecution, and addresses by speakers of note." On this occasion, the galaxy of talent presented the following program:

Organ voluntary, Angus Wright; Hymn, "Nearer, my God, to Thee"; Scripture lesson; Invocation, Mrs. Lucia Jeannette Weiler, President: Ode of Welcome, Miss Sophia Denike; Neidhardt String Quartet; Reading, Mrs. Augusta Chambers; Soprano solo, Mrs. Ida Cortarda; Address, "Divine Purpose in Psychic Phenomena," Floyd B. Wilson; Bari-tarescal Mr. Soppanes in Pageding George tone solo, Mr. Soennenschein; Reading, George Dainty, Jr.; Address, Rev. Frank Edgar Ma-son, "Orthodoxy vs. Modern Ethics"; Duet, Mrs. Cortarda, Mrs. Heeg; Violin solo, Leoni Quimby; Reading, Mr. Brittain; Solo, Mrs. Edwin Heeg; Address, Ira Moore Courlis; "Praise God from Whom All Blessings Flow";

Mr. Wilson's address was very much enjoyed, as was also Frank Edgar Mason's Mr. Courlis was at his very best, and in his simple and direct style expounded the truths of the Higher Spiritualism.

BROOKLYN .- L. L. Smith. Sec'v. writes: The Woman's Progressive Union of Brooklyn, N. Y., opened its season's work on Sunday, Sept.

b, with afternoon and evening meetings. Our new hall, which had been decorated Lewis.

with golden-rod, ferns and various field flowers, looked charming in every respect. J. C. F. Grumbine officiated at both sessions, and delighted his hearers with his eloquent and logical discourses. Miss Chapin and her assistants sang very sweetly, and at the evening service Mr. Victor Wyldes of England entertained the audience with a few very fine psybometric readings.

Our Second Vice President, Mrs. Greene, presided in the atternoon, while our President, Mrs. Kurth, occupied the chair in the evening.

BROOKLYN .- W. J. Cushing writes: At the Society of Associated Missionaries, the Chairman, Mr. Sargent, endeavored to show the close relation between the spiritual gifts of Bible times and the present or modern manifestations; also the similarity of Paul's spirit-ual teachings with those of to-day, with the exception of such as the worli has outgrown. Dr. John C. Wyman was present for the first

time, and, being a Bible Spiritualist and "Je susonian," as he terms it, followed in line with the speaker; also Mr. Dorn of Newark, and Miss Terry and Mrs. Ashley, the two former adding their test mediumship to complete the

Dr. Wyman recently addressed the Christian Alliance at Nyack, N. Y., on "Jesus, the Ideal Spiritualist and Spiritual Leader," it being the annual convention of the Alliance, and the attendance numbering three thousand people.

BROOKLYN.-W. F. Palmer, Sec'y, writes: At Fraternity Hall, 869 Bedford Avenue, interest in Spiritualism is increasing. We are growing in numbers, and the coming season promises to be a glorious one in spiritual progression. Sept. 19, the song service was heartily enjoyed, followed by reading Chap. XII. First Corinthians, and the invocation. W. Wines Sargeut entertained us with a brief explanation of a branch of "Spiritual Philosophy." Bethany was sung by the congregation, after which Mrs. Ollected in books. Mrs. Olmstead, in her own peculiar style, spoke in a manner that drew forth the inmost feelings of all hearers, and gave her messages with a directness that removed all doubt from skep-

Sunday-school reopens fall session first Sunday in October.

THE SECOND POPULAR HOOSAC TUNNEL EXCURSION via the Fitchburg Railroad leaves the Union Station, Boston, by special train, at 8:15 A.M., Saturday, Sept. 25. Rate only \$2 for the round trip. Address J. R. Watson, Gen. Pass. Agent, for circular.

#### MEETINGS IN MASSACHUSETTS.

LYNN .- T. H. B. James writes: Sunday, Sept. 20, the Arthur Hodges Spiritual Society, 33 Summer street, held very interesting services, with fine audiences.

At 2.30 Mrs. S. J. Watson led the singing and presided at the piano; Mr. O. R. Fallengren remarks on "The Duty of all to Investigate into Spiritualism," and "The Power of Money on Christianity"; Dr. E. F. Murray on "Mediumship"; Dr. I. A. Pierce on "Spirit Power and Words Spoken"; Capt. J. Balcom on "The Mission of Jesus, and Knowledge of the Divine Plan of Nature." Many tests and messages were given by Mrs. D. E. Matson, Mrs. Alice M. Lefayour, and Drs. Pierce and War. Alice M. Lefavour, and Drs. Pierce and Warren. Magnetic treatment was administered to many by Mrs. Annie Quaid, Drs. Murray, Pierce and Warren.

At 7:30 fine musical and vocal selections by Misses Lena and Elsie Burns. Mrs. C. Fannie Allyn of Stoneham read one of Ella W. Wilcox's poems on "No Question is Ever Settled." She then took for subjects "Love," "Truth," "Liberty," "Charity to Humanity," and "Our Country," and her eloquent expressions and lofty powers of thought and all the powers of thought and all the second s lofty powers of thought and delivery held the audience with rapt attention.

Next Sunday services at 2:30 and 7:30 by many good mediums.

BRIGHTON.-D. H. Hall, President, writes: The meeting of the Occult Phenomena Society Wednesday evening, Sept. 15, was of such a from Boston. nature that it will long be remembered. To say that our meetings are attracting to them the best class of people, not only here in Brighton, but from the Newtons, Boston, Cambridge and Lynn, would not be misrepresenting the work being done here We invite any one to come and see for themselves.

A short lecture followed by phenomena are each evening's features. Good singing always. Electric cars almost to the door, 32 Foster street, Wednesday evenings at 8. Mrs. G. M Chapman, speaker and medium.

SPRINGFIELD.-M. W. Lyman writes: The First Spiritualist Society will resume meetings in its hall, corner of Main and State streets,

Sunday, Oct. 3, at 2 and 7 P. M. Mrs. Helen Palmer-Ressegue has been engaged for the first three Sundays in October. The Ladies' Aid Society's sociables are held in its hall, at the same place, every Thursday afternoon, followed by supper and usually an

entertainment in the evening.

The BANNER of LIGHT will be on sale at the Thursday and Sunday meetings.

FALL RIVER.—Mrs. Ann Hibbert writes: PHILADELPHIA.—F. H. Morrill, Sec'y, says: Sunday, Sept. 19, we had with us as speaker The First Association of Spiritualists of Philaour most esteemed friend and sister, Mrs. delphia is about to begin the lecture season K. R. Stiles, of Boston, who gave two excellent addresses, and quite a number of messages from spirit-friends, which were a great comfort to those who received them. We hope to have Mrs. Stiles with us again for a longer

period in the near future.

Next Sunday we shall have with us, as our speaker, Mrs. N. J. Willis.

SPRINGFIELD.-The Church of the Spirit will resume meetings in October; date and place of meeting will be announced later. Mrs. Carrie E. S. Twing will be the first

speaker.
The Banner of Light will be on sale and M. W. LYMAN. subscriptions taken.

HAVERHILL.-O. Henckler writes that Prof. Kenyon lectured here last Sunday on the "Inspiration of the Bible."

Sunday, Sept. 26, Mrs. J. W. Kenyon. Subscriptions taken for BANNER OF LIGHT.

## NEW HAMPSHIRE.

MANCHESTER.-A correspondent says: The First Spiritualist Society opened meetings for the season of 1897-98 in Red Men's Hall Sept. 5, having for the speaker Mrs. Nellie F. Burbeck, of North Plymouth, Mass., who has occupied this rostrum for three Sundays very accepta-bly. Mrs. B. is one of Manchester's favorites. She is an honest and earnest worker for the Cause, always ready to help societies who are struggling to keep the gate open between the two worlds. Societies will do well to engage this worker, and keep her and the controls busy. We expect to have her with us again the first two Sundays in November.

## MAINE.

PORTLAND-Orient Hall.-M. A. Brackett, Deering, Sunday, Sept. 19, and she did her

work in a worthy way.

Mrs. Sadie L. Hand of Lowell, Mass., was the medium, and a grand test séance was given. All were well pleased. Our President is Mrs. Frances E. Ward, and Treasurer Mrs. S. E. De

Upper Swampscott.

To the Editor of the Banner of Light:

Sunday, Sept. 19.-We are now approaching tha end of the season; only one more Sunday remains in which we shall hold our meetings in the grove. To day was one of the finest we have had this season: the sun shone brightly, not a cloud could be seen; a strong wind blew through the pines trees, and gave strength to all those who were fortunate enough to be

The meetings commenced at 11 o'clock A. M. Invocation, L. D. Milliken, Lynn; remarks, Mr. Smith, who was formerly a minister in the Methodist church; remarks, Mrs. Dr. M., E. Chase, Swampscott; remarks and tests, Wil-

liam Estes, Lynn.

2 o'clock meeting, singing, Amanda Bailey and quartet, "Just Beyond the Golden River"; remarks, President L. D. Milliken; opening address, Mrs. H. A. Baker, Danvers; remarks, Chas. A. Abbott, Boston; song. Miss Bailey and Mrs. Hall, "Oh! Where is That Land?" tests, Mrs. Shackley of Charlestown; singing by the audience; excellent remarks, which were listened to with marked attention, J. M. Kelty, of Lynn.

4 o'clock meeting commenced with singing by the Mowerland Park Male Quartet, composed of the following gentlemen: Dr. Wardwell of Beverly, Prof. E. J. Holden of Salem, N. H. Gardiner of Salem, and J. M. Kelty of

Opening address, Mrs. C. Fannie Allyn of Stoneham, which was full of grand and practical thoughts; singing, "Shadowland," Amanda Bailey; singing, Miss Lydia Stephens of Salem; remarks and tests, Annie E. Cunning ham Baston; a fine registring Charles A. Abara Saston; a fine registring Charles A. ham, Boston; a fine recitation, Charles A. Abbott. Meeting closed with singing, audience,

Sweet By-and By. Sunday, Sept. 26, will be the closing day of our meetings, and we hope to make this the grandest meeting of the season. Every medium who can conveniently attend will be cordially welcomed. Come one, come all, and help to make this a red-letter day at Camp Progress, one long to be remembered. Dr. Wm. A. Hale of Boston has promised that he will be one of the many to take part in the

BANNER OF LIGHT for sale and subscriptions taken: annually, \$2.00; semi-annually, \$1.00; quarterly, 50 cents. Electric cars pass the grove every fifteen minutes from Lynn and Salem. N. B. P.

#### Third Annual Tour,

Arranged by J. B. flatch, Jr., for the Spiritualists and Liberals of New England and their friends to the National Convention at Washington, D. C.

Sunday, Oct. 17, leave Boston, Park Square Station, New York, New Haven and Hartford Railroad, at 6 P. M., connecting at Fall River with steamer of Fall River Line for New York. State-room keys will be distributed on train.
Oct. 18, arrive in New York 7:20 A. M. Break-

fast will be served in restaurant in dépôt Central Railroad of New Jersey, Jersey City, Leave Jersey City by Royal Blue Line 9:12 A. M., reaching Philadelphia 11:40 A. M.; dinner will be taken at Reading Terminal restaurant, and party will be conducted to the United States Mint, Independence Hall, City Hall, Wanamaker's store, and other places of interest. Leaving Philadelphia at 3:30 P. M., from B. and O. Station, 24th and Chestnut streets, Washington is reached at 6:45 P. M., and party is transferred to the Ebbitt House. Oct. 19, 20, 21, 22, in Washington at the Ebbitt House, one of the best hotels in the city, and the Official Headquarters of the National Association. Manager Burch has assured us that rooms not higher than the fourth floor will be reserved for this party.

Oct. 23, party will be transferred to dépôt, and leave via Royal Blue Line at 8 A. M. On arrival at Jersey City at 1 P. M., dinner is served at the dépôt restaurant, after which terry will be taken for New York, and the afternoon spent in visiting the points of interterry will be taken for New York, and the afternoon spent in visiting the points of interest in the city. Leave New York by Fall River Line at 5:30; supper is served on steamer, and the country of the

Oct. 24, arriving at Fall River 5 A. M., train is taken at 6:40 A. M., reaching Boston at 8

Tickets covering transportation, state-rooms, meals en route, transfers, hotel accommodations, in fact, every expense of the trip, \$27

For those desiring to join party at New York a rate of \$21 will be made. Proportionate rates will be named from Western Massachusetts

and Connecticut.

Party will be "personally conducted" by a representative of the "Royal Blue Line," and will travel in Special Vestibuled Cars.

For those preferring to make their own arrangements for state-rooms, meals, transfers, hotel accommodations, etc., a rate of one and one third fare has been made for transportation from all points in New England to Washington and return.

Tickets and full information may be had by applying to the undersigned, or to A. J. Sim-mons, New England Agent Royal Blue Line, 211 Washington street, Boston.

J. B. HATCH, JR., 74 Sidney street, Boston.

THE DEERFIELD VALLEY is now rapidly taking on those autumn tints which have made it famous the The Fitchburg Railroad popular excur sion of Sept. 25, to the Hoosac Tunnel, runs through this beautiful valley. Rate only \$2 for the round trip.

## PENNSYLVANIA.

of 1897-'98, and has been fortunate enough to secure the services of Dr. Peebles for October, Mr. Colville for November, and Mrs. Adaline M. Glading for December, and we hope for a very successful season, and that much good may be done for the cause of Spiritualism. The few earnest workers in the Association feel that the oldest Association of the country should be liberally sustained, and are determined to make it one of the best and strongest societies in the State, if hard work will accomplish the purpose.

The BANNER OF LIGHT will be at all our meetings, and we shall try to extend its circulation if possible among the Spiritualists and investigators. It is a paper which no one need be ashamed to recommend to any fair-minded person in the church or out of it. If thinking persons would read the choice literature of Spiritualism many would no doubt be convinced of its truth, and embrace its reasonable philosophy without witnessing anything of the phenomena. But the majority of humanity are still seeking for signs and wonders and sensations, never being satisfied because they feed upon the husks instead of the nutritious grain enclosed therein.

YOU MAY NOT KNOW IT, but the Fitchburg Rail road was the first line to inaugurate excursions at popular rates. The Hoosac Tunnel was the objective point, and the rate was \$2. This was many years ago, but the public still demands these popular Hoosac Tunnel excursions, and, in deference to the demand, one will leave the Union Station, Boston, by special train at 8:15 A.M., Saturday, Sept. 25. The rates will be the same as heretofore, \$2.

## NEW JERSEY.

NEWARK.-Mrs. G. H. Dorn writes: The First Church of Spiritual Progression held meetings at 72½ Columbia street, Sept. 19. Dr. Wyman of Brooklyn was the speaker. He is a very fluent speaker, and one who would, with his easy and simple manner of explaining the truths of our beautiful philosophy, draw PORTLAND-Orient Hall.-M. A. Brackett, the skeptic to further investigation. He was Sec'y, writes: We had Mrs. Mary Ridlon of followed by Mr. Dorn, who closed the meeting with a number of beautiful tests.

ONLY A LIMITED NUMBER of tickets for the Fitchburg Railroad popular excursion to Hoosac Tunnel will be placed on sale. They can be secured on and after Wednesday, Sept. 22, at 260 Washington street, and at Union Station, Causeway street, Boston. For circular, address J. R. Watson, Gen. Pass. Agent.

# THE BEMIS Eye Sanitarium.

is the home of the original Absorption Treatment. Established 1889. The largest and most successful institution in America. Hundreds successfully treated without knife or risk.

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There is no waiting to be blind. The Absorption Treatment has . a proven a boon to thousands, often said to have incurable diseases of eyes and lids. Over 2,000 treatments were given at above institution last month. Among those treated we find many prominent ministers and professional men from all parts of the country. Over 4,000 are now being successfully treated by mail - all feel that a new lease of life and health has been given them. A. B. COLVIN, State Treasurer of New York, and a resident of Glens Falls, says: "The history of The Bemis Sanitarium and its advance by marvelous strides is due to Edward H. Bemis, Eye Specialist, whose marvelous success makes his name familiar to thousands all over the United States, and in many foreign lands and God speed him."

Pamphlets Free, explaining the treatment for impaired vision and diseased eyes.

Address THE EMIS SANITARIUM, Glens Falls, New York. We have No Branch Offices.

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

Societies wishing the services of A. E. Tisdale for the mouths of February. March, April and May of '98, may address him at 547 Bank street, New London, Conn.

Dr. Harlow Davis, platform test medium, can be engaged for the first and second Sundays in October, in the vicinity of New York, previous to his depart-ure to California. Address him, Meriden, Ct. Mrs. M. R. Goff, of 76 East Newton street, will remove to 413 Massachusetts Avenue, Boston.

E. J. Bowtell spoke at Cortland. N. Y., Sept. 4 and 5; Ithaca, N. Y., 8 to 12. Present address, 3 Linn street, Ithaca, N. Y.

Mrs. Ollah Toph, inspirational speaker, is open to engagements, preferably in cities adjacent to Indian-apolis. Address 1019 Nelson street, Indianapolis. Dr. R. A. Davis, Maitland, Mo., (Box 174) is now open to lecture engagements. He is a mental, physi-

cal and phenomenal medium; also a hypnotist and healer. During September Oscar A. Edgerly is filling an en gagement at Elkhart, Ind. During October Mr. Edd gerly has open cates, which he will be pleased to film the West. After October Mr. Edgerly's engagements are as follows: November, Genoa, Ill.: December, at the Ayer Temple, Boston, Mass.; Janualy, 1898 Springfield, Mass; February, 1898, Berkeley Hall, Boston, Mass.; March, 1898 Norwich, Ct., first two Sundays of April, 1898, Haverhill, Mass. Mr. E. desires to make engagements in New England, for the last two Sundays of April and the month of for the last two Sundays of April and the month of May, 1898.

The many friends of Mrs. E. Schofield Peyser are congratulating her upon her partial recovery from a most serious illness. She would respectfully announce to the societies with whom she has made engagements that she will be compelled to cancel all such. She will resume her labors in the spring of 1898 with societies, upon their own terms, as lecturer and test

Dr. C. W. Hidden, of Newburyport, Mass, will open his Boston office, Hotel Plaza, Columbus Avenue, for the season, on Thursday, Oct. 7. Dr. Hidden will be in Boston every Thursday and Friday through the fall and winter. This will be his second season in Boston. W. J. Colville will speak in the Spiritual Temple, Exeter and Newbury streets, Boston, Sunday, Oct. 3, at 2:30 P. M., subject, "Spiritual Fraternity, the Keynote of the New Age." also on Tuesdays and Fridays during October, at 7:45 P. M., beginning Oct. 5; his lectures at Faith and Hope Association, 242 Hunting ton Avenue (close to Massachusetts Avenue), will be

Mrs. Julia E. Davis would like to correspond with spiritual societies in regard to engagements as speaker and test medium. Open dates in 1897 and '98. Address 49 Dickinson street, Somerville, Mass.

## The Happiest Person Alive.

The person who has always' been well takes health as a matter of course and doesn't appreciate it. The happiest persons are those who have been cured after they have considered themselves incurable; they become anxious about their fellow men, and spread far and wide the good news of their regained health and the means by which it was accomplished. There is a great aimy of such people to-day who owe their present happiness and health to Dr. Greene and his great medical discoveries, and the testimony they bear relief from the grip of decay and death bears out the broad statement that all the diseases arising out of the nerves and blood can be quickly and permanently conquered by this famous specialist. Among the po tent remedies discovered by his research is the worldfamed Nervura. Dr. Greene's office is at 34 Temple Place, Boston, Mass., and he may be consulted either personally or by letter free of all charge. To be told exactly your ill and what to take to be well by this great physician free of all cost is the privilege of rich and poor alike. A letter to him will receive instant attention, and his reply and advice will be absolutely without charge.

## SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y.

J. J. Morse, 26 Osnaburgh street, Eustor Road, London, N. W., is agent in England for the Banner of Light and the publications of

Te Foreign Subscribers the subscription price of the Banner of Light is \$2.50 per year. or \$1.25 per six months, to any foreign country embraced in the Universal Postal Union To countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months

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## BOSTON FOOD FAIR, Mechanics' Building,

Monday, Oct. 4th, to Saturday, Oct. 30th. 10 A. M. to 10 P. M. Daily.

MUSIC:-Sousa with his Band of fifty soloists; Reeves's "FLY ROD," - With hunters' log cabin "Leanto." Indian camp, Maine Guides, Fishing tackle, Rods, Reels, Aroostook potato exhibit, etc., etc.

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June 5.

## Dr. C. W. Hidden,

OF Newburyport, Mass., may be consulted at his Boston office, Hotel Plaza. Columbus Avenue, every Thursday and Friday, from 9 to 5, beginning Thursday, Oct. 7. For appointments, write DR. HIDDEN to his home office. Sept. 25. 2wis\*

## The Australian Healer

Is now the topic of the hour in Boston. His marvelous exhibition of magnetic power in treating Disease has brought comfort and happiness to many homes since his arrival. Parlors 804 Washington street, Suite 1, 9 to 5. (Evenings by appointment.) Public exhibitions at Commercial Hall, Washington and Kneeland streets, every Monday, 2:30. Sept. 25.



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Mrs. H. V. Ross. Wednesday and Saturday, 2:30 P. M. 692 Tremont st., Boston, Private sittings by appointment. 1w\* Sept. 25. WANTED-Position as Pranist and Vocalist at Séances or Meetings. MRS. BURPEE, 72 Clarendon street, Boston. Sept. 25.

## OLD AND NEW PSYCHOLOGY.

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Reports of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, Philadelphia and other prominent cities of the United States, have contributed the basis of this volume.

As the author has received numberless inquiries from all

the basis of this volume.

As the author has received numberless inquiries from all parts of the world as to where and how these lectures on Psychology can now be procured, the present volume is the decided and authoritative answer to all these kind and earnest questioners.

The chief aim throughout the volume has been to arouse increased interest in the workable possibilities of a theory of human mature, thoroughly optimistic and, at the same time, profoundly ethical. As several chapters are devoted to improved methods of education, the writer confidently expects that many narents, teachers and others who have expects that many parents, teachers and others who have charge of the young, or who are called upon to exercise supervision over the morally weak and mentally afficted, will derive some help from the doctrines herewith promulgated."

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BY GILES B. STEBBINS. Price 10 cents single copy; four copies 25 cents. For sale by BANNER OF LIGHT PUBLISHING CO. QIMPLE THEOSOPHY. Articles written for the Boston Evening Transcript, April, 1861, by M. J. BARNETT, F.T.S. ramphict; price 15 cents.
For sale by BANNER OF LIGHT PUBLISHING OO.

#### SPIRIT

## Message Department.

SPHOIAL MOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—input be forwarded to this office by mail or left at our Quenting-Boom for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We sake the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

17 It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their, spirit-friends on this page, from time to time, will verify them by personally informing us of the fact.

#### SPIRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



#### MRS. JENNIE K. D. CONANT.

Report of Séance held Aug. 13, 1897. Spirit Invocation.

Oh! thou Angel of Light, open up the channel so that those that may recognize their weakness may feel thy strength is given them. We feel pleased this morning to see so many, both in the spirit and in the mortal, that are reaching out in the way of inquiry, seeking to know themselves better, seeking to understand the natural laws of 'life, and to recognize the wonderful strength there is in the power of communication. Oh! let us realize the work is not done yet; that there are still more souls to be touched by the fire of truth, that we may feel and know our protection is through thy divine power. Hear us this morning, bless us as we have come together, each one feeling his own mission. Touch each soul, because we realize that it is only in work we find victory. Again we ask thee to bless us, and give us strength now and forevermore,

#### INDIVIDUAL MESSAGES.

#### Fannie D. Cowper.

Oh! how beautiful it is this morning! It seems to me that the earth-land never looked so beautiful to me as it does this morning, as I take control of this medium. I suppose when in mortal life we don't see the many blessings that lay around us; our minds are so busily looking out for the necessities of life that so many go through earth life blind, and then when they get to spirit-life they see much better. Then there are others that would be pleased to give more time to looking after the beauty of earth land, and see how good God is, and give more time to the spirit to teach them. That was the way it was with me; I loved to read all the spiritual papers, and I loved the BANNER OF LIGHT, for I thought how beautiful it was that so many spirits could send messages of love to their friends in earth-

I told my friends when I got to spirit I would come to THE BANNER, and send them a message, and now I am trying to fulfill my promise, and to say to all I am satisfied with what I found when I got there. Father met me, with many of my friends. I did not have time to say where am I, for I was out of my body before I knew it. Tell my dear mother and sister, and all my friends, not to be afraid to die, for it is just beautiful, and it will be so good when we all get together in spirit-land.

Now I must make way for others, so good-by, and I know that we will, with the help of God and the higher spirits, do all we can to help you all. I hope my friends will answer this for the benefit of others, and God bless THE Banner for all the good it has done.

My name is Fannie D. Cowper, and my home ls in Suffolk, Va.

## Catherine W. Lewis.

Good-morning. My name is Catherine W. Lewis; New London, Ct., my home. I passed out of the body some time ago, with what the doctors called Bright's disease; but I was not afraid to go, for the dear spirits gave me confidence. As I had trusted them in life I knew I could trust them in spirit. I want to send a loving message to my dear children, to say mother and father are here this morning, and many more; but I was pleased to have this opportunity to communicate with my dear friends of earth life, and say I did not finish all my work, but will take it up in spirit. I think I have one in my family that I can work through. I can't hold this organism this morning very well, for I find myself very weak when I come to the earth-life. I have three sons in earthlife, and each one needs mother's help; and I have two daughters in earth-life, and I want them to know that they laid away the body of mother, but not the spirit, for I am with them always. And to my dear brothers and sisters, Do not get discouraged. I found all our dear friends in spirit-land. When I got to the spiritland there was Henry, and mother and father, and so many waiting for me I did not know what to do nor say; they were all talking at. once. So you see in spirit they do just the same as in earth-life; they will ask you just as many questions; and I would say, Why, don't you know all about it? and many times they answer me, No.

I must tell you there is another with us this morning, that is, Joseph Stiles; and he wants me to tell you all that he is ever so much better

## Elizabeth Winiger.

Well, this feels like earth-life weather, doesn't it? It seems to me I am right at home again. I am not so familiar with your circle, but I was very much interested in the speaker who preceded me, and the thought that it brought forth: What has Spiritualism done? What has it brought to humanity? How many have been relieved of their anxiousness and care through the development of spirit return? Although it was late in life when I commenced to investigate your beautiful philosophy, I was well pleased with what experiences I had in earth-life, and since I have been called to spirit side I have been more convinced of its wonderful powers of bringing forth conditions when it seems to the mortal unexplainable.

I feel I was sustained and held up in the body a long time by spirit power. I should friends begin packing.

like to send forth some encouraging words to those who are atill in earth life, especially those that I know have still an interest in me, and I in them. Say I was not disappointed with what I received on the spirit-side.

I met father and mother, sisters and my husband and all the loved ones gone before, and I was so pleased they never asked me home. I want my dear daughter and dear boys to know that all is well, but that will do this time, and I will try and come again some time. My name is Elizabeth Winiger; my home, Deuver, Col.

#### Mary H. Hooker.

Good-morning. I, too, am glid for an opportunity of sending a few words forth to the dear ones on earth. I know how sweet it is to be make it possible for others less fortunate to remembered. Although the body was quite enjoy.

The question may arise, What is to hinder the question may arise, work, in feel that the earthly place was where the disease was, not the spirit.

I want to send forth a few encouraging words to the dear loved ones in earth-life, and especially to the children, for I do not want them to think that grandma has forgotten them-Oh! I feel there is so much to be done and so little time to do it in, that the spirit many times has to work in silence, and also very patiently, so as to be able to assist the earth-ones. I see how true it is that even if they have got the faith that the spirit liveth, it is hard for them to give up the presence of the material body.

I think my work was pretty well done, and I rejoice at the separating of the body to higher life. My husband is with me in spirit, and is with me this morning. We join in sending greeting to all our friends in Providence, where I will be remembered.

My name is Mary H. Hooker.

#### Louis P. DeTurk.

Good-morning. I also am pleased to be permitted to speak here. I have enjoyed very much the opportunity I have had to come into this circle-room, and listen to the words that are sent forth from spirits of the other world to spirits in the flesh, and I wish to send a few words of comfort to my wife and children that I left in earth-life. I know that my wife is conscious there is no death, yet when one is left with four children to see to they need encouragement, and I thought if I could send her word through your paper it would do her good; I want to say to her not to be discouraged, for I am doing all I can to help her. There are always times when we are missed more than we are at others. When I was in earth life I loved to go to camp meetings, and hear all I could from the different speakers. I have not been out of the body but a little over a year. I thought I would just let all my earth friends know I am well, and do not wish to come back to stay on my own account, but I have an interest in those I left. I want to see them more settled, with better conditions, and I will try all I can to help them.

Lydia, don't think I can't see just how you are doing, for I can, and you will know that I am helping you, for I understand how hard it is for you, but I want you to be as happy as you can, for when I see you happy I feel better. I cannot hold the medium any longer. I am Louis P. DeTurk, Martinsville, Ind.

## Loyana P. Chace.

Good-morning, my friend. Oh! how glad I am to get back from my home in spirit-life, and say to the dear ones of earth: I have not forgotten you and all your kindness to me when I was in earth-life. I want to let my plished through love," but without a harmoboys and my daughters in-law know I think nious organization even that fails to produce just as much of them as I did when I was in

don't see why mother doesn't come through the BANNER OF LIGHT, for she loved the messages so much. That was so, for it always seemed to me, when I was in earth-life, there was never anything so sweet as the invocation and the sweet messages of love from the friends who had gone before. I think THE BANNER is good anyway, but take the messages out of it, and it would not bring the comfort it does. I know that after my husband and my mother and father and all my dear ones had gone, if it had not been for THE BANNER and its teachings, I don't know what I would have done. I knew my friends were only gone before, so you see how pleased I was when I heard the good chairman on the spirit-side say: "You try." I will do the best I can. I want my children to know that I am satisfied, and want them to know we are all helping them. I know that all things don't go to suit you, but things will change, and all will be well.

I see for myself things differently in spirit than I did in earth-life; we see things in a better light, and we understand others better; but we will all understand each other when we meet in spirit land. I wish to be remembered to all my old friends in Swansea, where I lived and was well known. I have not been out of the body very long, and I had a long life on earth. I was over seventy-two years oldjust past my birthday. I was given a most beautiful birthday party in spirit.

I left three sons in life, and I want them to feel that father and mother and all the loved ones join in sending love and good wishes to

Just put me down as Lovana P. Chace. My husband is with me (bis name is Mason), and so are my father and mother. I think my/father is not forgotten-his name is Sylvanus Pierce. Good by for this time, and when I get strong I will come and tell you more. God bless the old BANNER for its good work, and I hope that every one that gets a message will answer it, and encourage both spirit and mortals, is the prayer of Lovana P. Chace. My home, Swansea, Mass. I will be remembered also in Providence, R. I.

## Messages to be Published.

Aug. 20.—Dr. Arphax Farnsworth; Philo Applin; Nancy P. Potter; Maria Adams Green; Benjamin T. Martin; James G. Abbott. James G. Addott.

Aug. 27.—Frederick H. Piper; Mrs. Freeman H. Tuttle;
Ida Packard Sbarpe; Alden Allen; B. F. Porter; Annie J. voons. Sept. 3.—Fannie O. Hyzer; Frank P. Ingraham; Sabin B. athorn; Robert C. Philbrook; Clark Golden; Susan E.

Sept. 10.—Jabez P. Dake; Heman Snow; Mabel Wellington; Jerry F. Brown; Eliza Cramton Holden; Mary Ann Milton. Sept. 17.—Francis H. Murphy; Catherine C. Crowley; Han-nah Clark; Frankie W. Osgood; Mary A. Chase; Seth Thom-

#### A Cooling Drink in Fevers. Use Horsford's Acid Phosphate.

Dr. C. H. Davis, Meriden, Conn., says: have used it as a pleasant and cooling drink in fevers, and have been very much pleased.

When good cheer becomes lacking, false

#### The Necessity for Harmony.

Address de leered at Onset, and other Camp Meetings in 1807, by E. W. Gould.

has come when a more earnest, active, progressive policy must be adopted to secure why I gave up the Catholic Church, but met the benefits to our Cause which the labor, the of all Spiritualists in the Society and vicinity, me with open arms, and bade me welcome efforts and the trials that have been endured possible, secure a subscription and the sympaby the early veterans have made possible. We can no longer sit idly by, and wait for our spirit friends to carry forward the great work they so wonderfully introduced at Hydesville

> Their work was for humanity, through hu man agency. And having inaugurated a system easily comprehended by mortals, it remains for us, who have been so fortunate as to be the recipients of this glorious truth, to provide the necessary means to perpetuate it, and

> the spirit-world from continuing its work, in promulgating the cause of Spiritualism so auspiciously begun by them through the Fox children, nearly fifty years ago?
>
> The answer will suggest itself to those who

> know and appreciate the great pleasure and benefit they enjoy, whose hearts are interested in promulgating the truths of our religion, and whose efforts are devoted to the reform movements of the day, which involve necessary changes in our system of missionary labor, and the means we have heretofore adopted for earrying on the great work introduced by the spirit-world.

> We have learned by experience and observa-tion that our spirit-friends will do nothing for us mortals that we can do for ourselves without their assistance, especially if, in the performance of those duties, our cause is to be ad-

> vanced and ourselves benefited.
>
> Having failed to recognize this fact, we have neglected to do many things important to the spiritual welfare of ourselves and the progress of the great cause we represent.

> Without presuming to detain you, to enumerate all the numerous failures and causes for the lack of more rapid advancement as a sect, I trust you will listen with patience while I briefly present a few of the prominent features

> noticeable in the long list of our delinquencies.
>
> The one I wish to call particular attention to at this time in the catalogue of our needed reforms is the necessity of more perfect harmony among ourselves, that we may attract to our ranks the thousands who are daily becoming converts to our religion when the proper effort is made to welcome them.

> Never, since the introduction of Modern Spiritualism in 1848, has there been so much necessity for love and harmony in our ranks as at the present time.

> Organization was the keynote that sounded the alarm and awakened our people to the necessity of renewed life, activity and harmony. Organization is still the keynote, and will continue to be until it has accomplished for Spiritualism what it has done for every other suc cessful society or combination of interests in America.

The phenomenal success that has attended the development of these wonderful phenomena has aroused the curiosity, the jealousy and the antagouism of so many different sects and organizations (most of which are now arrayed in hostility against Spiritualism), that quiet indifference on our part can no longer be con-

sidered a virtue.
While we cherish no antagonism toward any sect or organization, it becomes us, as representatives of a large and rapidly increasing denomination, to marshal our forces, combine our interests, suppress all discord and inhar mony among ourselves, and proceed at once to strengthen our lines and fortify our position by adding to our ranks all those who are worthy, and have been waiting the opportuni-ty to do so when we shall manifest a proper desire to receive them cordially, and show them that we have in prospect and preparation suitable accommodations to entertain them, and are ready to receive them into full fellowship.

All'experience teaches that nothing is so es sential to human happiness as Love. "Organ ized love is the manifest destiny of man."
"The control of mankind will yet be accomhappiness. Hence the importance of securing harmony and cooperation in all our efforts earth-life.

Father and I have been around you so only of the armony, discord and jeal-ousy often arise, and antagonism is the final remany times, and I have heard them say: I sult, which terminates in general failure. In social life, it is equally important. If inharmony exists, jealousy soon becomes apparent and love and cooperation are impossible. In our psychic efforts, too, love and harmony are the essential elements. It is when we feel the necessity of love and sympathy that can come to us only through harmony and good will from those with whom our voices would fain mingle in melody which is born of love, and by which our hearts are warmed into sym-

> In the absence of this harmonizing influence, this love of the brethren, it is impossible for us to open our hearts and extend our sympathics toward all those with whom we may become

> pathy toward those with whom we would

associated.

unite in soul-communion.

If this postulate is true, will it not account in some degree for the failure that is often charged that Spiritualists lack in manifesting the love and sympathy necessary to win the hearts of those who are seeking the truths we claim to teach, and of course fail to secure their love, confidence and coöperation?

It occurs to me that the first important duty that suggests itself to Spiritualists is to commence a radical reform in our own family. As we have seen, love and harmony are the principal virtues upon which we can build a safe and reliable structure; let us see if the platform upon which we are attempting to es-

tablish this philosophy, and the great truths of Spiritualism, are predicated upon those cardi nal virtues. If they are not (which seems to me must be the verdict), how can we expect to win the hearts and the confidence of those who are investigating our claims, and whose cooperation is so essential to our progress and permanent success?
We have arrived at a point where our prin-

ciples, our methods and our practice will be criticised, and compared with our teachings, and the result upon our own lives and upon the public mind.

The first question being settled in the nega-

tive, and we find evidences of inharmony in our ranks, the next duty that presents itself is how to overcome it, and be able to present a clean record to those whom we would invite to unite with us?

The next question of vital importance in this connection is, does our practice in the per-formance of the duties of life correspond with our teachings? If not, we can hardly expect to win converts from among those with whom we associate, saying nothing of others.

Another important question, especially to those who are seeking truth, and are investigating the claims of Spiritualism, among other things is, are we in position to offer them the ordinary accommodations usual in religious societies? Are our people ready to entertain, to receive them cordially, even in the poorly furnished halls we usually occupy? If not, is it reasonable to expect such as have been accustomed to meet and worship in fine, elegant y furnished churches, with well-drilled choirs music, located on fashionable streets, to abandon them, and climb two or three flights of stairs, to a poorly furnished hall, with poor or indifferent music, whatever may be the teachings from the platform? And those who have never been accustomed to attend any religious exercises are not often attracted to poor and uninviting places of meeting, hence we need not hope to attract them.

With but few exceptions, our Sunday-schools or Lyceums present no attractions to children, compared with those found in orthodox socieies, which is another reason why many of our friends who have children to educate do not care to unite with us.

If, then, it is an object to increase the membership in our societies, are we in position to make the attempt to do so by building a sufficient number of churches or chapels to properly

members that has none? I believe it can be accomplished without ombarrasament, provided ten active persons in each society will pledge themselves to enter It seems no longer a mooted question among into the work, and do the best they can to carry it out. Let us seriously consider this proposition. Their first effort, of course, will be to suppress all inharmony, if any should exist, and scoure the cooperation and good will thy of all citizens who are not Spiritualists.

Inv of all citizens who are not Spiritualists. I claim this, faithfullly and persistently carried out, may be satisfactorily accomplished within two years from the time of beginning. Some one has said "Organized love is the manifest destiny of man." "That love will triumph at last and have the human future for its own, is the world's beatific hope that will never die."

Can we, as Spiritualists, engage in a more philanthropic work to advance this beatific hope than by devoting our energies, our influ ence and our means in supplying this great de-ficiency in our Cause, upon which so much depends at the present time?

All that have seriously considered this subject must admit that it is one worthy our best efforts, and that our progress, as an organized sect, depends very much upon the result of this proposition. Our lines are not so closely drawn, nor our teachings so difficult to be understood, that we need to devote all our time to the explanation of our theories. The diversity of opinion existing among spiritual teachers is not so great or important

that it should cause inharmony, or require the logic of the legal profession to settle, nor the time and influence of the public press to explain it; nor is Spiritualism so little understood that it requires all the talent in the field, backed by angelic forces, to be devoted to proselyting.
In fact, we have already more Spiritualists

than we have the means of taking proper care of, and as I have attempted to show, our first duty is to provide more suitable quarters, better places for worship, for education, and for

social entertainment.

The society that has a chapel or church of its own, presents double the attraction to its own people for cultivating sociability, har-mony, music and spirituality, saying nothing

of the effect upon the outside world. Whenever this great reform movement is considered carefully, and our people realize the benefit that will result to the Cause by its adoption, while it will involve a small indebtedness to each society, the increase in membership will soon pay off the indebtedness, and leave the society in position to enjoy infinitely more than it ever will in any public hall, however attractive.

To accomplish so great a result we can well afford to economize in some of the pleasures and luxuries we enjoy for a brief space of time. While we all appreciate the pleasure and the benefit of the private séance, where we often assemble to confer with our spirit friends, we seldom learn anything new or what we have not known before.

This, to Spiritualists, is one of the luxuries we can dispense with temporarily, and thereby save a large amount of money every year, which, if appropriated to building a nice, comfortable house of worship, suited to the wants of each society, the object may soon be attained without great sacrifice to any one.

There are many other things not absolutely necessary to our comfort which we could easily dispense with for the purpose of securing so great a blessing as a church or a chapel, upon which so much depends in the progress of the great cause of humanity.

Our annual camp meetings afford excellent

opportunities for considering this and kindred subjects. Agitation and discussions are necessary upon all important matters, whether so cial, moral, physical or psychic. In fact, if more time at our camps was devoted to the discussion of material interests connected with Spiritualism, we might soon so systematize our methods and teachings that our principal differences would be overcome, and no cause

of inharmony exist.

As a rule, many of the best minds and practical thinkers in our ranks assemble at the annual camp meetings, and no better opportu nity ever occurs for the discussion and inter change of opinions upon all material subjects connected with Spiritualism than at these camps. In fact, it is at them that about the only convenient opportunity ever occurs for such discussions. An interchange of views once a year would prove very beneficial and

The time has come when the devotees of Spiritualism must expect to devote more time and thought to the material side of this great reform, and the annual camp meeting is admirably adapted to the formation of plans, the exchange of thoughts and the necessary pro vision required for the benefit of each individ ual society represented, or to the whole col-

We must abandon the thought of making our religion merchandise. In the organization of the National Spiritualists' Association it is now possible to carry into effect any practical measure of general interest introduced by delegates from auxiliary societies; thus giving all an op-portunity to discuss and vote upon any subject that may be introduced at the annual Convention, which convenes soon after the close of the Camp-Meetings every year. Do not let me be misunderstood on this point. The National Association has no authority to make laws or rules, or enforce them, except by a majority vote by delegates sent from auxiliary societies, which come as representatives from all parts of the country. Hence the importance of sending delegates who understand the wants of the societies they represent, and are instructed by them how to vote. As these annual Conventions only continue three days in session, it will be seen that but little discussion can be had upon any one subject. Thus the import ance of canvassing and formulating plans while the opportunity offers, at camp-meetings or other places.

Reform in our teachings, and the manner of conducting our organizings, is the keynote upon which our success depends.

And in what way is it possible to amend our system, to correct general errors, to formulate new plans, that experience shall render necessary from time to time in our organizations, unless it is done through the National Association? When we more fully comprehend the ation? When we more fully comprehend the an average make a line. No poetry admitted under the above importance, the necessity of organization, we beading.]

accommodate every society of fifty or more | shall no longer healtate about becoming active members of that Association, and of contributing to its support. With all the appeals made to build up and carry forward local organizations, the National Association must not be

forgotten or neglected.
The rapid increase and promulgation of the principles and teachings of Modern Spiritualism, ronder it imperative that a well-organized national business head should be liberally endowed, and receive the unanimous support of all Spiritualists, whether members of local so-cieties or not. The lack of such business head for some forty years has done more to divide opinious, distort counsel, and create inharmony in the minds of those accepting this new re-ligion, than all else. We now have a sheet anchor to windward, which we can trust, if we cordially unite in supporting the wise and energetic efforts that have been made in the last four years to carry forward this grand National Association.

In conclusion, allow me to say that harmony and cooperation are quite as necessary between the National Association and the local societies as in either considered by itself. Inharmony, jealousy or discord will prove disastrous to both, while love, harmony and co-operation will secure the approbation of our spirit-friends, and the respect of all good citizens, and furnish to the devotees of this great Cause the assurance of ultimate triumph.

There are many other reforms important to our welfare and our progress to which I should like to call attention. Among them is more perfect organization, less jealousy and disposition to pull down and divide societies where the least differences of opinion exist; a more economic system of supply and demand in the lecture field: the great necessity of a thor-oughly organized system of missionary labor and education, by which those engaging in that field, and as teachers of spiritual philosophy, may be fully qualified to do so.

For the Banner of Light. ONE YEAR IN HEAVEN. In Memoriam of Judge Arthur MacArthur of Washington, D. C. Died Aug. 26, 1896.

One year in heaven! And yet, spirit sublime, What are earthly years to thee? Thou knowest not

time. Earth's lengthened days of grief, and long months of pain,

Are to thee as bubbles to the rolling main! One year in heaven! 'Midst friends of earthly days, 'Midst heroes whose names have gilded storied lays, 'Midst angels and archangels-a shining band-

'Midst the purple and gold of a wondrous land! One year in heaven! But still in moments rare We feel thy shadowy hand-clasp in the air; And ever and anon we see, hovering near,

Thy stately form and benignant face appear. One year in heaven! Oh! spirit, who dost tread The starry floor of heaven, whose soul has sped Into impalpable ether, hear us call,

And around us let thy loving presence fall. Saratoga, Aug. 26, 1897. SUSAN G. HORN.

HYPNOTISM IN SURGERY.-Probably for the first time in Stamford hypnotism was used in a surgical operation Thursday afternoon. Two boys were badly cut in the arms by a broken bottle. They were taken to Dr. Hexamer's office, where Mr. Baldy immediately hypnotized them, and kept them under the influence till the arrival of Dr. Hexamer, when they were under deep hypnotic sleep by Mr. Baldy; and while in this condition the doctor probed both wounds for any glass that might have lodged therein. He put four stitches in the arms. The boys were then told by Mr. Baldy that they would experience no pain whatever, but would awake at a given time feeling in usual health. They both awoke on the minute, feeling as well as ever, with no pains, and within a few minutes were at work again as though nothing had happened. Mr. Baldy stated that the wounds will heal within a few days, and there will be no pain experienced whatsoever.-Hartford Times.

## Illinois.

WHEATON .- Geo. H. Brooks writes: returned home from Cassadaga camp Saturday, Sept. 4, where I had served as Chairman during the present season.

The camp was a success, and one long to be remembered. I spent one day and night at Mr. Howe's home in Fredonia, N. Y., two days and one night in Buffalo, N. Y., and Friday in company with Dr. Hartwell and wife of Springfield, Ohio, and Mrs. A. E. Kibby of Cincinnati, Ohio. We spent the day at Niagara Falls, taking in the sights. I am now trying to rest, after my hard labor at the camp.

## Passed to Spirit-Life.

From East Boston, Mass., of typhoid fever, Miss Jessie

MAY MOODY, aged 17 years, Father and son came to East Wareham with the body for burial. The many most choice and beautiful flowers in rare designs betokened the many friends of this young lady of fine promise, so early called to the beautiful Summer-Land. The sympathy of friends is with the father and family in their bereavement. Services by the writer.

From the residence of her sister, Mrs. Williams, a wellknown ploneer of Onset, MISS LYDIA P. JUKES, aged 57 vears.

Both are believers in spirit communion. Services by the writer. Miss Jukes's remains were taken to Sandwich for interment. MARY E. THOMPSON. Onset, Mass. From Worcester, Mass., Aug. 27, our sister, AMANDA

She was one of our oldest and best mediums, ever ready to aid and assist in both Auxiliary and Association. She will be greatly missed at our gatherings, but we know that her presence will still guide and cheer us in every good

work.
The writer read an original poom, "Across the Silver Stream," and assisted Dr. Gunnison at the funeral service. MRS. HATTIE W. HILDRETH. From her home in Belvidere, N.J., on the morning of Sept. 5, after a long and distressing illness, Mrs. ELIZA S.

BUSH CLARK, former principal of Belvidere Seminary, passed on to a higher school in "mansions not made with bands." The funeral services, which took place Tuesday morning,

Sept. 7, were conducted in a pleasing and appropriate manner by Rev. A. L. Wilson, pastor of the Methodist Church of Belvidere. [Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on

# The Ins and Outs of It.

If you get best wear out of a coat, best work must have gone into it. You can't get good bread out of poor flour.

Moral: You can't get the best out of anything, unless the best is in it; and the best has to be put in before it can be taken out. Now, we have a rule to test those sarsaparillas with a big "best" on the bottle. "Tell us what's put in you and we'll decide for ourselves about the best." That's fair. But these modest sarsaparillas say: "Oh! we can't tell. It's a secret. Have faith' in the label."... Stop! There's one exception; one sarsaparilla that has no secret to hide. It's Ayer's. If you want to know what goes into Ayer's Sarsaparilla, ask your doctor to write for the formula. Then you can satisfy yourself that you get the best of the sarsaparilla argument when you get Ayer's.

> Any doubt left? Get the "Curebook." It kills doubts but cures doubters. Addressa J. C. Ayer Co., Lowell, Mass.

Edited by VICTORIA WOODHULL

(Mrs. John Biddulph Mariin).

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THE WRITING PLANCHETTE.

COLLENGE is unable to explain the mysterious performs ances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its seeney, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understank how to use it.

#### Spiritualism. [Continued from second page.]

on the one hand, and from those honestly mis on the one hand, and from those honestly mis-led on the other hand, into the belief that Spir-itualism is naught but folly and rascality, the genuine Spiritualism of to-day needs to be or-ganized. Organization is needed to protect it from both these enemies. Our true mediums need protection when unjustly assalled, ma-ligned or persecuted. Unjust legal enactments and prosecutions against Spiritualists must be met and fought. To maintain our rights and met and fought. To maintain our rights and to vindicate our Cause and its truth, distinct and aside from the barnacles of fraud and fool-

ishness which have attached themselves to it,

there must be organized effort. There needs organized work to sustain our genuine mediums, and to bar out and dis-countenance the fraudulent ones. For many years, all over the land, fraud has been rampant, and it is now bold, aggressive, defiant. The frauds have been organized for many a year. For years I have known of the fraudrings in San Francisco and elsewhere, composed of both the classes I have namedthose with no mediumship at all, and those who, having some mediumship, largely supplement it with fraud. It is well known that these fraud-rings have books containing lists of "tests" of all kinds-names, dates, incidents, etc., etc., and that the members of the rings work in unison. Each new name or fact, or so-called "test" of any kind, that any one of the conscienceless tricksters gets hold of, through his or her séances, or otherwise, is passed on to the other members of the scoundrelly ring for their use, and the honest sitter is often sent for further sittings, by one of the frauds, to one or more of his or her fellow-frauds. Not content with himself or herself robbing the investigator or the sitter, the false medium sends the sitter to his compan ion-robbers, to be still further fleeced by them. These fraud rings are not only local, but State and national, in extent. All over America they form a brotherhood of crime. Books of stock tests for the principal towns and cities of the country are in their possession, which are passed from one to another as may be needed. One of these mediums (heaven save the mark!)-one of these charlatans goes to, say, San José, or Los Angeles, or San Diego, from San Francisco, and he takes with him a list of the stock tests pertaining to the place he visits, which he uses to victimize his hearers, both in private sittings and in public platform tests. A San Francisco charlatan goes to Washington or Boston. He is similarly supplied with a book of tests for the city he visits, and he can, as soon as he arrives there, give

wonderful platform tests, although he has never been in the city before.

Several articles anent the "National Association of [fraudulent] Mediums" have been published recently in the Spiritualist papers, a branch of which Association in a city to be a proper of the control of the control of the control of the control of the city to be a control of the control of the control of the city to be a control of the city to b a branch of which Association is in existence in San Francisco. In the last number (Aug. 28) of The Progressive Thinker of Chicago, is a timely article from a San Francisco correspondent about this National Association of Frauds. The San Francisco correspondent says, "A prominent Spiritualist worker, ... believing that the end justified the means, joined this Association of Frances and obtained their this Association of Frauds, and obtained their secret methods, and notwithstanding the blood-curdling oath which involves a horrible death to any betrayer, this person has given me the secrets obtained for publication... This Association has grown so powerful that it already commands thousands of dollars in a fund to buy off delegates at the National Spiritualists' Association, and the various State Associations, so that it feels confident the fraud ele-ment will sweep everything this fall. The members of this fraud association...have already started a Psychic and Spiritual Institute in San Francisco, where free public sé ances and lectures will be given, and physical mediums turned out at so much a head. These materializing mediums will be protected by a strong body guard of brother fakirs, and it is expected that many recruits will be gained by this method." I do not know who this San Francisco correspondent is, nor who the prominent Spiritualist is that has joined the fraud to expose them, but I hope that one or the other of them will publish a full exposure of this association of fakirs and frauds.

Just at this time an Anti Spiritualist National Association is being organized, headed by Orthodox clergymen. State Associations have been formed, and are being formed, and a meeting to organize a National Anti-Spiritualist Association was called to meet Sept. 7 in Anderson, Ind. This Association is organized principally to antagonize the mediums. It recognizes no genuine medium, it classes them' all together as frauds to be put down, and-to use its own language—to be "prosecuted" as "lawbreakers" guilty of "crime." So far as the frauds and true criminals are concerned, this Anti-Spiritualist Association is doing a good work, and I sincerely hope that it may succeed in exposing and routing the members of the Fraud Association, and all others palming off the false for the true in Spiritualism. But much evil may be done to true Spiritualism and true mediums by its indiscriminate classification of all mediums as frauds, and the evil results thereby accruing will be largely due to the frauds in our ranks. This Anti-Spiritualist Association has evidence of the work of the frauds. It has got hold of one of the books of the Cincinnati Fraud Association, containing some of the stock tests for that city. I will read you a sample of these tests: "Charles Young, fifty-six years old, gradu

ate of Wesleyan College; dark hair and eyes:

easy to manage. Wife—Carlotta Young, died in 1892 of spinal meningitis, aged forty-four. She had light hair, blue eyes, an oval face and pretty figure. She sang in a church choir and had an alto

"Charles Young, Jr., died in 1891, eighteen years old. Was a freshman at — College, and an athlete. He was Captain of the football eleven. Was six feet tall; had dark hair

"Kate Young. Died in 1890, fifteen years old. Was a pretty little girl, neither a blonde nor a brunette. She was her mother's pet.
"N. B.—Mr. Young is an easy man. He is good for séances at his home, and is easy for good money.

To offset the indiscriminating onslaught of the Anti-Spiritualist Association on all me diums true and false, we need the organized work of the Spiritualists. Organized Spiritual ism should show that all mediums are not of the class against which this unfriendly Association fights; that while there are many so-called mediums who deserve to be exposed and prosecuted by that Association, and all other lovers of truth and right, there are many other mediums hongst and true; and these latter the organized Spiritualists should sustain and protect. We need organized Spiritualism to meet and counteract organized Anti-Spiritualism, and to place true Spiritualism in its proper light before the world, consequent upon the partisan and misdirected attacks of the Anti-Spiritualist Association.

And now a final word anent the present Convention of the California State Association of Spiritualists. Of course this Association has in it more or less of the traudulent element; it is impracticable to keep its representatives out at this time. But their power for evil will be minimized provided they do not assume such proportions as to dominate the Associa-tion. One of the Spiritualist papers of this State has for months been bravely fighting the frauds in Spiritualism, The Medium, of Los Angeles edited by Ed. D. Lunt. Mr. Lunt says in The Medium of Aug. 28, "We all know that deception is practiced, yet few are aware to what extent. And most of those who know dare not speak openly, for fear of personal violence, so powerful is the combination that has been formed. Honest mediums who know of these things dare not speak out, and the journal that dares to tell the truth is speedily driven to the

All honor, say I, to Mr. Lunt for bravely speaking out. I, for one, am not afraid to speak the truth, and, as many of you know, for the last fifteen or twenty years I have never been afraid to publish the truth about the

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vile fakirs that infest our ranks. The San Francisco correspondent of The Progressive Thinker has said that the National Association of frauds intends to buy up the delegates of the State Associations, and Mr Lunt has stated in his paper that an effort will be made by the frauds to capture this California State Convention and elect its officers. This is probably true. It behooves, then, every opponent of knavery in the Convention to be alive to the exigencies of the occasion. Above all, be careful whom you select for officers of the Association. See fait that you got for poone who have tion. See to it that you vote for no one who has the least taint of sympathy with the impure and the fraudulent. Elect none but uncompromising opponents of trickery and rescullty. Eschew every one who might palter with or pander to the victous elements in our midst. But should it unfortunately happen that the frauds succeed in their plans and do elect the officers, then let every honest man or woman-at once sever all connection with the Association-leave it completely, to perish miserably of its own inherent putridity. And let it be published widely why they leave. Let the National Association know, have every Spiritualist paper publish it, so that every one may know the real character of the State Association and of those who succeeded in getting control of it for their own vile purposes. Then let another State Association be formed, and let it apply for admission to the National Association: that is, provided the National Association, to meet in October, be not also taken possession of by the frauds, as is threatened. In any and all events be true to your principles, true to truth, true to honesty and justice, and true to the destined Savior of the world, genuine, rational Spiritualism.

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# Banner of Bight.

BOOTON, SATURDAY, SEPTEMBER 95, 1897.

The Anti-Spiritualistic Convention, ANDERSON, IND., SEPT. 7, 1807.

(Specially reported for the Banner of Light.)

The Anti-Spiritualistic Convention has come done its work and gone. Spiritualism is dead(?) and damned. It will, however, hold its semicentennial Jubilee the same as if it had not been killed. One speaker announced that "be fore the roses bloom next year mediumship would be forever a thing of the pasc." I said Spiritualism is dead and damned; I might have said damned without being dead.

As long as I trained with the clergy I never

realized what a profane set they were until I got into close quarters with them in this Con vention. There are very few of them but that can pray and swear with the same breath. They swear when they pray, and they pray when they swear. They did not say "damned" more than perhaps a half-dozen times in an average speech of twenty minutes' length, but they used such other words as "damnable de lusion," and "damnable" or "hellish heresy," with almost every breath. They used many other phrases, which with them take the place of the words used by the common ruffian, and which convinced me that the average clergyman is the most profane man when denounc ing that with which he is not able to compete that I have yet met.

I left Etna, Me., on Sunday night, Sept. 5, and reached Anderson in time for the informal reception before the regular sessions of the Convention began. My friend—everybody's friend—the agnostic Benjamin Lukens, met me at the station and took me to his house, where I have as good a home as there is in the

The Convention was both a large and a small affair. It was large in the sense of being welladvertised. The notices were printed in twenty-six hundred secular newspapers, and in over two hundred religious papers, and were read and commented on in almost every Protestant church in America. The Secretary was so overwhelmed with letters, from clergymen and others who could not attend, that not more than one in ten of them could be even partial-

They made me think of the text: "And the was wroth with the woman"-Rev. How strange it is that they actually spit almost all of their spite at women! The purport of the most, of these letters was, "I am sorry that my pastoral duties prevent my attending your meeting, but I am with you to fight." Several said, "When you want help call on me." Many of the letters contained the sentiment that we must put this damnable delusion down or it will put us down.

Some of the speakers regretted that many honest clergymen were so verdant as to acknowledge that there is something in Spiritualism to them not understood. They seemed to think the unpardonable sin was to confess that there was something in the universe they do not fully understand. Others said the spir-itual philosophy is beautiful, and because of its beauty all the more dangerous.

One letter is from the man who is to-day at the head of the Seventh Day Adventist Church - a man who for forty years has preached everywhere that Spiritualism is of the devil, that spirits of devils produce all the phenom ena. He now proposes to unite with this combination, which says Spiritualism is only a trick, to put it down. He is a handy man for them to have. When the trick argument fails, he can step in with his spirits of devils and help them out. Thus the devil will be made to serve the cause of God in putting down this "devilish delusion." There is nothing like having two strings to one's bow.

When the churches have been imprisoning, fining and otherwise persecuting these same Adventists for working on Sunday, and trying to make laws to take away their liberties, they have sought the sympathy and aid of Spiritualists to help them out. It is needless to say they always got it. I was glad to know that they joined hands with our Woodburys and the infidel Putnams in fighting these same olergymen in their efforts to put God and Sun-day into the Constitution of the United States. Let them now join this other alliance; we are ready for all of them. The more of them and the fiercer the battle the sooner it will be over.

I hav said the Convention was a small as well as a large affair. I have explained in what sense it was large. It was small in the sense that all their advertising failed to bring even a half dozen beside the advertisers to the city. In the afternoons there were sometimes, perhaps, one hundred citizens of Anderson and vicinity in attendance; in the forenoons not more than half as many. In the evening the house, which comfortably seats eight hun dred, was crowded to its utmost capacity, all from the city and surrounding country.

That old wheel-horse in spiritualistic work, and my personal friend, Dr. J. M. Peebles, now of Indianapolis, ran away from his large medical practice one day, and came to the Convention. It was good to see this sage and philosopher in this crowd of shriekers against Spiritualism. I wanted him there, if for nothing else, to take a few of the enemies' fiery darts, and to be able to testify that I paint the

Convention as it is, wrinkles and all. The speakers at this Convention, I believe, were all called reverends. Even Prof. J. Stanley Grimes, who boasts of a warfare against Spiritualism of over fifty years' duration, was called Rev. J. Stanley Grimes. J. D. Hagaman, the reformed fraud, has somehow acquired two titles. He is now both professor and reverend. Really he did show as much reverence as any one of the gang, and could use theological twaddle equal to any D.D. present; but just what he is professor of is what cannot be found out. He will class well

with a few spiritualistic professors. Prof. Grimes began his warfare against Spiritualism, so he states, by exposing Andrew Jackson Davis, in 1843, about the time the "Nature's Divine Revelations," written. He then exposed the Fox girls in 1849, "before the world had ever heard of them," and has kept up his exposing business ever since. Prof. Grimes, even at the time Spiritualism began, was a great man, and assoclated intimately with the greatest men of the world. He had access to all the great journals of the world, including the New York Tribune, for which he was a writer. He had all the backing any person in the world could require. He was industrious—"instant in season and out of season." He fought these ignorant girls He fought these ignorant girls from the time they stepped on the stage, and the boy Davis, even when the girls were babies. What is the result? Why, the girls and "idiot boy" have millions of followers. How many has Mr. Grimes? "Perceive ye how we prevail nothing? Behold, the whole world has gone after him!" Spiritualism died, and Grimes officiated at its funeral, in 1843, and again in 1848, and every year since. It is now so dead that it only held fifty camp meetings in 1897. Where is Bro. Grimes?

"Old Grimes is dead, that good old man," etc. No, friend Grimes, is not literally dead, and I am glad of it. He is very much alive, and has brains, but where are the Anti-Spiritualists

he has made? Echo answers, "Where?"
Mr. Grimes delivered a discourse at this Convention on "Modern Spiritualism; Its Origin, Rise and Progress." It was the same lecture he delivered over forty years ago. Of course he could say little of the progress of Spiritualism, for he has been taking a nap, which, in duration and soundness, puts Rip Van Winkle to shame. Personally, I like Mr. Grimes, and told him so. He understood his subject better. and dealt less in vituperation and abuse, than any other speaker at the Convention.

forgot to say this Convention was held in the largest church in this city—a church bearing the euphonious name "Church of God." There are many churches in this city of about twenty-five thousand inhabitants, but this is God's only church. The others are owned by various Catholic and Protestant denomina-

The first speaker of this Convention was

Rev. Dr. Eldredge, pastor of the Methodist the split, but when the pieces were gathered up that those holding this Convention 'believe the Bible is God's word, and his revealed will, and a safe and all-sufficient guide: nothing else to be support him. The result was he must needs resort to something else for bread and butter. He had traveled in the Orient and learned a tever was or ever will be needed. God said and a safe and all sufficient guide; nothing else ever was or ever will be needed. God said enough when he gave the Bible, then he stopped." This gentleman would have sand oned the burning of the Alexandrian Library. When Theodosius gave the command to burn the world's great library, he said, "If those books do not agree with the Bible, they are wrong, and should be burned; if they agree with the Bible they are not needed, and there-fore should be burned." What an ally this emperor would have been to these modern This same pastor went on to say that the Convention, which he had the honor to open, believed that the curse of God was upon all the world, and the atonement must reach all, and all who did not accept it were to be eternally lost. He then raised his voice to a high pitch, and said, "There is no possibility of salvation outside of Christ and the Bible." A long, loud amen arose from the throats of a vast majority of that audience.

The daily papers reported me as asking for the privilege of replying to some such state ments, but I did not, and President Becker so informed a future audience. When the President read certain questions, and said they were to be discussed the next day, I did ask him to state to the audience whether the dis-cussion was to be general, or whether discussion was to be indulged in by only the members of the Convention. I did this for the benefit of the Convention. His reply was per-tinent and pointed, "Certainly not; none but members of the Convention will be allowed to

At another time, when their Minutes stated that Robert Dale Owen was converted to Spiritualism by Katie King's ring test, and the question came up on the reception or correction of the Minutes. I ventured to ask if they would allow an outsider, in the interest of history, to suggest a correction; Vice President Caylor, who lacks much of being a sane man, sprang to his feet, and moved that not one word should be tolerated from me.

But the President, who saw that his aide-de-camp was worse scared than hurt, asked me to state my point. When I showed that Owen had been a Spiritualist a quarter of a century before Katie King was ever heard of he ordered my statement spread on the Minutes for

To avoid any future corrections they adopted a resolution that no one should be allowed to speak on the floor of the house these he first became a member, and that no one should become a member except on "avowed unbelief in spirit manifestation.

This is the first Association I ever knew built up wholly on infidelity or unbelief. They would not allow a copy of the resolution to be taken, but I got it from hearing it read. If I have lost no words in it, it reads as follows: "Conditions of membership require average." "Conditions of membership require avowed disbelief that any of the so called spiritual phenomena are produced by the spirits of the

Thus, "Disbelief" is their only article of faith. I felt when this article was read and unanimously adopted, as the faith of the Association, like reading to them the words of Paul: "Beware, lest there be found in any of you an evil heart of unbelief."

I have before been with profane and wicked men, but this crowd of reverends excelled in that respect anything I ever before saw. I have repeated already some of their profanity, and will not say more on this point, except that not being used to profanity all this was exceedingly painful to my ears. "God cursed?" sounds a little better than the old way of putting it, and "damnable" is a supposed improvement on the more common fashion program. provement on the more common fashion practiced by gentlemen, not of the cloth, of put-ting a d at the end of the first syllable; besides it has the advantage of getting in three sylla-bles of profanity where the street-swearers get in only one.

Denunciations flew so thick and fast from these saints that they seemed to me more vehemently vindictive than the general run of sinners are. One follower of the meek and lowly Jesus said: "If I had the backing I would drive every one of these damnable criminals called mediums out of the civilized "Why, I would rather associate with horse-thieves than with them." To this remark there was such a volume of "amens" as to make the few Spiritualists who were there be-

lieve he spoke the truth.
Individually, I was generally treated with courtesy; some even went out of their way to refer to me in a courteous manner, but among the phrases which were rolled off from some of these holy tongues toward mediums and Spiritualists were the following:

"All pretended mediums are lying, hypocritical tricksters... Spiritualist pretended mediums constitute an army of forty thousand robbers, all banded together to rob us of our wealth in this world and of heaven hereafter, and this a dammable fraud... Spiritualist to some constitution of the source of the sourc itualism is a most disastrous, damnable and soul-de-stroying institution... Every medium in the country is a liar and a knave... When you deal with a me-dium, you deal with a liar and a criminal... I have never met a medium who believed his own damnable as we would meet other religionists, infidels, agnosas we would meet other religionists, infidels, agnostics or atheists; this is a question of fact, and they are liars... When you talk to an honest Spritualist you talk to an insane man... Mediums are criminals, and Spiritualists are deluded... I have never known a female medium that was a lady... Davis's pretended revelation is a damnable humbug... Davis has no character... All mediums, like Davis and the Fox girls, are damnable flars... Andrew Jackson Davis has not brains enough to be fooled... I will fight this soul-damning delusion while God gives me breath... Satanic d-lusion,... insanity... Perpettators deserve quick and certain punishment... Spiritualism was born in the hotbed of hell... The most wicked acts ever committed in the world are committed in the Circle Room... All Spiritualists believe mitted in the Circle-Room....All Spiritualists believe in adultery....Robert Dale Owen died with a loath-some disease contracted by intimacy with a materialized spirit... Mrs. —, an old hag of a medium in this city, and Mrs. —, another old hag."

I will not follow this sickening it at larther. Suffice it to say, where I put dashes in the last quotations, he mentioned two of the most respectable women in the State of Indianawomen who, for virtue and honor, will compare favorably with any minister's wife, and for intelligence, will anywhere be ranked far above the average intelligence of those who constituted that Convention. The only crime of which either one of them has ever been accused is that of being a Spiritualist medium. I quote these loathsome things to give the

readers an idea of the animus of this Convention-to exhibit some of the smut and blacking in which they deal—the stuff they hand to their dupes for argument.

Now, I wish THE BANNER could spare the space to refer to the personnel of this Convention; but it cannot. I will only briefly refer to the main figure heads. I have already referred to Prof. Grimes, who

more than once expressed to me that he was ashamed of his company; but he remarked with a knowing wink: "You know I am an old lawyer." The fact is, he was a kind of attorney for them, and so stated several times. They thought his age and his prestige would give them the semblance of a kind of standing before the world; and it did. But Mr. Grimes never found himself so much at home as when at Mr. Lukens's house, where I stop, talking with Mr. Lukens, Dr. Peebles and myself. The fact that he was Andrew Jackson Davis's original magnetizer, and that he has been fifty years in the fight, made him a card for the opposers. If he gets his pay I shall be glad

e took the job. The next man in brain power and in scholarship, and the man who, if he is not mistaken, knows more than a dozen ordinary conventions, is H. J. Becker, D. D. Mr. Becker is a man of good address, suave and pleasant. When one puts rumors, and reports together, the conclusion forces itself to the front that this man was once a preacher of much more than ordinary ability and power; but for some reason he over estimated his ability, or his church failed to estimate him high enough He was not advanced to where he thought he belonged. No power could convince him that he belonged anywhere except at the top.

This, and some other minor difference of opinion, caused a separation. It has been said that he undertook to split the church in two in the middle, or if not in the middle, so that he would get the larger half. He accomplished | Anderson, Ind., Sept. 11, 1897.

girls who assemble in country school-houses sendes that he is a fourth-rate ventrilogulat. He gave his audiences some samples of both; but being only a second-class amateur per-former, his success was not such as to warrant its continuance unless he could get some new fulcrum to put under his lever. At last a brand-new idea struck him; it was this: he could play his tricks in the name of the Lord and Savior Jesus Christ. So he got up his show to expose the "most damnable and soul-destroy ing delusion that ever struck the earth." He was called of God to put it down. Here his success was very small indeed. Now if he can get up a National Association to furnish the material and moral backing, he would indeed be in clover. The result is the National Spir-itualists' Association, with Rev. H. J. Becker as chief fugleman. He boasts of over two thou sand letters from the clergy, and sympathy and financial backing from the whole Christian world.

Whatever may be said of Dr. Becker other wise, he is gentlemanly in all his external de portment, and as presiding officer holds his audience level.

Rev. E. S Caylor, D. D., whom his Bro. Covert designates as a long-eared D. D.-well, he belongs in a lunatic asylum.

Prof. (?) Hagaman is a gentlemanly-appearing man. He claims to have made his living for twenty-one years as a rascal. I think no one will dispute the claim, even if he added another score to the count. He says he fooled the gullible by playing sleight-of-hand tricks in the name of Spiritualism. He boasts that he taught his only little son and his daughter to cheat and lie and deceive for dollars and cents. Poor children! I pity them; and I told him I was heartly glad he had found lodgment in the church. The church needed him, and he needed it. He claims that he paid over three hundred dollars to be initiated into all the tricks of mediumship. He made himself a little unpopular among his friends by acknowledging that there are a few phenomena that are as yet unexplained. He is decidedly the best per-

former of the gang.

As to the man Eld. Covert—well, he is such a blackguard that at least two of the Anderson daily papers came down on him with great force. The President was compelled to rap him to order a few times when he was indulging in vituperative personalities.

The others who were dragged by these men into this Convention were simply the toolsthe dupes of these designing men. After the Convention was over, the Daily Bulletin of this city summed the matter up as

follows "The National Anti-Spiritualistic Association meeting is ended. The five men who are here and four composing the officers elected, say the Convention was a success. They claim they will have a better meeting a year hence at a point yet to be decided

The attendance from cutside this city was not so large as the name of the Association would indicate. There were not a half dozen visitors from other States. It seems that the only men who have received prominence were Covert of St. Louis, Becker of Dayton, Caylor of Columbus, Hagaman of Michigan, and Grimes of Chicago. The first four compose the offi-

Mr. Becker, the President, issues an address or pro spectus of the Association. In the beginning the Spir itualist Associations are scored as usual. The mediums and other leaders are characterized as anarchists in religion; that 'the Spiritualists of this country are subjects of searching interrogation'; that the Anti-Spiritualistic Association will continue its war. fare; that it is non-sectarian, claims the support of all Protestant churches, and that one Catholic priest was a delegate to the Association Convention; that the antis have sound financial backing; that the death knell of Spiritualism is being tolled and the antis will

begin strong in the new century.'

The Convention adopted resolutions, expressing great regard for the aid of clergymen against the 'fiery-eye'd, bat winged devil, or Zama, known as Modern Spiritualism'; 'we pray liberation of our fellow. countymen from the terrible bane and miserable su-perstition'; that the press be thanked, and gratitude is expressed to the Church of God, and its pastor, El-der Spiller, and to Elder Shore of St. Louis. Dr. Becker is praised, and J. Stanley Grimes is recognized, as well as the Secretary of the Convention."

These exposers of the tricks of the mediums were calculated to make one smile. None of the tricks I saw them try to palm off as some thing corresponding to the work of mediums looked more to a Spiritualist like genuine spiritual manifestations than chalk looks like cheese. Hagaman's were far better than the others, but in his he only exposed himself—a ob which seemed entirely needless, as he was so thoroughly exposed several times by Spiritualists when he posed as a medium, that, like Othello, he was out of a job. His preachingwell, it was on a par with a Salvation Army rant. He told how wicked he had been, and l think he was believed in this, if in nothing

Of one thing I am fully convinced, that is that these men mean business, and that they are to have the backing of the churches. It is now to be a war to the death. Every speaker and almost every letter showed that Spiritualism had injured the churches more than all other things combined. This is a death strug gle, and if Spiritualists are not wary our Cause must suffer.

There are frauds in our ranks; this I have been saying publicly and privately for more than a score of years. I have also said that generally Spiritualists have bid high for frauds, and have furnished them the best field of labor and higher wages than could be found else where. I have urged again and again, as I now do, that we should expose them, and clear our ranks of them; I have said, as I now say, if we do not get rid of them our Cause will go down,

as it ought. Many Spiritualists have refused to do this work, or permit others to do it, for fear of injuring the status of true mediumship. Thus have we been preparing the soil for our enemies to work. It is not too late for us even now to cease our platitudes, and get to work as we should. Our National Association was formed none too soon. Now it will be "Greek meet Greek" between the two National Associations. They say they will have thirteen State Associations in less than thirteen weeks. Also that they will in a few weeks have a large paper in the field. I believe it. Will we have as many State Associations? and will we stand by the papers we have in the field? Now is the time when every one is expected to do his

If this National Association, and its war upon us, shall stimulate us to do our duty, and cause us to make an effort to save Spiritualism from Spiritualists, I will be glad it was formed. I remain here one more week to review the work of the Convention. I felt the weight of

poverty pressing so heavily upon me that I had decided not to go to our National Convention at Washington. I thought the fifty or sixty dollars it would cost me to attend that Convention could be used to better advantage elsewhere. Since having seen the workings of 'our friends, the enemy," I have determined to try to be there.

The Anti-Spiritualist Convention is a deeplaid plot to take away our liberties. One of the speakers said he would not die until he saw a law passed that prevents Spiritualists preaching and practicing their hellish doc-trines. This statement was received with a round of hearty amens.

Spiritualists, wake up! Now is the time to work. Will not Bros. A. J. Davis, Peebles, French, Whipple, J. O. Barrett, and other grand workers who long since laid their armor down, buckle it on again?

We have in our ranks hundreds of raw re cruits who would like to enter the work of counteracting this work of the enemy. But this is no child's play; we must fully equip those who are to meet these wily enemies. shall not be in the least astonished if this culminates in the great revolution so often prophesied of, and in which the whole world shall take part.

Let us put sober, honest, intelligent, experienced and religious men and women into this field. Let us see that especially the right ones are placed in the lead; then, as Aaron and Hur stayed up the hands of Moses of old, let us stay the hands of our leaders.

Yours in the fight with the powers of darkness,

Moses Hull. ness.

BABIES GAIL BORDEN
THRIVE EAGLE BRAND CONDENSED MILK. OUR ILLUSTRATED PAMPHLET ENTITLED "BABIES" SHOULD

NEW YORK CONDENSED MILK CO. NEW YORK.

Report of the Maine Spiritualists' Convention.

BE IN EVERY HOUSEHOLD.

The Maine Spiritualists' Convention assembled, pursuant to call, in the City Hall at Au gusta, on Saturday and Sunday, the 18th and 19th insts.

The days were as sunny and beautiful as the philosophy of those fair-faced and intelligent men and women who had met to inaugurate new and better measures for the progress of the Cause so near and dear to every humanitarian.

Mrs. Viola A. B. Rand of Hartland, the State Organizer, called the Convention to order at 10:30 A. M. on Saturday. An invocation by Mrs. A. G. Sterling was given, and an address of welcome by Mrs. M. J. Wentworth of Knox Center, one of the oldest mediums and lectur ers in Maine.

H. D. Barrett, a son of Maine, responded to the address of welcome.

The audience was larger than had been an ticipated in these days of financial chaos, and so soon after four successful camp-meetings in this State.

H. D. Barrett was appointed Chairman, and Jay Chaapel Secretary of the meeting. On motion, the Chair appointed the following Committees

Committees:
On Resolutions: A. J. Weaver, Chairman,
Old Orchard, A. H. Blackington, Rockland,
Mrs. Georgie Field, Dexter, Mrs. Frances E.
Ward, Portland, A. W. Stewart, Augusts.
On By-Laws: A. C. Smith, Chairman, West
Hampden, Dr. Frank Bigelow, Skowhegan,
Mrs. Mary C. Donnell, Bucksport, Mrs. Sarah
J. Clifford, Waterville, Calvin Towle, Lewiston. On Finance: L. T. Waterman, Ghairman,

On Finance: L. T. Waterman, Ghairman, Dexter, G. P. Herrick, Augusta, Mrs. A. G. Stevens, Stetson, Mrs. Viola B. Rand, Hartland, Mrs. Belle Smith, West Hampden.
On Nominations of Officers: A. H. Blackington, Chairman, Rockland, Mrs. Sarah J. Clifford, Waterville, Mrs. S. E. De Lewis, Portland, T. F. Rand, Hartland.
On Programs: Dr. Frank Bigglow, Chair.

On Programs: Dr. Frank Bigelow, Chairman, Skowhegan, Mrs. Cynthia H. Clark, Augusta, A. W. Stewart, Augusta.

While waiting the report of the several committees, short, appropriate and effective ad-dresses were made by Prof. Barrett, Mrs. Cyn-thia H. Clark, Mrs. Nettie Holt Harding of Somerville, Mass., Mrs. E. I. Webster, Lynn, Mass., and Dr. Dean Clarke of San Francisco, Cal. Entertaining and very instructive letters were read from Mrs. Mattie E. Hull and Francis Bailey Woodbury.

The Committee on Nominations reported the following persons as their choice to fill the respective offices of the State organization for he coming year, and on motion they were duly the coming year, and on motion they were duly elected by acclamation, with much applause: President, A. J. Weaver, Old Orchard; first Vice-President, A. H. Blackington, Rockland; second Vice-President, Mrs. Sarah J. Clifford, Waterville; Secretary, Mrs. Viola A. B. Rand, Hartland; Treasurer, L. T. Waterman, Dexter; Directors, Hon. G. T. Stevens, Augusta, A. F. Smith, Bangor, Mrs. Frances Ward, Portland, Sebry A. Miller, Auburn, T. F. Rand, Hartland, Mrs. Sarah Dunham, Belfast, H. Hunnewell, West Madison, R. W. Woodman, Westbrooke, Benj. Bradbury, Fairfield, A. C. Smith, North Newburg. North Newburg.

The Committee on Resolutions, Mr. A. J. Weaver, as Chairman, reported the following resolutions:

Whereas, We recognize in Spirituatism one of the Important movements of the age; and.

Whereas. It has come into the world, and taken its lace as a permanent factor in the world's progress;

Resolved. That we, the Spiritualists of Maine, in State Convention assembled. do hereby pledge to it

our hearty and unit d support.

Resolved, That we recognize honest mediumship as the channel of inspiration, power and progress of Spiritualism, and piedge to our mediums our undivided support in their work in behalf of truth.

Resolved, That we enter our eternal and absolute protest against all fraud, fakirism, charlatanry, or any species whatever of counterfeit mediumship, Resolved, That we hall the Spiritual School of Ohio

as a sign of progress, and pledge it our earnest support.

Resolved. That we favor the building and support-

and speakers. Resolved. That we give our hearty support to the National Spiritualists' Association, whose work during the past four years has demonstrated its utility and proved it to be a tower of strength to the cause of Spiritualism throughout the United States.

Resolved, That we favor the establishment of local spiritual societies throughout the State. Resolved, That we favor the reëstablishment of the Home Circle—which we think has been of late years

neglected-as the surest means of investigating and demonstrating the truths of Spiritualism. Resolved. That we pledge ourselves to oppose the so-called Doctors' Law, now in force in this State, and urge our people to use all honorable means to se-

cure its repeal.

Resolved. That we favor all social reforms, and give our support to all movements that tend to the progress of the world.

Resolved, That we appreciate the efforts and enter-

prise of Mrs. Viola A. B. Rand, assisted by Mrs. Cynthia Clark, A. W. Stewart, G. P. Herrick and others, in organizing this, the Maine State Spiritualists' As

Resolved. That we extend a vote of thanks to the Spiritualists of the city of Augusta, who have so kindly and gratuitously opened their homes for the entertainment of the people attending this Convention, and to the press of the city for its uniform courtesy and fairness in reporting this meeting.

A motion was made and carried that each member of the Association from his or her respective locality should report progress quarterly to the President. It would be well for all who are interested in the success of this new State organization to report progress to the President, sending words of encouragement and such funds as they can spare.

In the afternoon and evening of Saturday addresses were made by Mrs. A. G. Stevens, Nettie Holt Harding, Mrs. M. J. Wentworth, Dr. Dean Clarke, H. Hunnewell, A. C. Smith and A. J. Weaver, and some marked and effective tests were given by Mrs. Harding and Mrs. Stevens. Mr. Weaver and Dr. Clarke are men of ma-

ture years and thought; they have the courage of their convictions, and scatter their mental diamonds with wisdom and attractive power, touching the hearts of all intelligent listeners with noble and thrilling emotions. Prof. Barrett in the intervals of the business meeting also spoke words that stirred his

audience with enthusiasm. The motion was made and carried that the President and Board of Directors proceed to have the State Association of Maine incorporated under the laws of the State, and that they also be instructed to procure a charter

from the National Spiritualists' Association. Sunday A. M. Dr. Dean Clarke again addressed the Convention, prefacing his magnificent lecture by reading the admirable poem of that gifted poet and medium, Lizzie Doten, entitled, "Peter McGuire." Mr. A. J. Weaver then read Dr. J. M. Peebles's "First General Epistle to the Preachers and Members of the National Anti-Spiritualistic Convention Convened at Anderson, Ind.," on the 10th inst., a little four-page tract that no Spiritualist nor anti-Spiritualist should fail to read and digest. In the afternoon Mrs. Effie I. Webster gave the invocation. H. D. Barrett then spoke for half an hour or more with remarkable power and pathos, carrying his audience with him into the highest flights of eloquence and en-

Dr. Dean Clarke, of San Francisco, an old,

able and logical speaker, followed him, reading a "Synopsis of Spiritualism," which he prepared for San Francisco audiences some years ago, and which he commented on with great instruction. He is a scientific man and a poet, and should be kept at work constantly. Mrs. Nettie H. Harding then made a brief

SENT ON APPLICATION.

SEPTEMBER 26, 1897.

and telling speech, and gave a few tests. Sunday evening the large City Hall was nearly filled, when Mrs. M. J. Wentworth, A. J. Weaver, Mrs. Nettle Holt Harding and H. D. Barrett gave addresses that were listened

to with rapt attention. These two days spent in organizing a State Association in this city of Augusta can only result in great good, and speed many a man and woman to work on with renewed strength and

enthusiasm to advance the cause of progress and a more intelligent view of the great questions of life and miscalled death. It is to be hoped that every State not regularly organized will proceed to do so at once,

now that the grand old State of Maine has set such a successful and magnificent example. JAY CHAAPEL, Secretary. Augusta, Me., Sept. 20, 1897.

#### Boston Food Fair.

The Boston Food Fair opens at Mechanics' Building on Monday, Oct. 4, at 10 A.M. At 3 P.M. the formal opening exercises will take place. Hon. Roger Wolcott, Governor; Hon. Josiah Quincy, Mayor of Boston; Hon. Winslow Warren, Cillector of the port of Boston; Hon. H. A. Thomas, Postmaster of Boston, and Hon. A. A. Perry, Mayor of Sonerville, have accepted invitations to speak. Music by Reeves's American Band of Providence, R. I. On the opening day every procery store in Boston and suburba, will be closed at noon. The grocers will join in a grand opening day parade, and it is estimated that from 1000 to 1500 men will be in line. Five hundred souvenir spoons given away to first five hundred purchasing tickets every morning. Different designs every day. Four thousand five hundred articles distributed to the people daily from the big give-away department. Articles vary in cost from five to twenty-five cents, and i clude soap, gelatine, confectionery, cocoa, salt, baking-powder, etc., etc. Full sized packages, not small samples. Sousa's Band will be at the Boston Food Fair, and, to use the words of an Irishman, the only ones present who will be unhappy will be those who are absent. There will be music in the air at the Fair. Every one who possibly can should enjoy these concerts. To enjoy good music is part of one's education. You will never have another change to Wolcott, Governor; Hon. Josiah Quincy, Mayor of these concerts. To enjoy good music is part of one's education. You will never have another change to hear Sousa for a 25 cent admission ticket. The Maine Department, with "Fiv Rod" and her hunters' camp, the Household Institute, with cooking lectures daily, the Agricultural Department and the Irish Exhibit, are some of the special features.

#### RHODE ISLAND.

PROVIDENCE. - Joseph Cooper, Sec'y, writes: The Providence Spiritualist Association had for its speaker and medium on Sunday, Sept. 19, the noted Mr. F. A. Wiggin. The hall was filled at each service. Mr. Wiggin will be with us again Sunday.

Sunday, Oct. 3, Mrs. S. E. Humes will give BANNER OF LIGHT for sale at the hall.

A Trip to the Garden of the Gods. New Hamp hire's mountain ranges, the famous White Mountains, stand foremost as the most beautiful scenie ground in the world.

It is a very w de territory that these majestic peaks and uplands cover, and their widely varying attractions are a never-failing source of enjoyment. Every locality has its ewo distinct features, and the tourist can spend weeks in observation, never tiring, so absorb-

ing and interesting are these ever-changing charms. Bethlehem lays particular stress upon its wonderful atmosphere; so dry and clear is it that hay fever vic-tims find it a most desirable abiding place. Its location is superb, commanding a fine view of Mt. Wash-ington and the Presidential Range of the beautiful Franconia Mountaios, and for that matter, every peak

and place of note is easily discernible.

That gem of localities in the vicinity of Echo Lake

That gem of localities in the vicinity of Echo Lake is an ideal spot, and it is no wonder that "The Old Man of the Mountains" chose this as his abode, for everything hereabouts is decidedly beautiful.

Franconia and the Flume, Fabyans and the Mt. Pleasant House, Crawfords and Twin, J-fferson and Lancaster, The Summit and a score of other resorts, abound in interesting sights, and in every direction lead active to the content of the conte lead paths and drives revealing unexpected and as tonishing surprises.

Cascades, waterfalls, picturesque nooks and beauty

spots are everywhere, and in fact, the whole White Mountain region is beaut ful enough to have been the

Art Garden of the Gods."
From Sept 11 to O t. 9 the Boston and Maine Railroad will sell reduced-rat- tlekets to all principal mountain points, from its principal stations.

These tickets provide for various routes, and side trips may be taken from Fabyans and Bethlehem. Junction at reduced rates. For information inquire at ticket offices.

## Onset Wigwam.

The Wigwam Co-Workers' Harvest Moon Festival will be held Oct. 9 and 10, on the full moon.

Meeting Saturday, Oct. 9, all day, at the Wigwam. Supper at the Temple from 6 to 8. Entertainment from 8 to 9. Dancing from 9

Services all day Sunday, Oct. 10. at the Femple. MARY E. THOMPSON, Cor. Sec. Temple.

# BABY'S SKIN

In all the world there is no other treatment so pure, so sweet, so safe, so speedy, for preserving, purifying, and beautifying the skin, scalp, and hair, and eradicating every humor, as warm baths with CUTICURA SOAP, and gentle anointings with CUTICURA (oint-

# (uticura EVERY HUMOR From Pimples to Scrofule CUTIOURAL

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 107 South Paulina street. Services every Sunday ILA.M., 24 and 74 r.M. Mrs. Mary C. Lyman, speaker. Harmonial Circle, 111 South Paulina street, every Wednes-

The First Spiritual Temple Society meets at 1880 Hawthorn Avenue (Auburn Park), every Sunday evening at 1% o'clock. J. C. F. Grumbine is the permanent speaker. The School in Metaphysics, Psychometry, Clairvoyance, In-The School in Metaphysics, Fsycholicity, one place during apprention and Psychopathy, meets at the same place during the week. Friends in Auburn Park, Englewood, Egglesto and in the city, as well as strangers, are cordially w

## MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at, Warner Music Hall, Broad and Wallace streets. President, One. F. J. Kefler; Vice-President, Mrs. M. E. Oadwallader; Secretary, Frank H. Morrill. Services. at 2% and 7% P. M. Young People's Meeting, 1% P. M.