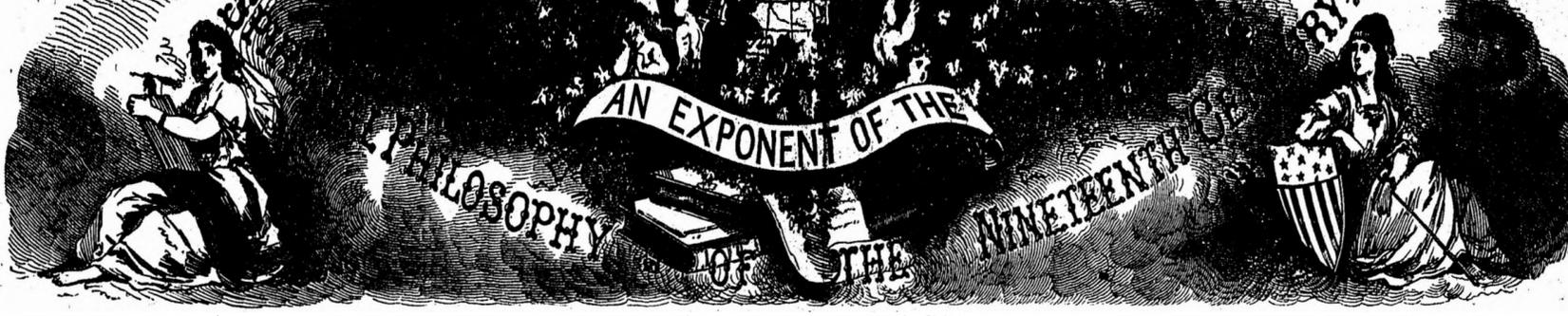


BANNER OF LIGHT.



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Written for the Banner of Light.
IF WE KNEW.
BY SADIE BEULAR.

If we knew that this probation
Were a test of truth and love,
For a more exalted station
In a better world above;
We would scarcely look so gruffly
At the humble and the true;
We would hardly speak so roughly
To our betters—if we knew.

If we knew that friendship's mission
Reached beyond this finite state,
To a happier condition
Where the faithful congregate;
We should never have asserted
Half the pride we swaged through
As to pass, with eye averted,
Any brother—if we knew.

If we knew that here beside us
Justice waits for every man,
And will never be denied us
If we do the best we can;
Life might not be so confusing,
Days might hardly be so blue
With the constant fear of losing
Something precious—if we knew!

If we knew that Chances lay dying
With the Anarchy that fled
When Oblivion was hieing
To the regions of the dead;
Would we spurn the small advances
Of the proletarian crew
For the spirit that enhances
Our way only—if we knew?

If we knew that joy or sorrow,
This with woe or that with peace,
Would be given us to-morrow,
Thenceforth nevermore to cease;
With the promise or the warning
Could we pass the ordeal through,
Close our eyes and sleep till morning
With complacency—if we knew?

Could we read the boundless pages
Heaven's wisdom can discern,
And, in all the future ages,
There were nothing more to learn;
With the future toll and leisure,
Painted for our eyes to view,
Should we look with growing pleasure
On the picture—if we knew?

Sunny Philosophy.

GROWING YOUNG AS WE AGE IN YEARS.
BY J. O. BARRETT.

When a man is over three-score-years-and-ten, is he old? According to Hebrew records it was not uncommon in those primitive times for men and women to live from three to five hundred years, and Methuselah, one of the exceptional cases, stretched his life-line almost a thousand years. If one reaches a hundred years these days it is considered a remarkable old age. Old—what is the proper definition of that term? Is it when one's hair turns gray? Some young folks just entering their majority have a sprinkling of gray hairs. Is it when the brow gets wrinkled? Some boys and girls have brow wrinkles. Is it when one's steps are slow like the long laboring ox? Some young folks are distinguished only by just such rate of motion. Does old hinge upon years? Fifty years, sixty, seventy-five, eighty-five, ninety—is that old? Gladstone, of England, is more than an octogenarian as to years, and is ascending into the nineties; yet he nimbly rides a bicycle, and is brighter to-day mentally and physically than the brightest graduate of any State University.

You see we cannot consistently define age by appearances, nor by years. It is stated to be an actual fact that less than a century ago—the scene is laid in New England, where some of us were born—that it was not an uncommon custom for the boys, following the example of their fathers and grandfathers, to economize specific gravity by putting a stone in one end of the bag to balance the corn-grist, when riding horse-back to the mill, and in some instances, while thus astride, to carry it on the shoulder so as to favor the horse! Don't you think such doings were rather odd? It is proverbial to say "ignorance is bliss." Better say "ignorance is old sin." There is such a disease as a mental gout, a dyspeptic thoughtfulness. There is a tobacco age, a beer and whiskey age, a passion age so beastly, so enfeebling to all that is human, though in years below thirty-five, that such folks are older than Methuselah, for he obeyed the laws of his being by following the golden rule of habit—"Temperate in all things."

Perhaps we have touched the right key now, and can get at the philosophy of the matter in hand. Solomon said, "There is nothing new under the sun." That was equivalent to saying, "All is old as creation." Had he lived in our times he would have said, "There is ever a newness under the sun to them that make it so."

A statement is afloat these days, voiced in some very ancient pulpits and presses, that the world in which we live is growing old, and is destined to shrivel up like an Egyptian mummy, ghastly, black and dead. An active life may be tolerated, because it quickens slumbering truth to rebut it; but when this one about our world gets out of jail, it is an unpardonable pessimism, which old Satan himself scorns with moral disgust. Why, our world is fifty per cent. fresher, fairer, sweeter, purer, nobler than it was even when we were boys and girls, who, in our inbred innocence, thought it had entered the millennial age. Look at it, and compare what was with what is. Who, forty years ago, would have thought, standing on table rock, that Niagara Falls, whose existence on this continent geologically registers a million or more years, would in our

day be harnessed up by electric wires to turn innumerable wheels of industrial machinery, and lighten o' nights the city of Buffalo, and thence the cities along the line clear to New York, soon to be in a blaze of glory for it? Look at our network of railroads, steel-banded all the American continent, annihilating distances in commerce and international brotherhood. Look at our telegraph system, throbbing with business orders, with ever-freshening news from all parts of our busy world, almost catching up the heart emotions that the lips fail to utter. Look at our telephone system, by which we speak to each other, though now approximating a thousand miles, wire-bridging-over, with recognized voices. More evolutionary still, we are learning to communicate practically without a wire. Look at the wonders of telescopic vision, by which the worlds in space are revealed to the gazers on; at our photographic sciences, that not only limn human faces just as they are, but the very vibrations of brain thoughts and forms of music; at our phonographic art, by which human voices are preserved to speak again long after lips are sealed by the touch of death; at that newly miracle-working art known as X-rays, by which the very living organs of our bodies are open to plain vision, introductory to a more effectual removal of diseases, or the lodgment therein of bullets or other dangerous things; at what the microscope is revealing of heretofore invisible entities, showing that our world is a great bundle of life, nerve, filled with electric forces, all apulse with soul, all aflame with divine light and color more glorious than rainbows ever before painted themselves on the clouds. There is no end to the new discoveries and inventions for practical utility. The very dust we tread upon or gas we breathe is made to tell whence it came, what it is composed of, what virtue is there ingermated to make new forms of life, new crops for food, new beauties so enchanting to the senses of the sinless in the Garden of Eden. Within half a century our world, in every department of its material structure and constituency, has been revitalized, reformed, refined, in fact resurrected to newness of life. It is not necessary to hunt abroad for the evidence thereof.

Our immediate environment denies the pessimism of the soul-sleepers, that avers our world is growing old, and getting worse and worse. How many years ago was it when we settled on these western prairies? Call to mind the dreary waste all about us, the many miles we lived apart, the ghostly mirage of the plain, the seven-by-nine hovel or sod shanty, the hot siroccos of summer, the merciless blizzards of winter, the scarcity of pure water, most of it collected in a dug-out; no school-houses anywhere, no churches, no convenient homes, no trees, no flowers, except wild, roughly beautiful, but sweetnessless. Things did look old then, dreary, weary, desolate. But hope did not forsake us, nor energy. Our predecessors, the most sinewy, daring soldiers ever wandering out, had conquered the savage and the wolf. To us who followed with wives and little ones was delegated the privilege to conquer the sod and the climate. How long ago was that? It seems but yesterday, a fitful dream of last night. But behold the change in the country of our adoption. Summarize an inventory of our agriculture, our grain fields, our improved stock, our comparatively good roads, regularly laid out, our well-constructed barns, our wells of pure water, our convenient and attractive dwellings, our improved school-houses and churches, our forest groves and wind breaks, so beautiful, so precious for our planting and care, our cities and villages dotting our railroads, lakes and rivers, our singing birds and singing children, our scientific and art literature. Growing old, ha?

Who have wrought this miracle? We have; we who are reported to be old while making all things young. It is well to sing "Auld Lang Syne," for it keeps our blessed memory fresh, but let us top it off with

"My country, 'tis of thee,
Sweet land of liberty,"

I will not tax you with metaphysical disquisitions, but wish to set a sunny philosophy right in the shadow of so-called death.

The good book says, "As a man thinketh so is he." So is he in body, in habit, in every thing. The prime factor of the man is intelligence, and intelligence is susceptible of endless evolution. A man's body is but the machine by which intelligence works out its God ordained destiny. There is that in and of man which, when it is keyed to the mastery of his body and of his incidents and environments, will enable him to begowling fresher in thought, and therefore fresher in the form of thought, though his body wastes in the using.

But say not that a man or a woman is old because the body wastes. He or she who is abreast with the times, who keeps on the advance lines of thought, who is alive to the issues of the hour politically and religiously, who falters not in good works, who cherishes and educates aright an undying faith in the triumph of truth, who is anchored in hope, though the billows of misfortune come—that man or that woman never gets old. Even if the hairs of the head are white as snow; if the eyes are dimmed to sight, and the ears dulled to sound, in that venerable make-up of the body is a clean, pure, beautiful mirror of the soul shining through it. Not a particle of that precious body is old. And every particle fit for heaven is taken to heaven when the great earth-useful soul passes on.

A serious mistake many are making when they wholly retire from association of some sort with business at a certain period of life.

I never knew a person who did this but shortened his or her days. It is a misfortune to have nothing to do. If the mind is not employed in something useful, it rusts out with the body, or is damagingly affected by such rust. We are put in this world to make it better. To stop trying to make it better when from long experience one is better qualified for it, is getting old indeed. Be alive so long as we stay in this body. That's it—alive to all that is going on. There are children to educate for citizenship. There are chances to apply what we know. There are great questions of governmental policy to solve. There are opportunities to project new reforms. Be alive to these in counsel, if not in work; in sympathy therewith, if not in leadership. In so doing we take on the live, progressive elements in the very air, and rebuild them in immortal souls that ensphere the body with the bright flashes of its new joy, that in turn ally us with the angels because of corresponding affinities.

Right here is the antidote of a prevailing vice with some married young folks who think they are wiser than the long-experienced in life. The arrows of such a disposition pierce parental hearts when in manner, if not in words, these marital wiseacres say to father or mother or both: "You are in the way!" Out upon this selfish, this abominable custom, cultivated and practiced in some homes. In the way, eh, when father and mother have made and prepared the home you live in; have bequeathed some of its comforts; have endured the heat and burden of the day; have made grasses grow where before were deserts; have improved everything they touched? "In the way?" Oh, you wicked young wife or husband! how can you say it or even feel it? You ought to ship yourselves to the Cannibal Isles, and no longer live in decent society. They who use glasses on their eyes because of advancing years, who lean upon canes because the limbs are not strong as they were, who have actually earned all blessings in the world they have improved, are entitled to respect, to sympathy, to loving attentions, to be heard and consulted, to be cherished with fondness, to be made much of because experienced and scholarly in the lessons of life.

There are two special stages in life that are sacredly beautiful. They are childhood and venerable manhood and womanhood. How we love the child! How we should revere in our love the good man and good woman who are fast ripening for the golden harvest close at hand!

You will, I know, pardon the use of an appropriate little poem I wrote several years ago, descriptive of a scene I actually witnessed:

Homeward again on the evening train,
With heads bowed down like the golden grain,
When riven by storms in the frosted air,
So softly 'gan to the white of their hair,
Their faces illumed like the sunset skies,
When clouds are dusted with silvery dyes.

As they passed me by in solitude,
Like old-time guests in hollowed mood,
The murle of my life beke through to the springs,
And I was awakened to heavenly things.

"Shall I ever attain so ripened years?"
I said to myself as I hid my tears,
Lest others might see that the iron had melt;
By the touch of peace which my soul had felt;
"Shall I shed on the earth a radiant light
Like this which dazzles my rapturous sight?
Shall I know like them that the home above
Hath in store for me so well earned love?"

I was asking for answers in silence so sweet,
Still watching their steps just across the street,
And my eyes beheld what the heart would know,
That the angels walk where the pure ones go,
That the beauty of life in this journey of ours
Is blossomed from soul in the useful hours,
That crystals as bright are carved in the mine
Of homes where our lives with each other entwine.

As I pondered the lesson of truth I'd caught,
Coming and going in waves of thought,
Two daughters were there in anxious wait
For father and mother to enter the gate;
They swung it open with a welcome cheer,
And kissed their lips with a kiss so dear,
And tenderly steady their steps to the rhyme
Of love, in the days of the olden time.

Oh! yes, I see it—what memory brings—
That the young folks bear the oil on their wings,
That age is the grander for sowing the seeds
Early and late of benevolent deeds,
That Heaven's 'tis the fruit of the good we do
To all in the world we're passing through.

In his "Talking Image of Urer," Dr. Frauz Hartman dubbed "The Theosophical Society" "the society for distribution of wisdom." I have recently learned that Hartman is now a president of a branch of the above society, and is "lecturing" before the different branches in this country, presumably teaching them how to distribute the wisdom they are to get, which comes in different ways to different people. The old farmer got his'n by buying a gold brick; the young man by buying ink to grow a mustache with, staining his face, and the young lady by believing a young man's promise, while the innocent members of the Theosophical Society listen with open mouths to the moral teachings of a too often immoral teacher, and in that way they learn, if true themselves. We know the month of March by its wind, but if we are wise we will know the teacher "by his works." Under the beautiful word Theosophy vile and villainous men have posed as teachers in this good city of Boston. Let us hope the present teachers are good men and take their own medicine.—Fibre and Fabric.

An Illinois Congressman told his little daughter that a man had offered him the room full of gold for her baby brother. "If I sell him for that sum," he said, "I can buy you everything in the world you want. Shall I sell him?" He was delighted when she replied: "Oh! no, papa." And then she added, "Keep him till he's bigger; he'll be worth more then!"

All the trouble there is in the world human beings make. If they are out of tune themselves their trend will be to get others out of tune. Get in tune yourself! Face the Divine Face the sunshine! Don't be hunting after the faults of others! Make some one happier each day!—Ez.

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 XI. "INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST."

"Good evening, sir! It is a cold and cheerless night for one to be abroad. Light and warmth within doors would be better for you and me than the streets. Shall we not go inside and refresh ourselves?"

It was a musical voice that thus rang in upon the attention of the handsome man who for a moment had paused before a brightly-lighted eating-house, from which the sound of strident instruments issued; a musical voice, with an air of refinement in the words, and a shade of hesitation, as if the owner of that voice was not accustomed to soliciting aid of gentlemen on the street.

He was young and handsome, well protected from the cold and sleet by his heavy coat and fur cap, but she, in her scanty garments, neat and clean though they were, shivered in the wind, and drew her shawl more closely about her as she looked into his face with a pathetic air. She was young, not more than nineteen, and beautiful. Her oval face tinted with delicate color, white throat, shapely head, around which coils of nut-brown hair softly twined, and large, soulful, hazel eyes, bore the stamp of modesty and culture strangely at variance with the invitation that had just faltered from her sweetly-curved lips.

It was nine o'clock, the streets were almost deserted, for a chill March wind and sleet were not calculated to attract persons abroad who were not compelled to leave fireside and home. He had been busy until a late hour in the counting-house, and had only just partaken of dinner at his usual dining-place, a block away, and now he was hurrying to his lodgings, although what made him pause at this moment he did not know. Some good angel, perhaps, who knew that a white soul lung in the balance, and wished to save it to honor and self-respect.

For a moment only he gazed in sadness and surprise upon the sweet eyes that met his own, and then taking in the situation, he said, in compassionate tones:

"My poor girl, is life so desperate with you that you are compelled to solicit aid of men in the streets? I am indeed sorry, sorry for you. Are you hungry and cold? Then you shall have food and shelter as for my own brother, which I am to you, for are we not all children of the living God?"

At his kindly words her delicate features crimsoned, sobs shook her frame, and tears welled from her lustrous eyes.

"Oh! sir," she sobbed, "believe me, I have never been brought to this degradation before. I am a poor girl, alone in the world, but I have earned my bread honestly and kept my self-respect; but times have been very hard of late; some of the ladies who gave me sewing say they cannot afford to hire it done now; they must do it themselves. Others who have kept me employed refuse to pay me when my work is done. They say they have n't the money, and I must call again. I have been again and again to collect my due till my feet are sore, my shoes worn out, and my heart is sick. To-day I have eaten only a crust of bread. I have no oil nor fuel for light and warmth. The landlady said she could not let me have my little room after to-morrow if I did not pay the rent I owe. Sir, I could pay my debt and have bread to eat if the ladies who live in their fine houses would pay me what they owe, but they will not. One told me to-night a few days would not matter to me, I could wait a week or so; and when I told her I depended on the money—she owes me six dollars—to keep me from the street, she only smiled in a knowing way, and said: 'Oh! you people all have the same story to tell; it is the same with the wash-woman and the man who shovels the walks; they all will starve if they're not paid at once; but we're used to their yarns, and do n't heed them.' What could I do, sir, but turn away from such cold-heartedness, sick in my soul? I had nowhere to go, no way to turn to get an honest dime. I walked about for an hour or two, then I thought of the river, I might jump into that and end my woes. I went and looked into it, but it was so deep and dark, and seemed so wild, I could not make up my mind, it made me shudder. 'Not yet, not yet,' I said, 'that may come later on.' Then, sir, I thought struck me; why should I not have food and clothing and a home? Other girls no better-looking than I had found these from the gentlemen to whom they gave their favor. Would it be any worse to do this than to starve in the street? Oh! sir, you may believe the thought was a shock to me at first; I never dreamed I could have harbored it; but life was so blank and the temptation so great. I stood outside here looking in at the men and women laughing and eating and having a merry time; the sight almost drove me wild. Just then you came along and stopped; your face looked good and kind. I thought you would not be so—oh! how shall I say it? so unpleasant as some might be, and I made bold to ask you to take me in there. I'm sorry for it now, sir; I see the shame and the horror of it. I'll go away now, and try to live as I have done, an honest and self-respecting girl; and if no help comes, the river will be left, and that will be better than this."

She had spoken hurriedly between her sobs; he had tried to stop her once, wishing to take her out of the cold and sleet; but she would not have it so, until, spent and exhausted, she paused for breath.

"My child," he said, "I have the utmost compassion for you; and although I am horrified and shocked at the terrible temptation that assailed you, I have not the slightest blame for you. You are not to be censured for this terrible thing, but society, that allows dear human beings to suffer hunger and cold, and to go astray in search of the necessities of life, should be held responsible. The women who refused you your due and left you, poor girl, to wander in the streets, are to blame for this. But come, you are in need; I will help

you. You will trust me as if you were my own sister. I will treat you with the same honor and respect you should have from me were we born of the same parents and reared in the same home.

She looked into his honest eyes and smiled. "I will trust you," she said.

"Then we will go where you can have a warm, nutritious meal; but not in there—that is not a fit place for you. Come, I know a place not far from here."

She walked beside him, this pretty, dainty seamstress, who was as pure and sweet as are thousands of innocent girls whose graceful heads are nightly pillowed on softest down. In a few moments they entered a neat and quiet restaurant, in which Franklin Bearse—for he it was—seemed to be at home, for he accosted the motherly-looking woman at the desk in familiar but respectful tones—he could never be anything but a gentleman under any circumstances—saying:

"Mrs. Turner, I wish you would give this young lady a warm, nutritious meal, and while she is eating it please put up a basket of such cooked food as would be likely to serve one a couple of days, and be appetizing and wholesome. I will see you further in regard to it."

"Very well, Mr. Bearse; please send the young lady while I give the order. What will she have? We have hot coffee, lamb chops, potatoes fried, good bread, milk and pudding. It is rather late for vegetables and fancy dishes; the cook will get the chops and potatoes ready in no time."

"That is all right, Mrs. Turner; bring out what you have. I have something to say to the lady while you get things ready, but bring it on as quickly as you can; she is hungry and fatigued."

While the good woman bustled about, our friend seated himself opposite the poor girl he was befriending, at one of the white-draped tables, and began a low conversation with her, in which he learned that she had been an orphan since the age of fifteen, at which time her father, who had been an invalid for several years, passed from earth. Her mother had died when she was but a mere child. Her father had been a journalist, but sickness had incapacitated him from work, and at the time of his decease he had scarcely enough to pay his modest funeral expenses. Since that time this girl, Ruth Henderson, had supported herself by her needle, for she was a fine sewer, and had managed to keep along fairly well until the present hard winter had completed her misfortunes in the manner indicated in her hurried and painful narrative to her newly-acquired friend.

Scarcely had the man learned her name and that her parents were dead, than Mrs. Turner bustled up with a cup of hot milk and a plate of nice rolls.

"Here, dearie," she said in a motherly tone, "drink this; it's good and hot, and will brighten you up a bit; and eat a roll while the meat's broiling on the gridiron; you look tired and weak, and you need a bite right away. In a little your other victuals will be ready, and you must make a prime hot meal."

Ruth looked at her with grateful eyes, and softly said: "Thank you," while the good woman turned away with something like a lump in her throat as she thought: "The pretty thing! she's honest and pure, I'll be bound; but if she has n't got very near to the burning, I'm mistaken. She just looks like a brand plucked from the fire before it is scorched. Oh, well, he will tell me all about it at his lunch to-morrow when she's not by. He's a good boy!"

The roll and hot milk were just the right beginning to the meal that fifteen minutes later appeared, and under its influence Ruth brightened perceptibly and seemed to grow into new beauty. Franklin looked at her with manly interest and concern, for already he was puzzling to know what he should do with the girl; to feed her for a day or two, pay her rent for a week or so, which was easy enough for him to do, and then leave her to the cruel mercies of the world again, was out of the question. To continue indefinitely to support a pretty girl of no relation to him would soon ruin her good name, and was not to be thought of. To aid her in gaining remunerative employment by which she could support herself was the thing to do; but just how to accomplish it he could not clearly see. However, it was not necessary to settle the matter to-night, and to-morrow he would drop in and consult Mrs. Turner, who might help in solving the problem.

Had matters between him and his wife been as they were a year ago, he would have taken the girl to her, and asked aid and sewing for her from that beloved one; but for over half a year there had been no word of communication between them. Not since that unhappy night on the beach, when she returned her wedding ring to him, and boldly declared that nothing would ever induce her to acknowledge their marriage, had he looked upon her face. Once he had received a sealed packet which contained various little mementoes of their courtship and wedded life; but no word had accompanied it, and she had become as one dead to him.

He had grown pale and wan. Indoor life was not conducive to his health. Pain and grief had given a haggard appearance to his face, but the clear eyes had only become more spirituelle, and the fine, gentlemanly countenance more refined and gentle from the cross which he was doomed to bear.

He had been thinking of late of giving up his office in the counting-room, and of entering a more altruistic work. He had been educated for the pulpit, but creeds and dogmas did not fit his liberal soul. Yet he saw much that was sad, and in the lives of the very poor. He studied questions of import to the masses, and found that the toilers and mowers in alley and slum were slowly yielding up their life-forces to the great Gog and Magog of the world. He pitied them; he wished to teach them, to help them, to show them how to gain new strength of soul, intellect and body. It might be that

sometime he would cast in his lot with them, gentlemen and scolar though he was, and become one of them as helper and friend.

But, just now, he was concerned for one of the world's poor: one who, but for his timely aid, would have been borne down beneath the crush of ignominy and shame. He shuddered at what might have been her fate had she spoken to some other than himself; shuddered, as he thought of the responsibility of the women who had denied the poor child her just due. "God!" he cried to himself, "that such things should be! And this is Christian civilization in the nineteenth century!"

When she had finished her dinner, he said: "I will now see you to your lodgings. You shall have enough to satisfy your landlady for the present, and I will see what can be done in finding you paying employment. No—" as she tried to speak, but could not through her tears, "do not speak; it is all right. I am your brother, and I must look after my sister till she can walk alone. That is only what we are taught to do."

"But you are so different from the rest of the world! So good and kind! I thought men were mostly careless or bad, but I know better now. I thank you, thank you, from the bottom of my heart."

"And you are entirely welcome. Some day you may have the opportunity to do for some other unfortunate sister as I have done for you. If you do, I know you will remember this night. But now we will go. Mrs. Turner has prepared a basket of nice food for you, which you will take to your room for to-morrow's needs."

They passed from the place under the smile and nod of the kindly hostess, he bearing the well-filled basket on one arm and supporting the frail girl on the other. It was about a mile to her lodgings, but they walked briskly, as the hour was late.

At the door he pressed a sum of money into her hand, and delivered the basket to her care, after which he retired to a little distance, watching to see that she was admitted to the house. Then he turned toward his own quarters, musing upon the sins and sorrows of the world, more than ever convinced that his place was among the sinful and the suffering.

The next day at noon he settled his bill with Mrs. Turner, and related to her the story of Ruth. The good woman listened in sympathy, and with interest, now and then giving vent to a scornful condemnation of the women who were "cheating" the girl out of her due, and when he asked her if she could advise or help him in his dilemma she said, in musing tones: "I think I could manage it. Let me see: there's Jennie, she needs more looking after (though she is a great girl of ten) than I can give her. Then the sewing and the mending does collect so. I can't begin to keep up with it since Turner died, and I've been running the public dining-room myself. So if you think she would like to live with me, and sort of look after my little girl, like an older sister would, and do up my sewing, I'll give her a good warm room to herself, and plenty to eat, and a matter of two or three dollars a week spending money; I can't pay much, but she will have a home."

"The very thing the poor girl craves, and which she has not had since her father died. Mrs. Turner, you deserve a crown. I could not ask anything better for Miss Henderson. I will bring her to you to-night."

And so he did, at which time Ruth was duly installed in her new home, the room which she was to have proving to be a sunny little apartment, prettily furnished and comfortably warmed, and the child, Jennie, to whom she was to be "like an older sister," proving to be an interesting, cheerful little girl of ten years, to whom she was attracted at once.

CHAPTER XII.

A DISCARDED CHILD.

"Nancy, promise me upon your sacred honor that you will never speak to any one of the parentage of this child. Promise me that you will not tell the story of my wedded life to man, woman or child. Here, lay your hand upon the Bible that you love to read and vow not to speak to any living soul of what you know concerning my past."

"Oh! Miss Clare, dearie, I dare not—dare not take the oath; think of this babe; think of Mister Frank. It might be for their good for me to speak; I dare not take the oath."

"Where, then, is your love for me? your fondness for the child you nursed in your bosom and cared for at your knee? You have always professed to love me; but now, when I wish your aid to help me forget my folly of the past, you refuse it. Would you rather see me die in sorrow and shame than to give me the help I crave simply by keeping silent and refraining from speech on these matters that concern none but myself?"

"But, dearie, why need you sorrow, and where is the shame? Are you not a lawful, wedded wife? Is not Mr. Frank honest and true and manly? Your child and his has been born in wedlock; what more can you want, my love?"

"I want to forget that I have ever been a wife, that I had ever been foolish enough to marry a man so far beneath me in social position, wealth and influence as Franklin Bearse. No one knows of the fact but you and he. He will never divulge it; he is too sensitive and proud to force himself upon me, or to proclaim to the world what we have been to each other. You must not do so; it will kill me! Look, Nancy, how pale and thin I have grown during the last year. See how transparent my hands are, and the fingers, that were once so plump and fair, will now hardly hold the rings that fitted them so close. Surely you will do nothing to increase my trouble, and—"

"No, dearie, I will do nothing to worry you. If you promise that no harm shall come to this child—bless the little darling, I love her as my own already—and that Mr. Frank shall not suffer through my silence, I will agree to hold my tongue to the day of my death."

"No harm shall come to any one through your discretion, Nurse. The baby will be taken care of, of course. I will provide liberally for her wants, and no one shall take her from you. You love her, you say; then it will be no hardship to you to care for her. I can trust her with you, and you shall rear her in the good old-fashioned way, that will only reflect credit on her care taker and nurse."

Poor Nancy sighed as she thought flitted across her mind that the training she had given in earlier days to the willful, imperious Clare, had not borne such fruit as would reflect credit upon either herself or her charge; but she made no comment, and the handsome woman who sat coolly disposing of her own child went on:

"As for Franklin Bearse, he will soon be free to wed another if he desires. I shall take steps quietly to secure a divorce. It would have been accomplished ere this had it not been for the unfortunate condition I found myself in last fall. I cannot pretend, Nancy, that I am pleased at being a mother. I feel I would have been far happier had no such misfortune overtaken me."

"Oh! Miss Clare, dearie, do not say that. Such a lovely, innocent babe, so sweet and pretty as little Phyllis! how can you call it a misfortune to bring such a child into the world?"

"I feel that it is," repeated Clare with a sigh, "a great misfortune to me. Why, when I discovered my condition I rebelled—I could not, would not have it so; then I resorted to every means to prevent the consummation of my folly in the birth of a living child. Oh, yes, I had, Nurse. Do not look so horrified, as if I had attempted murder. Anyway, I failed, and the babe is here, a living, breathing child. No one in all this world but our two selves must know to whom it belongs. The little thing is pretty enough, and very sweet, too, no doubt; but I never did care for babies, and I have no desire for any of my own; so, Nancy, you can keep her and cuddle her to your heart's content. I have no fear of you; you will rear her decently and in the way she should go. A sufficient amount will be spared to you to keep her and yourself in comfort. You have said you would not breathe of her parentage to any one, and I rely upon you."

It was in a plainly-furnished cottage, humble, though neat, in which the two women were seated; the elder a quiet, pleasant-looking woman of perhaps sixty years, whose clear

blue eyes and snowy hair betokened one who had seen much of life and its trying experiences; the younger clothed in handsome garments of velvet and silk, appearing as one who felt the world was at her feet, despite the pallor of her beautiful face, the attenuation of her graceful form, and the rather dimmed splendor of her violet eyes.

On the lap of the nurse lay a bundle of soft blankets and snowy linen, from which protruded the tiny, golden locks and shapely head of an infant not more than a month old, a pretty, dainty thing, whose coming into this cruel world had been unwelcomed by the mother who bore it, unknown to the father, who would have hailed its advent with delight, and cared for only by the humble nurse who fondled it with tenderness and love.

It was a showery April day; the little garden in front of the cottage showed signs of opening spring, but just at this hour all things seemed blotted out by the dash of rain that came from the murky sky.

Outside the gate a carriage waited for the lady, who had been driven an hour before to the spot, and now, Clare Graham—as all the world knew her—arose to go, and without even bending over her babe in a mother's pride and love, but with a careless glance at the little sleeping form, she said, as she turned toward the door:

"Remember, Nancy, I depend on you never to slip a word. You shall be well paid. I will never forget your fidelity, and your careful nursing of me. I will never, never forget that when I discovered what was in store for me, you represented to my father that I must go away for my health, and that it would be best for you to take me into the quiet of the country for a few months, away from the whirl and excitement of society. Poor papa, how anxious he was for my health, and how little he dreamed the truth. I will not forget, Nurse, how you waited on me, and strove to make the dull days pass more pleasantly for me; how, when my hour of trial came, you heeded my wishes, and brought no physician to my bedside, attending to my needs in your own skillful way, and keeping my secret from all the world. I remember it all, Nancy, and you shall be rewarded; for the present I will see that you are regularly supplied with sufficient for your needs, and by-and-by I will settle a sum upon you that will relieve you from all fear of want during your life: just as soon as I can do so unknown to any one. Father does not suspect anything as yet, and he must not; he knows that you will live apart from us henceforth, but thinks that you prefer a quiet home in the country, and as I have grown beyond the need of a nurse, he does not question your motive. So we are safe for the present, and soon I will see that your income is secured."

"Oh! Miss Clare, dearie, I do not want any reward, I have only done my duty, and if I could be sure that no harm would ever come to this precious lamb through me, I would be content."

"It will all come out right, do not fear; just care for the child as if she were your own; love and pet her all you please. I give her to you freely; if ever the time should come when I should wish to regain her, I will make it known. At present she would only be in my way. Her father must not know of her existence; it would give him a new hold upon me. Now that it is all settled, I will go. Do not look for me again soon, Nancy, for I do not wish any one to know of my visits here. I will come again some day, but whether it be soon or late, I will remit you funds at stated times sufficient for your needs. Good-by."

And with a slight smile and nod of the head at the dear old soul who loved her as her own, the willful woman swept from the room; gathering her skirts about her from the wet walks, she passed on to the carriage, the door of which was held open for her by the driver she had engaged for the occasion, and in a moment more she was driven from the sight of Nancy, who stood watching her from the window of her room.

"The Lord pity and forgive her," ejaculated the good woman, as she placed the still sleeping babe in its pretty crib. "May she soon come to realize her mistakes, and own them to those who have a right to know. And oh! my pretty—bending over the babe, and drawing a dainty white blanket over its tiny form—may the Lord deal with me as I do with you. Come what will, I'll never desert you. Dear little Phyllis, you shall be my very own, mine in love, in care, in all things."

Little Phyllis was a beautiful babe—a child of perfect form and feature, daintily molded, and showing signs of the refined and cultivated lineage from which it had sprung in every curve and detail of its face and figure, while the shining azure eyes, and tiny rings of sunny, silken hair gave a finishing touch of beauty to the lovely child.

It is not necessary for us to follow, step by step, the early months of this little one. That she was well cared for by Nancy we may believe, and that despite the fact that, when she was a little over a year old the remittances that had come monthly to the little cottage from Clare Graham suddenly stopped, and that no more came to provide support for the child, the old nurse continued to love and care for her with unremitting tenderness.

For a year Nancy toiled in various ways to secure money to pay their expenses; toiled as sewing and other labors until she fell ill, and could do no more. A little sum that she had laid away soon melted before the necessities of her life, and sick and afflicted, the poor woman knew not what to do with the darling that had grown into her very soul-life, as that which she held most dear.

During the two years that had vanished since she promised not to speak to any one of the parentage of the child, Nancy had received no direct word from Clare Graham. All business had been transacted for her through her legal adviser, who thought it nothing singular that the young lady should place aside a certain sum, to be paid in monthly installments to an old nurse who had been her faithful attendant and friend.

But the specified sum had been exhausted long ago, and Clare, who had for months been revelling with congenial friends amid the gay scenes of Europe's fashionable society, had either forgotten or ceased to care for the needs and due of the woman and babe.

At last, when little Phyllis was two years old, and Nancy had become convinced that her own stay on earth was nearly at an end, the good woman sent for an old friend of hers, who lived in the big city, to advise with him concerning the fate of her darling child. Mr. Brown was an honest, hearty man, of genial disposition and sterling character, a man who, though in humble circumstances, was highly respected by all who knew him. He was an expressman, driving a team from day to day, and earning a living for himself and family by honest toil and careful management.

As much of her story as she dared, Nancy divulged to Mr. Brown. She told him that Phyllis was the child of honorable parentage, but that, owing to certain troubles of her own, the mother had been unable to acknowledge her.

"When I am gone," said Nancy, "you may look at the writings in this packet. I promised never to speak of the parents of this child, but I did not say I would not write down what I know. When I am gone, look at them, and send them to the man whose address you will find within. Do not give them to any one else. He will know what to do with them, but wait till I am gone."

He promised, and took the packet, also agreeing to take the little one to his own home, until such time as he could make further arrangements for her care.

"I can breathe a easy now," Nancy said. "I know my days are nearly spent. My mind has been troubled over many things. The Lord forgive me if I have done wrong. I only meant to do for the best."

[To be continued.]

For General Debility

Use Horsford's Acid Phosphate.

DR. R. D. FAJREX, New Orleans, La., says: "I have almost universally seen good effects produced by it in diseases of the male organs of generation, general debility and pulmonary diseases."

Natural Law in Spirit-Return.

BY CHARLES DAWBARN.

That the human spirit is compelled to manifest in accordance with the shape or condition of its mortal form—and principally of the brain—is to-day hardly a controvertible proposition. Yet what this actually implies and means seems to have escaped the notice of those who believe in a demonstrated human immortality. It is so important that we grasp and understand this great truth that the reader must pardon me if I dwell upon the facts in everyday life before tracing it to its effects upon spirit-return.

Not long since I watched a lad of eighteen or twenty who had never evinced even animal intelligence. His form was manly and perfect, save that he had no forehead. He could not evince intelligence, because he had no organ through which it could be manifested. The automatic intelligence, that rules so many organs of the body, found the conditions it needed, and its work was done to perfection. But the human spirit manifested as an imbecile, because nature demands certain conditions for every process, and they were lacking in that lad's brain. He was born to be an idiot. The reader will please note here that when he comes a spirit he could not return and claim identification other than as an idiot.

A more painful illustration of this law was an unusually tall and powerful young man, to whom I was introduced by his parents. He was twenty-five years old, over six feet high, and should have been an athlete. But scarlet fever had stopped the growth of his brain when he was a child of four; and he is a child of four to-day. He retains everything that was in some at that age, but beyond that his spirit could not advance. The intelligence of the Universe went on, and built up the organs of a magnificent form, but the specialized intelligence we call the "ego" had been powerless to make him a man. It follows that "spirit-return" will have to bring him back with his dwarfed brain, or recognition would be impossible.

In the first of the above cases we have seen that prenatal conditions had rendered the spirit powerless to advance. In the next results almost as disastrous were produced by the disease which attacked the bright and loving child. There are other cases where disease and accident have helped the spirit to a higher manifestation than was possible before. I know a gentleman of grand intellect, and who, both professionally and as an orator, is to-day in the front rank of citizenship. His father told me that he was but a stupid lad until at the age of twelve he fell from a ladder, and remained for many hours unconscious from concussion of the brain. After his recovery he became a brilliant student, and graduated from college with high honors. There is the often-quoted case of the French soldier, noted by his fellows as almost a fool. After his skull was fractured in battle he became one of the foremost chess players in Europe. The student of natural law in spirit return must take note of such cases as these, that he may be able to explain their effect upon his phenomena.

We see our scientists, and, alas! our ignoramuses, too, playing with suggestive force, and thus showing us that the brain of man is subject to thought power, both for good and ill. By the use of that form of force the Ego finds himself amid changed conditions, which compel him to manifest an altered manhood; for, as we have seen, human intelligence is helped or hindered by the shape, quality or vibration of the brain. Yet further, there are every-day experiences as well as hypnotism, showing us that the brain may be affected in this manner for a short time only. That is to say, the human spirit may be in normal manifestation at one time, and quite the opposite at another. Make a temperate man intoxicated, and the man you knew no longer controls that brain. It is the same spirit manifesting under different conditions. Even our law recognizes this, often allowing a plea of temporary insanity, by which the arraigned criminal escapes punishment. There are also remarkable cases of name loss of memory, so that a man forgets his name and his past history. He is usually unhappy, because he knows his loss but cannot recall his identity. The reader will now see what I mean by saying that a human spirit can only be known to us in earth life by the state of his brain. Every time that state is changed we see a different manhood, but the same man. Of course the most of us go through life eminently respectable citizens of but one outward manhood; but God help the world if ever the X ray lets loose the thoughts that are born from time to time, in every brain! Under conditions that, fortunately, soon pass away, revenge and passion have for the hour changed the saint into a fiend. But suppose these manifestations are registered eternally, what then? And that is what has already been taught in the article called "Nature's System of Thought Storage." Let us, then, remember that in this life the spirit of a man is compelled to manifest according to the conditions of his mortal brain. Before birth and after, accident, disease and sudden shock may turn a would-be saint into a reckless sinner; and sometimes even the loving mother into a cruel fiend. That is one great fact; but a second, equally important, is that these changes, if post-natal, may be either very brief, or last weeks, months, years, or even a whole lifetime. I think we may now consider these positions as established, and begin to learn some of their lessons by applying them to immortal man and his "spirit-return."

We will once again take up the case of Mollie Fancher as the most striking and celebrated illustration we could desire, for the facts are attested by witnesses, some of them her physicians, who have studied her symptoms for regularity when she met with the cruel accident by which she became an invalid for life. Her memory of that state is, of course, limited to that rate of vibration. Whenever it reappears, we have a Mollie Fancher, who recalls her girlhood's experience, and adds to it such incidents as have occurred in the hour or so of her daily life manifestations during these long years. But severe convulsions have followed as an effect of her accident, each convulsion producing a changed vibration in her brain, which vibration holds and repeats its own memories and experiences, and no other. You were, perhaps yesterday, talking with Mollie Fancher Number One when the agonies burst upon her, and presently, with the conditions and vibrations of her brain all changed, the old memories became impossible. The same spirit was there, but you found a new life-principle, with a memory of experiences gained amid that scale of vibrations. It is still the life of a human soul on earth, but as it knows nothing of the former life, you call it Mollie Fancher Number Two. Let me ask the reader to recall my recent article on "Thought Storage" and he will see that all memories belong to special rates of vibration. So this Number Two might now go on for a lifetime in a true womanhood that would know nothing of its early life. But suddenly once again comes the cruel convulsion, leaving the spirit unchanged, but the mortal brain vibrating into fresh conditions that can know nothing of any past save their own. So you are compelled to call it and think of it as Number Three. This has gone on again and again, day by day, with every time a different woman whom the watchful attendants have to recognize by a different and separate name. At last, and after, I think, six such personalities, Number One reappears, and the weary spirit recommences its sorrowful journey of life.

Surely it must now be clear to the thoughtful mind that we have here but one spirit, compelled into several distinct manifestations. In the light of our present knowledge of natural law it is absurd to suppose these changes are cases of obsession, or, as sometimes asserted, control by friendly spirits. Each manifestation claims to be Mollie Fancher, and is spirit Mollie Fancher, appearing as conditions permit and compel. When this is acknowledged and understood, we see here a factor in "spirit return" that has never been recognized, although of the greatest importance.

What is Spirit Return? Surely it is the re-

turn of a spirit with an experience of earth-life. If Mollie Fancher is to come back, remember her experiences are enoyed in certain vibrations. She cannot blend them. She is one spirit, but we see also she has evolved several distinct earth lives, each with an intelligence of its own, and its own personal memories. And if we do not understand this law her spirit return will make confusion "worse confounded" among Spiritualists and their mediums. This has already been too often the case, for even most intelligent controls, after welcoming a spirit to the higher life, seem to be sometimes ignorant of the law that may have compelled that spirit to several manifestations in earth-life, any one of which may come to the front under "spirit return."

Of course the case of Mollie Fancher is extreme, but a little careful examination will show the reader that double or multiple personalities may constitute a percentage of mortal manhood that will confuse the return of the spirit. And in that case where do we stand to-day? When Mollie Fancher breaks her fetters, and gains freedom, let the reader ask himself who it will be come back and claim recognition? Spirit Mollie Fancher would have to take on each rate of her vibration in order to blend the whole, and then would be unrecognizable by her friends. I must not prolong this article, but unless I am much mistaken, the thinker will grow more thoughtful over these facts than ever before. Personally I am wishing to take up other themes and studies, for I feel that I have done my part, and that others should now continue this investigation. For the information of the reader I would say that my articles on this subject have been as follows:

- (1) Multiple Personality, in The Progressive Thinker.
(2) The Creative Power of Thought, in BANNER OF LIGHT.
(3) Nature's System of Thought Storage, in BANNER OF LIGHT.
(4) Natural Law in Spirit Return, in BANNER OF LIGHT.

The above four articles constitute, I venture to think, a fairly complete study of this most interesting and important subject. San Leandro, Cal.

The Miraculous Rain of Quails.

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"And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about camp, and as it were two cubits high on the face of the earth."

"And the people stood up all that day, and all that night, and all the next day, and they gathered the quails; he that gathered least gathered ten homers; and they spread them all abroad for themselves round about the camp."

"And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote them with a very great plague."—Numbers xi, 31, 32, 33.

What a simple little story on the face of it, but what a monstrous one when we divest it of its sacred character, and examine it in the light of present understanding.

In order to explain the matter more fully (as the ordinary reader does not look up a reference) let it be understood that the Israelites had been wandering in the wilderness for about one year, and had been subsisting on "manna." While it is not known just what this manna was, the word is derived from the Hebrew "Man Hu," meaning "What is it?" It is described as a small round thing, like coriander seed, white, and tasting like wafers and honey.

In the Arabian desert, near Mount Sinai, we find, at the present day, an insect whose English name is manna. It has a proboscis like a mosquito; with this it punctures the rind of the tamarind tree and the sap or gum runs out, hardens, and drops to the ground. This must be gathered before sunrise the next morning, as it melts with the heat of the sun. The natives of the desert near Mount Sinai believe this to be the veritable manna upon which the Israelites fed, and in emulation gather and eat quantities of it. Other writers as stoutly maintain that it is a species of mushroom, but this idea is not sustained to any great degree.

In either case it was not very fattening, and any gourmand can sympathize with the Israelites when, after one year's experience, they "sighed for the fish, cucumbers, onions, leeks, garlic and flesh-pots of Egypt."

Under these conditions the anger of the Lord was kindled against them, and they were condemned to eat flesh, which proved to be quails, for thirty days. When we note the failures that have been made in attempting to eat thirty quails in thirty days we can realize the terrible punishment thus entailed. After this occurred the rain of quails of which our quotation speaks.

The quantity of quails that fell at this time was something enormous. Let us throw away all superstitious awe and examine the story as we would was it told by some returned traveler of the present day.

We are told that the quails fell "round about camp, a day's journey on each side"; that is, they covered a circle around the camp having a day's journey as its radius, or two days' journey as its diameter, supposing the centre of the camp to have been taken as the starting point and two cubits deep on the face of the earth.

The Oxford Bible says a day's journey was 33 miles 384 feet, and that a cubit was 1824 feet, or a little over 21 7/8 inches.

That would give us a circle 66 miles 768 feet in diameter, covered with quails to a depth of practically 44 inches. Why the people had to gather them when this was the case is a conundrum! Yet we are told they did, and "he who gathered least, gathered ten homers." According to the same authority, a homer is 8 bushels; consequently he who gathered least gathered 80 bushels, and evidently others gathered more, for, if they had not, it would not say "he who gathered least."

As they had instructions not to gather any more manna than was necessary for their subsistence until it would come again, it is reasonable to suppose that they gathered only enough quails to last them during the 30 days they had been condemned to eat them. Are we, then, to suppose, that they ate this enormous quantity in that time? Are we to suppose that each member consumed 80 bushels of quails in 30 days—2-2/3 bushels a day? It has been estimated that a bushel of quails contains 25 pounds of solid meat, besides the bones, feathers and other refuse. Taking this as our basis, every person would be obliged to eat an event 20,000 pounds of solid meat, in 30 days, or at the rate of 662 2/3 pounds per day. No wonder it made them sick!

There were 603,550 fighting men in this caravan. Taking the minimum quantity each one gathered, and they gathered the enormous quantity of 48,284,000 bushels of quails. This would supply the entire caravan with about 13 pounds of solid meat each day. But if the entire caravan gathered them, the figures would be as above stated.

There are supposed to have been about 3,000,000 people in this caravan. Imagine then 603,350 fighting men, besides the women and children (of course the Levites, or priests, looked on and did not work), wading in quails up to their waists, gathering them, and then "spreading them abroad for themselves round about camp." Where did they spread them? The ground was already covered for a distance of 33 miles, 384 feet in every direction, to a depth of 44 inches; and if this was the case, why the necessity of gathering them at all?

But to return to our narrative. Can you conceive of the enormous quantity they gathered? If but the fighting men gathered them they gathered 48,284,000 bushels. If each one of the 3,000,000 people gathered 80 bushels of quails, and the passage says they did, they gathered the enormous quantity of 240,000,000 bushels. Can you conceive what an enormous quantity that is? Let us reduce it to figures that can be more readily understood. A good big wagon load is 40 bushels. If loaded on wagons at that rate, it would load 6,000,000 wagons, which, stretched out in a straight line, allowing two rods for each wagon, would reach one and one-

half times around the earth at the equator, or a distance of 37,800 miles.

We are told that "they spread them all abroad for themselves round about camp." The difficulty has already been stated, but supposing they cleared a space one mile square for this purpose, the quantity they gathered would fill it to a height of 1071 feet, 4 inches. The amount that fell is simply appalling. Imagine a circle 66 miles, 768 feet in diameter, covered with quails to a depth of 44 inches! The human mind cannot begin to conceive the number. Reduced to bushels it is still too large for finite comprehension, for the figures are 280,823,880,045 bushels; load them into wagons, allowing 40 bushels to the wagon, and it would load 7,020,597,001; stretch them out in a straight line, as before, and they would reach a distance equal to 1,755-1/7 times around the earth at the equator; load them into freight cars, 600 bushels to the car, and they would load 468,039,800 cars; make them up into trains of 20 cars each, and they would make 23,401,990 trains; allowing that 45 feet would be required for each car and engine, they would make a string of trains 4,188,424 miles in length. If these trains were going at the speed of our finest express trains, 60 miles per hour, it would require 7 years, 353 days, 15 hours, 4 minutes for them to pass a given point. But if they traveled at the rate of 15 miles an hour, which is the customary speed for freight trains, it would require 31 years, 319 days, 12 hours and 16 minutes to pass a given point. The string of engines necessary to haul these trains would reach around the earth at the equator 8 times, or be 200,000 miles in length.

Put this quantity of quails into perfectly square piles and they would cover two sections of land a mile deep and a third one 1975 feet, 7 inches. In other words, we would have two cubical piles 5280 feet in every direction, and another with a base 5280 feet square, and 1975 feet high.

Just think of it! Certain classes of people are trying to make us think that unless we believe a whole string of such stories were ever lastingly damned; yet it is a physical impossibility that such a thing could have been. Take all the quails that have existed since time began, and they would fall far short of the required number. Are quails aquatic birds? If not, why did they come from the sea?

The above is one of a number of stories of the same sort that I have arranged. Every calculation is mathematically correct. The authorities used are the best, consisting of the "Helps to the Study of the Bible," issued by the Oxford press, "The Britannica," and such Christian authorities as Prof. Sayce, Maspero, Sunderland, and others of the same class.

I have been solicited a great many times to publish them in book form, so they can become the property of the world. I have therefore decided to send samples of the stories to the Spiritualist and Liberal papers, and see if the people want them. They will be printed in clear type, on good supercalendered paper, bound in cloth, and sold at retail for 50 cents per copy. There will be ten or twelve stories similar to the one published above. If you would like to have the book published send me your subscription, and if enough are received to warrant it, the book will be published at once. W. H. BACH.

Lily Dale, N. Y.

Birthday Anniversary.

On Sept. 23d Mrs. H. E. Lepper, one the oldest and best known healers of the Northwest, celebrated the anniversary of her birth by giving a reception to the mediums and friends of Minneapolis and St. Paul. Between fifty and sixty friends responded to invitations sent out. The house was beautifully decorated with smilax and roses. The early part of the evening was spent in a very social manner.

About half-past nine o'clock refreshments, in the form of ice-cream, cake and fruit, were very daintily served, after which the company was called to order, Mr. McDonald acting as Chairman.

He spoke a few words appropriate to the occasion, then called upon other friends, among whom were Mrs. Tryon, Mrs. Pruden, Mrs. Lowell, Mrs. Vaughn, Mrs. Jacobs, Mr. Raymond, Mrs. W. C. Edwards and others.

All, in the name of the company, expressed their pleasure in being able to assist in celebrating Mrs. Lepper's sixtieth anniversary, and hoped there would be many returns of the occasion. I wish it was possible to give in full the words of love, praise, hope and encouragement that were spoken so earnestly by the friends, but suffice to say they were many and heartfelt. Mrs. Lepper's response was earnestly and feelingly given.

The birthday gifts were numerous and very beautiful. The following poem, written for the occasion by Mrs. O. W. Smith, the oldest daughter of Mrs. Lepper, was read by Mr. O. W. Smith:

The years have come and gone, mother, Till sixty have passed away, And mingled with your dark brown locks Are threads of silvery gray. Years all filled to overflowing With grief and joy, loss and gain, And with love's abiding faith, In the victory over pain.

Life is a song, my dear mother, A grand song without a word, Sometimes a low and sweet refrain, Then a minor tone is heard. Sometimes a burst of melody, Then a full chord thrills the soul, O'er and o'er life's song vibrates, As into the past the years roll.

The trembling minor tones are heard In tremblings of grief and pain, In the calm that follows the storm Is heard the low, sweet refrain. The burst of melody proclaims The successful hours of life, And in the grand full chord is heard The victory over strife.

The burst of melody to-night Proclaims the hour of your success; Your many friends and dear ones here To you their fondest love confess, And wish for many returns of This, your anniversary day. May health, strength, love and harmony Bless and crown your life away.

The Southern Cassada Camp-Meeting, Lake Helen, Florida.

This mid-winter meeting of the Spiritualists will open Feb. 6, 1898, and close March 20. The speakers already engaged are Mrs. A. E. Sheets, George P. Colby, Mrs. Carrie E. S. Tving, J. C. F. Grumbine and J. Frank Baxter.

Mrs. Maggie Waite has been engaged as a platform test medium. W. W. Tatum of Texas, a fine physical trance and test medium, will be present. Other speakers and mediums will be announced later. The hotel will be open ready for visitors Nov. 1.

The climate is so much like a northern summer, even in December and January, that many people will wish to go to Florida this fall. Excursion rates have been made by which all who wish to visit Florida can do so for a very small expense. There will be excursion parties to Florida, leaving New York by the Clyde Steamship Line Oct. 15, Nov. 1 and 15, and so on, about the first and

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?

Written for the Lyceum and Home Department.

A SMALL BOY'S WISHES.

I wish I lived some place way off, Where Sunday doesn't come And smash up all the jolly times, And make the folks look grim.

The World Before Breakfast.

BY MRS. J. G. FRASER.

The world seemed very beautiful to Mrs. Brittle these summer mornings. Being an early riser, she could enjoy the sweet scented air, the verdure and the sunshine, before the heat brought discomfort, or the presence of the family compelled the beginning of the day's labor.

live, heavy 'swell.' He or she finds me in a cotton gown, a shady one at that, whose only merit lies in its cleanliness, but what care I? My gown is cotton. My hands are red, because I do lots and lots of housework, and my brain is just as it always was, and I can hold my own, in spite of the cotton gown and red hands.

What Drunkards Lose.

BY ED. S. YARNEY.

Drunkards lose health and strength; they become weak; their nerves become shattered. Many have died in lunatic asylums. Liquor poisons the blood, and produces various diseases.

I call to mind an old-time friend and school-mate. He was a talented, merry, kind-hearted young man. He might have made his mark in the world, but the awful habit of drinking rum, a habit which somehow he could not shake off, kept pulling him down.

Persistent rum drinking will make a man with a fine moral nature low, vulgar and coarse in his thoughts and desires. It will also spoil a man's mental powers, lessening his ability to learn and to understand.

Two Kinds of Housekeepers.

The army of women who have to help themselves is far greater than the army well flanked with assistants. To this greater army my talk is directed. There are two distinct types of housekeepers—ambitious, both of them.

Refreshment is the change of atmosphere when we enter the home of the woman who is mistress, not servant of her work. Comfort, kindness greet the visitor. Cheery plants and a welcome, cozy corners woo to rest.

Our entire organized Cause needs the young men and women of Spiritualist families to become interested in the public work, and to infuse sociability and vigor.

ON GUARD.

You have a little prisoner. He's nimble, sharp and clever, He's sure to get away from you Unless you watch him ever.

Young People's Spiritual Institute.

The idea of a Young People's Spiritual Institute is finding great favor as an adjunct to the organized cause of Spiritualism. Letters of inquiry and commendation are rapidly being received.

The plan is a most excellent one to interest Spiritualists of all ages. It is not only for the young, but for their elders also. It will not conflict with any Lyceum or Society work and meetings, but will be a great help.

Every Lyceum and Society should organize an Institute, and where neither of these exist, such public efforts will soon ensue from the Institute's development.

Children's Progressive Lyceum No. 1

Met in Red Men's Hall, 514 Tremont street, Sunday morning, Sept. 26. After the usual opening exercises Conductor Soper illustrated harmonies, the subject of the day, by displaying colors to the children, showing the harmony that existed between different colors, and discussed the spiritual relation thereto.

The entertainment consisted of recitations from Mabel Emmons, Iona Stillings, Lottie Weston and her little sister. Mr. Freedman, the Australian healer, addressed the school. Dr. Hale also had something very interesting to say to the children.

Very Sensible.

(Steuben Signal.)

One of our lady friends is a sensible woman. This is the way she talks concerning the ups and downs of life; and she is right in her views. We wish every woman had the same independent ideas. She says: "It matters not whether my dress is silk or cotton, so long as it is clean. I prefer a clean cotton gown to a dirty silk. Sometimes I have a visitor—a real

live, heavy 'swell.' He or she finds me in a cotton gown, a shady one at that, whose only merit lies in its cleanliness, but what care I? My gown is cotton. My hands are red, because I do lots and lots of housework, and my brain is just as it always was, and I can hold my own, in spite of the cotton gown and red hands.

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At 1 P. M. Miss Ida F. Daggett volunteered the musical selections. It is hoped the interest manifested by the attendance of children and parents at the initial meeting will increase as the season advances. J. W. HARRIS.

The Boston Spiritual Lyceum

Meets every Sunday afternoon in Berkeley Hall. Question for Oct. 10, "How is Spiritualism Affecting the Thought of the World?" Come and hear the Spiritualists of the future discuss this timely topic. A. CLAIRBANK ARMSTRONG, Clerk. 17 Leroy street, Station K.

Enigma.

I am composed of eight letters. My 2, 3, 3, 5, 6, is a fruit. My 6, 4, 8, is a boy's name. My 1, 7, is to deny. My whole is a noted ruler.

ANSWER to Enigma in last BANNER—Shakespeare.

Original Riddles or Charades from young people of all ages will be gladly received. Address this Department, BANNER OF LIGHT.

Lily Dale—Flying Notes.

TITUSVILLE, PA.: WILLIAM BARNSDALL; PUNERAL OF HENRY KEENE; THE BABE WILL; RICH SPIRITUALISTS.

After the busy weeks and spiritual feasts of the Camp season, autumn echoes in the soul of Nature and repeats her hymn in human life. The love feast of Sunday evening, Aug. 29, which closed the public expressions of the season, was pronounced the most interesting and inspiring of all the years have brought forth.

The wonderful pictures produced through the mediumship of the Bangs sisters were the admiration of thousands. As usual there were suspicious skeptics, who imagined all sorts of impossible explanations and tricks to account for them; but those who tested them, and got like pictures of friends, never questioned the source, for the conditions were such—at least when we got our picture—that deception was out of the question.

Mr. Cole's telegraphic mediumship was satisfactory to all who visited him so far as I learned; and the intelligence communicated was much of it, impossible for him to have given without the aid of mediumship. But there were some frictions in certain spheres, that sharpened the sensibilities and whetted the appetite for the "truth that maketh free."

While we were happy in the final jubilation, Bro. Goetler of St. Louis, Mo., who had come all the long way to enjoy the last week of the spiritual feast, was suffering terribly with a dangerous malady, which had debarred him of all the meetings and all enjoyment since he arrived at Lily Dale.

Henry Keene, of the Barnsdall Cottage, was also ill, and I visited him last on Monday, Sept. 13, and found him doing well, apparently in a fair way to recover. I left him at 6 P. M., cheery and hopeful, and at 10 P. M. his spirit took its final leave of the body.

Had the Babe Will been a bequest to any orthodox church, and needed money to defend it, one call would have been sufficient; and in less than one month from the time it was made, the defense fund would have been ready; and quite a portion of it would have been donated by those who get their chief, if not their only, religious light and hope from the ministrations of the angels through mediums.

There is more Catarah in this section of the country than all other diseases put together, and until the last few years it was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarah to be a constitutional disease, and, therefore, it requires constitutional treatment.

October Magazines.

RECEIVED.—The Household, Boston, Mass. Boston Hygiene, Boston, Mass. The Housekeeper, Minneapolis, Minn. The Ladies Home Journal, The Curtis Publishing Co., Philadelphia. Miscellaneous Notes and Queries (for August and September), S. C. and L. M. Gould, Manchester, N. H. How to Grow Flowers, a Monthly devoted to successful Floriculture, Springfield, Ohio. Will Carleton's Magazine Everywhere (for September), Brooklyn, N. Y. Cassell's Family Magazine, The Cassell Publishing Co., 31 East Seventeenth street (Union Square), New York. The Quiver, The Cassell Publishing Co., 31 East Seventeenth street (Union Square), New York.

He and William Barnsdall gave some six or seven thousand dollars to build the Universalist Church, for they were both of that faith before they became Spiritualists, and, in a year or two after their generous donation had become a part of the brick edifice, they were refused the use of the church for the gospel of Spiritualism. The Universalists as a body were as bitter and proscriptive toward Spiritualism as any orthodox sect.

Mr. Barnsdall was elected Mayor of the city about 1878-9, though he had been for many years widely known as the most pronounced and fearless Spiritualist in all the county. His home has been the rendezvous for the poor, the unfortunate, the sick and homeless, and a rest for sensitives and way weary travelers whose lives were given to the gospel work; and his genial and beautiful companion has been with him, heart and soul, in all his works of charity and helpfulness.

The Great Convention of the National Spiritualists' Association

At Washington, D. C., Oct. 19, 20, 21, 1897.

The Central Traffic Association, the Trunk Line Association, the New England Passenger Association, have all granted rates for our annual Convention on the certificate plan, as announced last week. The Chicago & Alton Railroad will also give certificate rates.

Persons desiring to attend the Convention west of the Mississippi river can secure this ticket at Burlington, Keokuk, Hannibal, St. Louis and Chicago. We have not been able to secure rates in the extreme South; the southern boundary is the Ohio river. Rates can be secured from all towns on either side of the Ohio River.

It is very important that all persons desiring rates understand these facts: Purchase certificate ticket to the National Spiritualists' Association Convention, Washington, D. C. If you do not secure this certificate when you secure the ticket you cannot secure any reduction in rates whatever for the return trip. Those having this certificate, signed by the Secretary of the National Association, can secure a ticket to return home for one-third the regular fare. These tickets will be on sale to come three days before the Convention, and will be good to return on three days after the Convention adjourns, Sunday not included.

Headquarters of the delegates will be at the famous Ebbitt House, 14th and F streets, N. W., Washington, D. C. Persons coming to the Convention are not obliged to go to this hotel. Comfortable rooms can be obtained elsewhere at reasonable prices, and there are a large number of restaurants in the city where good food can be obtained.

Every Spiritualist society chartered by the National Association should send its most able member to represent it in this Convention. Important matters will come before this body. The Spiritualists of America during the next year are not only to celebrate the fiftieth anniversary of Spiritualism, they will also be obliged to defend their constitutional rights, as well as the constitutional rights of others. The time has come for the Spiritualists of this country to lead the army of progressive religionists, and unite for the greatest good of the people. The time has come to cease quarreling over non-essentials and unite for the promulgation and the advancement of the best religion given to man.

Let all loyal and true Spiritualists attend this Convention. The annual reception given by the officers of the N. S. A. to the delegates will occur at Ebbitt House Oct. 18, at 8 P. M.

FRANCIS BAILEY WOODBURY.

New Publication.

AT THE FRONT. By Oliver Optic. Blue and gray cloth. Gold dies. Illustrated.

"At the Front" is the fifth of the series of "The Blue and Gray—on Land," and the last but one of the six volumes. It is a continuation of the narrative contained in the preceding books, wherein is given the history of the River-lawn Regiment from the formation of the two companies as a squadron, in which it rendered its first service for the preservation of the Union, till in the present volume it becomes a full cavalry regiment of twelve companies, with three battalions, a colonel, a lieutenant-colonel, and three majors.

The personal adventures of the characters introduced in the preceding volumes will interest the readers probably more than the details of battles and skirmishes. In the enlargement of the regiment, most, if not all of them, rise to higher rank. They participate in some sharp engagements, and they do credit to themselves, and owe their promotion to their conduct on the field of battle as well as to their strict adherence to the line of duty.

As will be seen from the above, the book is full of chances for exciting incidents and adventure, of which the author avails himself, making the volume one of the most stirring and interesting of the series. [Price \$1.50.] Lee & Shepard, Boston, Mass.

He Revised, Modernized.

And made more comfortable. A scathing review of the Rev. Dr. Kipp's sermon delivered in the Presbyterian church, upon "What is Hell?" Pamphlet, pp. 25. Price 10 cents.

The Soul.

Did It Preexist? Its Pilgrimages. Price 15 cents. Did Jesus Christ Exist? What the Spirits say about it. Price 30 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

THE ASTROLOGY OF THE OLD TESTAMENT.

By KARL ANDERSON, Professor of Astrology.

A volume replete with interest, with instructions in Astrology simplified, and with tables calculated by the author, so that any one of common education can cast a nativity and judge the figure. This work is especially recommended to all Free Masons, students and men of science, of whatever persuasion.

By KARL ANDERSON, Recording General Secretary. Cloth, 8vo, illustrated, pp. 307. Price \$5.00, postage 25 cts. For sale by BANNER OF LIGHT PUBLISHING CO.

WOMEN IN THE BUSINESS WORLD.

His s and Helps to Prosperity. This new work, from the pen of a writer of long experience and reputation, contains a message to woman-kind that is sorely needed, and will be welcomed by every woman who is fighting the battle of life alone or for others. It is, indeed, a clear, ringing, forceful answer to the cry that goes up from thousands of women in every quarter, How can I be saved from poverty?

Learning to stand alone is the great art of this book endeavor to teach, giving both spiritual and practical help, and in this art, women still need considerable assistance. The young girl who reads this book will have reason in after years to bless the influence it had upon her destiny. Price in handsome cloth, \$1.75; paper, 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

HOME AND SOCIETY

Greater Burdens than Delicate Women Can Bear Without Help. Women may find Strength and Inspiration in Dr. Greene's Nervura for the Nerves and Blood.

What greater strain could there be upon women's nerves than the never-ending cares of a household? None, unless it might be the exactions of society. Three meals a day, seven days a week, and all different. Soft words and sweet smiles when husbands are cross and children crying. Wise talk on weighty subjects and witticisms on airy nothings. These things and much more are expected of women. Is it strange that they are not always equal to the world's expectations?

DR. GREENE'S NERVURA

For the Nerves and Blood

Overworked women may find strength and buoyancy in Dr. Greene's Nervura. It is not a stimulant affording only temporary relief and followed by corresponding depression, but a permanent renewer of life and vigor. Exhaustion, despondency, irritability, nervous headaches and dyspepsia, and all ailments arising from nervous derangements and impure and weak blood are quickly relieved by this standard remedy, which may be obtained from any first-class druggist.

Works of Dr. J. M. Peebles.

The Seers of the Ages.

400 pages. This large volume treats exhaustively of the seers, seers, prophets and inspired men of the past, with recitals of their visions, trances and intercourse with the spirit-world. Price \$2.00.

Immortality.

300 pages. Showing the proofs of a future existence from consciousness, intuition, reason and the present demonstration from angel spirits, together with what a hundred spirits say about their dwelling-places in the world beyond. Price \$1.00.

How to Live a Century and Grow Old Gracefully.

Among the numerous volumes and pamphlets written by Dr. Peebles, this is among the most interesting and instructive. It has had a sale of over 75,000 copies. It is one of the most instructive volumes extant on Hygiene and Health. The price has been reduced from 50 cents to 25 cents per copy.

Christianity or Ingersollism, Which?

Large pamphlet. Showing the infinite superiority of Christian faith and trust over the Atheism and Agnosticism of the modern skeptic and scoffer. Price 25 cents.

India and Her Magic.

A lecture delivered by Dr. Peebles before the medical students of the College of Science in San Francisco, January, 1885. Astonishing wonders he witnessed during his two journeys around the world. Price 10 cents.

A Critical Review

By Dr. Peebles of the Rev. Dr. Kipp's five lectures against angel ministries. This crisp and critical reply of the Doctor, while repudiating spiritism—and all frauds connected with the study of the subject—states Spiritualism, considering it the complement of true Christianity. Price 25 cts.

Who Are these Spiritualists, and What is Spiritualism?

A missionary pamphlet, entitled "Who are these Spiritualists and What is Spiritualism?" This pamphlet proves that the greatest and bravest men in the world to day are Spiritualists. Just out. Price, postpaid, 15 cents.

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BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

The BANNER OF LIGHT PUBLISHING COMPANY, located at 99 Bowdoin Street (from 66 Tremont Street), Boston, Mass., keeps for sale a complete assortment of Spiritualist, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

Books sent by Express, must be accompanied by all or at least half cash; the balance, if any, must be paid C. O. D. Orders for books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order.

Notation 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 articles.

Banner of Light.

BOSTON, SATURDAY, OCTOBER 9, 1897.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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Isaac B. Rich, President. 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.

The Boston Ladies' Aid Society.

In the early autumn of 1857 some Spiritualist ladies in Boston conceived the idea of starting a society for charitable and benevolent purposes, with a view to the advancement of the interests of Spiritualism in this city and vicinity.

Through forty eventful years the Ladies' Aid of Boston has gone on in the even tenor of its way. No fulsome flattery nor undeserved praise of its work during those years should be given it.

Beginning in the autumn of the same year that the BANNER OF LIGHT was started, its history is contemporaneous with it. Together these two representatives of the religion of humanity have stood through forty years of work.

Wisdom, Strength and Beauty are three priceless jewels to the human soul. Wisdom guides and directs its actions, and gives good counsel unto others.

James G. Clarke.

It is with feelings of deepest emotion that we chronicle the transition of this great and good man to the realms of the spirit. Quietly, peacefully as a child sinking to slumber, James G. Clarke closed his eyes beneath the soft sweet kiss of the angel of death on Friday, Sept. 17, at four o'clock in the afternoon.

As a poet James Greenleaf Clarke will always be counted with the best. His productions rank with those of Longfellow, Whittier, Bryant and Emerson, while his spiritual perceptions and love of humanity overtopped them all.

Swing outward, ye gates of the future, Swing inward, ye gates of the past, tells its own story. It thrills the hearts of all readers with a love of justice, and a richer, truer love for mankind.

James G. Clarke's mortal voice is stilled; he rests from his labors in the shadow of the mountains of the golden West he loved so well.

His last months were full of pain and anguish. Toward the last, actual want stared him in the face. But the gentle angels, with a love far more enduring, with a pity infinitely tender, wooed him to slumber, and called him home.

Materialization.

The first of a special series of sances was held at the BANNER OF LIGHT office on Friday evening, Oct. 1, Mrs. H. V. Ross medium. Through a mistake about sixteen persons were admitted to the sance.

The BANNER is not a censor of mediums, nor is it assuming to dictate to them. It holds that materialization is a fixed fact, and that every phase of phenomena can be verified.

Some one has said that friendship is the fairest flower that blooms in this cold world of ours. Knowing this to be true, why should not the seeds of that precious flower be sown in the sacred soil of every human soul?

The price of growth is suffering. Through suffering alone do men and nations learn the cost of liberty. To grow into the glorious liberty of the sons and daughters of the Infinite is the mission of earth-life.

Mrs. E. D. Conannon, trance and test medium, is now located at 137 West Concord street, Boston, for the coming season.

The Banner Endorsed.

"You and I, Mr. Editor, may differ in some of our views, as we certainly have a right to do; but I am sure we are of one opinion on the question of the great importance of a higher ethical standard for all classes of people."

"I will comply with your request. But I must tell you that I have not been a subscriber to THE BANNER for many years, because I felt that it catered to the false element in Spiritualism."

"I think often of your earnestness, your work, your crowning breadth of thought. It is good for Spiritualism that you are with it."

"I am glad to hear that while you are at the head THE BANNER will take no back track on the fraud matter. It is encouraging to see the old BANNER doing such good service for the right."

"THE BANNER editorial page has the true ring and the right spirit. It was never so good since I have known it."

The above are taken at random from a volume of correspondence of large proportions from all quarters of the United States.

The kidnapping of Editor Brann of the Waco, Tex., Iconoclast, by the students in Dallas, has caused no little excitement in the "Lone Star State."

Silas M. Barrett, a well-known citizen of Cincinnati, O., entered spirit-life Sept. 18, aged seventy-one years. Mr. Barrett was born in Canaan, Maine, and went to Cincinnati in 1854.

A correspondent who for thirty-five years has been an avowed Spiritualist, is now an inmate of an almshouse. She was anxious to enter the Waverley Home, but the lack of funds with which to carry on the Home has rendered it impossible for the Veteran Spiritualists' Union to aid her.

One of the main objects of Spiritualism, as revealed by the most progressive souls in spirit life, is to spiritualize humanity.

Prof. Fred P. Evans, the California psychic, is now snugly "at home" to all friends and patrons at 42 West Newton street, Boston.

Look over the subscription list to the Babe Will Defense Fund. Your name may not be there.

Dr. N. F. Ravlin has removed from San Francisco, Cal., to Salt Lake City, Utah. He wishes his correspondents to note the change, and to write him accordingly.

Mrs. E. D. Conannon, trance and test medium, is now located at 137 West Concord street, Boston, for the coming season.

Hon. Sidney Dean.

Our readers will learn with great pleasure that this distinguished and able representative of our Cause is yet with us in the mortal. His health is somewhat impaired, but his great mind is as clear as ever, and in the sunset hour of his life he finds in the knowledge of Spiritualism a glorious revelation of truth that is ever an abiding presence with him.

The Babe Will.

A majority of the local Spiritualist societies throughout the United States opened their meetings last Sunday. By the 17th inst. they will all be well under way.

The Last Union Picnic

Of the Veterans at Waverley for this season will be held next Friday, Oct. 8th. Take ten o'clock train on Fitchburg Railroad, from Union Station.

Carlyle says: "There is another higher than happiness; it is blessedness." We feel that it is blessed to make others happy, hence to do good should be the aim of all.

Canton, O., is excited over a contested will involving an estate of more than one million dollars. Three sons of the deceased millionaire were willed one twenty-fourth each of the estate, and another son ten-twenty-fourths.

New York City is to be pitied. Thomas C. Platt and Lemuel Eli Quigg are said to be laboring zealously for John Y. McKane's pardon in order that he may be restored to citizenship.

The autumn leaves upon the trees betoken the approach of death to the year. Seed-time and harvest have come and gone, and a portion of the earth is preparing to rest in the sweet sleep of winter.

Death in life is the state of those who are spiritually blind. It is the mission of Spiritualism to relieve mankind of this unfortunate condition by removing the scales of bigotry, ignorance and superstition from the eyes of men.

The St. Louis Globe Democrat of Sept. 27 contains an extended notice of the marriage of Robert Moorhouse and Miss Clara Teahan, both of St. Louis.

A copy of the Russian Orthodox American Messenger is at hand. It is published in both the English and Russian languages, hence presents a very unique and interesting appearance.

Our readers will remember that the new work, "Materialization from a Scientific Standpoint," is on sale at this office. Price, fifty cents. Every one should read it.

THE CAMBRIDGE SPIRITUAL INDUSTRIAL SOCIETY will hold its regular meetings the second and fourth Wednesday in each month, commencing Wednesday, Oct. 13, in Cambridge Lower Hall, 631 Massachusetts Ave.

Mrs. Richmond in Washington.

The opening services of the First Spiritualist Society of Washington, D. C., for the season of 1897-98, under the pastorate of Mrs. Richmond, began last Sunday, Oct. 3, under circumstances that promise great good, not only to the Cause generally, but to the spiritual movement in this city, particularly.

President Wood supplemented her appropriate words in the morning by reading a telegram from the Church of the Soul at Chicago, with whom Mrs. Richmond has so long administered in spiritual matters, extending their congratulations to the First Society here, and expressing the most fraternal love for their co-worker.

Intellectually Mrs. Richmond represents the highest type of spiritual teaching, and with her exceptional gifts it is earnestly hoped that the present arrangement will prove mutually beneficial and satisfactory to all who are in any way interested in the dissemination of the facts, phenomena, philosophy and religion of Spiritualism.

Mrs. F. J. Miller was received with enthusiasm by many friends at Mr. and Mrs. Carbee's on Wednesday evening. Mr. L. L. Whitlock introduced Mrs. Carbee, who welcomed Mrs. Miller and her friends.

Many others followed, among whom we mention Dr. Busswell, Mr. David Taylor, Mrs. Chase Trask, Mr. Webster (an impromptu poem), Mrs. Lambert, Mr. Joseph Carr, Mr. Jas. Morton, Jr., Dr. Coombs and Mr. Balcom.

Table with 2 columns: Name and Amount. Total \$336.03

Movements of Platform Lecturers.

Mrs. Florence White has returned to the city after a season at Saratoga, and is now located at the Evans House, 175 Tremont street.

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.

Boston Spiritual Temple meets in Berkeley Hall every Sunday at 10 1/2 A. M. Speaker for October, Mrs. Helen Stuart-Richings. Singing, the Ladies' Schubert Quartet. E. L. Allen, President; J. B. Hatch, Jr., Secretary, 119 1/2 Tremont street, Boston, Mass. Boston Spiritual Lyceum meets in Berkeley Hall every Sunday at 1 P. M. All are welcome. Send the children. J. B. Hatch, Jr., Conductor; A. Clarence Armstrong, Clerk, 119 1/2 Tremont street, Boston, Mass. The Evening Home Society meets every Wednesday afternoon and evening—business meeting at 6 o'clock, supper at 6 o'clock—in Gould Hall, 3 Boylston Place. Mrs. Carrie L. Hatch, President; A. Augusta Eldridge, Secretary. Spiritual Fraternity.—At First Spiritual Temple, 119 1/2 Tremont street, Sundays at 10 1/2 A. M. and 7 1/2 P. M. The continuity of life will be demonstrated through different phases of mediumship. Next Sunday at 2:30, lecture through the mediumship of W. J. Colville, speaker for October. Wednesday evenings, at 7 1/2, sociable conference and phenomena. Other meetings announced from the platform. A. H. Sherman, Sec'y. Children's Progressive Lyceum.—Spiritual Sunday School—meets every Sunday morning in Red Men's Hall, 64 Tremont street, at 10 A. M. All are welcome. Mrs. J. S. Soper, Superintendent. Dwight Hall, 614 Tremont Street.—The Ladies' Lyceum Union meets every Wednesday afternoon and evening; supper at 6 1/2 P. M. Mrs. M. A. Brown, President; Mrs. Abbie Thompson, Secretary. Appleton Hall, 95 Appleton Street.—Palme Memorial Building, 95 Appleton Street, of Spirit Return Society, Minnie M. Soule, Pastor, will hold services every Saturday and Sunday at 2 1/2 and 7 1/2 P. M. The First Spiritualists Ladies' Aid Society meets every Friday afternoon and evening—supper at 6 P. M.—at 24 Tremont street. Mrs. Mattie E. Allen, President. Carrie L. Hatch, Sec'y, 74 Sydney Street, Dorchester. The Ladies' Spiritualist Industrial Society meets at Dwight Hall, 514 Tremont street every Thursday afternoon and evening; supper at 6 P. M. Mrs. M. A. Brown, President; Miss G. M. Manning, Secretary. Elysian Hall, 820 Washington Street.—Meetings Sundays, 11 1/2 and 7 1/2 P. M.; Wednesdays, 3 P. M.; Fridays, 3 and 7 1/2 P. M. Mrs. A. R. Gilliland, Conductor. Eagle Hall, 616 Washington Street.—Meetings at 11 1/2 and 7 1/2 Sundays. Dr. W. H. Emerig, Conductor. Hinawatha Hall, 841 Tremont Street (near Elliot street).—Meetings Sundays at 11 A. M., 2 1/2 and 7 1/2 P. M., also Wednesdays at 7 1/2 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 Club Parlors, 2 Park Street. L. L. Whitlock, President. Harmony Hall, 224 Washington Street.—10 1/2 A. M., 2 1/2 and 7 1/2 P. M. Tuesday and Thursday afternoons at 2 1/2. N. P. Smith, Chairman. Commercial Hall, 604 Washington Street.—Meetings Tuesdays and Thursdays at 8 P. M. Sundays at 11 1/2 and 7 1/2. Mrs. M. A. Wilkinson, President. Good Templars Hall, 1 Johnson Avenue, Charlestown District.—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 32 Foster street. D. H. Hall, President; Mrs. Greengrove M. Chapman, settled speaker and medium. Grand Army Hall, 573 Massachusetts Avenue, Cambridgeport.—Sundays, 11 A. M., 2 1/2 and 7 1/2 P. M. Mrs. L. A. Armstrong, Conductor. Temple of Honor Hall, 591 Massachusetts Avenue.—The Progressive Thought Society holds meetings every Sunday, morning, afternoon and evening. The Cambridge Spiritualist Society holds meetings the second and fourth Wednesday in each month, in Cambridge Lower Hall, 531 Massachusetts Avenue. Mrs. M. M. Nichols, President; M. A. Sawyer, Sec'y. THE BOSTON SPIRITUALIST TEMPLE, J. B. Hatch, Jr., writes, opened meetings for the season of 1897-98 before an audience that filled Berkeley Hall. It was said to be the largest audience that has been in attendance at an opening meeting of this Society for many years. The speaker for the month is Mrs. Helen Stuart-Richings, and as she took her seat upon the platform she was greeted with applause. The Ladies' Schubert Quartet, who have been engaged to furnish the singing, and Mr. Fred Watson, the pianist, were also warmly applauded. Mr. Watson gave a piano recital previous to the meeting, to the pleasure of the audience as it gathered. President Allen introduced Mrs. Richings, who made brief opening remarks. After a song by the Quartet Mrs. Richings took for her subject "It Might Have Been," and said in part: "We are at the beginning of the new season. We are at the beginning of a new period. It seems to me very suggestive of thought. We note the seasons as they change, and we see how perfectly they fit into one another, every incident adapting itself, all dependent one upon the other. The absolute depends on absolute law. Do you think that a human soul can look back and not have a single regret? I doubt it. There must have been something that we might have done before the seed of sorrow had set within the heart. We look back and think of all we might have accomplished. We look back upon our short period of life as Spiritualists. What have we accomplished? I believe there is more power in a right heart without intellect than there is in a giant intellect. A man with a true heart can stand upon a rock and the waves cannot shake him. Love is the redeemer of the world, and only true love can lift man up. I feel that all human beings will reach a time when they will look back with regret that they had not done more good in their lives. I cannot think that a soul ever came into this world without being touched with love. Mother-love is the tenderest and purest attribute of God Almighty. Mother-love has followed us through all conditions of life, yet how lightly we have held it. It was as a matter of course that we should have had it. Years went on, and then came a time when the blinds were closed and a coffin stood in the room, and sobs of regret of what might have been had we only accepted that love and returned the same, the bitter tears would not be flowing now. We can never get rid of a regret; it will always follow us; but we must let it pass as much as possible. Whatever the past may show forth for me of evil, is past; let the dead past bury its dead. Let us live so that our lives will show we are living in the spirit of love. If we are going to prove our religion, I do not know of any way of proving that we have something better than the Christians have. If we have something far ahead of the Christian, what are we going to do to prove it? Some say that what we have is spirit-return. There is something more than that; it is the love-element in Spiritualism, I believe, that makes the condition of mortal life better. Good spirits come back to us because they love us. It is the lack of love to-day that is the cause of war and strikes over the earth. If love was king we would know nothing of war. Men should live giving out love, not asking for it; giving out love, that the world may grow. "Peace and good-will on earth." I sometimes think that Spiritualism would have made better growth if it had love in it. The meeting was closed with singing by the quartet. In the evening another good-sized audience was in attendance. The meeting was opened by Mr. Watson, who rendered several piano solos. The Schubert Quartet gave many beautiful selections during the evening. Mrs. Helen Stuart-Richings was the speaker and gave a very interesting address, thought by many to have been better than that of the morning. Mrs. Richings at the close of her address gave readings perfectly satisfactory to those receiving them. She will be the speaker during the month of October, and will give readings in the evening only. On Sunday next Mrs. Richings will pay a visit to the Boston Spiritual Lyceum in the afternoon at Berkeley Hall. H. D. Barrett (editor of the BANNER OF LIGHT), Mrs. M. Coffin, Mrs. Ida P. A. Whitlock, Col. W. D. Crockett, Mrs. Sarah P. Billings, Mrs. Huff of Florida were at the morning meeting and were greeted by a host of friends. The beautiful flowers on the speaker's desk were a gift from Hebron Libbey. On the whole it was a grand opening.

present at 10:30 A. M., Mr. Colville at 2:30 P. M., and Mrs. Goff or Mrs. Conannon at 7:30, evening. Another correspondent writes: On Sunday, Oct. 3, at 2:30 P. M., W. J. Colville commenced a new season of work at this Temple, the platform of which was beautifully adorned with flowers. The grand organ and sweet singing of Mrs. Ayer were fully up to the old-time standard, and a large and deeply interested audience assisted at the exercises. The lecture, which was preceded by a reading from Marcus Aurelius, and an impressive invocation, was on Spiritual Fraternity, the keynote of the New Era. The speaker began by making mention of certain contrasting signs of the times, betokening apparent conflict, but prophetic of real harmony, and discoursed at some length from the curious words—paradoxical but not absurd—"We will have peace, even though we have to fight for it." Sometimes one sees in a paper lines headed "If I were God," in which a sentimental but superficial rhymster undertakes to suggest a vast improvement in the scheme of human evolution through the total elimination of every element of conflict incidental to man's development. The true God is infinitely wiser than such critics of the universal plan, and though our hearts may often bleed at the spectacle of immediate suffering, it is the province of spiritual teaching to point out its beneficent mission and salutary end. Alluding to Rev. T. Ernest Allen's recent articles in BANNER OF LIGHT, the lecturer said that the most important point of all in "reformed Spiritualism" was the spirituality of unselfishness in the search for truth, for though there might be no actual deception, in many cases mere communications and manifestations were not edifying; there could be no communion with the unseen world of real value on either side so long as narrow ambitions and a spirit of ungenerous rivalry prevailed. Alluding to Bellamy's "Equality," the lecturer insisted that constructive socialism was the very antithesis of anarchy, though ignorant and prejudiced people often confounded the two. The true fraternalist rejoices in the attainments and possessions of those who are already in joyed and happy circumstances, but insists that the coming era promises to vast multitudes what is now enjoyed by only a favored few. The tenor of the entire discourse was an earnest plea for the cooperative spirit to be manifested everywhere, and particularly among those who are laying claim to a spiritual revelation. The services ended with an impromptu poem on four subjects given by the audience. Mr. Colville lectured on Tuesday evening, Oct. 5, on "Atonement," and will answer a variety of questions on Friday, Oct. 8, at 7:45 P. M., and on successive Fridays through this month. The subject of the lecture next Sunday, Oct. 10, at 2:30 P. M., will be "Self-Reliance, and Dependence on Unseen Helpers, How are these Attitudes Consistent?" THE FIRST SPIRITUALIST LADIES' AID SOCIETY opened its meetings at 241 Tremont street Oct. 1. The members were all pleased to meet again, and a lively business meeting ensued. The evening entertainment consisted of remarks of welcome by Mrs. Alice Waterhouse. Mr. Albert P. Blinn urged all, both old and young, to take an interest in Lyceum work. He said he knew the young people needed encouragement, and he asked that the older ones give them support. Mrs. Shackley gave some fine tests. Mr. J. B. Hatch, Jr., spoke of the trip to Washington, urging all to go. Edward and Charlie Hatch furnished music during the evening. Next Friday the Ladies' Aid Society will celebrate its fortieth anniversary, and a grand program and good time will be furnished. Among those expected to be present are Mrs. N. J. Willis, Mrs. Carrie F. Loring, Mrs. Sarah A. Byrnes, Mrs. Waterhouse; Miss Lucette Webster, Miss Etta Willis, Master Willie Sheldon, readers; Mrs. M. A. Brown, Mr. Harrison D. Barrett, Mrs. Shackley, Mrs. Mason, Mr. J. B. Hatch, Sr., Mr. A. P. Blinn, Mr. Fred Watson, Mr. J. S. Mansergh and others. We expect some of the charter members of the Society, and a good time is expected. We hope to have a good attendance upon this occasion. CARRIE L. HATCH, Sec'y. THE LADIES' LYCEUM UNION—Mrs. Abbie F. Thompson, 39 Sydney street, writes—met in Dwight Hall Wednesday afternoon and evening, Sept. 29. Business meeting called at 5 o'clock. President Mrs. M. A. Brown in the chair. Supper was soon announced, after which the evening entertainment commenced with a piano solo by Lawrence B. Capron; song, Little Eddie; reading, Ionia Stillings; recitation, Little Clifford Lamont; Rosie Johnson sang, after which Little Eddie displayed his Magic Lantern views, which were very pleasing to the children. Next Wednesday evening will be mediums' night. Would be pleased to see all or as many mediums as can come. Oct. 13 will be children's night, and they have a large program. All are welcome. Next Wednesday is election of officers for the ensuing year. Let every member be present. Business meeting will be called at 4:30. Supper served at 6:30. BANNER OF LIGHT on sale. ELYSIAN HALL ASSOCIATES—a correspondent writes—held three sessions on Sunday, Oct. 3, at 820 Washington street. The following friends assisted in thought and test at morning circle: Messrs. Smith, Morse, Weil, Thorne, Hillings, Peterson, Wright; Messdames Carbee, Abbot, Gilliland and Powderly. Afternoon, 2:30.—Solo, Miss Parker; remarks on "The Unseen Forces," Mrs. Gilliland; personal experiences, also tests by Mrs. Julia Davis, Mr. Littlefield and Ibel; Indian songs by Mrs. Fuller; tests, Messrs. Turner and Jackson; solo, Mr. Peak; test, Mrs. Peak; remarks on control, Mrs. Lewis. Evening.—Song service, led by quartet, Messdames Carleton and Parker, and Messrs. Soumes and Oliver; opening remarks, Mrs. Gilliland; original poem, Mr. Thompson; readings, Mrs. Robertson, Dr. Huot, Mr. Hersey; Mr. Coombs gave several astral readings. The session was well attended and very instructive. Mrs. Gilliland, conductor; Nellie Carleton, organist. BANNER OF LIGHT always for sale. GOOD TEMPLARS' HALL, 1 JOHNSON AVENUE, CHARLESTOWN DIST.—F. W. Peak writes: Sunday, Oct. 3, at 7:30 our song service commenced, the writer as organist and leader. Prof. George Rimback, cornetist, assisting. We feel grateful to Mr. Rimback for his liberal services. At 7:45 invocation was offered by the Conductor, Mrs. E. J. Peak; song, "Open Those Pearly Gates," Prof. Peak; Mrs. Lizzie D. Butler of Lynn and Mrs. E. J. Peak occupied the evening, both mediums giving excellent tests. Mrs. Butler will be with us again next Sunday. Mediums are welcome. HAWATHA HALL.—A correspondent writes: The three sessions were well attended, and of a nature to give satisfaction. E. H. Tuttle spoke on "Mediumship, Mediums, their Work, and the Position that they should Occupy." That people should use judgment in the things presented, and that all should present Spiritualism truthfully; also gave poems on subjects suggested by the audience, answered mental questions, and gave tests and readings. Mrs. A. P. Guitierrez, Mrs. J. A. Woods, Mrs. E. R. Brown, Mrs. C. B. Hare, Mrs. M. E. Graves, Mrs. M. Penney, Mrs. Dr. Bell, Mrs.

S. E. Cunningham, Mr. Cohen gave fine tests and readings. Prof. H. D. Barrett will be at this hall next Sunday evening. We wish the BANNER OF LIGHT success, and it is for sale Sundays, also Wednesday afternoons. CHELSEA.—W. J. Powers writes: Our Society had the services of Mrs. Cynthia H. Clarke Oct. 3, giving many recognized readings and descriptive messages. MEETINGS IN NEW YORK. NEW YORK.—Mrs. M. E. Williams writes: Mr. William McLean of Wellington, New Zealand, has been in New York for a short time, attending sances and making an investigation of the various phenomena to be found here, with the intention of publishing his views when he returns to the antipodes. He had been in Europe for a considerable time, and while there learned all that he could about Spiritualism; but, as he avers, it was fortunate he came to America, for had he returned to Wellington without becoming acquainted with the New York mediums, he would not have much to impart to his fellow-citizens in regard to materializations and other branches of spiritual phenomena. Mr. McLean is a member of the Colonial Parliament, a magistrate, a member of the Psychological Society of Research, and a thoroughgoing Spiritualist in the fullest sense of the term. He is President of the Spiritualists' Society in Wellington, and informed me that the Cause was making rapid progress in the colonies. He was regretting the absence of good mediums there, but hoped that in time some of our best mediums would make a visit to Australia and New Zealand, or, failing that, there would be a development among the Spiritualists at present there that would supply the necessary want. Speakers, he said, they had in plenty; but mediums who could scientifically demonstrate the truth of what they taught were not at all numerous. I learned from him, with a good deal of satisfaction, that the natives of Maori were, as a rule, staunch believers in the truth of spirit return, and that, like our own Indians, there are mediums among them who can give proofs that the spirit does live and that death is not the end of life. I have written these few lines for the purpose of showing that not only in this country and Europe is our Cause progressing, but that in far-off New Zealand the seed has taken root, and that the time is approaching when it will blossom in all parts of the world, for Truth is mighty, and must prevail. NEW YORK.—M. J. Fitz-Maurice, Sec'y, says: The First Society of Spiritualists met at The Tuxedo, 637 Madison Avenue, corner Fifty-ninth street, Sunday, Oct. 3. The double attraction of Prof. J. Clegg Wright and Edgar W. Emerson rendered our opening Sunday unusually successful. In the morning Prof. Wright charmed a most attentive audience, exhibiting two phases of mediumship. The test séance of the afternoon was prefaced by remarks in Prof. Wright's happiest vein, following which Mr. Emerson, under the influence of Sunbeam, held his hearers for over an hour with descriptions of departed friends, giving many messages and names, all fully recognized. The lecture of the evening, by Prof. Wright, was of remarkable interest and especially appropriate in sentiment to the beginning of a season. At its close the President invited Judge A. H. Dailey to the platform, who, in a brief address, embodied many practical thoughts pertinent to the occasion, also paying a graceful tribute to the qualities of Prof. Wright, a friend of long standing. The music, under the direction of Mr. R. L. Myers, was most enjoyable throughout the day and evening, while our new place of meeting received unqualified approval for its harmonious furnishings and general air of restful coziness. In a word, the season of '97-'98 has commenced most favorably. NEW YORK.—"H." writes: The Spiritual and Ethical Society, for which Mrs. H. T. Brigham speaks, has resumed its meetings Sunday mornings and evenings at Adelphi Hall, Broadway and Fifty-second street. The attendance is good, and the interest increasing. The lecture of last Sunday evening showed particularly the beneficial effect of the teachings of true Spiritualism on practical lives of men and women, and the comfort it brings in sorrow. Mrs. Brigham's address is No. 24 East Thirty-ninth street, where all letters and telegrams should be sent. RHODE ISLAND. PROVIDENCE.—Joseph Cooper, Sec'y, writes: The Providence Spiritualists' Association, which holds meetings in Columbia Hall, corner of Richmond and Weybosset streets, had for its speaker and test medium on Sunday, Oct. 3, its respected and worthy President, Mrs. Sarah E. Humes. There was a very good attendance afternoon and evening. Sunday, Oct. 10, Dr. W. A. Hale of Boston will be our speaker, and on Sunday, Oct. 17, Dr. C. W. Hidden of Newburyport will be our speaker and medium. All are invited to hear these mediums. BANNER OF LIGHT and other papers for sale at the hall. 46 Zone street. MAINE. PORTLAND.—M. A. Brackett, Sec'y, writes: Oct. 3 we had Mrs. Jennie Pollansbee of Newburyport, Mass., and we are much pleased with her fine tests, as well as the lady herself. It is our expectation to have her again. We formed our Ladies' Aid, and will have grand success. From Abroad. In the opinion of the author of the "Light of Asia," England or America have no need of sending missionaries to India, but, on the contrary, the Hindus should send missionaries to those countries. "India," according to Sir Edwin Arnold, "is the home of the ideal—religious, metaphysical and domestic—to an extent which makes those ridiculous who speak of her creeds as ignorant, or her inhabitants as heathen." Charity is not so much a virtue in India as a habit, a religious necessity, an indispensable passport to further prosperous existence, and it will be seen why India, in a most tender and effective manner, fulfills the law which Christians only or principally take upon. Wheat, flour and rice for the Brahmins and the rich, with plenty of dal and pulses to make up for the meat which the strong Sahib and savage Mohammedan devour. Such is his simple fare—millet-cakes and boiled leaves of rape and grain, with mchwa fruit, mango, plantain and cocoonut. By these the blameless existence of the Hindoo sustains its innocent span. Fowls and eggs are held by most in abhorrence; no cheese is so much as known; and about one hundred and eighty millions of that wonderful people never taste animal food at all, unless in the shape of curds and ghee, which last is classified but—"Light of the East, Calcutta, India." CONSUMPTION CURED. An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested his wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, addressing, with stamp, naming this paper, W. A. NOTES, 820 Powers' Block, Rochester, N. Y.

Hunter's Cabin and Lean-To. THE MAINE EXHIBIT AT BOSTON FOOD FAIR A NOVEL AND UNIQUE AFFAIR. At the Maine exhibit at the Boston Food Fair will be shown a new log cabin, or camp, as it would be called in Maine, and a very attractive lean-to. The cabin is built of peeled logs and chinked with moss from the Maine woods. The cabin was built in September by a well-known Rangely guide. Inside will be shown a fine collection of enlarged photographs of Maine scenery. There will be some grand mounted specimens of Maine trout, and one unfamiliar with the trout trout of Maine will probably be amazed at the sight of those specimens. Adjacent to the cabin will be the lean-to. Outside the cabin will be some grand mounted game heads, the work of an accomplished taxidermist of Bangor. A whole caribou will be exhibited. The sleek, glossy appearance of the hair shown in life, but seldom seen in mounted specimens, is preserved, and there is a naturalness about the face which is rarely found in mounted caribou heads. A whole deer and caribou heads very happily arranged out of the conventional way. The scientist will find a rich field for study in the deer heads with abnormal horns. Five guides will accompany Miss Crosby. There will be Indians from Oldtown, Me., and a fine display of Maine's agricultural products. Onset Wigwam. The Wigwam Co-Workers' Harvest Moon Festival will be held Oct. 9 and 10, on the full moon. Meeting Saturday, Oct. 9, all day, at the Wigwam. Supper at the Temple from 6 to 8. Entertainment from 8 to 9. Dancing from 9 to 12. Services all day Sunday, Oct. 10, at the Temple. MARY E. THOMPSON, Cor. Sec. MEETINGS IN CHICAGO. First Society of Spiritual Unity meets at 17th Hill, corner of 17th and South Paulina streets entrance 107 South Paulina street. Services every Sunday 11 A. M., 2 1/2 and 7 1/2 P. M. Mrs. Mary C. Lyman, speaker Harmonical Circle, 111 South Paulina street, every Wednesday, 8 P. M. The First Spiritual Temple Society meets at 723 Hawthorn avenue (Ansonia Park), every Sunday evening at 7 1/2 o'clock. J. C. F. Grumble is the permanent speaker. The School in Psychics, Psychometry, Clairvoyance, Inspiration and Psychometry, meets at the same place during the week. Friends in Ansonia Park, Englewood, Eggleston and in the city, as well as strangers, are cordially welcomed. MEETINGS IN PHILADELPHIA. The First Association of Spiritualists (founded 1852) meets at Warner Music Hall, Broad and Wallace streets. President, Capt. F. J. Keffer; Vice-President, Mrs. M. E. Caldwell; Secretary, Frank H. Morrill. Service at 2 1/2 and 7 1/2 P. M. Young People's Meeting, 1 1/2 P. M. MILWAUKEE, WIS. Unity Spiritual Society meets at Ethical Auditorium, 455 Jefferson street, every Sunday at 7 1/2 P. M., and Thursday at 8 P. M. Flora S. Jackson, President. SPECIAL NOTICES. Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 4. John Wm. Fletcher, No. 1534 Broadway, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to. 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. FOURTH EDITION—PRICE REDUCED. THE LIGHT OF EGYPT; OR, THE Science of the Soul and of the Stars. Two Parts, by an Initiate in Esoteric Masonry. Finely Illustrated with Eight Full-Page Engravings. It is claimed that this book is not a mere compilation, but thoroughly original. It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained elsewhere. It claims to fully reveal the most recondite mysteries of man upon every plane of his existence, both here and hereafter. In such plain, simple language that a child can almost understand it. The secrets and occult mysteries of Astrology are revealed and explained for the first time. It is affirmed, since the days of Egyptian Hieroglyphics. An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE. The following are among the claims made for the work by its friends: To the spiritual investigator this book is indispensable. To the medium it reveals knowledge beyond all earthly price, and will prove in real truth a guide, philosopher and friend. To the Occultist it will supply the mystic key for which he has been so long earnestly seeking. To the Astrologer it will become a divine revelation of Science. OPINIONS OF PRESS AND PEOPLE. A noble, philosophical and instructive work.—Emma Harding Britten. A work of remarkable ability and interest.—Dr. J. R. Buchanan. A remarkably concise, clear and forcibly interesting work. It is more clear and intelligible than any other work on like subjects.—J. J. Morse. Beautifully printed and illustrated. With illuminated and extra heavy cloth binding. Price \$2.00; paper covers, \$1.00. For sale wholesale and retail by BANNER OF LIGHT PUBLISHING CO. MATERIALIZATION AND OTHER SPIRITUAL PHENOMENA FROM A SCIENTIFIC STANDPOINT. BY L. H. DALTON AND J. V. WALLACE. CONTENTS.—Introduction; Condition of Skepticism; Conditions Necessary to Phenomena; Historical Points; Materialization and the Bible; Evidence; Phenomena Sometimes Mistaken for Spiritualism; The Senses, Perception, and the Medium; The Medium; The Mediums; Thomson's Vortex Theory; Irreconcilable Data; Fourth Dimension of Space; Fourth State of Matter; The Human Brain; Immortality; Thought-Force; Disembodied Spirits; Evidence; Testimony; Evolution of Scientific Thought; Conclusion. Paper bound, price 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO. Man the Microcosm. HIS INFINITE AND DIVINE RELATIONS INTUITION—THE LIGHT WITHIN. BY GILES B. STEBBINS. Price 10 cents single copy; four copies 25 cents. For sale by BANNER OF LIGHT PUBLISHING CO. WORLD'S FAIR TEXT-BOOK OF MENTAL THERAPEUTICS, comprising Twelve Lessons delivered at the Health College, 8 South State Street, Chicago. Lesson I—Statement of Being, Relation of Man to Deity, II—Prayer and Unction: A Study of Desire and Expectation. III—Falth: Its True Nature and Efficacy. IV—The Human Mind. V—The Human Soul. VI—The Human Will. VII—The Creative Work of Thought: Our Thoughts Build our Bodies. VIII—Telepathy, or Thought-Transference and Hypnotism; with Practical Directions and Statement of Benefits. IX—Intuition, the True Educator. X—Diagnosis. XI—A Practical Lesson on the Most Direct Method of Spiritual Healing. XII—Concentration, its Development and Use; The Real Antidote to Hysteria. XIII—Practical Demonstration of the Correspondences between Mental States and their Physical Expressions. Leatherette, pp. 139, price 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO. THE HYMNAL: A Practical Song Book for Congregational Singing. This book of thirty-two pages contains one hundred and thirty-three hymns (without music), every one of which is sung by a congregation. The tunes are easy, and generally well known. They are mostly to be found in the SPIRITUAL HARP and the GOSPEL HYMNS. Price 10 cents per hundred copies, or 10 cents a copy in less quantities. By mail 8 cents extra. For sale by BANNER OF LIGHT PUBLISHING CO.

BOSTON FOOD FAIR, Mechanics' Building, Monday, Oct. 4th, to Saturday, Oct. 8th, 10 A. M. to 10 P. M. Daily. MUSIC.—Bones with his Band of fifty soloists; Reeve's American Band, Salem Cadet Band. "FLY ROD,"—With hunters' log cabin "Leanto," Indian camp, Maine Guides, Fishing tackle, Rods, Reels, Arrows, etc., etc. HOUSEHOLD INSTITUTE—With cooking 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 pie baked on the premises. THE AGRICULTURAL DEPARTMENT. A complete, interesting and pleasing exhibit. FIVE THOUSAND PRESENTS DAILY.—To the first five hundred women every morning five hundred Souvenir Spoons, representing Boston Tea Party, Paul Revere, Bunker Hill, State House, Old South Church, and Faneuil Hall; 400 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. 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 development of mediumship, business, advice, and psychometric readings. Terms by mail, \$1.00 and stamp. Address 51 1/2 South Olive street, Los Angeles, Cal. June 8. (For Homeseekers and Instructors, is described in a handsome illustrated book mailed a two-cent stamp to which you can obtain by mailing a two-cent stamp to J. H. FOSB, 1 Wabeno street, Roxbury, Mass. MRS. ISABELL POWDERLY. Vapor Baths and Magnetic Treatments. Will visit patients at residence by appointment. Hours 10 A. M. to 8 P. M. Agent for the new Vapor Bath. 24 Shawmut Avenue, Boston. Oct. 8. To the same old place—20th year—PROF. T. A. BEARSE, Astrologer, 172 Washington street, Boston, Mass. Write or call. Oct. 2. HENRY SCHARFFETER, 104 No. Collington Ave., Baltimore, Md., GENERAL AGENT FOR THE BANNER OF LIGHT PUB. CO. OF BOSTON, MASS. HEADQUARTERS for Spiritualist, Reformatory and Occult Literature; also subscriptions taken for BANNER OF LIGHT. Orders by mail promptly attended to. Catalogues free on application. Correspondence desired. Works on Hypnotism, Animal Magnetism, Spiritualism, Theosophy, Christian Science, Occultism, Astrology and Free Thought, BOUGHT AND SOLD. H. F. TOWER, Bookseller, Feb. 29, 312 West Sixth street, New York City. IMPORTANT ANNOUNCEMENT TO Old Subscribers OF THE Banner of Light. The management of the BANNER OF LIGHT PUBLISHING CO. take pleasure in announcing to all their subscribers who are now receiving the BANNER OF LIGHT that they have concluded arrangements with the Manufacturers of the celebrated Waterman Ideal Fountain Pen, which will enable them to make the following liberal offer: "To any old subscriber who will send us one yearly subscription to the BANNER, and a year's renewal for him or herself, together with \$4.00 to pay the subscription of both, we will send one of the WATERMAN IDEAL FOUNTAIN PENS, which retails at \$2.50. The following are some of the DISTINCTIVE FEATURES of excellence of the WATERMAN IDEAL FOUNTAIN PEN: A solid pen, the best that can be made. A hard rubber holder of the best shape and the finest finish, containing an ink reservoir; and A feed that conducts the ink from the reservoir to the pen point with absolute uniformity and certainty. The best writing nib ever made, has, as its distinctive feature, "the split" between the nibs, without which it will not write. The special feature of the feeding device in the "Ideal" is its split, which draw the ink from the reservoir to the pen with the same reliability that the split of the pen draws the ink to the paper, and both respect to the act of writing with automatic regularity. The first pen mentioned in history was a split reed, used by the Egyptians more than five thousand years ago. As the split is essential in pens, nothing will ever supersede it in a fountain pen feed. The foregoing offer applies only to REGULAR SUBSCRIBERS, who receive THE BANNER direct from our office not to those who purchase from New Dealers. OLD AND NEW PSYCHOLOGY. BY W. J. COLVILLE. Author of "Studies in Theosophy," "Dashed Against the Rock," "Spiritual Therapeutics," and numerous other works on the Psychological Problems of the Ages. The author says in his introduction: "The writer lays no claim to having written a complete or exhaustive treatise on Psychology, but simply has undertaken to present, in as popular a form as possible, some of the salient features of the complicated and generally unknown, but so important, of Psychology. Reports of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, Philadelphia and other prominent cities of the United States, have contributed the basis of this volume. As the author has received numerous inquiries from all parts of the world as to where and how these lectures on Psychology can now be procured, the present volume is the decided and authoritative answer to all these kind and earnest questions. The chief aim throughout the volume has been to arouse increased interest in the workable possibilities of a theory of human nature, thoroughly optimistic and, at the same time, profoundly ethical. As several chapters are devoted to improved methods of education, the writer confidently expects that many parents, teachers and others who have charge of the young, or who are called upon to exercise an influence over the morals, weak and mentally afflicted, will derive some help from the doctrines herein promulgated." CONTENTS. What is Psychology? The True Basis of the Science. Rational Psychology as presented by Aristotle and Swedenborg, with Reflections thereon. Relation of Psychology to Practical Education. A Study of the Human Will. Imagination: Its Practical Value. Memory: Have We Two Memories? Instinct, Reason and Intuition. Psychology and Psychurgy. Mental and Moral Healing in the Light of Certain New Aspects of Psychology. Music: Its Moral and Therapeutic Value. The Power of Thought: How to Develop and Increase It. Concentration of Thought, and What It Can Accomplish. A Study of Hypnotism. The New Psychology as Applied to Education and Moral Evolution. Telepathy and Transference of Thought, or Mental Telegraphy. Mediumship, its Nature and Uses. Habits, how Acquired and how Mastered; with some Comments on Obsession and its Remedy. Seership and Prophecy. Dreams and Visions. The Scientific Ghost and the Problem of the Human Double. The Human Aura. Heredity and Environment. Astrology, Palmistry and Periodicity; their Bearing on Psychology. Individuality, E. Eccentricity. Price \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO. SPIRIT LAWS AND INFLUENCES. By PROF. HENRY KIDDLE. This pamphlet is a neatly gotten up brochure of thirty pages or more. It is eminently fitted for a general reading among new converts, or those just inquiring concerning the New Dispensation, and contains much that will influence the attention of old Spiritualists alike. Price 10 cents; 3 copies, 25 cents; 7 copies, 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO. THE RISE AND DEVELOPMENT OF RELIGIOUS BELIEFS AND SYSTEMS. Ancient and Modern. By W. OXLEY. Pamphlet, pp. 32. Price 10 cents. For sale wholesale and retail by BANNER OF LIGHT PUBLISHING CO. RAYS OF LIGHT FROM THE WORLD OF R. SONG. A collection of twenty choice hymns, with- out music by S. H. BARNDALE. The tunes to which they are adapted are generally well known. Price per dozen 10 cents; 25 copies, 20 cents; 50 do., 25 cents; 100 do., 40 cents. For sale by BANNER OF LIGHT PUBLISHING CO. THE NEWEST OF NEW WOMEN. A Boston Temptation. Dashed Against the Rock! With One Accord! Etc., Etc. Pamphlet, pp. 8. Price 5 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

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 Consulting Room for answer.

SPIRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Aug. 27, 1897.

Spirit Invocation.

Ohi thou Divine Spirit and overruling power, we thank thee this morning for the privilege of meeting once more in our circle-room, to open up the channel so that those who have passed through the change called death may have an opportunity to return and give forth evidence of immortality.

INDIVIDUAL MESSAGES.

Frederick H. Piper.

Good-morning, my friend. I suppose those in the body who do not understand that the dead can return, may think it strange that I should take this way to make myself known to them.

I know I was carried out of the body very suddenly by what the physicians called pneumonia, and I shook off the mortal body, and took on the immortal, and one that I take a great deal more comfort in, so I presume that that is evidence enough that the spirit survives the body.

I have been very anxious to reach my companion and children that I left in earth-life to struggle with the trials and tribulations. I have not been able to reach her, to give her the evidence that I really want to, for I want to give her confidence, and for that reason I have been informed by the many that I had in spirit-life prior to coming here, that if I came here, and sent a letter through your paper (as I am perfectly familiar in the city of Boston, although my home was in Malden) that I would be remembered, and in doing this I thought I might be able to reach those I am interested in, and help them to realize that after all it is all right, and if I can only make them feel reconciled and happy, I can assist them.

I shall be remembered in Malden, also in Lynn, where I worked a long time at book-keeping, and where I think I will not be forgotten. I might name other places where I have friends and relatives, for I feel I was acquainted a good deal. I have not come to tell all that I know, but say to those that do not believe in spirit return that it is the truth, for I have proved it to myself, and if they will give me an opportunity I will try and prove it to them.

Just say that Frederick H. Piper is here this morning, and is glad to have the privilege of saying all is well, and I am contented with what I have found in spirit.

Mrs. Freeman H. Tuttle.

Well, my friend, they tell me the time is limited, and only a certain length of time is allowed for each spirit. I felt I must improve opportunities. I don't feel I have been out of the body so long that I am forgotten; I feel I am missed around my home and by my friends, and I know they miss the physical body, and oftentimes the familiar voice. I was not a Spiritualist, and yet I know that God was my Father, and that whatever he did was all right. I find since I passed out of the body I have been wandering around, trying to make my friends feel it was all right; but it was not the death that made it so hard for the dear ones to bear, but the sadness—for I went to sleep and awoke in spirit, passing out with what the physicians called heart disease. I had no sickness or struggle; I simply went to sleep in the body and awoke in the spirit. Father called me and I went forth, and I wish those in the mortal body to know that they must not shed any more tears. They must not wonder why this was so and why that was so, and they must not ask themselves so many times if there was anything that could have been done that was not. I want to say to all that all was done that could be done, and I am satisfied with the change that has come to me, and am pleased with some changes they have made in earth-life, although I would be more happy if I could lift the shadows from the hearts of those I love, and make them feel more reconciled to God and his ruling. I wish to send encouragement to my own home

and family, and that will be in New Market, N. H. Also to my sisters of the Rebecca Lodge, where I had an interest, and also the Tenth Corps, where I found many enjoyable times in helping the good work along; and say that there are many old comrades here this morning. I send this letter, for I know the power of the press, and I have many who have absolute confidence in spirit return, for they used to tell me of many, many experiences they had; but I could not grasp them then, in the true sense of the word; but I had told them that if there was such a thing as spirit-return I would return to them if nothing more than to demonstrate the continuation of the spirit after death. You can put me down as Mrs. Freeman H. Tuttle, and say to all I am well pleased, and am only waiting for by-and-by, when we all will meet again, when there will be no parting.

Ida Packard Sharpe.

Well, it seemed to me, when the last sister was speaking, that it is a privilege, truly, to have an opportunity to send forth a few words of encouragement to those that are left in earth-life. I know it must bring a great blessing to those that do not know that their friends can come back. It seems to me that it must wake up a very strong curiosity, if it does not bring a truthful one with it, for I suppose that is why those that are skeptical criticize the spirit as it comes back; and, in fact, when it comes to that point, I oftentimes find that the Spiritualist criticizes the spirit as it comes back, and wonders why it does not do more, and why we don't identify ourselves more than we do, and I can see since I have been in spirit-life the reason that causes so much inharmonious that pervades the spiritual atmosphere, because we oftentimes say that if there are a class of people that ought to enjoy life, it is the Spiritualists, for to those that have really come to be true Spiritualists, there is happiness and contentment, and a realization that nothing has ever been able to bring such harmony and consolation to the soul as Spiritualism has brought to the world, and shown that death does not separate the loved ones from us.

I was a Spiritualist when I was in the body, and I am proud of it, and I had quite a little experience, although little compared with what we can gain in spirit, but it has been a benefit to me, and I think it has helped me to become more charitable toward others. I think it has assisted me to see why one person could not see where another person was right.

I have lingered in your circle room so many times, and wished to send forth some words of comfort to those yet in earth-life, yet some how, when I come in contact with a new medium or some one I am not familiar with, I sense so much of the earth-life influence that it makes me become exhausted when I try to do what I want to, so I thought if I could reach them through THE BANNER it would cause some to talk I know. Some will appreciate it and others will not.

I don't wish to send a long message this morning, for I find I have not got the time, but I wish to be remembered to the members of the Ladies' Aid of Brockton, Mass., also the Children's Lyceum, as I was always interested in the children and the growth of their spiritual nature, and to all I wish to be remembered as Ida Packard Sharpe, and my home was in Brockton, Mass.

Alden Allen.

Well, I feel that time has elapsed somewhat since I discarded the old physical form, and I got it pretty well worn out before I could lay it down. I had quite a long earthly experience, over eighty years, prior to leaving the body, and you will see by that I must have had a good many on the spirit-side waiting for me, and I was pleased to meet them all, for they had been my comfort and my strength through the years I devoted to the investigation of Spiritualism.

I loved to read your messages and THE BANNER, and I learned more through the pages of your paper than I did through all the books I collected. I wish those in the body to know—for I have yet some who I think have not forgotten grandpa, and I think there are those who will remember me as the "old man," for they always used to speak of me as "old man Allen," and I feel, as you are talking about being away down in Maine, that it brings back the old familiar scenes to my mind; but I wish that I might express myself as I would really like to. I merely come in to identify myself as being present this morning, and feel that I am still as strong a Spiritualist as when in the body, and more so, for it gave me strength to live and it gave me courage to die, and I want all to know that I am still interested in progress and the advancement of life, because Spiritualism does not only give us confidence that our friends live and can communicate, but it brings to us the philosophy of it, brings to us the logical idea of reform in all branches in the human life. Take Spiritualism out of the human life and laws, and there is little left.

B. F. Porter.

I, too, like the one that has just left, would like to be identified among you this morning, and report that I am here, and am more than pleased for the privilege of coming through the BANNER OF LIGHT Message Department, for years and years ago, when the former Mrs. Conant took possession, or the spirit took possession of her, and sent out the first communication through a spiritual paper, I can well remember how people criticized it, and I also remember very well how an individual would be ostracized if he acknowledged the idea of it being true; but years have passed, and time has changed; the spirit has worked without fail or faltering. I have just been reviewing the progress that has been made during the last forty or fifty years in this country, and you might say all over this planet, because when I first commenced to look into Spiritualism it was a crime to acknowledge spirit return after the change called death, but I was convinced, and having a little bit of a positive nature, I feared neither God nor man. When times improved people were more anxious to understand the phenomena and the workings of spirit philosophy. I am pleased especially to see the progress that it has made in the West.

Boston was my home in the early part of my life, yet for many years I was known in Canton, Ill., where I feel that I am not really forgotten, and will be remembered especially by those that were a little bit interested in Spiritualism, and a good many will remember me that did not believe a word of it. I always had my say, and what I said I meant, and I wish to be identified through your paper on that ac-

count, because I used to say to them, "When I got out of the body you shall hear from me through the BANNER OF LIGHT, and I have been trying to do the best I could under the circumstances, but oftentimes the influence that surrounds the medium and many other instruments prevents me, for we cannot always do all we wish to, but just say this morning that B. F. Porter is here, and wants to send words of encouragement to both his own family and neighbors, and to all the old co-workers, and say, stand firm and steadfast, and God and the angels will bless you, and give you strength to conquer this life and the life to come.

Annie J. Woods.

Well, I don't think, friend, I can give such an eloquent message as those that have preceded me; but I would like to reach my friends in Maine, as I shall be known in various parts of that State. I feel, when I come in contact and take control of this medium, it is hard work for me to say what I wish to, and as I have got some friends who are interested in Spiritualism, I feel that through them my people will get your paper. I want to send out a few words so as to be able to get a recognition, and in getting that I think I can open up the way that others may know I am around them, and if this is recognized it will assist me to get closer to them and make them feel more reconciled to the change.

I was only a young woman when I passed out—not quite twenty-five years old. I passed away some little time ago; I suppose it looks longer to the mortal than it does to the spirit. I was quite sick, so that I hardly knew when I did separate from the body, or in other words I went out before I was really conscious of it; but I wish to get to my own home again, and to those who are near and dear to me; and if I could only make them understand when they go to strew flowers upon my grave that the old body is there but Annie is not. Annie is oftentimes in your own home, and sits close by you, and I want you all to understand I am here with you, especially the companion who was so good and kind to me, and I know I could come closer to them so that they would not find themselves so lonesome, and feel that everything has gone.

I don't know how my friends will take this, but I just want to send out these few words this morning, for I hardly know what to say, as these are all strangers to me, but I want them to take it kindly and give me an opportunity and I will try and prove the truth of it. My name is Annie J. Woods, and my home was in Surry, Me.

Messages to be Published.

- Sept. 3.—Fannie O. Hyzer; Frank P. Ingraham; Sablin B. Sanborn; Robert C. Philbrook; Clark Golden; Susan E. Merrill.
Sept. 10.—Jabez P. Dake; Heman Snow; Mabel Wellington; Jerry F. Brown; Eliza Cramton Holden; Mary Ann Milton.
Sept. 17.—Francis H. Murphy; Catherine C. Crowley; Hannah Clark; Frank W. Osgood; Mary A. Chase; Seth Thomas.
Sept. 24.—Joseph L. Newman; Theodora Blodgett; Geo. Bacon; Adeline Jackson Hantley; Elder William Osgood; Samuel P. Barrett.
Oct. 1.—Rev. Foster Hendrey; Honora E. Powers; Thomas L. Loring; Hiram Austin; Morris Lynch; Walker R. Littlefield.

ANSWERS TO QUESTIONS GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.—[By Lawrence Vicary, Montreal, Canada.] Will you please explain how you are inspired, as it is done so nicely and naturally that I never can tell when it is Mr. Colville or his guides talking? Some inspirational speakers have to wait a minute or so before the spirit gets control, and the medium generally rubs his or her forehead; and you can feel at once the difference between the medium and the spirit controlling.

Ans.—Without attempting to contrast one phase of mediumship with another, in the sense of exalting one phase and underrating another, we do feel that a straightforward answer can be given to the above question without casting the slightest reflection upon any mode of communion with the spiritual world.

We know from constant experience that there are many highly mediumistic persons who are only half willing to surrender their personalities for the time being to those unseen guides whom they distinctly feel to be about them, but to whom they stand mentally in only a semi-sympathetic condition. Sometimes there is almost a conflict in thought between a sensitive and some influence wishing to deliver a message through that medium's organism; such psychic disturbances produce the appearance of nervous twitches and often of seeming struggles, which certainly do not convey the idea of perfect harmony between the seen and unseen.

Then again there are sometimes physical peculiarities which induce electro-magnetic convulsions of a modified character, but in no case is there any need for physical contortions, that inspiration may be complete.

When the seen and unseen actors are in perfect accord, transmission of intelligence is so easy as to be entirely without effort. A great many sensitive persons make peculiar movements in consequence of a nervous habit once confirmed and never conquered, and there are those, no doubt, who encourage such seeming spasms and believe them to be necessary adjuncts of mediumship.

We have no right to find fault with them, but in our case they are entirely unnecessary, particularly as we teach communion rather than control.

If you and a friend of yours with whom you are in close vital sympathy desire to communicate telepathically, and you succeed in doing

so perfectly, there need not be the slightest physical aberration; and what is inspirational mediumship, after all, but communion on a mental plane with friendly intelligences who certainly have no more difficulty in transmitting intelligence, now that they are divorced of flesh, than they would have were they yet expressing themselves through material bodies? The highest phases of hypnotism, where the wills of both parties are perfectly agreed, involve no muscular contortions or any peculiar signs whatever; but, as it is only rarely that such close rapport exists between two or more individuals who are operating together, the signs of effort or struggle accompany the overcoming of some temporary obstacle.

It is quite possible for your own mentality to so blend with that of another that you work together in perfect spiritual co-operation; in such instances so complete is the mental fellowship that your unseen guide or prompter can give, through your willing instrumentality, whatever he wishes to impart.

Q.—[By Bernadette Simpson, Boston.] Will you please explain the philosophy of a case like the following? A condition of the most intense, unselfish and nearly overpowering love having come into the life of the questioner for another person of the same sex, is not reciprocated in degree, or perhaps in kind, but rather in a more general or milder form of respect, regard or friendly esteem. Is not all true action dual in its effects, acting and reacting from one pole to another, and such not being apparent in this case, is it an abnormal thing, having no legitimate right to existence, which should be torn from the heart and destroyed if this were possible? Does the pain accompanying this experience come from the suppression of expression or from the lack of response? The heart is also filled with sympathy and compassion for every creature who suffers spiritual or material pain or hunger, but it longs for individual expression and association in this case. The soul passing through this experience needs counsel and advice as to whether it should be greeted as a benediction, or encountered as an enemy to be vanquished.

A.—All true love is so far unselfish as to be desirous of giving without exacting a return. The love you feel for your friend is good, and should certainly be encouraged, especially as its effect is to make you kinder than you might otherwise be in your attitude toward all humanity.

Where you are in error is in demanding so much expression of personal reciprocation as to be unhappy unless you witness the demonstration of affection toward yourself. No doubt there is a strong spiritual tie between yourself and the one you love so dearly; but it is quite possible that you have awakened to the realization of this spiritual kinship while the other is not so fully conscious of it.

The fact of one person knowing of a spiritual bond between herself and another does not prove that the other person understands it also; and as you are kindly and respectfully treated by your friend, you should be satisfied to send out your best and purest thoughts for your friend's welfare, but not clamor for an external demonstration.

Some very deep natures, whose friendships are strong and lasting, are far less given to demonstrative signs of friendship than are much shallower natures. Encourage your friendship; let it ennoble and gladden your life; always hold yourself in readiness to truly serve the object of it in the best way possible; but do not allow yourself to exact a visible response.

Never attempt to crush good feeling toward any one. Friendship is always a blessing to all concerned in it unless it becomes poisoned with jealousy or perverted into hate, in which case it is like wine turned into vinegar. You are certainly hyper-sensitive, and apt to imagine what would make you unhappy. Never run after people if you really care for them, as a persistent demand for recognition is a foe to genuine regard.

Spiritual affections mellow with the passage of time, and if you are faithful in thought, and not anxious, you will find abundant opportunity to prove the good of your regard.

Farewell to Mrs. Cora L. V. Richmond.

To the Editor of the Banner of Light:

It is now well known in all spiritualistic circles that we have been called upon, at least for a time, to give up our beloved pastor, Mrs. Cora L. V. Richmond, who, in obedience to her guides, will minister to the Society in Washington during the coming year.

At the close of last season some of us felt intuitively that a shadow lurked somewhere near us; but it was met so promptly that we fondly hoped all danger had been averted. But the higher powers willed it otherwise, and during the church vacation the arrangements were completed which were to deprive us of the ministrations of our pastor and her inspirers. We have submitted because we must, but only to the extent of giving her one year's leave of absence, during which time we shall suspend our Sunday service, subject to any visits she may be able to make us during that time.

The first official announcement that many of our people had of their great loss was when they were summoned to bid her farewell; and in consequence of this and the short time Mrs. Richmond could be in Chicago, to the great regret of all, we were unable to give her a fitting farewell, as has ever been our wont. On Thursday, Sept. 2, however, the Band of Harmony met at the charming home of our Secretary, Mrs. S. Gieselman, where every preparation had been made to make the meeting worthy of the occasion. Everywhere beautiful flowers met the eye, but it was impossi-

ble even for these to chase away the gloom that shadowed every heart. The one thorn on every tongue was, of course, the approaching separation. Words of cheer and comfort came to us from the guides, and tributes of love and loyalty from the members of the Band to her who will ever hold their hearts in her keeping.

The farewell was reserved for the public meeting, on Sunday, Sept. 5, in Handel Hall, which was crowded with those eager to listen to her inspired words. The program was a special one, the first feature of which was a double christening. Vocal and instrumental solos were given, and Mrs. C. Catlin, in the name of the Church of the Soul, gave the following farewell address, presenting as a parting gift a magnificent basket of American Beauties:

To Mrs. Cora L. V. Richmond, Our Beloved Pastor.

Perhaps for the first time in the history of this Society the call that summoned us to assemble ourselves together brought with it a feeling of overwhelming sadness, for too well we knew it was but to meet and part again. And it would be strange indeed if, after all these years of faithful ministrations, we could respond to such a summons without a tugging at the heartstrings and a sense of irreparable loss. It is not necessary at this time to go over these twenty-one years of privilege to us, of loving labor to you, for much that belongs to this has already passed into the annals of history; what, however, these years of tender ministrations have bequeathed to us, how strong that mysterious bond of love and sympathy that has bound us so closely together all these years, none can tell so well as ourselves.

But whilst these revelations have carried us backward into the by-gone ages, forward to that dispensation for which we longingly wait, upward to that realm beyond the skies, yet ever before our minds have been kept, as of the first importance, those principles that meet the needs of the present hour.

From them we have learned the true lessons of existence; we have been enabled to meet trial and responsibility, and under their ever blessed light our souls have risen from the conflict happier, stronger in spirit, and more ready for life, with all that it signifies; and we look back with pride upon the fact that whilst there has ever been a firm stand for principle, and an unwavering declaration for the right, the splendor of your platform has never been sullied by any unkind attack upon those who may differ from you.

And now that we are called upon to yield you for a time, we turn again to these years of teaching to find that spirit of self-abnegation that will enable us to bow before the unerring wisdom of Infinite Love, and to say Thy will be done.

We have only feelings of fraternal love to our brethren in Washington, notwithstanding the fact that what is joy to them is Gethsemane to us. We know the cry from Macedonia of come over and help us, has been loud and long, it has been the cry of souls hungering for the bread of life, and in it we see the promise of a glorious spiritual future.

Happily from out of the shadow there still gleams forth the star of hope; tenderly will we gaze upon it, lovingly will we linger around it, and under its inspiration we now find strength to say, Go forth, feed the hungry, lift the burdens from the weary, transplant into sorrowing hearts the beautiful Angel of Life instead of the dark shadow of death!

And not only to you, but to the band around you, to your guides and ours, we say God speed; there are no words in the English language that can express what we feel at parting with these even for a time. Does the world scoff at this? Ah! how little they know how closely these unseen ones become allied to us when the language of the soul is understood.

In thus bidding you farewell, we do not separate the different branches of the work, for the Sunday School, the Band of Harmony, and the Church of the Soul are one in the present shadow and the future hope; as one we shall watch, as one we shall pray, as one our eyes will be anxiously turned toward Washington, and as one we shall hail with delight the call that will summon us together to welcome you home.

We ask you to accept as our parting gift the buds we offer, for what can speak so potently of our love as these? May the matchless symmetry of their form, the perfect harmony of their tints, and the pure sweetness of their perfume, be symbolical of the year that is before you.

We know that the Everlasting Arms will be around and about you, and resting in the consciousness of this, confidently we leave you in the casket of God's love, only praying that you may bask in the sunshine of his presence, and that his choicest blessings may follow you wherever you go.

In the name of your people, in the name of all who love you tenderly, lovingly, loyally, we say, Farewell.

After responding to this, Mrs. Richmond proceeded to give her valedictory, taking for her text the comforting words of the great Teacher: "My peace I leave with you," and as with characteristic eloquence she touched upon the past and the present, many gave way to the emotions which they could not restrain.

We are already looking forward to the time when she will be restored to us, and we shall again welcome her home.

Yours fraternally, CAROLINE CATLIN.

Passed to Spirit-Life.

From his home in Manchester, N. H., Sept. 3, after a long illness, THOMAS D. FRANCIS, aged 49 years and 5 months.

He was of a genial and social nature, unselfish, and devoted to his family. He was favorably interested in Spiritualism, and won many friends among his companions and neighbors, who showed their respect and sympathy by many tokens of beautiful flowers.

Mr. Francis leaves a wife, Flora M., who has the knowledge of spirit-communication and the comfort it brings, also two sons, Vernon and Irving. Services by the writer. EDGAR W. ERZBORN.

From her home in North Adams, Mass., Sept. 12, Mrs. ELMUTA C. SHELDON, aged 75 years and 6 months.

From the loving and tender care which was hers constantly in her weary waiting, she has gone to the dear companion who was waiting for her, beyond all pain and parting.

From her home in Shelburne, Mass., Sept. 24, after months of suffering patiently endured, Mrs. C. H. WARNER, aged 70 years.

The truths of Spiritualism brightened her way until the twilight ended in the dawn of day. The funeral services were conducted by Mrs. H. T. Brigham.

The Pill that Will. "The pill that will," implies the pills that won't. Their name is legion. The name of "the pill that will" is Ayer's Cathartic Pill. It is a pill to rely on. Properly used it will cure constipation, biliousness, sick headache, and the other ills that result from torpid liver. Ayer's pills are not designed to spur the liver into a momentary activity, leaving it in yet more incapable condition after the immediate effect is past. They are compounded with the purpose of toning up the entire system, removing the obstructing conditions, and putting the liver into proper relations with the rest of the organs for natural co-operation. The record of Ayer's Pills during the half century they have been in public use establishes their great and permanent value in all liver affections. Ayer's Cathartic Pills.

Banner of Light.

BOSTON, SATURDAY, OCTOBER 9, 1897.

The Nashville, Tenn., Mass Meeting.

The Mass Convention of Spiritualists, held in Nashville, Tenn., was a grand success in every particular. The National Association, under whose auspices it was held, is entitled to the thanks of the Spiritualists of this nation for having accepted the invitation of the Centennial Exposition Commissioners to hold this great meeting in Nashville. The parties to whom every true Spiritualist owes a debt of gratitude for the hard work done in the interest of this convocation are Mrs. Lof F. Prior and Col. C. H. Stockell, the former a missionary, and the latter State agent of the National Spiritualist Association for the State of Tennessee. With singleness of heart and loyalty of purpose, these devoted workers have labored zealously for many weeks to make this Mass Convention a grand success. They had to face fearful odds, and have proudly triumphed over every difficulty. This fact stamps them as the right persons in the right places, and entitles them to the highest esteem of the body of which they are such able and efficient representatives.

The officers of the National Association, Mrs. Cora L. V. Richmond, Vice President, Francis B. Woodbury, Secretary, Hon. L. V. Moulton, Trustee, and Frank Walker, General Manager of the International Jubilee at Rochester, N. Y., acquitted themselves nobly, and left a marked impression for good upon the minds of the people of Nashville. Mrs. Maggie Waite and Mrs. Annie E. Thomas did their full duty, and gave eminent satisfaction to the people to whom they ministered so faithfully on that occasion. Their tests were clear-cut, to the point, and generally recognized. The program was carried out in full.

The Convention was called to order by the Vice-President of the National Spiritualists' Association, Mrs. Cora L. V. Richmond, at 2:30 P. M., Thursday, Sept. 23. After the rendition of "America" by the audience, Col. C. H. Stockell of Nashville was introduced, and delivered a very eloquent address of welcome. He spoke substantially as follows:

Mrs. President, Ladies and Gentlemen: It affords us great pleasure to have you with us. We are honored by your presence, and I extend a hearty welcome in behalf of the Spiritualists of Nashville to the representatives of the National Spiritualists' Association, and all of our visiting friends.

In this year of our Centennial, while the progressive spirit of our people is stirred to its depths by a thousand and one incentives to kindly appreciation of the strangers within our gates, our greeting is naturally all the warmer, and we trust that the Exposition of the world's industries at Nashville may add to the pleasure of your visit.

We also desire to congratulate you upon your labors for Spiritualism, which are so manifest everywhere throughout the country, and we point with pride to the position that Spiritualism has secured before the world as an aggressive vital reform movement. Under the national corporate body it has been brought into a compact organization for promulgating its principles, and its growth has been phenomenal. There is nothing that can stay it. Like the City of Rocks, in which you are abiding for a few days, Spiritualism is built upon the Everlasting Rock, and nothing can prevail against it. To the old faith it has added knowledge, as it was commanded of old, and this knowledge being founded upon observed facts classified and arranged meets the demands of the age for a demonstrable religion which men of reason can accept.

It is through your efforts that Spiritualism has reached its present condition, with 650 local Associations, with 150,000 bona-fide members, 2,000,000, or more declared Spiritualists who are not members of societies, 350 lecturers, ministers and platform mediums actively engaged in promulgating the principles of Spiritualism, 1,500 psychics before the public for various phases of phenomenal manifestations, over 10,000 persons utilizing their mediumship in the privacy of their homes; 75 churches, temples and auditoriums, real estate and public buildings valued at \$1,500,000, ten periodicals, weeklies and monthlies, published in the interest of Spiritualism, and yet more, its rapid growth in membership and influence every year.

While we are considering the present condition of Spiritualism I am reminded of its past in Nashville, and the fact that we had a hero in those days, who unfurled its banner and fearlessly carried it to the front in the days that tried men's souls. Let me recall some of his prophetic words and one of his eloquent defenses of Spiritualism. In 1844, before the birth of Modern Spiritualism, Jesse Babcock, Ferguson of Nashville, Tenn., wrote in his portfolio, and published to the world shortly afterward in the Christian Magazine, the following: "If we may be allowed an opinion, when an opinion is scarcely allowable, we would say that from the invisible world there will be such a manifestation of the saints that the veil of flesh and sense will be rent away, and the connection will be permanent. The cherubim, or 'living creatures,' will appear upon the earth. The angels of God will ascend and descend, as Jacob saw and as Jesus promised, and the tabernacles for which Peter asked on the Mount of Glory will be granted to all."

Later on he declared: "Allow me to say, therefore, that there is no event of history, no fact in mental philosophy, no conclusions in logical dialectics, more fully and forcibly established in my convictions than the following: 'I believe, I know, that I have held and now frequently hold communion, intelligible and improving, with kindred and elevated spirits who have passed from fleshly sight.' You will not be surprised, therefore, at my willingness to risk reputation, the dearest ties of friendship, and of earthly gain and honor if need be, in the avowal and propagation of this faith and the results to which it inevitably lead. It is from the maturest considerations of duty, and the obligation that every man owes to truth and right, and especially when truth and right are ridiculed and denounced, that I give the results of a long experience and the most serious and solemn investigations of my life. If it be asked what good we expect to effect by this statement of facts, we answer, The spread of truth upon the dearest, purest and holiest relations of man, and the breaking away of the clouds that gather round the mind of man in view of death and futurity, the darkness of which can nowhere be more distinctly felt than in the asking of such a question.

"The purity, angelic loveliness and divine holiness that such a faith, if firmly based, must secure, inspires the loyal soul with heavenly beatitudes in the contemplation. Its power to restrain and reform, to soften the heart of evil indulgence, to expose the still harder heart of bigotry and religious denunciation, to moisten the eye of criminal enmity, which the hypocrisy of the world has made stern and fixed; to bring the strong man of selfish apathy as a child, once more in company with his brother children, at the feet of a maternal and sisterly tenderness, whose earthly bodies have long since been entombed; to keep down the unnatural separation of families beneath the many wisdom and fatherly affection of One who claims all is his and still needing his care; to turn the scoff of Godless rivalry into loving faith, and the shame of pulpit curses pronounced upon human brethren, and by human beings of eternal doom into blessings of eternal help; to make all-yes, all-realize an inner religion, which worships at the altar of eternal truth and unchangeable love. To ask what is the good of general tangible intercourse is to ask the good of immortality, of heaven and of God."

Such, my friends, were the words of that eloquent, popular and successful preacher; of that public citizen, setting in many highly responsible situations; of that vigorous and independent thinker years ago. It was this frank, genial and sympathetic man, blending in his character the finest traits of the people of his section, who always justified the enthu-

siastic appreciation of those who enjoyed his friendship. He was a prophet of the new time. His prophecy has been literally fulfilled in our day, as you can testify from experience. He was a typical Spiritualist, whose life was a benediction, and his mainly words ring a clarion tones to all who are in the fight against ignorance and superstition.

Again I welcome you to his old home, the home of the glorious pioneer of Spiritualism in Nashville, the Rev. Jesse Babcock Ferguson.

The Vice President, Mrs. Richmond, made the response, and said in part: Mr. Stockell and friends of Nashville and the South: It is partly a mournful duty devolving upon me as Vice-President of the Association to fill the place of our honored President, Harrison D. Barrett, who is absent because of illness. Still we must shrink from no duty that our loved Cause demands of us.

I am proud to be one of those who come to this beautiful city with the message that Spiritualism has to give; glad and happy to have been chosen as one to represent our Association and our Cause in this the year of your jubilee.

It was my pleasure and privilege to know and esteem the Rev. J. B. Ferguson, to whom Mr. Stockell has so fittingly referred. I knew and honored him as a man; as a Spiritualist; as a brave defender and advocate of that which he believed to be true. We met in Washington in those years that not only "tried men's souls," but that tested to the very uttermost the strength of our beloved Union, the validity of our national government; when the occupant of the White House, members of Congress and men in highest position in our government, were wont to seek and receive advice from those who held communion with arisen patriots and statesmen concerning the results of the struggle for freedom and the integrity of the Union.

To-day we come to you in the full bonds of fellowship. There is no North, no South, no East, no West, and in Spiritualism our country is the universe and our countrymen all living souls.

I am proud to be a Spiritualist, nor can I understand that feeling that would stultify one's knowledge or belief in a great truth because of public criticism. To me it came as a little child, and "called" me to its advocacy—to preach the gospel of glad tidings—when a young girl of eleven years. All this time it has been the one truth, the guiding light of my life.

We hope, dear friends, during the four days of our convocation in this hall and grounds, to give you good reason and evidence for the faith, nay, the knowledge that is ours.

There are many to whom immortality was but a faith who now have knowledge; many who had hope who now have certainty; many who doubted who now are convinced of the truth of a future existence by the evidences of Spiritualism.

The Rev. Mr. Haweis of London, a friend of your speaker, said twenty years ago: "I know that the facts and phenomena of Spiritualism are true."

Dean Stanley once said in reply to a question whether he thought the Queen of England insane because she believed that she held communion with the spirit of Prince Albert, her faithful attendant, John Brown, being reported as the medium: "If belief in communion with spirits is evidence of insanity, we are all bound to be insane, as our creed distinctly states 'I believe in the communion of saints.'"

Rev. Mr. Savage said: "Spiritualism being true is the most stupendous fact of the nineteenth century."

We expect to acquaint you with our philosophy, that clasps hands with Plato, unites us with the subtle metaphysics of German schools and still is ever new as the new morning, and we hope to have you realize as we do that the inspiration of religion was not alone in the past, not alone upon Sinai and Olivet, but here and now touching many hearts, uplifting many lives, and singing the song of immortality anew to earth's children.

When the great agnostic, Robert Ingersoll, said: "One world at a time is enough for me," he forgot that the "one world" includes not only man's physical and intellectual nature, but his spiritual being also; that man misses ninety-nine per cent. of existence here and now if he knows not of his spirit and the powers of his soul. In fact, there is no life without spirit. That the vast resources of life are from within, and that human life is body, mind, spirit, the last being the dominant factor in existence.

I thank you, on behalf of the National Association and on behalf of my colleagues, for this cordial welcome. We thank the friends who are here, the officials of the city and State and of the Exposition, for the courtesies extended to us, and we trust there will be such benefit resulting to us all from this most delightful occasion as will make us all feel and know that it is "good to be here."

The hour for meeting at the second day's session was fixed at 11:30, in order to give all who chose to spend the earlier part of the day in sight-seeing an opportunity to do so.

Mrs. Cora L. V. Richmond in beautiful words invoked the blessings of the Father of All upon the exercises of the meeting and upon all the proceedings of the Convention. This was followed by the singing of "America," the audience standing.

The Chairman then introduced Mr. F. B. Woodbury, the Secretary of the Association. Mr. Woodbury explained that this Convention was not the annual assembly. That will be held next month, in Washington. He expressed the appreciation felt by the members of the Association for the hearty welcome extended them by the citizens of Nashville and the Exposition management. He then addressed the assembly on the "Religion of Spiritualism."

Hon. L. V. Moulton was introduced by the Chairman, and addressed the Association. He spoke of the kindnesses that had been extended to the Association. In a very interesting speech he gave some of the technical workings of their science, and cited numerous examples of the practical demonstrations of Spiritualism. He laid special stress on the similarity of modern examples of Spiritualism with the miracles. "Why should we be condemned for proving the ancient record true? We give truth and demonstration in the place of ancient tradition."

Mr. Walker, of Hamburg, N. Y., was introduced, and said he wished first to correct a statement made in the morning papers, to the effect that this Convention would adjourn to meet in Rochester in June, 1898. That Jubilee is entirely separate from this Convention, and is a much larger body. He spoke in behalf of it, and urged the attendance of all at the jubilee to be held in Rochester. He stated that cheap rates would be given, and special arrangements made for all visitors.

Following Mr. Walker, "Auld Lang Syne" was sung by the audience. The tests announced for this morning were omitted.

The evening session was attended by a large audience. The meeting was opened with a song, followed by a beautiful invocation by Mrs. Annie E. Thomas.

The first and principal address of the evening was made by Hon. L. V. Moulton, of Michigan. In beginning, Mr. Moulton stated that he hardly knew which of the many sides of the question of Spiritualism to present to the audience, the members of which he was not familiar with. For, he said, to the scientific, one side should be presented; to the Christian another, and so on throughout the believers in different creeds. "There have been occurrences," the speaker said, "of the appearance to mankind of something strange and unnatural, which have given token to man of a spirit-world. But these occasions have been so rare that but little satisfaction has been derived from the observance of them. Our observations have, however, proved our faith in immortality. 'We concede the God, and, therefore, we concede that whatever is, is the result of his superintending power. When we see something out of the ordinary in the laws governing the universe, we see in it the fundamental principles of miracles.'"

speaker said, "the law we believe in miracles and the interruption of natural laws. So, when we do believe in miracles, we naturally want to know what it was that made us believe that our knowledge was a miracle: the law that governs the natural expands, the line between natural and supernatural recedes. The march of the scientific world is gradually but surely forcing this line back."

"Moses went up into the Mount, and held a séance with God. When he went up he left the children of Israel, and kept them away until he received the ten commandments. No one saw the Lord write on the tablet, nor was Moses seen while he received the writings. You believe this, but still you do not like the way our mediums commune with the inhabitants of the Spirit-Land."

"The theologians are surrendering step by step before the search-light of science. Strike from your Bible the supernatural, and all you will have left has been proven erroneous by scientific investigation. The New Testament presents the same difficulties as the Old. What really happened during the period the Bible embraces the theologians cannot tell, and the people are demanding more than blind belief in traditions. In this quandary Spiritualism comes to the rescue. The more we understand of the unchangeable order of the universe, the more we want a religion with common sense at the foundation of it. Spiritualism gives us this."

"Turn the pages of the Bible, and we see records of miracles. They come through fear and ignorance, and reach us by tradition. When the miracles of which we read were performed, the man was probably told to stick his nose in the sand, and pray. That seems to us a poor way to witness anything, and it is hard to believe that if any of the scientists of to-day should run across something out of the ordinary that they would act in that manner. Our scientists would investigate. Our tests are but duplicates of the séance held by Moses on the Mount."

"We explain God as a spirit, who spoke to his clan or tribe through a prophet or medium. The God that the Jews worshipped was a human spirit, because he was limited in power. 'If Spiritualism was a delusion or cunning trickery, you can test it. Try it for yourself.'"

Mrs. Cora L. V. Richmond addressed the audience after the conclusion of Mr. Moulton's remarks. She was eloquent, and explained Spiritualism in a fascinating and delightful manner.

Mrs. Richmond was followed by Frank Walker of New York, who spoke very briefly. Mrs. Lof Prior gave a number of tests, after which the meeting adjourned, to meet the next morning in the auditorium at 11:30 o'clock.

The sessions of Saturday and Sunday were largely attended. Full reports of the meetings of all days appeared in the Nashville papers, all of which were uniformly fair and impartial. This is also true of the despatches of the associated press all over the nation. High praise was given Mrs. Prior by the Nashville papers for the success attending this great meeting. Space forbids the publication of the proceedings of this great meeting in detail. The audiences on the last two days were very large, and a deep interest in Spiritualism was apparent on the part of every listener. The tests by Mrs. Prior, Mrs. Waite and Mrs. Thomas, and the impromptu poems by Mrs. Richmond, made a profound and lasting impression, while all of the addresses were listened to attentively, and heartily applauded. The National Spiritualists' Association and the Spiritualists in Nashville have achieved a signal success in this great meeting.

Sunday, Oct. 10, Mrs. Whitlock will again be our speaker. BANNER OF LIGHT for sale, and subscriptions taken. Annually, \$2.00; semi annually, \$1.00; quarterly, 50 cents.

WORCESTER.—Mrs. D. M. Lowe, Sec'y, writes: Prof. W. F. Peck began a three months' engagement with excellent audiences, and was warmly welcomed by his many friends in Worcester. His afternoon lecture was on "The National Anti-Spiritualist Association—How to Meet It." The lecture deserves to be published in full. Briefly, his propositions were: First, Strengthen our position, and remove all just cause of attack by weeding out the frauds in our ranks. Second, Begin and carry forward a campaign of education. Adopt some definite declaration of principles, and publish them to the world, that all may know what Spiritualism really is. Third, Bring forward more prominently the religious aspect of Spiritualism. Make it a practical, every-day religion; a religion that will furnish a man a shirt, and at the same time make it worth his while to wear it. Take more interest in reforms and the needs of humanity. Boldly proclaim our views, fearlessly demand our rights, and faithfully live our religion.

The evening subject, "The Spiritual Philosophy—What is It?" was in the line of the afternoon suggestion of a campaign of education. Mr. Peck's subjects for next Sunday: "Some Theological Mysteries," and "The Reign of Law."

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We were treated to an illustration of spirit power unexpectedly. On one side of our hall there was formed a large pipe organ, which has been removed, and the space left curtained off for storage of chairs, etc.; from behind this curtain voices were heard by many people, and while our duetists were singing "What Shall be my Angel Name?" a heavy bass voice joined in at different times from behind this curtain, and as if to make assurance doubly sure, while Mrs. Harding was giving a test to a lady whose daughter when in earth-life was a noted pianist, on our piano, which was closed and the cover on, were struck five distinct notes. Mr. Hill, President of the Society, doubting the evidence of his own hearing, asked mentally, Was that piano sounded by spirits? and three more notes sounded distinctly, and were heard by everybody in the hall and ante rooms. Many were astonished, and all were pleased.

Mrs. Harding will be with us next Sunday. BANNER OF LIGHT for sale and subscriptions taken.

GREENWICH.—Juliette Yeaw writes: Independent Liberal Church services were resumed Sunday, Sept. 26. The attendance was larger than at any opening service for years. The floral adornments were profuse and beautiful. The Lyceum exercises were brief but interesting.

On Saturday evening there was a large and joyous gathering of all ages at the home of Mr. and Mrs. George Neveis, in honor of the eighteenth birthday of their eldest daughter, Nellie. The young hostess was the recipient of many beautiful gifts.

Oct. 3 another large and enthusiastic audience greeted the speaker, Mrs. Yeaw. The Lyceum received several additions of quite young children, whose little faces glowed with pleasure as they mingled in the march. We commence the season much encouraged by the interest manifested.

HAVENHILL.—O. Henckler writes that a large audience greeted Mrs. May S. Pepper at the opening of the regular lecture course last Sunday afternoon. The hall was taxed to its utmost capacity in the evening. Mrs. Pepper spoke earnestly on the issues of the day, the frequent applause showing that she was in touch with her numerous audience. The spirit-communications were, as usual, perfectly accurate. Mrs. Pepper made a fervent appeal for contributions in defense of the Babe which netted the sum of \$14.32.

Next Sunday Dr. C. W. Hidden will devote a half-hour to healing, at the close of the evening service.

FITCHBURG.—Dr. L. Fox, President, says: Dr. C. W. Hidden of Newburyport opened the meetings of the First Spiritualist Society Oct. 3, and was greeted with large audiences at both services. Subjects were well taken and handled in the doctor's usual able manner. His exhibition of healing one-half hour at the close of the evening service was marvellous.

WALTHAM.—Mrs. Sanger, Pres., writes: Oct. 3, Mrs. Lillian Prentiss of Lynn was our speaker. A good audience greeted her, and she devoted the entire evening to test work, which was very pleasing. She will be with us again in January. Next Sunday we have Mrs. Julia E. Davis. The Lyceum connected with our church

MEETINGS IN MASSACHUSETTS.

LYNN.—T. H. B. James writes: The Arthur Hodges Spiritual Society held services as usual Sunday at 35 Summer street, with fine attentive audiences. At 2:30 Mrs. M. K. Hamill led the singing, and presided at the piano; Mrs. C. A. Sherwin, invocation and remarks; Dr. S. M. Furbush, Mrs. D. E. Matson, W. H. Rounseville, Dr. I. A. Pierce, Dr. E. F. Murray, also took part. Many tests and messages were given by Mrs. Alice M. Lefavour, Mrs. D. E. Matson, Mrs. C. A. Sherwin, and others. Magnetic treatment, Mrs. Annie Quaid, Drs. Murray, Furbush, Pierce, Warren, Rounseville, and others.

At 7:30 fine musical and vocal selections by Misses Lena and Elsie Burns. Dr. F. H. Roscoe of Providence, R. I., gave an invocation, read a poem on "The End of the Way, and God is All in All." He then gave an address on "Truth, and the Knowledge of Life After the So-Called Death," which received well-merited applause at the close, followed by a test séance giving many recognized tests and messages.

Next Sunday at 2:30 by the same mediums, and others, tests, healing the sick, and remarks. At 7:30 Rev. A. N. Foster, pastor of Second Universalist church, Lynn, will lecture on "Importance of Belief in a Future Life for all Humanity."

CADDETT HALL.—Mrs. A. A. Averill, Sec'y, writes: Large audiences attended the opening exercises of the Lynn Spiritualists' Association on Oct. 3d in this hall. Miss Blanche Brainerd of Lowell was the speaker, and she charmed and delighted her hearers with able lectures and many very accurate tests. Musical selections were rendered by Thomas's Orchestra and Mrs. Cross, organist, with congregational singing, led by President J. M. Kelly. Supper was served in the lower hall to a large number. A very liberal collection was taken for an aged couple connected with the Society. Next Sunday Mrs. Annie E. Cunningham of Boston will lecture and give tests.

SALEM.—FIRST SPIRITUALISTS' SOCIETY.—N. B. Perkins writes—Sunday, Oct. 3, commenced its meetings for the season of 1897-98 at Cate's Hall. The day was beautiful, a perfect autumn day; we therefore had a slim attendance, and hope for better luck later on. Mrs. Ida P. A. Whitlock, of Providence, R. I., was our medium and speaker. The subjects chosen were as follows: In the afternoon, "Success and Failure"; in the evening, "Bright Rays from the Sun that has Set." The subjects were well handled, and very interesting and pleasing to the audience. She also gave some very fine psychometric readings that were accurate, and pronounced correct by those who placed the articles to be read. Sunday, Oct. 10, Mrs. Whitlock will again be our speaker. BANNER OF LIGHT for sale, and subscriptions taken. Annually, \$2.00; semi annually, \$1.00; quarterly, 50 cents.

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opened its fall and winter session Oct. 3, the children manifesting much interest and pleasure in beginning again, and had prepared a short but interesting entertainment for the good of the Lyceum, is the report of the Assistant Guardian, Mrs. Ella Wheeler.

BRIGHTON.—D. H. Hall, President, writes: Mrs. Greengrove M. Chapman gave a very interesting lecture before the Occult Phenomena Society Wednesday evening, Sept. 29, her subject being "No Need of Worry." Every one present was very much pleased with the way it was given. Several very interesting phases of phenomena were also given and fully appreciated. Our Society is growing, and good results of our meetings are manifest. Societies in want of a good speaker and medium for platform work would do well to secure Mrs. Chapman. She has a few open dates now, and may be addressed 34 Foster street, Brighton. Meetings Wednesday evenings at 8. Circles Sunday evenings at 34 Foster street.

BROOKTON.—George S. Hutchinson, Cor. Sec'y, writes: Sunday, Oct. 3d, the People's Progressive Spiritual Association, No. 54 Main street, held its first regular meeting for the season. Dr. J. B. Hastings presided, and Mrs. Jennie Hagan Jackson occupied the platform. She gave a very interesting discourse, taking her subject from the audience. She has many warm friends in this city, and was listened to by a large and appreciative audience. Next Sunday the platform will be occupied by Prof. A. E. Tatlow of Onset, a well-known test medium.

FALL RIVER.—Mrs. Ann Hibbert writes: Sunday, Oct. 3, we had two very good meetings with Mrs. Emma Miner of Clinton, Mass., who gave two fine addresses and a number of excellent psychometric readings. Our Lyceum is progressing finely; several new scholars joined Sunday. We commence our Lyceum at 12:30, at the close of the school. The children remain for afternoon service to sell THE BANNER. They sold every one on Sunday. BANNER for sale at all our meetings. Next Sunday Mrs. Abby N. Burnham will be our speaker.

MALDEN.—W. E. S. writes: Sunday, Oct. 3, the Malden Spiritual Society opened its meetings at Odd Fellows Hall. An attentive, harmonious audience greeted J. E. Bartlett of Boston, who gave a short address and many tests, all being recognized. Oct. 10 we have with us Miss Blanche Brainerd of Lowell.

SPRINGFIELD.—T. M. Holcomb, Sec'y, writes: The First Spiritualist Society opened the season Sunday, Oct. 3, with lectures by the talented and eloquent speaker, Mrs. Helen Palmer-Russegue of Hartford, Ct., who was listened to with marked attention by a large audience. She is to be with us the two following Sundays.

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