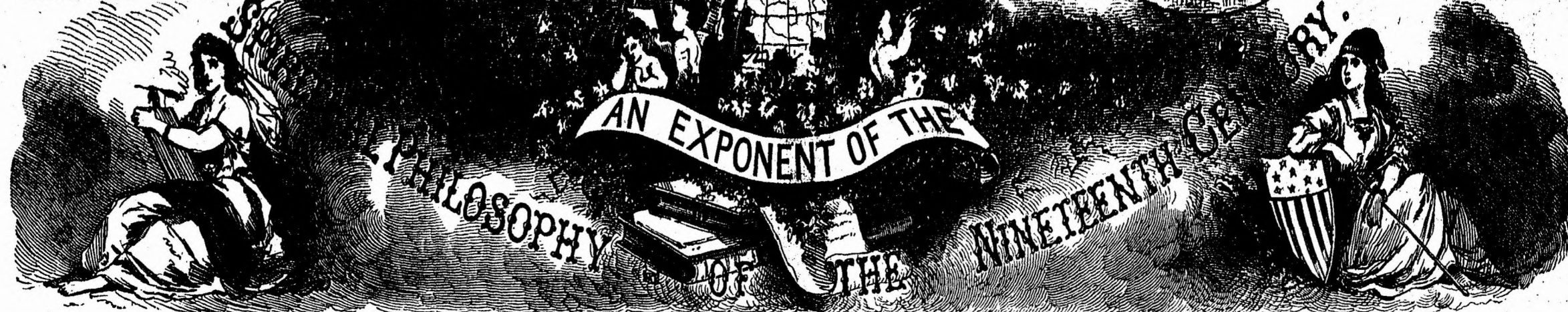


BANNER OF LIGHT.



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NO. 4.

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

BY BELIE 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 shushing hands to come,
Unfettered, 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 never alone. In sorrow's darkest hour
They walk with us and whisper loving words,
That drop it to 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 mortals stray,
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 attention 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 irrational 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 utterly 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 good.

From one point of view the law of spirit-communion—while 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 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 ways. For the Spiritualist of the we-need-no-theology

type says, "Look to the present; look about you; look to the spirit-world." In his reaction against tradition, he 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 not teach me anything discovered before 1848"? We should say, should we not? "Young man, you're 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 science, 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 concerned for his own and humanity's welfare to study the religious discoveries of the past in order to avail himself of 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, it does not.

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 actually 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 former reason, apparently, "See! we have shown that there are errors in your infallible Bible. It is plainly your duty, therefore, if you love truth, to throw it away alto-gether." This argument, however, proves too much. The 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 latter.

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 a new religion, the facts do not sustain such a view.

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 is—but 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 ungrudging recognition of the truths of Christianity. A friend said to me years ago, "I want to Christianize the Spiritualists, and spiritualize the Christians." If we interpret "spiritualize," as

he intended, to mean to persuade Christians to receive Spiritualism, I consider the statement a good one.

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 Spiritualism to round it out into a full orb 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 Christianity 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, intellectual and psychical culture of the medium. Now, no 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 culture.

In the first volume of his work upon "Primitive Christianity" recently published, Dr. Joseph Rodes Buchanan states, upon the authority of communications which he believes 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 he had no knowledge of such matters, and was profoundly ignorant of occult science—a man of unlettered mind, believing that this would prove to the world that his wonderful manifestations were simply given him by divine power as the only begotten son of God."

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, intellectual 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 Spiritualist, 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, to 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 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 the ages.

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 decision of the committee shall be presented for adoption or rejection at a special meeting to be held in Rochester next June, in connection with the Jubilee.

In speaking thus, I claim—and there are special reasons

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 receptive to all new truth and a conservatism that retains all old truth. We do not destroy the constructions of genius because somewhere and somehow 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, forsooth, 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 way 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 logical 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 Christianity.

If a longer experience than Modern Spiritualism has had—for 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 prize, 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 of men.

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 slightly exceed five hundred.

[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 Lowell, Mass.

On Sept. 13, 1897, Mrs. R— received a letter dated Sept. 10, 1897, stating that Victor came home to Canada to die, and confessed to having killed Frank for his position.

I. C. MACKENZIE.

Literary Department.

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 beginning of its history.

"Scrap Iron District" in the city of C— 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 here that 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 neighbors, 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 cane-seated 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 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 remembrance 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 indifferent artist from an old daguerreotype in earlier years, when Mrs. Eaton had more money than she has since seen, is a gem of perfection, from which she could never part.

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.

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 streaked 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 serene.

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, acquires.

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 golden 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; something 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, rhyming words would sing themselves into her soul, which in after-hours she would commit to paper 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 seen, 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 lo! 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 pain 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 rust in idle sloth;
I must be seeking peace and name,
Where comes no eating, prying moth.
Forever shines for me, afar,
To spur me on, my Beacon Star.

I cannot lose thy radiant beam,
O Star of Love, O beautiful Oze,
I see thy golden arrows gleam,
More brightly than the summer sun,
And this I know, that, near or far,
Thou art my guiding Beacon Star.

She paused, glanced at the flushed face of the 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 the gathered moisture from its brim.

"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, mayn't—bowing to the widow, who had risen to receive him—"a few fresh eggs, a glass of jelly, 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-strong."

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 concert 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 companionship and helpmeet, and for whom he mourned sincerely when she died. His was not an energetic nature, born to win earthly success. If he acquired means, he did not know how to keep them. Somehow money 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 footing 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, glancing 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 I 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 reminded her of a great, good-natured, Newfoundland dog, acting in spite of herself, 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 poetry, 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 Have."

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 worshippers, and so she was very glad to have Parker call, and unite in singing with her own beloved "Beth."

They complied with her request, followed by a half hour of general conversation in which the man related the news of the day; he then arose to go, making his adieu 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 jelly 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 spring-time beauty, no hint of comfort and joy are known.

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

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

The winter has been a severe one to Elizabeth Eaton; early and late she has toiled at her post in the shop, her heart filled with anxiety 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 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 suffering 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 making home at the noon hour and spending lunch time in caring for the bread and 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 daughter 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 knowledge 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 former 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 ministrations than the streets could give, and who came to be spiritually fed with the helpful, comforting words of such quiet and unostentatious persons as the good old "Father Cleveland," who came among them from his own home of moderate circumstances in another district. A gentle, kindly, spiritually-minded old man, who loved humanity, and sympathized with the hungry and the unfortunate, and had compassion for the erring, who came to these people because he loved them and wished to do them good. In Elizabeth he had found a valuable assistant, and others, too, of intelligent mind and spiritual 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 mission 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 corner 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 common people gladly heard, was enlarged upon. At other times, the reading of verse poems and ballads, 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 benevolent 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 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 keeping 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 necessities 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, ill-ventilated, badly-lighted rooms of a noisy, dirty tenement-house, for the sake of saving two or three dollars 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.

Joe Parker had been more than kind to the women in their season of distress. His hand and store were open to them with generosity

itself. Money he knew they would not accept, but many little comforts for the invalid, and sometimes more substantial tokens of practical help, were left at their door by the good man, whose heart ached at the suffering of these women, who had won his sympathy and regard. They were grateful, too, and rightly looked upon him as their friend and benefactor. Elizabeth, who could have starved in the streets and made no sign, had not the heart to turn aside the hand of beneficence that laid its bounty at her mother's needs, and so she 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 brilliant light gleamed in her fathomless eyes. Sometimes 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 arduous 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 provide what she needs. You see she's likely to stay some time yet, with good care, and I know we can both do for her better if ye are my wife. The rooms over the store have been empty this two months—there's five of 'em, and they can be fixed up all comfortable 'n' cozy like. There's good air about the place, being 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 'n' wait upon her to your heart's content. 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 its touch.

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. Eaton 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-companion, I do not know. I have questioned my heart, but it does not respond as decidedly as I 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 common; this 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 him."

"Marmie, 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.
I cannot understand who coined this word—
Its definition stagnant, inert, lacking life.
I 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 short
years,
Not gained by angels in the azure sky.

We only know that Life to 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 beautiful angel band
Takes the freed soul from out its prison garb,
And bears it onward to its native land.

FRED L. HILDRETH.

Spiritualism: What It Is, and Why It Should Be Organized.

An address delivered at the Convention of the
California State Spiritualist Association
in San Francisco, Cal., Sept. 8, 1897,
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 nineteenth 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 consequence 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 far-reaching 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 infinitesimal 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 choiring, awrapt 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, mastery 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, philosopher 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 immortality 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 observances, 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 United States, Australia, and other countries, and in official and encyclopedic publications generally. Personally, I know that Spiritualism has been my religion for nearly forty years, and I shall die an out-and-out Spiritualist in religion, and nothing else.

As a religion, Spiritualism emphasizes the inherent Divinity of Man. Instead of a vague, 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 unfoldment is in Humanity here in our midst. 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. God in 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 1838, 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 interests 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 come.

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 so-called mediums (some of whom are wholly pretenders, totally devoid of any mediumship whatever, while others really have some mediumistic or psychic power, which they speculate 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, emanating from its ecclesiastical enemies

[Continued on seventh page.]

LYCEUM AND HOME DEPARTMENT.

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. Averin, or the precious Nicolas de Borgnell, which smells like violets. 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 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.

"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.

"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, I see."

"We really have much to be thankful for. Isn'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 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 larger we could not keep it in such nice order. 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 I can have some for my hair on Sunday."

"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."

"Ah! well, why not find out, if you desire it so much?"

"That is a good idea," said Leroux.

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, they say."

Leroux went to the schoolmaster.

"I want you to help me," he said, "and tell me something that I cannot find out for myself."

"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 is it?"

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 things."

"A mosaic—what?"

"A mosaic."

"And what is that?"

The schoolmaster turned to another place in his book, and read, "A mosaic: a combination of many little stones."

"Does that mean," asked Leroux, "that I must get some little stones if I wish to be happy?"

"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."

"Doesn't your book tell?"

"Undoubtedly, if I only knew just where to look for it."

"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 crown 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 happiness. "These are not the right kind of stones," he thought. And he flung them by the hand-

ful 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 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."

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

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 sandstone 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.

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 ardor. 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 labored, 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 briars 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 away.

"Shall I never get back there?" he asked himself, in 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 hillside 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 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 kettle.

"And happiness," said his wife. "Did you find it? Have you brought it back with you?"

"No; I have not found it," said he. "Ah! if you only knew how I have worked and suffered!"

At this instant little Pierre's voice made itself heard.

"Oh! papa! See! Pity yocks!" And Baby Leroux, taller, larger, stronger and more rosy than ever, ran to his papa, grasping in each dimpled hand one of the tiny pebbles 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 illumined 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 blither 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 Institute will be thoroughly organized and will be cooperative. 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 development.

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 religion."

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 Spiritualism.

To meet as a fraternal body of young people for the culture of social intercourse and mutual interests, not conflicting by interfering associations 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 control, by rental or erection, rooms or buildings wherein to hold spiritual, literary, psychic and social meetings and entertainments; to have a library and reading-rooms, science-rooms, gymnasium, and other appliances that may be conducive to our intellectual, mental, moral and physical."

The membership shall be of both sexes over twelve years of age, but no officer of a local Institute shall exceed fifty years.

Any person or local society interested in this movement will be supplied with full information 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 attendance. The children seemed more than glad to meet again. We hope 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 judges of such work have pronounced it a very fine thing. 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 such things, this poem from our Treasurer, Mr. Edwin Whitehouse, was much enjoyed:

In realms above our mortal gaze—
And yet so very, very near—
Are spirit-friends, who will 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,
Tou from our banners their faces melt,
But not to say a last "adieu."

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 a earthly heaven,
As it comes through the hand of our Sister Swift.

Then let us ever with grateful heart
Receive these tokens 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 tender or music low,
And through their vibrations 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 general remarks from those present. Our pianist not having returned from his summer trip, through the kindness of Miss Stella Churchill we were provided with music for our singing. There were between thirty and forty present, and a contribution of \$2.25 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 truly 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 approaches 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 carried out by a systematized and graded list of subjects to be discussed in every Lyceum all over the country on the same date. I just throw out this thought for the present. Will be glad to hear 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, "Bright Beams our Father's Mercy;" Invocation by the Conductor; Roll call; Music—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 Calisthenics; Practice of new hymns, when one of the scholars was controlled, and gave a very good test, closing a very harmonious session with the Doxology.

W. L. S. THOMPSON, P. C.
RICHARD RIDING, Clerk.

The Boston Spiritual Lyceum.

Sunday afternoon, Oct. 3, at 1 P. M., this Lyceum will reopen for the season of 1897-98 in Berkeley Hall. As heretofore, on opening Sunday, the lesson-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 cooperate with us in maintaining a school for their spiritual education and unfoldment.

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 meetings through the summer, and sustained interest. The Lyceum 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 engagements in Worcester, Haverhill and North Scituate. Recovering from the head pains I fondly 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 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 only one year; it pained me constantly. It removed in May, 1897, gave me much pain. A few days later syphilitic contractions set in, that caused the spine to redden, 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 ready for the removal of its lens. This may take place early next winter.

To return, my headlong fall took place Feb. 19, 1896. I took my brother home Feb. 28, and 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 fail 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 instrumentalality 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 deserted 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 attention 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 noble sympathy made me always glad that my choice had rested on him. Peculiarly 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.

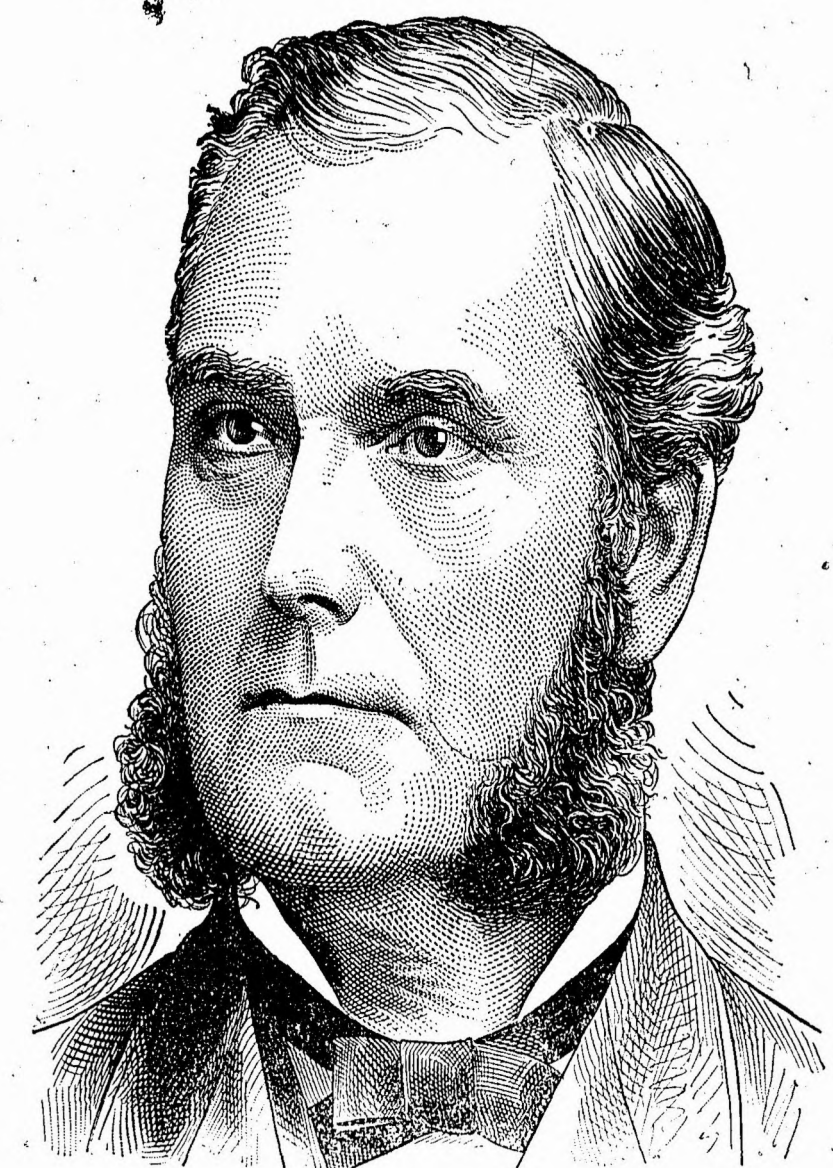
Many have shown me kindness that I can never forget. When writing "The Bridge Between Two Worlds" my weight had reduced from one hundred and forty to one hundred and five pounds, I remember the tears our brave Mrs. Little shed over my enfeebled condition. I remember noble Helen Stuart-Richings' visits 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 from both these women, and many other friends, both in Spiritualism and in the churches, sent me after his transition. I remember the visits and gifts 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 Humanity and Spiritualism.

I am staying with different friends far and near, in different places, who set darning stitches for me, read my letters to me, write an occasional letter for me, and read to me about the Queen's Jubilee, the Klondyke, the movements of our lecturers, and other news. The right eye is always dimmer, and I am

Nervura! King of Medicines.

Member of Congress Powers, Formerly Judge of the Supreme Court, Pronounces Dr. Greene's Nervura a Most Valuable Remedy.

The Highest Endorsements by Prominent People Given to Dr. Greene's Nervura Blood and Nerve Remedy that were Ever Given to any Medicine in the World's History.



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

No other medicine in the world is recommended so highly, so strongly and so earnestly by so many well-known and prominent people as Dr. Greene's Nervura blood and nerve remedy. It is recommended to the sick by almost everybody, as the surest cure. It is recommended everywhere as the greatest of all health restorers. It invariably gives strength to the tired, over-worked and worn-out body. It makes pure, rich, vitalized blood and strengthens and invigorates the nerves of those who are nervous, nerve-weakened and nerve-exhausted.

Then, too, look at the standing of the people who recommend Dr. Greene's Nervura blood and nerve remedy as the greatest and grandest of medicines. They are our foremost citizens, men and women occupying high places of honor, and trust and known to everybody, people whose word is always the very essence of truth and who recommend the weak, nervous and suffering to use Dr. Greene's Nervura because it cured them, because they have absolute personal knowledge that it is a sure restorer of health and strength, and because they wish the public to have the full advantage of this truly wonderful medical discovery.

They desire that health, strength and vigor shall take the place of weakness, prostration and despair among the people, and they publish the marvelous facts of their own cures, and 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, revitalized, with new hope, renewed powers, energies and ambitions.

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No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return cancelled articles.

Newspapers sent to this office containing matter for inspection, should be marked by a blue drawn around the article or articles in question.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 25, 1897.

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

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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 strengthened.

The National Anti-Spiritualistic Convention.

Our readers will find a brief report of the proceedings of the above-named Convention on our eighth page, from the able pen of Bro. Moses Hull. The perusal of this report should convince every Spiritualist that this body of religionists means business. Mr. Hull was on 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 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 fraud element 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 house-cleaning 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 counterfeits. 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 demarcation 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 fellow-men, will find themselves relegated to 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 individualists will find that altruism is better than selfishness they have clung to so tenaciously for many years under the pleasing delusion that they were developing their higher selfhood. To-day individualism, as accepted by many Spiritualists, is only another name for selfishness.

The third weak point in the spiritualistic movement is the lack of systematic organiza-

tion. If the Spiritualists would but enroll themselves in the local, State and National Associations, no power on earth could prevail against them. If endowments could be secured, even now there would be no difficulty; but as it is, the Spiritualists seem unwilling to try to save even ten thousand dollars to their Cause. Less than three hundred dollars have been sent in to defend the Babe will, covering an estate of thousands! The enemies of Spiritualism can secure three hundred thousand dollars 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 advantages 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 themselves to be worthy descendants of their patriotic 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 thoroughly 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 capital, and the money given by Greek citizens at home and abroad was not sufficient to put them into a condition to cope with their formidable adversaries. They also lacked the numbers of the Turks, but they made up for this in their love of country, and splendid courage.

But they over-estimated their own powers, and rushed into an unequal contest misled by their zeal. They felt that their cause was just, and hoped for outside aid that never came. The six great powers of Europe, Christian in name, forgot their Grecian brethren in their time of need, and deliberately aided the "unspeaking 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 government 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 are Christians, should have the privilege of governing themselves, instead of being compelled to submit to the rule 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 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 only been postponed. They will be fought in the future until the people of those oppressed countries are truly free. In the meantime, peace has been restored to the Peloponnese, and the six Great Powers of Europe have the satisfaction of knowing that, while they have 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 respective nations! Gold is King, and human life is as nothing to that potentate, now in possession of every civilized nation on the 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.

A short time since we published a statement upon good authority to the effect that the leading Spiritualist Society in Milwaukee would hold no meetings during the coming season. We are pleased to learn that such is not the case. The Unity Spiritualist Society holds regular meetings every Sunday, and is being 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 President of the National Association at Washington, and answers to the name of Bates. It so happens that the books of the National Spiritualists' Association show no such person as Bates registered there. Personally we know of no medium by that name in the United States, and we are positive that no endorse-

ment was ever given him by us or by any officer of the National Spiritualists' Association.

The Spiritualists of the United States will find it to their advantage to correspond with the officers of the National Association in regard to all speakers and mediums who claim to be endorsed by it. Unless they carry official papers, duly signed by the President and Secretary, and properly sealed, it would be well to give them a wide berth. Of course, we are 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 State.

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 strength 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 at the helm, the Maine State Association of Spiritualists is certain to make a safe voyage into the harbor of success.

It was one of the most harmonious gatherings 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 preferment. In brief, the Spiritualists of Maine went to 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 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 humanity, our beloved Spiritualism.

To Advance the Interests of Spiritualism.

With the present issue, Rev. T. E. Allen closes his excellent essay. It is rich in suggestion and replete with wholesome advice. He has given the entire body of Spiritualists something to think of, and raised issues that cannot be dismissed without discussion. Many of his points are well taken, but we do not agree fully with him in two respects, viz., the adoption of the Bible, or any other work, as a text-book for Spiritualism, and the putting forth of a creed or a declaration of principles.

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 incompatible, with the spirit of progress. That there is truth in the Bible, and high spiritual ideals, we do not deny; yet it is full of errors, and is only the prejudiced opinions of fallible 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 liberals to be truth-gleaners from all religious systems, and from all books as well, than it is to exalt any one person or set of persons to the position of dictator as to what men shall think, say or do. Still, reasoning from Mr. Allen's premises, there are strong arguments on his 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-communication, eternal progression, the inestimable value of an upright life, and cognate principles. It is possible to combine these opinions in such a way as to give the largest freedom of thought in regard to religion to all men, yet state to the world in a succinct and definite manner what Spiritualism really stands for. Many of our ablest writers and speakers have long argued that such action

was an absolute necessity on the part of Spiritualists. In order to obtain a standing in the courts of this nation, some statement of principles is positively required. Such being the case, is it not well, as Mr. Allen suggests, to consider this point with great care, and place some general statement before the world?

The Unitarians have been compelled to do this, and in so doing have rather increased than limited their field of usefulness. They 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 stumbling-blocks 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, from 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 principles 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 England Spiritualists, especially 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 future of spiritualistic work in Rhode Island, hence every Spiritualist should take a deep interest 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 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 England, is now located in New York City for a short time. He visits America for the benefit of his health and mediumistic powers. He spoke in Adelphi Hall, New York City, last Sunday, and followed his discourse with psychometric tests. He is open to platform engagements for 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 progression never ends, while the other leads to retrogression and despair. Welcome, then, the discontent that betokens progress, and bid the other to depart forever.

No contributions to the Babe will defense fund have been received this week. Are our people growing lukewarm? Less than three hundred dollars are on hand to meet the expenses of a trial that will cost four or five times that amount. Let us not be weary in well-doing. Send in your dollars, friends, that Spiritualism may be properly defended before 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 Marlborough. W. K. Vanderbilt will now have an opportunity 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 36 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 well-known 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 Mr. Eben Cobb will open meetings there about Oct. 1.

Mrs. W. S. Butler.

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

"It is with the deepest regret and sorrow, both on my own part and that of our evolutionists in England and France, that Mrs. Magpie J. Butler was obliged to return to Boston immediately on her arrival in England—in fact, by the very steamer by which she came here—on account of the severe illness of her husband. Great preparations had been made by her friends, both in London and Paris, to receive this gifted 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 BANNER 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.

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.

Mrs. R. S. Lillie, the well-known lecturer, was a welcome guest at THE BANNER 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.

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 Bay and Lake Champlain.

On entering the grounds one is impressed with the absence of all signs that place such a commercial value on Spiritualism, and a feeling of harmony and restfulness seems to pervade the atmosphere and take possession of the weary traveler.

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 himself very agreeable to all visitors by taking them among the "Highlands," and giving 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 whose duty it was to receive contributions and memberships. It is to be hoped that during the coming year all camps and societies, as well as individuals, will take an active interest in this truly humanitarian cause, that the Home may be endowed and made ready for our worthy poor.

J. S. S.

Veteran Union Basket Picnic.

Held at Waverly Home, Sept. 11, was another success. Seventy persons were present and 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 Odium; remarks and tests, Mrs. Hardee; tests, Mrs. Charter; remarks and tests, Mr. Quimby; remarks, Mr. Snow of Chelsea.

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 well-known 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 SOCIETY 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.

CARRIE L. HATCH, Sec'y.

THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY meets Thursday, Oct. 7, at Dwight Hall, 614 Tremont street.

C. M. MANNING, Sec'y.

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

MEETINGS IN BOSTON.

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

Dwight Hall, 514 Tremont Street.—The Ladies' Lyceum Union meets every Wednesday afternoon and evening, supper at 8 P. M. Mrs. A. A. Brown, President; Mrs. Abbie Thompson, Secretary.

Appleton Hall, 94 Appleton Street.—Palm Memorial Building, side entrance. The Gospel of Spirit Return Society, Minnie M. Soile, Pastor, will hold services every Saturday and Sunday at 11 A. M. and 7 P. M.

Elysian Hall, 520 Washington Street.—Meetings Sunday, 11 A. M., 2 P. M., 7 P. M.; Wednesday, 3 P. M.; Friday, 8 and 7 P. M. Mrs. A. R. Gilliland, Conductor.

Earle Hall, 616 Washington Street.—Meetings at 11, 12, and 7 P. M. Dr. W. H. Amerige, Conductor.

Miner's Hall, 241 Tremont Street.—(near Elliot street).—Meetings Sunday at 11 A. M., 2 P. M., and 7 P. M.; Wednesday at 2 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 Building, 3 Park street. L. L. Whitlock, President.

Harmony Hall, 724 Washington Street.—104 A. M., 2 P. M., 7 P. M. Tuesday and Thursday afternoons at 2 P. M. N. P. Smith, Chairman.

Commercial Hall, 604 Washington Street.—Meetings Tuesday and Thursday at 8 P. M. Sundays at 11, 12, and 7 P. M. Mrs. M. A. Wilkinson, President.

Good Temple Hall, 1 Johnson Avenue, Charlestown.—Sunday, Wednesday and Friday evenings, and Friday afternoons. Mrs. E. J. Peak, Chairman.

Brighton.—The Occult Phenomena Society holds meetings every Wednesday at 8 P. M., at 31 Foster street. D. B. Hall, President; Mrs. Greenough M. Chapman, settled speaker and medium.

Grand Army Hall, 579 Massachusetts Avenue, Cambridgeport.—Sundays, 11 A. M., 2 P. M., and 7 P. M. Mrs. L. J. Akerman, Conductor.

Temple of Honor Hall, 581 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 Wednesday 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 evening.

ABIEE 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, Combs, 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. Combs; tests, Mrs. Robertson, Dr. Huot, Mesdames Rich and Gilliland; Mrs. Dodge gave an account of her recent trip. A very interesting and instructive session.

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; Sunday meetings every Thursday at 8 o'clock; supper at 6, at the hall, Walish's Academy, 423 Classon Avenue, between Lexington Avenue and Quincy street. Mrs. E. F. Kurth, President.

The Progressive Spiritual Association, Amphion Theatre Building, 100 Broadway, opposite South 2nd street. Meetings Sunday evenings, 8 o'clock. Good speakers and mediums. Mrs. M. Evans, President.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 118 Bedford Avenue. Good speakers and mediums always in attendance. Res. tres. All welcome. Herbert L. Whitney, Chairman; Mrs. Frances M. Holmes, Sec'y.

Fraternity Hall, 585 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 8 P. M., Sunday School at 2 P. M. Mrs. L. C. Ostrud, Medium. Speakers and lecturers regularly provided.

The Church of the New Spiritual Dispensation meets at 108 1/2 Madison street on Wednesdays at 8 P. M. A. H. Dalley, 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 11 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 reading volunteer workers. Mr. Wines Sargent, 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. Pliml 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 Communion, at Arlington Hall, on Sunday evening, Sept. 19, was most enjoyable, and one long to be remembered alike by believers and unbelievers. 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 members, friends and well-wishers.

A large white and gold banner of artistic design, 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 Fraternity is founded, "Truth, Purity and Love."

From its first meeting the Fraternity has been especially favored with volunteered music, both vocal and instrumental, elation, 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 Cortada; Address, "Divine Purpose in Psychic Phenomena," Floyd B. Wilson; Baritone solo, Mr. Soennenschein; Reading, George Dainty, Jr.; Address, Rev. Frank Edgar Mason, "Orthodoxy vs. Modern Ethics"; Duet, Mrs. Cortada, Mrs. Heeg; Violin solo, Leoni Quimby; Reading, Mr. Brittain; Solo, Mrs. Edwin Heeg; Address, Ira Moore Courlis; "Praise God from Whom All Blessings Flow"; Benediction.

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'y, writes: The Woman's Progressive Union of Brooklyn, N. Y., opened its season's work on Sunday, Sept. 5, with afternoon and evening meetings.

Our new hall, which had been decorated

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 psychometric readings.

Our Second Vice-President, Mrs. Greene, presided in the afternoon, 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 spiritual teachings with those of to-day, with the exception of such as the world has outgrown.

Dr. John C. Wyman was present for the first time, and, being a Bible Spiritualist and "Jesusonian," 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 service.

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 Sargent entertained us with a brief explanation of the branch of "Spiritual Philosophy." Bethany was sung by the congregation, after which 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 skeptical minds.

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. Fallgren 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. 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 Leva 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 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 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-Ressenge has been engaged for the first three Sundays in October. The Ladies' Aid Society's societies 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: Sunday, Sept. 19, we had with us as speaker our most esteemed friend and sister, Mrs. 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 subscriptions taken.

M. W. LYMAN.

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 acceptably. 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, Sec'y, writes: We had Mrs. Mary Ridlon of 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 Lewis.

Camp Progress, Mowerland Park, Upper Swampscott.

To the Editor of the Banner of Light:

Sunday, Sept. 19.—We are now approaching the 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 pine trees, and gave strength to all those who were fortunate enough to be present.

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, William 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. Kelly, 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. Kelly of Lynn.

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. Cunningham, 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 exercises.

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. Hatch, 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. Breakfast will be served in restaurant in depot 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 depot, and leave via Royal Blue Line at 8 A. M. On arrival at Jersey City at 1 P. M., dinner is served at the depot restaurant, after which terry 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 state room keys distributed.

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

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

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.

Fickets and full information may be had by applying to the undersigned, or to A. J. SIMMONS, 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 world over. The Fitchburg Railroad popular excursion of Sept. 25, to the Hoosac Tunnel, runs through this beautiful valley. Rate only \$2 for the round trip.

PENNSYLVANIA.

PHILADELPHIA.—F. H. Morrill, Sec'y, says: The First Association of Spiritualists of Philadelphia is about to begin the lecture season 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. Gladding 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 Railroad 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, only 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 724 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 the skeptic to further investigation. He was 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 250 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.

Blindness Can Be Prevented.

There is no waiting to be blind. The Absorption Treatment has 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 BEMIS 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 months 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 departure to California. Address him, Meriden, Ct.

Mrs. M. R. Goff, of 78 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. Orlah Post, inspirational speaker, is open to engagements, preferably in cities adjacent to Indianapolis. Address 1019 Nelson street, Indianapolis.

Dr. R. A. Davis, Mattland, Mo., (Box 174) is now open to lecture engagements. He is a mental, physical and phenomenal medium; also a hypnotist and healer.

During September Oscar A. Edgerly is filling an engagement at Elkhart, Ind. During October Mr. Edgerly has open dates, which he will be pleased to fill in the West. After October Mr. Edgerly's engagements are as follows: November, Genoa, Ill.; December, at the Ayer Temple, Boston, Mass.; January, 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 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 which 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 medium.

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, Tuesday, Newbury street, Boston, Sunday, Oct. 3, at 2:30 P. M., subject, "Spiritual Fraternity, the Key-note 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 Huntington Avenue (close to Massachusetts Avenue), will be on Mondays, Wednesdays and Fridays at 8 P. M., and Tuesdays, Thursdays and Saturdays at 2:30 P. M., beginning Oct. 4. W. J. Colville is open for Sunday and Thursday evening engagements on very moderate terms. Address care BANNER OF LIGHT.

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 Dicklason 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 are 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 army 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 of 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 potent remedies discovered by his research is the world-famed Nervum. Dr. Greene's office is at 24 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. Jan 4

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

To 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.

Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in the world.

BOSTON FOOD FAIR, Mechanics' Building,

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

MUSIC.—Songs with his Band of fifty soloists; Reeves's American Band, Salem Cadet Band.

"FLY ROD."—With hunters' log cabin, "Leanto," Indian camp, Maine Guides, Fishing tackle, Rods, Reels, Arrostook potato exhibit, etc., etc.

HOUSEHOLD INSTITUTE.—With cookery lectures by Mrs. Lincoln, Miss Farmer, Miss Barrows, Miss Willis, Miss Wilson and others.

BAKERS' DEPARTMENT.—Working Exhibit of Bakers' and Confectioners' Machinery; bread, cake and pies baked while you wait.

THE AGRICULTURAL DEPARTMENT. A complete, interesting and pleasing exhibit.

FIVE THOUSAND PRESENTS DAILY.—To the first hundred women every morning, five hundred Souvenir Spoons, representing Boston Tea Party, Paul Revere, Bunker Hill, Old State House, Old South Church, and Faneuil Hall; 4500 articles of value, ranging from five to twenty-five cents, given away daily to men, women and children with coupon ticket.

BIGGEST AND BEST EXPOSITION EVER HELD.

Admission 25 Cents.

Sept. 25.

J. E. Lippincott,

Spiritual Scientist, RELIEVES all troubles, Physical, Mental or Business. Chronic diseases, and those given up by other Practitioners, especially solicited. State your case, with a brief description of yourself. Enclose your photograph and one dollar. Address J. E. LIPPINCOTT, 228 State st., Augusta, Maine.

ASTROLOGICAL Advice on all matters free, by our new system. Address P. TOMLINSON, Box 468, Boston, Mass. 1w

Mary T. Longley, M.D.

GIVES advice and magnetic treatments for the cure of disease and obsession. Send age, sex, and leading symptoms by mail, or personally at her office. Also for the development of mediumship, business, advice, and psychometric readings. Terms by mail, \$1.00 and stamp. Address 517 South Olive street, Los Angeles, Cal. 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.

The Australian Healer

IS now the topic of the hour in Boston. His marvelous exhibition of magnetic power in treating Diseases has brought comfort and happiness to many homes since his arrival. Factors 847 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.

THE EUREKA SHEAR GAGE. L. V. Moulton, Inventor. Fits any ordinary Shears. Agents wanted. Terms liberal. Sample 25c by mail. EUREKA SHEAR GAGE Co., Grand Rapids, Mich. 2w Sept. 25.

Mrs. M. A. Chandler,

MEDIUM, 616 Tremont street, Boston. Private Sittings daily. Séances Thursday afternoons. 4w Sept. 25.

SPRIT Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room 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 ask 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.

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.

SPRIT-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 on a 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. Amen.

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 do not 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-life.

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 of it, 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 is 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 earth-life, 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 spirit-land 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 now.

Elizabeth Winger.

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 anxieties 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

like to send forth some encouraging words to those who are still 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 why I gave up the Catholic Church, but met me with open arms, and bade me welcome 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 Winger; my home, Denver, Col.

Mary H. Hooker.

Good-morning. I, too, am glad for an opportunity of sending a few words forth to the dear ones on earth. I know how sweet it is to be remembered. Although the body was quite well worn out before I got separated from it, I 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 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.

Lovana 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 boys and my daughters-in-law know I think just as much of them as I did when I was in earth-life.

Father and I have been around you so many times, and I have heard them say: I 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 old—just 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 all.

Just put me down as Lovana P. Chace. My husband is with me (his 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. 26.—Dr. Arphax Farnsworth; Benj. Apple; Nancy P. Potter; Maria Adams Green; Benjamin T. Martin; James G. Abbott.
Aug. 27.—Frederick H. Piper; Mrs. Freeman H. Tuttle; Ida Packard Sharpe; Aldin Allen; B. F. Porter; Annie J. Woods.
Sept. 3.—Fannie O. Myzer; Frank P. Ingraham; Salin B. Salborn; Robert C. Philbrook; Clark Golden; Susan E. Merrill.
Sept. 10.—Jabez J. Duke; Heman Snow; Mabel Wellington; Jerry F. Brown; Eliza Graham Holden; Mary Ann Milton.
Sept. 17.—Francis H. Murphy; Catherine C. Crowley; Hannah Clark; Frankie W. Osgood; Mary A. Chase; Seth Thoms.

A Cooling Drink in Fevers.

Use Horsford's Acid Phosphate.

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

When good cheer becomes lacking, false friends begin packing.

The Necessity for Harmony.

Address delivered at Onset, and other Camp Meetings in 1897, by E. W. Gould.

It seems no longer a mooted question among active, thinking Spiritualists, that the time has come when a more earnest, active, progressive policy must be adopted to secure the benefits to our Cause which the labor, the efforts and the trials that have been endured by 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 in 1848.

Their work was for humanity, through human 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 make it possible for others less fortunate to enjoy it.

The question may arise, What is to hinder 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 carrying on the great work introduced by the spirit-world.

We have learned by experience and observation 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 advanced 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 successful 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 antagonism 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 considered 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 inharmonious 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 opportunity 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 essential to human happiness as Love. "Organized love is the manifest destiny of man." "The control of mankind will yet be accomplished through love," but without a harmonious organization even that fails to produce happiness. Hence the importance of securing harmony and cooperation in all our efforts in life. Without harmony, discord and jealousy often arise, and antagonism is the final result, which terminates in general failure. In social life, it is equally important. If inharmonious 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 find mingle in melody which is born of love, and by which our hearts are warmed into sympathy toward those with whom we would unite in social communion.

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

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 cooperation?

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 establish this philosophy, and the great truths of Spiritualism, are predicated upon those cardinal 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 principles, 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 negative, and we find evidences of inharmonious 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 performance 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, elegantly furnished churches, with well-drilled choirs of 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 societies, 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

accommodate every society of fifty or more members that has none?

I believe it can be accomplished without embarrassment, provided ten active persons in each society will pledge themselves to enter 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 inharmonious, if any should exist, and secure the cooperation and good will of all Spiritualists in the Society and vicinity, then canvass the neighborhood, and, as far as possible, secure a subscription and the sympathy of all citizens who are not Spiritualists.

I claim this, faithfully 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 influence and our means in supplying this great deficiency 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 inharmonious, 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 proselytizing.

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, harmony, 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 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 social, 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 inharmonious exist.

As a rule, many of the best minds and practical thinkers in our ranks assemble at the annual camp meetings, and no better opportunity ever occurs for the discussion and interchange 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 harmonizing.

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 provision required for the benefit of each individual society represented, or to the whole collectively.

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 opportunity 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 importance 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 organizations, 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 importance, the necessity of organization, we

shall no longer hesitate 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, render 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 societies or not. The lack of such business head for some forty years has done more to divide opinions, distort counsel, and create inharmonious in the minds of those accepting this new religion, 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. Inharmonious, jealousy or discord will prove disastrous to both, while love, harmony and cooperation 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 thoroughly 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 beauteous 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 hypnosis 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: "I 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 but so brief service. 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 well-known pioneer of Onset, Miss LYDIA P. JUKES, aged 57 years.
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 BROWN.
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 poem, "Across the Silver Stream," and assisted Dr. Gould in the funeral service. MRS. HATTIE W. HILDBRETH.

From her home in Belvidere, N. J., on the morning of Sept. 5, after a long and distressing illness, Mrs. ELIZA S. HUSH CLARK, former principal of Belvidere Seminary, passed on to a higher school in "mansions not made with hands."

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 an average make a line. No poetry admitted under the above heading.]

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.
Address: J. C. Ayer Co., Lowell, Mass.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 26, 1897.

The Anti-Spiritualistic Convention,
ANDERSON, IND., SEPT. 7, 1897.

(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 semi-centennial jubilee the same as if it had not been killed. One speaker announced that "before the roses bloom next year mediumship would be forever a thing of the past." 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 Convention. There are very few of them but they 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 delusion," 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 denouncing that with which he is not able to compete that I have yet met.

I left Etta, 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 State.

The Convention was both a large and a small affair. It was large in the sense of being well-advertised. 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 partially read.

They made me think of the text: "And the dragon was with the woman"—Rev. xii: 17. How strange it is that they actually spit almost all of their spite at women! The purpose 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 spiritual 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 phenomena. 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 the infidel Putnams in fighting these same clergymen in their efforts to put God and Sunday 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 have said the convention was a small as well as a large affair. I have explained in the sense that 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 Convention. In the afternoon there were sometimes, perhaps, one hundred citizens of Anderson and vicinity in attendance; in the forenoon not more than half as many. In the evening the house, which comfortably seats eight hundred, 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 used 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 book, "Nature's Divine Revelations," was 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 associated 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 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.

I 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 denominations.

The first speaker of this Convention was

Rev. Dr. Eldredge, pastor of the Methodist church in this city. He informed his hearers 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 ever was or ever will be needed. God said enough when he gave the Bible, then he stopped." This gentleman would have sanctioned 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 therefore should be burned." What an ally this emperor would have been to these modern ministers. This same pastor went on to say that the Convention, which he had the honor to open, believed that the course 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 statements, 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 discussion 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 pertinent and pointed. "Certainly not; none but members of the Convention will be allowed to speak."

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 examination.

To avoid any future corrections they adopted a resolution that no one should be allowed to speak on the floor of the house unless he first became a member, and that no one should become a member except on "avowed unbelief in spiritual 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 avowed disbelief that any of the so-called spiritual phenomena are produced by the spirits of the dead."

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 a liar to be better than the old way of putting it, and "damnable" is a supposed improvement on the more common fashion practiced by gentlemen, not of the cloth, of putting a "d" at the end of the first syllable; besides it has the advantage of getting in three syllables 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 world." Then, after taking a breath, he said: "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 believe 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. . . . It is a damnable fraud. . . . Spiritualism is a most disastrous, damnable and soul-destroying institution. . . . Every medium in the country is a liar and a knave. . . . When you deal with a medium, you deal with a liar and a criminal. . . . I never met a medium who believed his own damnable trickery. . . . We are not to meet them in discussion, as 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 Spiritualist 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. . . . 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